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A GREEK AND ENGLISH

LEXICON

TO THE

NEW TESTAMENT:

IN WHICH

THE WORDS AND PHRASES OCCURRING IN THOSE SACRED BOOKS
ARE DISTINCTLY EXPLAINED;

AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED BY REFERENCES
TO PASSAGES OF SCRIPTURE, AND
FREQUENTLY ILLUSTRATED AND CONFIRMED BY CITATIONS FROM THE OLD TESTAMENT
AND FROM THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

ADAPTED TO THE USE OF LEARNERS,
AND THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ENGLISH.

BY

JOHN PARKHURST, M.A.
FORMERLY FELLOW OF CLARE HALL, CAMBRIDGE.

WITH THE MORE VALUABLE PARTS OF THE WORKS OF SOME LATER WRITERS,
ADDED BY THE LATE

HUGH JAMES ROSE, B.D.
OF TRINITY COLLEGE, CAMBRIDGE.

A New Edition,
CAREFULLY REVISED, WITH THE ADDITION OF POINTS TO THE HEBREW, AND AN APPENDIX
OF PROPER NAMES TO THE NEW TESTAMENT, BY

J. R. MAJOR, D.D.
KING'S COLLEGE, LONDON.

ΠΛΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ. Matt. xxii. 29.
Τῶν πάντων κακῶν αἴτιον μὴ ἀναγινώσκειν βιβλία, ψυχῆς φάρμακα. Chrysostom.

LONDON:
LONGMAN & CO.; T. CADELL; HAMILTON, ADAMS, & CO.; WHITTAKER & CO.; J. DUNCAN; SIMPKIN, MARSHALL, & CO.; F. & J. RIVINGTON; J. DOWDING; NISBET & CO.; H. WASHBOURNE; HOULSTON & STONEMAN; E. HODGSON; STEVENS & NORTON; SOUTER & LAW; H. BICKERS; G. ROUTLEDGE; G. BELL: AND J. & J. J. DEIGHTON; T. STEVENSON; AND J. HALL, CAMBRIDGE: AND J. H. PARKER, OXFORD.

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TO HIS GRACE

WILLIAM, LORD ARCHBISHOP OF CANTERBURY,

THE CONSTANT FRIEND AND PATRON

OF THAT SCRIPTURAL LEARNING

OF WHICH HE IS HIMSELF SO DISTINGUISHED AN EXAMPLE,

THE FOLLOWING HUMBLE ATTEMPT TO PROMOTE IT

IS INSCRIBED,

WITH SENTIMENTS OF THE DEEPEST RESPECT

AND MOST SINCERE GRATITUDE,

BY

HIS GRACE'S OBLIGED AND HUMBLE SERVANT,

HUGH JAMES ROSE.

PREFACE

TO

MR. ROSE'S EDITION.

In presenting to the public a new edition of Parkhurst's Greek Lexicon, it is just to the publishers to mention the additions which have been made to it at their request.

Although the warmest acknowledgments are due from the English public to the venerable and learned author of this useful work, it is not to be denied that it labours under very considerable defects. The peculiar opinions of the school of Hutchinson, of which Mr. Parkhurst was at least an admirer, induced him to attribute great importance to etymological researches; and his own (in which he indulged so largely in this Lexicon) are unfortunately in the highest degree fanciful and uncertain. The cosmological theories of Hutchinson and Bate are dwelt on with a frequency and an extent little adapted to the plan of the Lexicon; and their other tenets occasionally give a tinge to the author's interpretations and comments which deprives them of the authority which his sound learning and exceeding love of truth would otherwise bestow on them. I presume not to pronounce an opinion on the merits of the Hutchinsonian philosophy. I reverence the piety and the learning of many of its followers: but a book for general use and general readers was not the place for introducing tenets so much doubted and opposed.

A still greater fault in the Lexicon is the want of accurate discrimination between the various senses of the same word. Great inconvenience also arises from the paucity of instances given under each head, and the looseness of the references to profane authors. These defects had altogether banished the work from the shelves of the critical reader, and its place has been supplied there by the labours of recent German Lexicographers, those especially of Schleusner, Bretschneider, and Wahl. That these books, however, should entirely usurp the place of a work as much superior to them in sound principle as it is, perhaps, inferior in some other respects, is a subject of serious regret: for although what is commonly termed Rationalism does not appear in its worst form in the books I have referred to, it has occasionally had no inconsiderable influence on the interpretations which they

present[1]. Nor are they by any means free from defects of a different kind. Let me not be suspected of wishing to depreciate those by whose labours I have so largely profited in the execution of the following work, nor of being insensible to their very great merits in many respects. Those merits are, however, too well known to require any panegyric from me. It is my less grateful task to point out some deficiencies which render any attempt, however humble, to produce a work likely to be more useful to at least one large class of readers, entitled to forgiveness, if not to commendation. Schleusner's work then is, I think, characterized by one defect, of a nature exactly opposite to that which I have remarked of Parkhurst. Instead of confounding various senses under one head, he multiplies[2] the senses of the same word in a manner frequently quite unreasonable, and calculated to mislead the student. Where the context, and the context alone, affixes a peculiar meaning to a word, that meaning becomes, in Schleusner's hands, a distinct and recognized sense of the word itself. In respect to the arrangement, indeed, of the various senses of words, as well as in critical powers, Wahl appears to me very far to surpass Schleusner. But Schleusner's work labours under another and very serious defect, one indeed which renders the execution of another Lexicon, on the same extended plan as his, almost indispensable. No one who has examined his work with any accuracy can suppress a doubt whether he has consulted a large portion of the places which he cites. His plan, it would appear, has been this:—he has collected the best commentators, and has copied their references, very often without examining them. If there were no proofs of this from internal evidence, it would be impossible to doubt the fact, when things are so managed that in the very same article we frequently find references to the same author from the book and section in one edition, and from the page in another, and then find the solution to the enigma by tracing the one reference perhaps to Elsner, and the other to Kypke[3]. Writing as I do, in the country, with a very small command of books, I must freely own that I have not always myself been able to verify the references which I observe; but I confess my surprise that a man of Schleusner's learning and diligence, resident, as I believe he was, at Wittenberg, should have failed in discharging so necessary a part of the task he has undertaken. The student who uses Schleusner's work, if he finds a statement that such or such an usage of a word is supported by various places of profane authors, ought *always* to examine those places for himself, and not rely on the accuracy of the statement. Here again, as far as I have had opportunities of comparing them, Wahl is entitled to the un-

[1] With respect to Schleusner, it will be sufficient to notice, among many instances, his article on the word φωνή, as showing his feelings. Wherever a voice from heaven is mentioned, he quietly (§ 6) translates the word by thunder, and says that it was a Jewish custom to designate thunder in a similar way. Even if he were right, it would be perfectly unpardonable for a lexicographer thus arbitrarily to decide the sense of Scripture, in direct opposition to the general voice of scholars as well as divines.

The reader who will look to the words θάνατος and θεόπνευστος in Wahl will find that his orthodoxy is of a very questionable nature.

[2] As a single instance, I would refer to Schleusner's article on ἐπιλαμβάνω, §§ 6 and 7.

[3] It is curious that Schleusner is often contented with the first loose reference, even to those common authors whom he must have had by him. Thus, for example, in περιπίπτω, Herodotus is cited by *page*.

doubted preference. I must observe, too, among Schleusner's minor defects, that he does not always cite the Scripture itself, either of the Old or New Testament, with accuracy[1], though I doubt not that the carelessness thus evinced arises from the severity of the labour he had undergone, and under which the most patient and laborious spirit will occasionally bend.

Of Bretschneider's work I would only say, that it appears to me faulty because the author endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy. Its principal value arises, I think, from his intimate acquaintance with the style of the Apocryphal writings of the Old and New Testament, and the illustrations of the sacred writings which he is enabled to adduce from that source.

Wahl appears to me very far the first of the three in powers of arrangement and in critical knowledge of the language of Scripture. To one who lived near a large library, and did not regard trouble, his book would be most useful; but for common readers, the mere fact, that, for the sake of saving space, he rarely or never cites the words of any authors, but gives references to them, is a serious, nay, an insuperable objection. In the edition, too, at present in use[2], the errors of the press, especially in the references to Scripture, are so numerous, (a defect very rare in the works of Wahl's diligent and laborious countrymen,) that mistakes and trouble are perpetually arising.

In addition to these objections, the fact, that all these works are written in Latin, renders them less useful to the class of readers for whom Parkhurst's Lexicon was especially designed. It appeared to me, therefore, that I might be useful, if I endeavoured, with the assistance of these later Lexicons, to make such additions to Parkhurst, and to introduce such corrections as would at once give the English reader some of the advantages now exclusively possessed by the readers of the foreign Lexicons, and present to the student in divinity a safe, and, at all events, a less insufficient assistant to his studies, than he could have found in Parkhurst heretofore.

I am very far from thinking that I have done all that ought to be done, or all that, under different circumstances of situation, of health, and of other occupations, I might perhaps have been able to do myself. What I have done has been nearly this. I have carefully examined the three Lexicons referred to, and have selected from each article such matter as appeared to me most useful, adding occasionally from my own very limited reading, such other information as that reading would supply. In particular, I have often briefly adverted to the various interpretations

[1] For example, in the word *κατέναντι*, he quotes *Θεῷ* for *Θεοῦ*, in Rom. iv. 17; and in *κοπιάω* he quotes *ἐπὶ* and a dative, from John iv. 6. where we find *ἐκ* with a genitive. So again (vol. iii. 615. in *πνεῦμα*, § 20.) we find an incorrect citation of Rom. viii. 2; and in professedly citing the LXX, it is not uncommon for him to use some of the other versions. Schleusner's way, too, of citing the Psalms is most troublesome. He follows no general rule, but sometimes refers to the LXX, sometimes to the Hebrew. Thus, in *προσδοκάω*, he cites a given Psalm, as Ps. cxviii., and in the very next word he cites it as Ps. cxix. I have referred generally to Mill's edition of the LXX for the Psalms. The two latter instances of inaccuracy (viz. John iv. 6. and Rom. viii. 2.) are not corrected in the Glasgow 4to edition of 1824. The first is.

[2] The prospectus and a specimen of a new and improved edition have just appeared. To show how inaccurate Wahl is, I would beg the reader to examine his article on *πιστεύω*.

of the same passage, having often experienced, when without access to books, the pleasure and advantage of finding that an interpretation which had occurred to myself was at least not so unreasonable as not to have been proposed by some writer of credit. But I have not often presumed or pretended to decide on these interpretations, being fully sensible that that momentous task belongs to more advanced learning and maturer years than mine.

The additions to the present edition are enclosed within square brackets [ ]; and when it is remembered that the number of additional pages in this edition is above 200, that a good deal of useless matter in Parkhurst (especially his etymologies) has been cut off, or printed in smaller type as notes, that many articles are entirely re-written, that the page itself is very much increased in size, and the type closer, these additions will appear to amount to at least one-third of the work.

I have thought that it would be useful for those who are attending to the style of the New Testament, to distinguish the words which do not occur in the LXX version of the Old; and such words are distinguished accordingly by the mark ☞. I have usually added in such cases, as well as others, instances from the Apocryphal writings, where such instances are found.

It may be right to notice that no change has been made in Parkhurst's view of the Greek Article in the Lexicon. The fact is, that, as is stated in the note there, I had prepared a long article, according to Bp. Middleton's view of this subject, adding instances from the New Testament under each head, and venturing to suggest such observations as occurred to me. But since I made that statement, Professor Scholefield has republished Bp. Middleton's work, and it can now be procured by every reader. Under these circumstances, as I am not ashamed to own that I cannot satisfy myself on a point on which opinions differ so widely, that, while Bp. Middleton maintains that the article is always used in compliance with the strictest rules, a living prelate has declared his opinion, that its use is guided by no rule at all, I have withheld the article in question for farther consideration.

In the Grammar I have endeavoured to introduce such additions from Buttmann and Matthiæ as may make it (especially in the Syntax) more generally useful.

I cannot conclude this preface without publicly expressing the obligations I am under to my brother, the Rev. Henry Rose, Fellow of St. John's College, for the great assistance he has given me in the completion of this work. With the exception of a few additional notes[1], and a few trifling alterations, he is indeed entitled to my thanks for the whole of the matter from the word Καρπὸς to Ξυράω, from Ὑακίνθινος to Ὑποστέλλω, and from Χόρτος to Ὦμος.

I have restored the accents to the Greek[2]; but I fear that my distance from the press, and my consequently never seeing more than the *first* proof, will have caused many errors of the press both on this and other points, for which I must entreat the reader's pardon.

Horsham, Jan. 2, 1829.

[1] I remember, especially, that I am answerable for the note on κλῆρος IV.

[2] I should likewise have preferred affixing the points to the Hebrew; but as it was found, on the commencement of the work, that it would have been necessary to procure new types to carry this intention into effect, and that delay would have thence arisen, the plan was abandoned.

PREFACE

TO THE

REPRINT OF MR. ROSE'S EDITION.

Parkhurst's Lexicon to the New Testament was considered, even in its original form, as a valuable auxiliary to the labours of the student. The additions and improvements which it has since received, cannot fail to have rendered it still more acceptable and useful. By the unwearied pains of that eminent scholar and divine, Mr. Rose, it now presents a copious storehouse of materials for the elucidation and illustration of the sacred text; and will remain a lasting monument of his learning, diligence, and research. The errors of the press, to which he has alluded in his Preface, as likely to arise from restoring the accents to the Greek, have been carefully corrected in this edition. His wishes have also been carried out in the affixing of the points to the Hebrew. This task has been kindly undertaken, and ably executed, by the Rev. Dr. M'Caul, Professor of Hebrew in King's College, London; from whose pen the following observations are subjoined, for the information and guidance of the reader:—

"With regard to the Hebrew roots assigned by Parkhurst, the student will observe that, in consequence of his rejection of the system of the vowel-points, they sometimes differ considerably from those given in modern Hebrew Lexicons. In such cases, the reader must be led by the weight of evidence and analogy, and receive or reject Parkhurst's conjectures accordingly. He will, however, often find them both sagacious and valuable anticipations of that system of comparative etymology which now obtains in the Indo-European languages, and which has of late been applied to the Hebrew and its sister dialects[1]."

In order to distinguish the few observations, that have been now inserted, from the additions of Mr. Rose, the following mark has been adopted: † †.

[1] Gesenius' Thesaurus, and last edition of his Manual Lexicon; Fürst, Chaldee Lehrgebäude, Concordance, und Lexicon; Herbst's Conjecturæ Etymologicæ; Lepsius' Sprachvergleichende Abhandlungen; Pott's Etymologische Forschungen; Benfey über das Verhältniss der ägyptischen Sprache, &c. &c.

An Appendix of the Proper Names occurring in the New Testament, which were (with a few exceptions) omitted by Parkhurst, accompanies the present edition. The materials for this have been supplied by the Lexicon of Dr. Robinson, published at Boston, in America, 1836.

With this statement the work is again put forth, in the well-grounded hope that the labour bestowed upon it will not fail of the end proposed,—the advancement of the student in the all-important study of the Holy Scriptures, "which are able to make him wise unto salvation, through faith which is in Christ Jesus."

London, April 1845.

Dr. M'Caul having been prevented by absence and other circumstances from seeing the proof-sheets, errata in the Hebrew and Syriac have escaped detection, which will be corrected in a future edition.

PAGE.	COL.	LINE.				
12	2	26	*for*	מִצְרָה	*read*	מְצוֹת
49	1	13	—	יְזֻמּוּ	—	יְזֻמּוּ
142	1	46	—	נֵוֶר	—	נֵזֶר
218	1	43	—	ڪڪ	—	ڪڪ
224	2	36	—	בְּלֶבֶר	—	בְּלֶבֶב
225	2	13	—	סָחַר	—	סָחַר
309	2	34	—	הִתְנוֹדֵר	—	הִתְנַדֵּר

PAGE.	COL.	LINE.				
482	1	65	*for*	ڂڂڏڂ	*read*	ڂڏڏڂ
554	2	28	—	ڐڹ	—	ڐڹ
577	1	40	—	ڝڡڡڡ	—	ڝڡڡڡ
603	1	62	—	ڡڡ	—	ڡڡ
618	1	57	—	ڡڡ	—	ڡڡ
665	2	42	—	ڤڏڏڡ	—	ڤڏڏڡ
697	1	52	—	ڣڣڸ	—	ڣڣڸ

PREFACE

TO

THE FIRST EDITION.

About seven years ago was published an Hebrew and English Lexicon, with a Grammar prefixed; and I must with gratitude acknowledge that the favourable reception given by the public to that work has been a considerable support to me in going through the following laborious performance; the general design of which is to facilitate an *accurate* and *critical* knowledge of the Greek Scriptures of the New Testament to all those who understand English.

If we consider how long the Reformation has been established among us, and reflect that the Church of England has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the languages, in which those sacred books were originally penned, has not been long ago made as easy as possible to English Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin.

As a sincere friend to sound Protestantism, in contradistinction, I mean, from the abominable errors and superstitions of popery on the one hand, and from the unscriptural, absurd, and wicked reveries of the enthusiastic, self-illuminated sects on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shown by Protestant nations to the Roman, in preference to the sacred Hebrew and Greek tongues, be not in truth a noxious relic of popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the Latin, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the Hebrew of the Old, and in the Greek of the New Testament, and might enable them to read, in their original purity, those divine writings, on which their profession as Protestants, and, what is of yet greater moment, their faith and hope as Christians, are founded.

That our country has, from the times of the Reformation down to this day, been blessed with many learned and pious men, will hardly be disputed by any who impartially reflect on the history of literature and religion among us; and yet it is equally certain that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere English Protestant for enabling him to understand the original of the Old Testament, it is not my present business particularly to declare: with regard to the New, indeed, somewhat more has been attempted. I have now before me a small octavo, entitled, "A Greek-English Lexicon, containing the Derivations and various Significations of all the Words in the New Testament, &c., by T. C., late of C. C. C., in Oxford: London, printed in 1658." Who was intended by the initials T. C. I know not; but in Calamy's Abridgement of Baxter's Life, p. 188, it is said, that Mr. Joseph Caryl, author of "An Exposition, with Practical Observations, on the Book of Job," had a hand in the work just mentioned. But it is the less wonderful that the editor, whoever he was, did not choose to put his name at length to the title-page of this Lexicon, since it is, in truth, only an abridged translation of Pasor's; which material circumstance, however, the translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned Pasor's name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical explanation of the second chapter of Romans, are added an English Translation of Pasor on the Greek Dialects of the New Testament, and another of the common Greek Grammar. On the whole, as this Lexicon has most of the excellences of Pasor's, which is no doubt a valuable work, so it cannot be denied that it has likewise all its imperfections, and particularly that very considerable one which arises from ranging the Greek words, not alphabetically, but under their respective roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last century is Symson's Lexicon and Concordance, printed likewise in 1658, in a small folio, under the titles of "Lexicon Anglo-Græco-Latinum Novi Testamenti," &c., and of "Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or An Alphabetical Concordance of all the Greek Words contained in the New Testament, by Andrew Symson;" a performance this, which, whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English Lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and, in truth, hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press, I got a sight of Dr. John Williams's "Concordance to the Greek Testament, with the English Version to each Word," printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the English Lexicons to the Greek Testament that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own work.

Proper names then being excepted, (of which, however, I have inserted some of the *principal*,) the reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, *placed in alphabetical order*, together with the gender and genitive cases of substantives, and the terminations of adjectives, which respectively denote the manner in which they are declined. As to the verbs, I had once some thoughts of adding the first futures, perfects, and other principal tenses, as Schrevelius has done, but, upon further consideration, judged it would be more for the benefit of the learner, whenever he was at a loss for the tenses of a verb, carefully to attend to its *characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived words*, and that the learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in *capitals*[1], the latter in *small* letters. By *primitive* words are meant such whose derivation can be *fairly* traced no farther in the Greek; and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed, that etymological writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to *primitive* words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned reader will easily recollect enow; and, for my own part, I very willingly forbear to expose men who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that confusion at Babel, yet it is as evident as any matter of fact can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the Northern[2] tongues, where one should least expect to find them: and in relation to the Greek in particular, I will venture to add, after long attention to the subject, that almost all the Greek[3] *primitives*, which virtually include the whole language, may be *naturally* and

[1] N.B. The Oriental and Latin words which occur in the New Testament are likewise printed in *capitals*, since they also ought to be considered as *primitives* with respect to the Greek.

[2] See Thomassin. Præfat. in Glossarium Hebraicum, pars iv. § v. pp. 96, 97.

[3] That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned author of the Port-Royal Grammar, Preface, p. 8. edit. Nugent, speaking of the Hebrew, says, it "is the most ancient of all languages, *from whence the Greek itself derives its origin.*" And the writers of the Universal History, vol. xvi. p. 53, 8vo edit., express themselves thus: "That the *most ancient Greek tongue* approached much nearer the Eastern languages than those dialects of it used by even the oldest Greek classics, appears from the obsolete radices of that tongue, which generally discover a *near relation to the East.* The proximity of the earliest Greek language to the Oriental tongues was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the Greek roots with proper attention." See also the learned

easily deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such *primitives*[1] as are used in the New Testament; and these, it must be observed, comprehend a very large part of *all* the radicals in the Greek language. And though I am far from presuming that in such a number of derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

——— quas aut *incuria* fudit,
Aut *humana* parum cavit *natura*,——

that can, with any equitable judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the Greek *primitives* being thus throughout referred to their Hebrew *roots*, the relation between those two languages is clearly shown; and I cannot but hope this part of my work may both prove a recommendation of it to those who already understand Hebrew, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *derivatives* and *compounds* to their respective radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential senses*, and to support these by apposite citations or references, explaining likewise, in their proper places, the *various phrases* and *idioms* of the language—HOC *opus*, HIC *labor est;* in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must its merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men, whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *paragraphs*, with the Roman, and in some cases, with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed

Gale's Court of the Gentiles, pt. i. book i. ch. 12. entitled "European Languages, especially the Greek and Latin, from the Hebrew." [Vitringa, Observ. Sacr. lib. i. cap. vii. and Dr. Greg. Sharpe's Seventh Letter on learning the Hebrew Language, and his Hebrew Lexicon and Index.]

[1] Of these, however, I would be understood to except some few which are formed *from the sound*, that is, immediately *from nature*.

by Mintert and others, of huddling the various senses of a word together, and leaving the learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault which, I think, Stockius's over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by divisions and sub-divisions, which, I apprehand, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised infidels, it is not to be wondered that the *style* of the inspired penmen of the New Testament has not escaped their malignity, and it must be owned that some well-meaning Christian writers have undesignedly contributed to propagate and confirm the notion of its *barbarousness*, by calling many forms of expression Hebraisms, which do indeed agree with the Hebrew idiom, but which are also found in the purest of the Greek classics, who cannot be supposed to have had any direct acquaintance with the Hebrew tongue. Numerous instances of such phrases are given in the course of the following work: and to illustrate this subject a little further, I would beg the reader's attention to the three following observations. First, that in the apostolic age Greek[1] was the most universally spoken and understood of any language upon earth: but secondly, that in all the Eastern parts of the world it had undoubtedly received a strong tincture from the Hebrew and Oriental tongues: and lastly, that the books of the New Testament were written not only for the benefit of this or that particular Church, or people, but of the whole world, both Jews and Gentiles. Such being, in the time of the apostles, the real state of the Greek language, and of mankind in respect to it and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the Scriptures of the New Testament to the world, than that which the Holy Spirit has actually employed,—namely, by causing those Divine Oracles to be penned in such a Greek style, as, at the same time that it might *in general* be understood by every man who was acquainted with the Greek language, was peculiarly conformable to the idiom of the Jews and of the Eastern nations; and the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the apostles' days the world, both Jewish and heathen[2], had been for nearly three hundred years in possession of the Septuagint version of the Old Testament [at least of the Pentateuch]; the Greek of which translation did likewise greatly abound in Hebrew and Oriental forms of expression, many of which are adopted by the Evangelical writers.

Let us suppose that a person whose native language was Greek, and who had read some of the best Greek authors, but was entirely ignorant of the Eastern tongues, had met with some or all of the sacred books of the New Testament soon after their publication: the *principal* difficulty, I apprehend, which one thus qualified would find in understanding their style, would have arisen, not from the

[1] Thus, about sixty years before Christ, Cicero tells a Roman audience, that "*Greek was read among almost all nations*, whilst Latin was confined within its own narrow limits. Græca leguntur in omnibus ferè gentibus, *Latina suis finibus exiguis sanè continentur*." Pro Archiâ Poetâ, § 10. edit. Gruter.

[2] [See Whitaker's Origin of Arianism, p. 213.]

Oriental idioms occurring therein, (for most of these are used also by the purest Greek classics, and the meaning of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as, for instance, πίστις, for *faith*, or *believing in God*; δικαιοσύνη for *imputed righteousness*; κτίσις for *creation*, or *production from nothing*: and it will be necessary to observe, that, in delivering that blessed doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*; *new*, I mean, to the mere Gentile Greeks, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel,—but *by no means new to the* Grecizing Jews, and to all those who had read the Septuagint translation, since the same words had been there applied in the same senses. The writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose penmen they were, wisely chose, in expressing evangelical notions, to employ such Greek terms as had been long before used for the same purposes by the Greek translators of the Old Testament: and thus the Septuagint version, however *imperfect*[1] and *faulty* in many particulars, became, in this respect, not to the first age of the church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among men.

But it is time to return, and give the reader an account of the assistances I have used in compiling the ensuing work. In *deriving*, then, the Greek *primitives* from their Hebrew *originals*, I have received considerable help from Thomassin's Méthode d'Etudier et d'Enseigner la Grammaire et les Langues. I have, however, seen but too frequent reason to dissent from the derivations proposed by that writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best commentators* and *critics*, (a list[2] of whom may be seen below,)

[1] "It is certain," say our English translators in their preface, "that (i. e. the LXX) translation was not so sound and perfect, but that it needed, in *many* places, *correction*." And again: "It is evident the Seventy were interpreters; they were not prophets. They did many things well as learned men; but yet, *as men they stumbled and fell*, one while through *oversight*, another while through *ignorance*; yea, sometimes they may be noted to add to the original, and sometimes to take from it."

[2] Alberti (Joan.) Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725.
Blackwall's Sacred Classics, 2 vols. 8vo.
Bocharti Opera omnia, a Leusden, &c. 3 vols. fol. Lugd. Bat. 1692.
Bos (Lambert) Ellipses Græcæ, edit. 7ma, Lugd. Bat. 1750.
Doddridge's Family Expositor, 6 vols. 4to.
Elsneri (Jac.) Observationes Sacræ, 2 tom. 8vo. Traject. ad Rhen. 1720.
Fell's (Bishop) Paraphrase and Annotations upon all the Epistles of St. Paul, Oxford, 1684.
Gregorii (Joan.) Novum Testamentum cum Scholiis Græcis, Oxon. 1703.
Lardner's Credibility of the Gospel History, vol. 1st and 2nd.
Leigh's Critica Sacra.
Locke on St. Paul's Epistles.
Martinii Cadmus Græco-Phœnix.

[Mintert

and occasionally recurring to a considerable variety of other writers, I have also carefully perused several of the best Greek authors in the original, with a direct view to the improvement of this work. The writings of Josephus, in particular, have furnished many passages for illustrating not only the phraseology, but likewise the histories and predictions of the New Testament[1]. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my title-page, and instead of a Lexicon-writer turn commentator. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the English Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an author might be permitted to speak a word or two more in favour of his own performance, I would in this place humbly recommend the following Grammar and Lexicon, first, to all those who may have an inclination to learn the Greek language, though previously unacquainted with Latin: secondly, to those who having formerly acquired some knowledge of Greek at school, but having afterwards intermitted such studies, are in more advanced life desirous of consulting or reading the evangelical writers in the original: thirdly, to the youth of our schools and universities; who will certainly meet with many things in this which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of Christian faith and practice: and fourthly, may I add, that I am in hopes this work may be of some service to *my younger brethren of the clergy?* who are not only here presented with a *critical explanation of all the words and phrases* in the New Testament, and with the *illustration* of many *difficult passages*, but are also generally referred to the *larger expositions* of such writers, both of our own and other countries, as seem to have excelled on the several subjects of sacred criticism.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *perfect* Lexicon or Dictionary: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request

Mintert (Pet.) Lexicon, &c. Francof. ad Mœn. 1728.
Pasoris (Georg.) Lexicon, &c.
Poolii Synopsis.
Raphelii (Georg.) Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto. 2 tom. 8vo. Lugd. Bat. 1747.
Schmidii (Erasm.) Concordantiæ N. T.
Stockii (Christ.) Clavis N. T. edit. quinta. Lipsiæ, 1752.
Suiceri Thesaurus Ecclesiasticus, 2 tom. folio. Amstel. 1682.
Tromii (Abrah.) Concordantiæ Græcæ in LXX Interpretes, 2 tom. folio.
Westenii (Joan. Jacob.) Novum Testamentum Græcum, cum Lect. Var. et Commentario, 2 tom. folio. Amstel. 1751.
Whitby on the New Testament, 2 vols. 4to. Edinburgh, 1761.
Wolfii (Jo. Christ.) Curæ Philologicæ, &c. 5 tom. 4to. Hamburg, 1739.

[1] I have also made considerable use of the works of Lucian, which are generally cited according to Benedictus's edition in 2 tomes 12mo, Salmurii, 1619.

that no one would pass a final judgment on my interpretation of any particular word or expression, till he has consulted not only the Lexicon, but the Appendix[1].

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and Christian reader: but as for those *qui se rerum omnium primos esse putant, nec tamen sunt,* who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore *assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments,*—to such gentlemen as these I would just whisper in the ear,

ΜΩΜΕΙΣΘΑΙ ῥᾷόν ἐστιν ἢ ΜΙΜΕΙΣΘΑΙ·[2]

and if they doubt the justice of applying the proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations *in the manner of this Lexicon;* and, if their pride has not quite eaten up their good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a work, which, they will be convinced, must have required so long and so close an application.

But whatever censures *malignant criticism* may pass on the ensuing performance, or whatever reception it may meet with from my countrymen in general, praised be *the Father of Mercies and the God of all Comfort,* who, amid a variety of *avocations* and *infirmities,* hath enabled me to bring it to a conclusion. And may the blessing of the same God attend it to the heart of every reader! May He prosper it to his own glory, to the diffusion of Divine knowledge, to the promotion of Christian practice, to the salvation of souls! Amen and Amen.

[1] N.B. *In this Second Edition the appendix is digested into the body of the work.*

[2] "It is easier to *blame,* or *sneer,* than to *imitate.*"

ADVERTISEMENT

TO

THE SECOND EDITION.

In order to give the reader some distinct information in what respects the present edition of the Greek and English Lexicon differs from the former, it may be proper to observe,

1st, That the *typographical errors* of that edition are in this carefully corrected.

2ndly, That the Appendix is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3rdly, That, since the former edition, the author was, by means of the Rev. William Salisbury, rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes folio, written in Latin by the Rev. John Mall, formerly an eminent schoolmaster at Bishop's Stortford, Herts, and *by him evidently designed and prepared for the press*. On a careful and attentive perusal it appeared a judicious and valuable work. It is now reposited in the library of St. John's College, Cambridge; and hopes are entertained that some member of that respectable and learned society will ere long present it to the public, since it would certainly be a valuable accession to sacred literature, by supplying in a great measure to the younger student the want of those eminent scriptural critics, Raphelius, Elsner, Alberti, and Wolfius, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present publication.

4thly, That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate Kypke's Observationes Sacræ, and from works lately published in our own language; such as Bp. Pearce's Commentary, Mr. Bowyer's Conjectures, (4to, edit. 1782,) Dr. George Campbell on the Four Gospels, Michaelis's Introduction to the New Testament, translated by the learned Mr. Marsh, and by him enriched with many critical and instructive Notes.

5thly, That the most material and best authenticated *various readings*, particularly from Mill's, Wetstein's, and Griesbach's editions of the Greek Testament, are here fairly, though briefly, presented to the reader's consideration and judgment; and may, it is hoped, incite the more advanced student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. Marsh's excellent publication above mentioned.

Lastly, That, in the whole, about a hundred and ten pages are now added to the Greek and English Lexicon.

NOTICE

CONCERNING THE FIRST OCTAVO EDITION.

THE reader will please to observe, that in this Third Edition the *typographical* errors of the former are carefully corrected; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified; and some additions made, principally from Kypke's Observationes Sacræ, and from Dr. Macknight's luminous and valuable Commentary and Notes on the Apostolical Epistles—a work highly meriting a place in the library of every Christian divine.

ΤΕΡΡΩΣΟ.

A

PLAIN AND EASY

GREEK GRAMMAR,

ADAPTED TO

THE USE OF LEARNERS,

AND OF

THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ENGLISH.

A NEW EDITION, CORRECTED AND IMPROVED.

Minus sunt ferendi *hanc Artem* (*Grammaticen scilicet*) ut tenuem ac jejunam cavillantes, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet: Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, et quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.

QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.

Utinam essem bonus *Grammaticus!* Sufficit enim ei qui Auctores omnes probè vult intelligere, esse bonum *Grammaticum.*—Non aliunde *Dissidia in Religione* pendent quàm ab *Ignoratione Grammaticæ.*

Prima SCALIGERANA.

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PREFACE.

BEING desirous of assisting my countrymen, to the best of my abilities, in learning the original Greek of the New Testament, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere* English reader. It is true indeed that we already have several Greek Grammars written in our own language; and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my readers to it, and to have saved myself the trouble of compiling a new one; but *all* the Greek Grammars I have yet seen in English proceed upon a supposition that the learner already understands Latin. Thus, for instance, Dr. Milner, though in the preface to his third edition he remarks that he has offered to his countrymen THE FIRST GREEK GRAMMAR IN ENGLISH, yet in the course of his work he renders most of the Greek examples not into English but Latin, and at page 8 observes, that he has *omitted* the *definitions* of things *common to Latin and Greek*, because the young scholar is *supposed* to be acquainted with them from his Latin Grammar; and the author of the Port-Royal Grammar, at the beginning of the 7th book, which treats of the Greek Syntax, "professes to comprise no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to *repeat* how *an adjective agrees with its substantive*, or *a verb with its nominative, and such other rules as are exactly uniform in both languages*." Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as grammar may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published; and far from designing in the least to detract from the merit of the excellent grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the Port-Royal, Dr. Busby's, Dr. Milner's, and Mr. Stackhouse's; but am most especially obliged to Mr. Holmes, though *in deducing the tenses of verbs from their theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the syntax endeavoured to illustrate the *government of Greek verbs, by the force of a preposition*

understood, in a fuller and clearer manner than is done in any other work of the kind that has come to my knowledge.

In making use of this Grammar, the rules and examples, which are printed in the *larger* English and Greek types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are[1] all that even the youngest scholar needs to learn by heart: as for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this work may not improbably fall into the hands of some persons who, *though destitute of the benefit of a master*, may yet be desirous of acquainting themselves with the *original language of the New Testament*, I shall, in this place, add some more *particular* and *minute directions*, to assist in such a truly laudable, *and* (*I am persuaded*) *by no means impracticable, undertaking*.

It will be necessary, therefore, for such persons, after carefully perusing the two first sections of the Grammar, to make themselves perfect in the declension of the *article*, Sect. II. 14. They should then proceed to the IIIrd Section, and commit likewise to memory the examples of the *three* declensions of simple nouns, τιμή; λόγος and ξύλον; δελφίν and σῶμα: but, on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* nouns under each declension, nor with the *Attic* nouns under the *second*. The *principal* rules of the IVth Section are so plain and easy, that reading them over two or three times will be sufficient; and Sect. V. and VI. should at present be entirely omitted. As for the declensions of *uncontracted* adjectives, in Sect. VII., they can occasion the learner but little difficulty, supposing him already perfect in declining the *uncontracted substantives*: the *contracted* and *irregular* adjectives in this Section should be left for *future* consideration; but the *principal* rules and examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *active voice of a verb in* ω must be gotten by heart. The *principal* of the following rules should also be committed to memory. In Sect. XI., after reading the two first rules, the verb εἰμί and *the passive voice of a verb* in ω must likewise be learned by heart, nor can the *principal* rules in this section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *middle voice*, and of the *deponent verb* in Sect. XII. will be very easy; the *principal* rules, however, will here also require the same attention as in the preceding sections; and the learner, to try his knowledge of the Greek verbs, may now attempt to draw out several *schemes* or *trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: to be perfect in the formation of the Greek verbs requires long use and practice in the language, and greater readiness in the rules for forming the tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following sections. This brings us to the Syntax, Sect. XXI., in which the learner should

[1] Only observe that the examples of the active and passive voices of τύπτω (Sect. X. and XI.) and of the auxiliary verb εἰμί (Sect. XI.), *though absolutely necessary to be learnt by heart*, are printed in a *smaller* character, in order that each of them might be presented to the learner at one view.

commit to memory the *principal* rules. And the *general observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal; but the XXIIIrd Sect., *Of Dialects*, is designed for his *future* instruction. And now he may, without further preparation, proceed to the *Grammatical Praxis* in Sect. XXIV., and should endeavour by the references to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* nouns and verbs, the verbs in μι, and the *anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first chapter of St. John, he may, with the assistance of the English translation, go on to the second[1] and following chapters, still taking care to *account grammatically* for every word in the manner of the *praxis;* and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the examples of the *contracted substantives*, Sect. III.; of the *contracted* and *irregular adjectives*, Sect. VII.; of the *contracted verbs, and those in* μι in Sect. XIII., XIV., and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *primitives*) that occur, and their English interpretation, in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a master, to read the New Testament in the language[2] wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real doctrines* of Christ and his apostles, in the words not of a *fallible*, though truly excellent, *translation*, but in those of the *infallible*, because *inspired*, *ORIGINAL*.

[1] Hoole's edition of the Greek Testament, in which the *primitive roots* of the Greek words are printed in the margin, seems the best for the use of a *beginner*.

[2] I would here be understood to speak of the *language* of the New Testament *in general*, without dogmatically deciding that the Gospel of St. Matthew was originally written in Greek; on which subject the reader may do well to compare Dr. Lardner's History of the Apostles and Evangelists, chap. v., with Dr. George Campbell's Preface to St. Matthew's Gospel.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

Att.	Attic.
et al.	(*et alibi*) and in other texts.
et al. freq.	(*et alibi frequenter*) and in many other texts.
freq. occ.	(*frequenter occurrit*) denotes that the word occurs frequently.
inter al.	(*inter alia*) besides other texts.
occ.	prefixed to one or more references, denotes that either the word itself, or else the word in the last-mentioned sense, occurs *only* in the text or texts referred to.
q.	(*quasi*) as if, as it were.
q. d.	(*quasi dicas*) as if one should say.

A TABLE OF LIGATURES OR ABBREVIATIONS EXPLAINED.

ϑ̸	αλ	μ̃	μεν	τ̃	ταῖς
ϑ̸	αλλ	ιδι	μεν	παν	ταν
ϑ̸	αν	ῖ̃	μενος	τ̓	την
ϑπο	απο	μϑ	μεθ	τ̃	τῆς
ϑρ	αρ	μ̃	μετα	τ̄	το
γδ	γαρ	ⓠ	ος	τ	το
γϱ	γεν	ϱ	ου	τ̄	τον
γϱ	γϱ	ϱπ	ουπ	ⓣ	τον
ϑ̃	δε	ϱ̃τ̃	ουτος	τ̃ ϑ	του
ϑια . ϑ̸α	δια	πϱ̃α	παρα	τϱ	τρ
ει	ει	πϵ̃ι	περι	πω̃	τω
ⓔ	ειναι	ϱα	ρα	τ̃	των
επ	επ	ϱ	ρι	ϑ	ῦ
ϵ̃	ελ	ϱ̣	σαν	ψ	υι
εν	εν	ϑ	σθ	ιιι	υν
ϵπι	επι	ϑζ	σθαι	⊂π	ὑπ
ϵ5ι	ες ι	ϖ	σπ	⊂πϱ	ὑπερ
ϵ	ευ	ϖ	σσ	⊂πο	ὑπο
ιω	ην	ϖαν	σσαν	ιϛ	υς
ϰ ⓒ	και	τ	στ	χαν	χαν
ϰαω	καν	χ	σχ	χϵ	χει
ϰ̃	καια	ϑ̃	ται	ϕαν	φαν
μ̃ϑ	μαρ				

A PLAIN AND EASY

GREEK GRAMMAR,

&c.

SECTION I.

OF THE LETTERS AND READING.

1. The Letters in Greek are twenty-four, of which the following Table shows,

The Names,	*Capitals,*	*Small,*	*Sound,* or *Power.*
Alpha	Α	*α*	*a*
Beta	Β	*β*, ϐ	*b*
Gamma	Γ	*ɾ*, *γ*	*g* hard, as in *good*
Delta	Δ	*δ*	*d*
Epsilon	Ε	*ε*	*e* short
Zeta	Ζ	*ζ*, ʒ	*z*
Eta	Η	*η*	*ee*, or *e* long
Theta	Θ	*θ*, ϑ	*th*
Iota	Ι	*ι*	*i*
Kappa	Κ	*κ*	*k*
Lambda	Λ	*λ*	*l*
Mu	Μ	*μ*	*m*
Nu	Ν	*ν*	*n*
Xi	Ξ	*ξ*	*x*
Omicron	Ο	*ο*	*o* short
Pi	Π, ϖ	*π*, *ϖ*	*p*
Rho	Ρ	*ϱ*, *ρ*	*r*
Sigma	Σ, C	*σ*, *ɔ*, *ς* (final)	*s*
Tau	Τ	*τ*, *ʇ*	*t*
Upsilon	Υ	*υ*	*u*
Phi	Φ	*φ*	*ph*
Chi	Χ	*χ*	*ch* hard, as in *chord*
Psi	Ψ	*ψ*	*ps*
Omega	Ω	*ω*	*o* long

2. *Writing* over the letters several times is the best way of making them familiar to the learner, who should also, as he is going through the grammar, continually exercise himself in *reading*.

3. Γ before γ, κ, ξ, and χ, is sounded like *n*, as in ἄγγελος *angelos*, ἀγκάλη *ancalee*, λύγξ *lunx*, ἔγχος *enchos*.

4. Υ before ι is pronounced like the Eng. *wh*, thus υἱός pronounce *whios*. Comp. rule 11. below.

5. Of the Greek letters these seven, *α*, *ε*, *η*, *ι*, *ο*, *υ*, *ω*, are *vowels*; the remaining seventeen are *consonants*.

6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, *η*, *ω*; short, *ε*, *ο*; *doubtful*, *α*, *ι*, *υ*.

7. *Diphthongs* (δίφθογγοι, i. e. *double sounds*) are formed of two vowels joined together, and in

Greek may be reckoned twelve; six proper, *αι, αυ, ει, ευ, οι, ου*; and six improper, *ᾳ, ῃ, ῳ, ηυ, υι, ωυ*; the little stroke under *α, η, ω*, standing for *iota*, and being called *iota subscribed*, or *subscript*.

8. The *consonants* are divided into nine mutes, *π, β, φ*; *κ, γ, χ*; *τ, δ, θ*; four liquids, *λ, μ, ν, ρ*; *σ*, and three double letters, *ζ* made of *δς* or *σδ*; *ξ* made of *γς, κς*, or *χς*; and *ψ*, of *βς, πς*, or *φς*.

9. The nine *mutes* are divided into *tenues*, or *smooth*, *π, κ, τ*; *mediæ*, or *intermediate*, *β, γ, δ*; and *aspirate*, or *rough*, *φ, χ, θ*; of which the labials, or lip-letters, *π, β, φ*; the palatines, or palate-letters, *κ, γ, χ*; and the dentals, or teeth-letters, *τ, δ, θ*, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as *π* for *β* or *φ*; one palatine for another palatine, as *κ* for *γ* or *χ*; or one dental for another dental, as *τ* for *δ* or *θ*.

10. If in a word one *mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as *τέτυπται*, for *τέτυφται, he was smitten*; *ἕβδομος*, for *ἕπτομος, the seventh*; *ἐτύφθην*, for *ἐτύπθην, I was smitten*.

11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. *a rough breathing* (῾), as ὅρος pronounce *horos*, or with a *smooth* one (᾽), as ὅρος pronounce *oros*.

12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was [1] anciently written H [2], then ⊦, and for expedition (῾); whence the other side of the letter, ⊣, in quick writing (᾽), was taken to denote the *smooth breathing*. [It occurs in this form in the most ancient editions of the Greek writers. The *spiritus* was introduced by the Alexandrian grammarians 200 years B.C.]

13. Almost all words beginning with *υ* or *ρ* [3] are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as ἔῤῥωσο pronounce *errhoso*, πόῤῥω *porrho*.

14. Of the marks over words, called *accents*, I shall only observe, that the *acute* (΄) marks the *elevation of the voice* in a syllable, the *grave* (`) the *depression* of it, and the *circumflex* (῀) first the *elevation of the voice*, then the *depression* of it, in the same syllable, and is therefore placed only on *long* syllables.

15. A *diæresis* (¨) divides diphthongs, and shows that the vowels are to be sounded separate; as ἄϋπνος, pronounce *a-upnos*.

16. A *diastole* (,) distinguishes one word from another; thus *τό,τε and the* is distinguished from *τότε then*.

17. An *apostrophe* (᾽) is the mark of the vowels *α, ε, ι, ο*, or more rarely of the diphthongs *αι, οι*, being rejected at the end of a word, when the word following begins with a vowel, as ἀλλ᾽ ἐγώ for ἀλλὰ ἐγώ; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into its correspondent *aspirate* or *rough* one, (comp. above 11.) as ἀφ᾽ ἡμῶν for ἀπὸ ἡμῶν, νύχθ᾽ ὅλην for νύκτα ὅλην. Comp. above 10.

18. N is frequently added to words ending in *ε* or *ι*, if the next word begins with a vowel, to prevent the concurrence of two vowels, as εἴκοσιν ἄνδρες for εἴκοσι ἄνδρες *twenty men*, τύπτουσιν αὐτόν for τύπτουσι αὐτόν *they beat him*, ἔδωκεν αὐτῷ for ἔδωκε αὐτῷ *he gave to him*.

19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus *ω* in ποιέω is *pure*, in τύπτω, *impure*.

20. The manner in which most Greek books were formerly printed, makes it necessary to add a *Table of the most usual* ABBREVIATIONS OR LIGATURES, which see fronting page 1.

21. As to the Greek *punctuation*, that language, in its present form, has four *marks* or *stops*; the full stop and comma, as in English,—a dot placed towards the upper part of the word, and serving both for a colon and a semicolon, as λόγος᾽—and the mark of interrogation resembling our semicolon, as λόγος;

22. The Greeks express their *numbers* either by their *small letters* with a dash over them, thus, *α΄*, or by their *capitals*. To express numbers by their *small letters* they divide their alphabet, which with the addition of the three ἐπίσημα, ϛ σταυ, ϟ κόππα, and ϡ σάμπι, consists of twenty-seven letters, into three classes: the letters of the first class, from *α* to *θ*, denote *units*; of the second, from *ι* to ϟ, *tens*; of the third, from *ρ* to ϡ, *hundreds*. *Thousands* are expressed in the same order by adding an accent under the letters; thus *ϛ* is 1000.

Units.		Tens.		Hundreds.		Thousands.	
α΄	1	*ι΄*	10	*ρ΄*	100	*͵α*	1000
β΄	2	*κ΄*	20	*σ΄*	200	*͵β*	2000
γ΄	3	*λ΄*	30	*τ΄*	300	*͵γ*	3000
δ΄	4	*μ΄*	40	*υ΄*	400	*͵δ*	4000
ε΄	5	*ν΄*	50	*φ΄*	500	*͵ε*	5000
ϛ΄	6	*ξ΄*	60	*χ΄*	600	*͵ι*	10000
ζ΄	7	*ο΄*	70	*ψ΄*	700	*͵κ*	20000
η΄	8	*π΄*	80	*ω΄*	800	*͵ρ*	100000
θ΄	9	*ϟ*	90	ϡ, *πι*	900	*͵σ*	200000

[1] See the Lexicon under this letter H.

[2] See Montfaucon's Palæographia Græca, p. 33. 275. 278.

[3] Thus many words used by our Saxon ancestors begin with *hr*, as hpacoðe *ragged*, hpeaþ *raw*, hpeoð *a reed*, &c.

They join them thus, ια′, 11 ; ιβ′, 12 ; ιγ′, 13, &c. ; κβ′, 22 ; λγ′, 33 ; μδ′, 44, &c. ; ρα′, 101 ; σια′, 211 ; τκβ′, 322, &c. ; φρια′, 1111 ; φχξϛ′, 1666 ; φψξη′, 1768, &c. In denoting their numbers by *capitals* the Greeks use six letters, I, ΐα or μία, 1 ; Π, πέντε, 5 ; Δ, δέκα, 10 ; H, ἑκατόν, 100 ; X, χίλια, 1000 ; M, μύρια, 10000. Two of these letters placed together signify the *sum* of the numbers ; thus II is 2, IIIII 8, ΔΔ 20 : and when the letter Π (5) incloses any one of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times its own value ; thus ΠΔ is 50, ΠH 500, ΠX 5000, ΠM 50,000 ; and 1768 may be thus expressed, XΠHHHΠΔΠIIII.

SECTION II.

OF WORDS, AND FIRST OF THE ARTICLE.

1. WORDS are, in Greek, usually distinguished into eight kinds, called Parts of Speech ; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*

2. Of which the first five are declined, the last three undeclined.

3. A word is said to be *declined* when it changes its ending ; and to be *undeclined*, when it does not.

4. The *Article, Noun, Pronoun,* and *Participle*, are declined by *number, case,* and *gender.*

5. *Numbers* are two ; the *singular*, which speaks of *one*, as λόγος *a*, i. e. *one, word ;* and the *plural*, which speaks of *more than one*, as λόγοι *words.*

6. To these the Greeks have added a third *number*, called the *dual*, which speaks of *two only*, as λόγω *two words.* [This number did not exist in the oldest state of the Greek language. It is not found in the Latin, which is in many respects the oldest form of the Greek ; nor in the Æolic dialect, which retains far more of the ancient language than the others.] It is not much used in the profane writers ; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *dual*, either noun or verb ; and therefore—*Observe*, once for all, *that though in the following examples, both of nouns and verbs, the* dual number *is printed, yet it may greatly contribute to the ease and progress of the learner* entirely to omit it *in declining.*

7. A *case* is a variation of the termination or ending, denoting certain particles, *of, to,* &c.

8. The *Cases* are five in each number, *nominative, genitive, dative, accusative,* and *vocative.*

9. [1] "Things are frequently considered with relation to the distinction of *sex* or *gender*, as being *male* or *female*, or *neither* one nor the other. Hence,"

10. "*Substantives* are of the *masculine*, or *feminine*, or *neuter*, that is *neither*, gender."

11. "The English language, with singular propriety, following nature alone, applies the distinction of masculine and feminine only to the names of animals ; all the rest (except in a figurative style) are neuter." But,

12. In Greek, very many nouns, which have no reference to *sex*, are *masculine* or *feminine.*

13. The mark of the *masculine* gender is ὁ, of the *feminine* ἡ, and of the *neuter* τό. To this the grammarians have given the name of ἄρθρον, or *article*, which properly denotes *a joint in the body*, because of the particular *connexion* it has with the nouns. And before we come to the declining of nouns, it will be necessary to be quite perfect in

14. The manner of declining the *article* ὁ, ἡ, τό, *the* or *a.*

Singular.	Dual.	Plural.
M. F. N.	M. F. N.	M. F. N.
Nom. ὁ, ἡ, τό, *the* or *a*	N. A. τώ, τά, τώ, *the two*	N. οἱ, αἱ, τά, *the*
Gen. τοῦ, τῆς, τοῦ, *of the* or *of a*	G. D. τοῖν, ταῖν, τοῖν, *of the two*	G. τῶν, τῶν, τῶν, *of the*
Dat. τῷ, τῇ, τῷ, *to the* or *to a*		D. τοῖς, ταῖς, τοῖς, *to the*
Acc. τόν, τήν, τό, *the* or *a*		A. τούς, τάς, τά, *the*

15. The article has no vocative, but the interjection ὦ supplies the defect of this case in all numbers, as *O* does sometimes both in Latin and English.

16. N.B. *In declining the article, and in all the following declensions of substantives, the learner should repeat the Greek words, first* with, *and then* without, *the English ; and should always, in declining,* name the number and case, thus : singular, nominative ὁ, ἡ, τό, *the* or *a ;* genitive τοῦ, τῆς, τοῦ, *of the* or *of a ;* dative τῷ, τῇ, τῷ, *to the* or *to a*, &c. : plural, nominative οἱ, αἱ, τά ; genitive τῶν, τῶν, τῶν ; dative τοῖς, &c.

[1] Bishop Lowth's Introduction to English Grammar, p. 27, 28. 2nd edit.

SECTION III.

OF NOUNS SUBSTANTIVE, AND THEIR DECLENSIONS.

1. Nouns or Names are of two kinds, *substantive* and *adjective*.

2. A *Noun Substantive* is the name of a *substance* or thing, as *ἄνθρωπος a man, πόλεμος war, κάλλος beauty.*

3. There are in Greek *three declensions*, or ways of declining substantives. Compare sect. ii. Rule 3.

4. Of which the two first have an equal number of syllables in all numbers and cases, and are therefore called *parisyllabic*[1]; but the last increases in the oblique cases[2], and so is called *imparisyllabic*[3].

OF THE FIRST DECLENSION.

5. The *first* declension of substantives takes, in general, the termination of the *feminine article*, and hath in the nominative four terminations, *η* and *α* feminine, *ης* and *ας* masculine; as *ἡ Τιμή, ἡ Μοῦσα*; *ὁ Ἀγχίσης, ὁ Αἰνείας.*

[The Ionic dialect has *η* universally in the final syllable of this declension, as *σοφίη, ἡμέρη, Μούση, Μίδης.* The Doric *α*. The Attic retains *α* where a vowel or ρ precedes the termination, as *σοφία, ας, ᾳ*; *νεανίας, ᾳ*; *ἡμέρα, ας, ᾳ*, except *ἀθάρη, ης, husked wheat, αἴθρη, fair weather, κόρη*, Thuc. vi. 56. and the compounds of *μετρέω*[4].]

[In Æolic, the forms *ης* and *ας* were changed into *α*, i. e. in the old Greek, and so in Homer *μητιέτα*, &c.; whence the Latin form *poeta, cometa*, &c. Hence too the Latins changed Greek names in *ας* into *α*, and the Greeks change the Roman names in *α* into *ας*, as *Σύλλας.*]

6. *Ἡ τιμή, the* or *an honour*, is thus declined:

Singular.	Dual.	Plural.
N. *ἡ Τιμ-ή, the* or *an honour*	N. A. V. *τὰ Τιμ-ά, the two honours*	N. *αἱ Τιμ-αί, the honours*
G. *τῆς Τιμ-ῆς, of the* or *an* —	G. D. *ταῖν Τιμ-αῖν, of the two honours*	G. *τῶν Τιμ-ῶν, of the* —
D. *τῇ Τιμ-ῇ, to the* or *an* —		D. *ταῖς Τιμ-αῖς, to the* —
A. *τὴν Τιμ-ήν, the* or *an* —		A. *τὰς Τιμ-άς, the* —
V. *ὦ Τιμ-ή, O honour*		V. *ὦ Τιμ-αί, O honours*

7. The nouns that end in *α, ης*, and *ας*, differ but little from those in *η*, and are thus declined:

Sing. N. *ἡ Μοῦσα, a Muse*, G. *τῆς Μούσης*, D. *τῇ Μούσῃ*, A. *τὴν Μοῦσαν*, V. *ὦ Μοῦσα.*
Sing. N. *ὁ Ἀγχίσης, Anchises*, G. *τοῦ Ἀγχίσου*, D. *τῷ Ἀγχίσῃ*, A. *τὸν Ἀγχίσην*, V. *ὦ Ἀγχίση.*
Sing. N. *ὁ Αἰνείας, Æneas*, G. *τοῦ Αἰνείου*, D. *τῷ Αἰνείᾳ*, A. *τὸν Αἰνείαν*, V. *ὦ Αἰνεία.*

In the dual and plural they are all declined like *Τιμή.*

8. Nouns ending in *δα, θα, ρα*, and *α pure* (see sect. i. 19.) make their genitive in *ας*, and dative in *ᾳ*, as *Λήδα, Μάρθα, ἡμέρα, φιλία*; and so do nouns in *α* contracted of *αα*, as *μνᾶ* from *μνάα.*

9. Nouns in *ας* and *ης* reject *ς* in their vocative.

10. But nouns ending in *της*, and those denoting countries and nations, poetic nouns in *πης*, and the compounds of *μετρέω to measure, πωλέω to sell*, and *τρίβω to beat*, make their vocative in *α*; thus, *κριτής, Πέρσης* (*a Persian*), *κυνώπης, γεωμέτρης, βιβλιοπώλης, παιδοτρίβης*, have the vocatives *κριτά, Πέρσα*, &c.

11. Nouns in *στης* have either *η* or *α* in the vocative, as *λῃστής*, Voc. *ὦ λῃστή* or *λῃστά.*

12. Some nouns in *ας* make *α* in the genitive, especially proper names, as *Βοῤῥᾶς, Θωμᾶς, Κηφᾶς, Λουκᾶς*, G. *Βοῤῥᾶ, Θωμᾶ, Κηφᾶ, Λουκᾶ.* [In old Greek (Hom. Il. *φ*. 85), from the Nom. *ης*, two forms, *αο* and *εω*, occur, of which the 1st remained in Doric (Pind. Pyth. iv. 21), the 2nd in Ionic (see Herodotus, passim); and, in some cases, in Attic. This form is always *monosyllabic*; see the first line of the Iliad. It was, of course, originally written *εο*, and hence came the Attic contraction *ου*, and the Æolic form *εν.* From the 1st form *αο*, arose the Doric genitive *α*, which is retained in proper names and some other nouns by the Attics.]

13. *Contraction* is the drawing of two final syllables into one: and there are *contracted* nouns of every declension. In this the general rule of *contraction* is, to cut off the vowel before the termination throughout all the cases; thus, N. *ἡ γαλέη, γαλῆ* (*a weasel*), G. *τῆς γαλέης, γαλῆς*, D. *τῇ γαλέῃ, γαλῇ*, A. *τὴν γαλέην, γαλῆν*, V. *ὦ γαλέη, γαλῆ*; N. *ἡ μνάα, μνᾶ* (*a pound*), G. *τῆς μνάας, μνᾶς*, D. *τῇ μνάᾳ, μνᾷ*, A. *τὴν μνάαν, μνᾶν.* But *εα* is contracted into *η*, as N. *Ἑρμέας, —ῆς* (*Mercury*), D. *Ἑρμέᾳ, —ῇ*, A. *Ἑρμέαν, —ῆν*, unless ρ or a vowel immediately precedes, and then the contraction is in *α*, as *ἐρέα, ᾶ, wool.* *Οη* is contracted into *η*, as (fem.) *ἁπλόη, ἁπλῆ, simple.*

[1] From the Latin par *equal*, and syllaba *a syllable.*
[2] All the cases except the nominative are by Grammarians called *oblique*, because they *deviate* or *decline* from the nominative.
[3] From the Latin impar *unequal*, and syllaba *a syllable.*
[4] In Pierson on Mœris, p. 184. a few more examples are given.

OF THE SECOND DECLENSION.

14. The *second* declension takes, in general, the termination of the *masculine* or *neuter article*, and hath in the nominative two terminations, ος masculine and feminine, and ον neuter, as ὁ λόγος *a word*, ἡ ὁδός *a way*, τὸ ξύλον *wood*.

15. Ὁ Λόγος *the* or *a word* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Λόγ-ος *the* or *a word*	N. A. V. τὼ Λόγ-ω *the two words*	N. οἱ Λόγ-οι *the words*
G. τοῦ Λόγ-ου *of the* or *of a word*	G. D. τοῖν Λόγ-οιν *of* or *to the two words*	G. τῶν Λόγ-ων *of the words*
D. τῷ Λόγ-ῳ *to the* or *to a word*		D. τοῖς Λόγ-οις *to the words*
A. τὸν Λόγ-ον *the* or *a word*		A. τοὺς Λόγ-ους *the words*
V. ὦ Λόγ-ε *O word*		V. ὦ Λόγ-οι *O words*

16. The neuter ξύλον is declined in like manner : only observe that the nominative, accusative, and vocative of neuter nouns are always alike, and in the plural these cases, both in the second and third declension, end in *α*, thus,

Sing. N. A. V. τὸ ξύλον, G. τοῦ ξύλου, D. τῷ ξύλῳ.
Dual, N. A. V. τὼ ξύλω, G. D. τοῖν ξύλοιν.
Plur. N. A. V. τὰ ξύλα, G. τῶν ξύλων, D. τοῖς ξύλοις.

17. The Attics [1] have a peculiar manner of forming some nouns of this declension, by changing the last vowel or diphthong into *ω*, *οι* into *ῳ*, and *α* long or *αι*, before the termination, into ε, as from ὁ ναός *a temple*, νεώς, from τὸ ἀνώγαιον *an upper chamber*, ἀνώγεων : and as the Attics in all other nouns have the vocative like the nominative, so in these nouns also, thus,

Sing. N. V. ὁ νεώς, G. τοῦ νεώ, D. τῷ νεῷ, A. τὸν νεών.
Dual, N. A. V. τὼ νεώ, G. D. τοῖν νεῷν.
Plur. N. V. οἱ νεῴ, G. τῶν νεῶν, D. τοῖς νεῷς, A. τοὺς νεώς.

Sing. N. A. V. τὸ ἀνώγεων, G. τοῦ ἀνώγεω, D. τῷ ἀνώγεῳ.
Dual, N. A. V. τὼ ἀνώγεω, G. D. τοῖν ἀνώγεῳν.
Plur. N. A. V. τὰ ἀνώγεω, G. τῶν ἀνώγεων, D. τοῖς ἀνώγεῳς.

18. [In the accus. the Attics often omit *ν*, as λαγώ *a hare*, ἕω *the morning* ; and this is regular in proper names.]

19. There is one noun in ως of the neuter gender, τὸ χρέως *a debt*.

20. [The Attics often declined after this form words of the 3rd declension ; for we find γέλων from γέλος, ἥρων and ἥρω from ἥρως, and Μίνω (both in the gen. and acc.) from Μίνως. On the other hand, the later Greeks declined some nouns of the 2nd decl. in ως, according to the 3rd.]

21. *Contractions* in this declension are made thus, ε and ο before ω or a diphthong are dropped ; εο and οο are contracted into ου, and εα into α. Thus ὁ ἀδελφιδέος *a sister's son :*

Sing. N. ὁ ἀδελφιδ-έος, —οῦς, G. τοῦ —έου, —οῦ, D. τῷ —έῳ, —ῷ, A. τὸν —έον, οῦν, &c.
Dual, N. A. V. τὼ ἀδελφιδέω, —ώ, G. D. τοῖν ἀδελφιδέοιν, —οῖν.
Plur. N. οἱ ἀδελφιδ-έοι, —οῖ, G. τῶν ἀδελφιδ-έων, —ῶν, &c.

Sing. N. A. V. τὸ ὀστέον, ὀστοῦν, *a bone*, G. τοῦ ὀστέου, ὀστοῦ, D. τῷ ὀστέῳ, ὀστῷ.
Dual, N. A. V. τὼ ὀστέω, ὀστῶ, G. D. τοῖν ὀστέοιν, ὀστοῖν.
Plur. N. A. V. τὰ ὀστέα, ὀστᾶ, G. τῶν ὀστέων, ὀστῶν, D. τοῖς ὀστέοις, ὀστοῖς.

Sing. N. ὁ νόος, νοῦς, *the mind*, G. τοῦ νόου, νοῦ, D. τῷ νόῳ, νῷ, A. τὸν νόον, νοῦν.
Dual, N. A. V. τὼ νόω, νῶ, G. D. τοῖν νόοιν, νοῖν.
Plur. N. V. οἱ νόοι, νοῖ, G. τῶν νόων, νῶν, D. τοῖς νόοις, νοῖς, A. τοὺς νόους, νοῦς.

[" The plural and dual of the form in οος do not occur, but are formed by analogy. Ἀνεψιαδοῦς and θυγατριδοῦς are of this form also." Matth.]

OF THE THIRD DECLENSION.

22. The *third* declension is *imparisyllabic*, and hath in the nominative nine terminations, *α*, *ι*, *υ* neuter ; *ω*, feminine ; and *ν*, ξ, ρ, ς, ψ, of all genders.

Ὁ Δελφίν *a dolphin* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Δελφίν *the* or *a dolphin*	N. A. V. τὼ Δελφῖν-ε *two dolphins*	N. οἱ Δελφῖν-ες *the dolphins*
G. τοῦ Δελφῖν-ος *of the* or *of a dolphin*	G. D. τοῖν Δελφίν-οιν *of* or *to two dolphins*	G. τῶν Δελφίν-ων *of the dolphins*
D. τῷ Δελφῖν-ι *to the* or *to a dolphin*		D. τοῖς Δελφῖ-σι *to the dolphins*
A. τὸν Δελφῖν-α *the* or *a dolphin*		A. τοὺς Δελφῖν-ας *the dolphins*
V. ὦ Δελφίν *O dolphin*		V. ὦ Δελφῖν-ες *O the* or *O dolphins*

[1] There are three principal dialects of the Greek language, the Attic, Ionic, and Doric. See sect. xxiii.

The neuter *τὸ σῶμα a body* is thus declined. Comp. Rule 16.

Sing. N. A. V. *τὸ σῶμα*, G. *τοῦ σώματος*, D. *τῷ σώματι*.
Dual, N. A. V. *τὼ σώματε*, G. D. *τοῖν σωμάτοιν*.
Plur. N. A. V. *τὰ σώματα*, G. *τῶν σωμάτων*, D. *τοῖς σώμασι*.

OF THE GENITIVE SINGULAR.

23. [*Generally* the genitive is *ος*, either—(1.) Added at once to the nominative, as *μήν, μηνός*, though in most cases the long vowel is changed into the corresponding short one, as *λιμήν, λιμέν-ος, ἠχώ, ἠχόος* (contr. *ἠχοῦς*) ; and, in some, this short one is rejected by syncope, as *κύων, κυόνος, κυνός* ; *πατήρ, πατέρος, πατρός*: or (2.) When the nominative ends in *ς*, this letter in the genitive is changed into *ος*, the short vowel being, as before, introduced, as *τριήρης, τριήρεος* ; *αἰδώς, αἰδόος —οῦς* ; *βοῦς, βοός*. This rule embraces the words beginning with a double letter, as *ξ*, i. e. *γς, κς* or *χς*, or *ψ*, i. e. *βς, πς, φς* ; for example, *αἴξ* (*αἴγς*), *αἰγ-ός* ; *ἀλώπηξ* (*ἀλώπηκς*), *ἀλώπεκος* ; *θρίξ* (*θρίχς*), *τριχός* ; and *φλέψ* (*φλέβς*), *φλεβός*; *ὤψ* (*ὤπς*), *ὠπός*; *κατῆλιψ* (*κατήλιφς*), *κατήλιπος*. The nominatives in *ας, ις, ους*, which make the genitives in *αντος, εντος, οντος*, are hardly exceptions to this rule, as the form of the nominative was originally *ανς, ενς*, and *ονς*, or more properly *αντς*, &c., which was gradually softened down to the present forms. It must be observed, that in this large declension, the exceptions to the preceding rules are numerous. Probably the formations were at first far more regular, but as, from various causes, the forms of the nominatives have changed, an apparent irregularity has been introduced. The most usual is, that, *after a vowel* in the nominative, instead of *ος*, the terminations *δος, θος*, and *τος*, are used to preserve the length of the termination of the nominative. Use will best teach which of these terminations is received. The following rules, however, may be useful.]

24. [(1.) Words in *α* and *ι* take *τος*, as *σῶμα, μέλι* ; except *γάλα, γάλακτος* (from *γάλαξ* probably), and *σίνηπι, σινήπιος* (Attice *σινήπεως*).—(2.) Words in *υ* (except *ἄστυ, ἄστεος* or *ἄστεως*, and *πῶϋ, πώεος*) and *ας* take *ατος*. Some, however, in *ας*, whose last syllable but one is short, take *αρος*, as *ἔαρ, ἔαρος*, i. e. they follow the general rule.—(3.) Neuters in *ας* short, make *ατος* or *αος*, which the Attics contract into *ως*, as *κρέας, κρέατος, κρέως* ; and feminines in *ας* short, make *δος*, as *παστάς, παστάδος*.—(4.) Words in *ις* make *ιος* (Attice *εως*), *ιδος, ῖθος, ιτος*. Probably the original form was *ιστος* (see Hom. Il. O. 87), from which the others were formed by elision and provincial pronunciation.—(5.) Some words in *ης* have *ητος*, as *πένης, φιλότης*. *Πάρνης* (a mountain on the borders of Attica) has *Πάρνηθος*.—(6.) Neuters in *ος* make *εος* (Attice *ους*).—(7.) Some words in *υς* make not only *υος*, but *υδος* (as *χλαμύς*) and *υθος* (as *κόρυς*).—(8.) Some words in *ως* make *ωος*, as *ἥρως*, and *ωτος*, as *φώς*.]

25. [It may be observed generally, that, to account for the apparent irregularities, the original forms of the nominatives should be known. Thus, for example, of nouns in *ους*, some make *οῦντος*, some *όντος*, some *όος*. Those in *οῦντος* are *contracted* nouns, as *μελιτοῦς, μελιτοῦντος*, from *μελιτόεις, —όεντος* ; and, as well as those which form *οντος*, fall under the general rule (2), the old termination having been *ενς* or *εντς* and *ονς* or *οντς*. Those which form in *οος*, are probably *not* derived from older forms of this sort, and therefore also obedient to the same rule. *Ὀδούς* was originally perhaps *ὀδών* (Herod. vi. 107.) or *ὀδόνς*. *Πούς* has *ποδός* ; but it seems to have had another form *πός*, as its compounds are often parisyllabic. Again, the old forms of *γάλα, γυνή, ὕδωρ, σκώρ*, were probably *γάλαξ, γύναιξ, ὕδας, σκάς*. The diphthongal terminations have many irregular forms, as *ναῦς, ναός* and *νηός* ; *γραῦς* only *γραός*. *Κτείς* and *εἷς* make *ενός* ; *κλεῖς* makes *κλειδός*.]

OF THE ACCUSATIVE SINGULAR.

26. The *accusative singular* usually ends in *α* : but nouns in *ις, υς, αυς*, and *ους*, which have *ος pure* in the genitive, change *ς* of the nominative into *ν* in the accusative ; as N. *ὄφις a serpent*, G. *ὄφιος*, A. *ὄφιν* ; N. *βότρυς a bunch of grapes*, G. *βότρυος*, A. *βότρυν* ; N. *ναῦς a ship*, G. *νεώς*, A. *ναῦν* ; N. *βοῦς an ox*, G. *βοός*, A. *βοῦν*[1]. But *barytones*, i. e. nouns not accented on the last syllable, which have *ος impure* in the genitive, make in their accusative both *α* and *ν*, as N. *ἔρις contention*, G. *ἔριδος*, A. *ἔριδα* and *ἔριν* ; N. *κόρυς a helmet*, G. *κόρυθος*, A. *κόρυθα* and *κόρυν*. *Πούς a foot*, in the accusative has only *πόδα*, but its compounds have both *α* and *ν*, as *πολύπους many footed*, *πολύποδα* and *πολύπουν*, &c. So *κλείς a key*, has in the accusative both *κλεῖδα* and *κλεῖν* ; *παῖς a boy*, *παῖδα* and *πάϊν* ; *χάρις*, G. *χάριτος*, when signifying *favour* has only *χάριν*, when *a goddess χάριτα*. [Oxytones, i. e. nouns accented on the last syllable, also having *ος* impure in the genitive, have only *α*, as *ἐλπίς, ἐλπίδα*.]

OF THE VOCATIVE SINGULAR.

27. The *vocative singular* is generally like the nominative, and always so in participles[2] of this third declension : but sometimes it differs—1. By changing the long vowel of the nominative into a short one, as nom. *ὁ τέρην tender*, voc. *ὦ τέρεν* ; nom. *ὁ πατήρ*, voc. *ὦ πάτερ*.—2. By casting off the final *ς* of the nom. from nouns in *ενς* and *ονς*, and *barytones* in *ις* and *υς*, as N. *βασιλεύς a king*, V. *ὦ βασιλεῦ* ; N. *βοῦς*, V. *ὦ βοῦ* ; N. *ὄφις*, V. *ὦ ὄφι* ; N. *νέηλυς a stranger*, V. *ὦ νέηλυ* ; N. *παῖς*, V. *ὦ παῖ*. So N. *ἄναξ a king*, V. *ὦ ἄνα*. But *ὁ πούς a foot*, *ὁ ὀδούς a tooth*, have in the vocative *ὦ πούς, ὦ ὀδούς*.—3. By changing *ς* of the nom. into *ν*, or *εις* into *εν*, as N. *ὁ Πολυδάμας Polydamas*, V. *ὦ*

[1] The poets, however, have *βότρυα, νῆα, βόα*. [2] See the participles active under the examples, sect. x. 11.

Πολυδάμαν ; N. ὁ τάλας *miserable*, V. ὦ τάλαν ; N. ὁ χαρίεις *agreeable*, V. ὦ χαρίεν. [This rule in fact coincides with the last, if we remember that these formations in ας and ις are in general corruptions of the form ανς and ενς.]—4. Nouns in ω and ως have the vocative in οι, as Λητώ *Latona*, voc. Λητοῖ.—5. Proper names change the long vowel of the nom. into its short one, as N. Ἀπόλλων, voc. Ἄπολλον ; nom. Σωκράτης, voc. Σώκρατες.

OF THE DATIVE PLURAL.

28. [The dative plural appears to have been originally formed from the nominative plural by adding ι or σι, and considering the neuter termination to be ες instead of α, as in Ionic, Æolic, and Doric, this form remained, παίδεσ-σι, ἄνδρεσ-σι, πραγμάτεσ-ι. Then the usual changes for the sake of euphony took place, i. e. some vowels and consonants were omitted, and other alterations were made when necessary for the sake of *quantity*, which in this case was determined by that of the nom. plural. Thus ὀρνίθεσσι, ὀρνίθεσι, ὄρνιθσι, ὄρνισι ; τυφθέντεσ-σι, τυφθέντεσι, τυφθέντσι, τυφθεῖσι ; a change analogous to that already observed in the nominative. These remarks can be easily applied to explain different examples : as *practical* rules, the following may suffice.] The *dative plural* is formed—1. From the dative singular, by taking σ before ι, and rejecting δ, θ, ν, and τ, as D. sing. βότρυι, D. plur. βότρυσι ; λαμπάδι, λαμπάσι ; ὄρνιθι, ὄρνισι ; δελφῖνι, δελφῖσι ; σώματι, σώμασι.—2. From the nom. sing. by adding ι to nouns ending in ξ, ψ, or ς after a diphthong, as N. κόραξ, D. plur. κόραξι[1] ; N. Ἄραψ, D. plur. Ἄραψι[1] ; N. βασιλεύς, D. plur. βασιλεῦσι. But κτείς, G. κτενός, *a comb*, makes κτεσί ; ποῦς, G. ποδός, *a foot*, ποσί ; and οὖς, G. ὠτός, *an ear*, ὠσί.—3. The dative singular εντι is in the dative plural changed into εισι, οντι into ουσι, as from τιθέντι, τιθεῖσι, from λέοντι, λέουσι.—4. Nouns in ηρ, G. ερος, by syncope ρος, make the dative plural in ασι, as from πατήρ, πατράσι. So ἀρήν has ἀρνάσι, υἱεύς, *a son*, υἱάσι ; but γαστήρ, γαστῆρσι, σωτήρ, σωτῆρσι.

5. The poets often form the dative plural from the dative singular, by changing ι into εσι or εσσι, as D. sing. ἥρωι *to a hero*, D. plur. ἡρώεσι or ἡρώεσσι.

29. *Contractions* in this declension are of two kinds. The first in the nominative, as well as in all the other cases, without changing the natural terminations, as in the two first declensions. Thus N. ὁ λᾶας, λᾶς, *a stone*, G. λάαος, λᾶος, &c. ; N. ἡ δαῖς, δᾷς, *a torch*, G. δαΐδος, δᾴδος, &c. ; N. τὸ ἔαρ, ἦρ, *spring*, G. ἔαρος, ἦρος, &c. ; N. ὁ τιμήεις, τιμῆς *honourable*, G. τιμήεντος, τιμῆντος, &c. ; N. ὁ πλακόεις, πλακοῦς, *a cake*, G. πλακόεντος, πλακοῦντος, &c. But

30. The second sort of contractions have no place in the nominative, but change the natural terminations of some other cases. Observe, therefore,

31. I. *The Rules of Contraction.*—1. All these nouns before contraction are declined according to the example Δελφίν ; but—2. When contracted, to avoid the concourse of vowels, the genitives singular change their αο or αω into ω ; αοι into ῳ ; οο into ου ; and likewise the εο into ου, εω plur. into ω, εοι dual into οι, if they come from nouns in ης, ες, or ος.—3. Datives singular always contract αϊ into ᾳ, εϊ into ει, ιι into ι, οϊ into οι.—4. Nominatives, accusatives, and vocatives contract αε and αα, and εα after ρ into α, εα from ης *pure* into α or η (as ὑγιής, acc. ὑγιᾶ and ὑγιῆ), εα *impure* into η ; also εε from ης, ες, or ος into η ; εες, εας, into εις ; ια into ι, and ιας into ις ; νες, νας into νς ; οες, οας into ους ; οα into ω.

N. B. *Though these Rules of* Contraction *must necessarily appear* puzzling *to a beginner, yet, for his encouragement, he may be assured that* PRACTICE *will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted nouns.* We observe then,

32. II. *The Cases to be contracted.*

1. Nouns in ης, ος, and ες are contracted in all cases that can admit of contraction. And note, that some nouns in ης are masculine, others feminine ; nouns in ος and ες neuter only.

Ὁ Δημοσθένης *Demosthenes* is thus declined and contracted :

Sing. N. ὁ Δημοσθέν-ης, G. —εος, ους, D. —εῖ, ει, A. —εα, η, V. —ες.
Dual, N. A. V. Δημοσθέν-εε, η, G. D. —έοιν, οῖν.
Plur. N. V. Δημοσθένεες, εις, G. —έων, ῶν, D. εσι, A. —εας, εις[2].

Neuters in ες and ος are thus declined :

Sing. N. A. V. τὸ τέλ-ος (*an end*), G. —εος, ους, D. —εῖ, ει.
Dual, N. A. V. τέλ-εε, η, G. —έοιν, οῖν.
Plur. N. A. V. τέλ-εα, η, G. —έων, ῶν, D. —εσι.

Note. The compounds of κλέος are doubly contracted, as N. ὁ Ἡρακλ-έης, ῆς, G. —έεος, έους, and έος, [observe also, that, in neuters, if a vowel precedes εα, it is contracted only into α, not η, as τὰ

[1] As to the two datives κόραξι and Ἄραψι, this rule coincides with that immediately preceding ; for κόραξ makes in the dative sing. κόρακι, and so in the dative plur. it would, according to that rule, have κόρακσι, of which κόραξι is only a different expression. So Ἄραψ, dat. sing. Ἄραβι, and dat. plur. Ἄραβσι or Ἄραψι. Comp. sect. i. rule 8.

[2] [It must be observed, that proper names have properly no plural. The learner will, therefore, attend only to the *forms.*]

χρέα from χρέος, κλέα from κλέος,] &c. but voc. Ἡράκλ-εες, —εις. Some proper names in ης form the accusative in ην, as Ἀριστοφάνης, acc. Ἀριστοφάνην.—This is usually called the *first* declension of *contracted* nouns.

2. Nouns in ις and ι are contracted only in the dative singular, and in the nominative, accusative, and vocative plural : ις is masculine or feminine, ι neuter.

Sing. N. ὁ ὄφις (*a serpent*), G. —ιος, D. —ιῖ, ι, A. —ιν, V. —ι.
Dual, N. A. V. ὄφιε, G. D. —ίοιν.
Plur. N. V. ὄφ-ιες, ις, G. —ίων, D. —ισι, A. —ιας, ις.

Neuters in ι, as σίνηπι *mustard*, are declined in the same manner, only the nom. acc. and voc. sing. are alike (comp. Rule 16), and the nom. acc. and voc. plur. are formed —ια, ι. This declension in ιος is properly Ionic, as appears from its being used by Herodotus, who wrote in that dialect. The Attic form, which is used by the writers of the N. T., is as follows :

Sing. N. ὁ ὄφ-ις, G. —εως, D. —εῖ, ει, A. —ιν, V. —ι.
Dual, N. A. V. ὄφ-εε, G. D. —έοιν.
Plur. N. V. ὄφ-εες, εις, G. —έων, D. —εσι, Acc. —εας, εις.

Thus also are declined ἡ δύναμις *power*, ἡ πόλις *a city*, &c.
This is usually called the *second* declension of contracted nouns.

3. Nouns in ευς, υς, and υ (G. εος), are likewise contracted only in the dative singular, and in the nominative, accusative, and vocative plural, as

Sing. N. ὁ βασιλ-εύς (*a king*), G. —έος, Attic —έως, D. —έϊ, εῖ, A. —έα, V. —εῦ.
Dual, N. A. V. βασιλ-έε, G. D. —έοιν.
Plur. N. V. βασιλ-έες, εῖς, G. —έων, D. —εῦσι, A. —έας, εῖς.

So ὁ πῆχυς (*a cubit*), G. —εος, Att. —εως ; but A. —υν, V. —υ, and dat. plur. πήχεσι.—So the neut. τὸ ἄστυ *a city* ; only remember that the nom. acc. and voc. sing. are alike, and that the nom. acc. and voc. plur. are formed in —εα, η. This is called the *third* declension of contracted nouns.

4. Nouns which end in υς, G. υος, contract only in the nom. acc. and voc. plur., as ὁ βότρ-υς, G. —υος, N. V. plur. βότρ-υες, υς, A. —υας, υς. So ὁ στάχυς *an ear of corn*, ὁ ἰχθύς *a fish*, ἡ ἄρκυς *a net*, ἡ δρῦς *an oak*.

[The following are somewhat irregular :

1. Sing. N. ναῦς, G. νεώς, or νηός, or ναός, D. νηΐ, A. ναῦν, and in later writers νάα. Dual nom. and acc. are wanting ; G. and D. νεοῖν.
Plur. N. νῆες, and ναῦς in later writers. G. νεῶν, D. ναῦσι, A. ναῦς, and in later writers νᾶας.
2. S. N. γραῦς, G. γραός, D. γραΐ and γρῃΐ, A. γραῦν, V. γραῦ.
P. N. γράες and γρῆες, G. γράων, D. γραῦσι, A. γραῦς.
3. S. N. βοῦς, G. βοός, D. βοΐ, A. βοῦν.
P. N. βόες, G. βόων, D. βουσί, A. βόας and βοῦς.]

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λόγος of the second declension, as ἡ λεχώ *a woman in child-bed*.

Sing. N. ἡ λεχ-ώ, G. —όος, οῦς, D. —όϊ, οῖ, A. —όα, ῶ, V. οῖ.

There are but two nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἠώς *the morning*. Nouns thus declined are *feminine only*.—This is usually called the *fourth* declension of contracted nouns.

6. Nouns neuter in ας *pure* and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κέρ-ας (*a horn*), G. —ατος, αος, ως, D. —ατι, αϊ, ᾳ.
Dual, N. A. V. κέρ-ατε, αε, α, G. D. —άτοιν, άοιν, ᾷν.
Plur. N. A. V. κέρ-ατα, αα, α, G. —άτων, άων, ῶν, D. —ασι.

So τὸ κρέας *flesh*.—This is usually called the *fifth* declension of contracted nouns.

33. In *all* the declensions of substantives—1. The nominative, accusative, and vocative dual are always alike ; so the genitive and dative dual.—2. In the plural the nominative and vocative are always alike ; and the genitive always ends in ων.—3. In every number the nominative, accusative, and vocative of neuter nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in Attic nouns of the second declension in ων. See above, Rule 16.

34. N. B. *Here let the learner, before he proceeds, write down with the article through all the numbers and cases, and commit to memory*, several other examples *of nouns of each declension, besides those above given.*—Ὀργή *anger*, πρύμνα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατράπης *a viceroy*, κριτής *a judge*, οἰνοπώλης *a vintner*, may be very proper examples of the *first* declension ;—Ἡ ὁδός *a way*, τὸ τέκνον *a child*, of the *second* ;—and of the *third*, ὁ μήν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. νυκτός, *the night*, ἡ φλέψ, G. φλεβός *a vein*, μέλι *honey*, νάπυ, G. —υος, *mustard*, νόημα *a design* ;—and for the *contracts* in this declension ἡ τριήρης *a galley*, τὸ Ἱππομανές *the Hippomanes*, ὁ Περικλέης *Pericles*, ἡ δύναμις *power*, both according to the Ionic and Attic form, ὁ βαρβεύς *an umpire*, ἡ γραῦς, γραός, *an old woman*, ἡ φειδώ *parsimony*, τὸ κρέας *flesh*.

SECTION IV.

OF THE GENDER OF NOUNS SUBSTANTIVE.

1. The *gender* of Greek nouns is known either by their *signification* or by their *termination*.

I. By their Signification.

2. Nouns signifying *males, winds, months,* and *rivers,* are generally masculine.
3. Nouns signifying *females, countries, islands, cities, trees,* and *plants,* are for the most part *feminine.*
4. Nouns referring to both sexes are *common,* as ὁ καὶ ἡ παρθένος *a virgin.*

II. By their Termination.

5. In the *first* declension, nouns in η and α are feminine, in ης and ας masculine (as in sect. iii. 5).—6. In the *second* declension, nouns in ος (and ως) are masculine, and sometimes feminine or common.

7. Nouns in ον are neuter, whatever they signify, as τὸ κοράσιον *a damsel,* τὸ θυγάτριον *a little daughter.*

8. Nouns of the third declension in ν, ξ, ρ, ψ, ας -αντος, ης, εις, ευς, ους, ως, are *generally* masculine; in ω, ιν, γξ, της -τητος, ις, υς, αις, αυς, ας -αδος, *generally* feminine; in α, ι, υ, αρ, ορ, ας -ατος are almost always neuter.

SECTION V.

OF HETEROCLITES, OR IRREGULAR NOUNS.

1. Heteroclites (so called from ἑτέρως κλιτός *otherwise declined*) are such nouns as *differ* from the common way of *declining,* by being either *defective, variant,* or *redundant.*

2. *Defectives in number* are either singular only, as generally proper names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the feasts of the gods, thus, τὰ Διονύσια *the feast of Bacchus;* some names of cities, as αἱ Ἀθῆναι *Athens,* τὰ Ἱεροσόλυμα *Jerusalem.*

3. *Defectives in case* are—1. *Aptotes* (from α neg. and πτῶσις *a case*), which have but *one ending for every case,* as the names of letters, ἄλφα, βῆτα, &c., foreign names, Δαβίδ, Ἰσραήλ, names of numbers from four to a hundred, as πέντε, ἕξ, &c., and some substantives neuter, as τὸ χρεών *fate,* δέμας *the body,* ὕπαρ *a vision,* &c.—2. *Monoptotes* (from μόνος *a single,* and πτῶσις *case*), which are used but in *one* case, as ἡ χρείω *necessity* (Hom. Il. x. 172), ἡ δώς *a gift,* ὦ 'τάν *ho, such an one! ho you, sir!* αἱ Κατακλῶθες *the Fates.*—3. *Diptotes* (from δίς *twice,* and πτῶσις *a case*), which have but *two cases,* as ὁ λίς *a lion,* A. τὸν λῖν; so the dual ἄμφω, G. and D. ἄμφοιν, *both.*—4. *Triptotes* (from τρίς *thrice,* and πτῶσις *a case*), which have but *three cases,* as ὁ μάρτυς *a witness,* A. μάρτυν, D. plur. μάρτυσι. So the blessed name ὁ Ἰησοῦς *Jesus,* as to *termination,* N. ὁ Ἰησοῦς, G. D. V. Ἰησοῦ, A. Ἰησοῦν.

4. *Variants in gender* are masculine in the singular, and masc. and neut. in the plural, as sing. N. ὁ δεσμός *a chain;* plur. οἱ δεσμοί and τὰ δεσμά. So δίφρος, κύκλος, &c. But sing. ἡ κέλευθος *a path;* plur. τὰ κέλευθα. Sing. ὁ καὶ ἡ Τάρταρος *Tartarus;* plur. τὰ Τάρταρα.

5. *Variants in case,* as τὸ γόν-υ *the knee,* τὸ δόρ-υ *a spear,* G. —ατος; τὸ ὕδωρ *water,* gen. ὕδατος; ἡ γυνή *a woman,* gen. γυναικός, &c. voc. γύναι, as if from γύναιξ. But these irregularities may be best learnt by use.

6. *Redundants* form their oblique cases in a two-fold manner. Thus some nouns in ους are declined after both the second and third declension, as ὁ νοῦς *the mind,* G. νοῦ and νοός, D. νῷ and νοΐ. So χροῦς, &c. Some nouns in ως of the Attic form are declined also according to the third, as ὁ γέλως *laughter,* G. γέλω and γέλωτος; ὁ κάλως *a cable,* G. κάλω and κάλωτος. Some nouns in ης are declined after the first and third, as ὁ Θάλης *Thales,* G. Θάλου and Θάλητος. Ὁ Μωσῆς, *Moses,* Mat. viii. 4. hath dat. Μωσῇ, Mat. xvii. 4. acc. Μωσῆν, Acts vi. 11. and also G. Μωσέως, Mat. xxiii. 2. D. Μωσεῖ, Mark ix. 4. A. Μωσέα, Luke xvi. 29. as if from Μωσεύς. So from Μωϋσῆς, Acts vi. 14. we have not only acc. Μωϋσῆν, Acts vii. 35. but also G. Μωϋσέως, Acts xv. 1. and D. Μωϋσεῖ, 2 Tim. iii. 8. as if from Μωϋσεύς. Some nouns have a double genitive, &c. of the same declension, ἡ τίγρ-ις, *a tigress,* G. —δος and —ιως; ἡ θέμ-ις *right,* G. —ιδος and —ιστος. Ὁ Ζεύς *Jupiter* is thus declined: G. Ζηνός or Διός, D. Ζηνί or Διΐ, A. Ζῆνα or Δία, V. ὦ Ζεῦ. The truth is, Διός, &c. are from nom. Δίς; Ζηνός, —νί, —να from nom. Ζήν.

SECTION VI.

OF NOUNS COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, AND COMPOUNDS.

1. COGNATE nouns are of various sorts; for—1. From most adjectives may be deduced *masculines* in ων, *feminines* in της, ια, υνη, and neuters in ιον; as from φίλος, η, ον, come Φίλων (a proper name) and φιλότης, φιλία, φιλοσύνη, and τὸ φίλιον *love, friendship*.—2. From the dative plural of the third declension in ουσι are formed feminines in ια; as from γέρων *an old man*, dat. plur. γέρουσι, comes γερουσία *a senate*.—3. From adjectives in ης come feminines in εια; as from ἀληθής *true*, ἀλήθεια *truth*.—4. From substantives are made adjectives in αιος, αλεος, and ιος, as δρομαῖος, οὐράνιος, from δρόμος, οὐρανός.

2. *Feminine substantives* from *masculines* of the *first* declension in ης end in ις, τρια, or τρις, as ἡ προφῆτις *a prophetess*, ἡ ποιήτρια *a poetess*, ἡ αὐλητρίς *a minstreless*, from ὁ προφήτης, ὁ ποιητής, ὁ αὐλητής. From *masculines* of the *second* they end in α, ινη, or αινα, as θεά *a goddess*, δούλη *a female slave*, ἰατρίνη *a female physician*, λύκαινα *a she-wolf*, from their masculines Θεός, δοῦλος, ἰατρός, λύκος. From *masculines* of the *third* they often end in αινα, ασσα, εια, as λέαινα *a lioness*, ἄνασσα *a queen*, ἱέρεια *a priestess*, from ὁ λέων *a lion*, ὁ ἄναξ *a king*, ὁ ἱερεύς *a priest*.

3. *Patronymics* (from πατρὸς ὄνομα, *the name of a father*) are *names* which the poets give to persons from their *fathers* or *ancestors*, thus Πηλείδης *is the son of Peleus*, Ἀτρείδης *the son of Atreus*, Ηρακλείδης *a descendant of Hercules*.—1. *Masculine patronymics* end in αδης, ιδης, or ιαδης; for 1. From primitive proper names of the *first* declension in ας or ης, or of the *second* in ιος, come *patronymics* in αδης, as Αἰνει-άδης, Ἱπποτ-άδης, Ἠλι-άδης, from Αἰνεί-ας, Ἱππότ-ης, Ἤλι-ος. 2. From the *second* in ος *impure*, or from the genitive of the *third*, in ιδης, as Αἰακ-ίδης, Νεστορ-ίδης, from Αἰακ-ός, Νέστ-ωρ, —ορος[1]. But when the penultima (i. e. the last syllable but one) of any genitive is long, the last syllable may be changed into ιαδης, as Ἀγχισ-ιάδης, Ἀτλαντ-ιάδης, from Ἀγχίσ-ης, ου; Ἄτλ-ας, αντος. So from Πηλεύς, -έος, Ionic -ῆος, comes Πηλε-ίδης, by crasis Πηλείδης, and Ionic Πηλῇάδης.—2. *Feminine patronymics* end in ας, ις, ηϊς, ινη, or ωνη; for 1. From *masculine patronymics* in αδης and ιδης, by leaving out δη, come ας and ις, as Ἠλιάς and Καδμίς, from Ἠλιάδης and Καδμίδης; but the poets often insert η, as Καδμηΐς, Βρισηΐς, Χρυσηΐς. 2. *Feminine patronymics* from primitive nouns of the *second* and *third* declension with the last syllable *impure*[2] end in ινη, with the last syllable *pure* in ωνη; as Ἀδραστ-ίνη, Νηρ-ίνη, from Ἄδραστ-ος, Νηρ-εύς; and Ἀκρισι-ώνη, Ἠετι-ώνη, from Ἀκρίσι-ος, Ἠετί-ων. Note, patronymics in δης and νη are of the first declension, but in ων, ας, and ις of the third.

4. *Gentiles*, or the names of *townsmen*, end generally in της, αιος, ιος, ινος, or ευς; as Σπαρτιάτης, Ἀθηναῖος, Βαβυλώνιος, Ῥηγῖνος, Ἀλεξανδρεύς from the cities Σπάρτη, Ἀθῆναι, Βαβυλών, Ῥήγιον, Ἀλεξάνδρεια. *Feminines* end often in σσα, as Κρῆσσα, Κίλισσα, from Κρήτη, Κιλικία; and sometimes in ια, from masculines in ιος, as Ἀθηναία, &c.

5. *Possessives*, or adjectives expressing *possession* or *relation*, are derived both from proper names and appellatives, and end in εος, ιος, ειος, κος, νος, or ωδης; as Ἑκτόρεος, πατρῴϊος, Ἀχίλλειος, μουσικός, ἀνθρώπινος, λιθώδης, from Ἕκτωρ, πατήρ, Ἀχιλλεύς, μοῦσα, ἄνθρωπος, λίθος.

6. *Amplificatives* increase the signification, and end in ος, ιας, or ων, as ἀρνειός *a full-grown lamb*, from ἄρς *a lamb*; παιδνός *a great boy, a lad*, from παῖς *a boy*; πωγωνίας *a man with a great beard*, from πώγων *a beard*; στομίας *one with a large mouth*, from στόμα *a mouth*; χειλών *blubber-lipped*, from χεῖλος *a lip*.

7. *Diminutives* are derived both from proper names and from appellatives. 1. Masculines generally end in ων, αξ, σκος, λος, υς, as μωρίων *a fool*, from μῶρος, λίθαξ *a little stone*, from λίθος, ἀνθρωπίσκος *a little man, a manikin*, from ἄνθρωπος, ἐρωτύλος *a little love*, from ἔρως, —ωτος, Διόνυς, diminut. of Διονύσιος Dionysius.—2. Feminines end in ις, σκη, νη, as κρηνίς *a little fountain*, from κρήνη, παιδίσκη *a little maid*, from παῖς, παιδός, πολίχνη *a little city*, from πόλις.—3. Neuters in ιον, θυγάτριον *a little daughter*, from θυγάτ-ηρ, —ρος [and especially in διον].

8. *Verbals* are deduced, 1st, from the active present of *verbs*, as νίκη *a victory*, from νικάω *to conquer*, εἶδος *a form*, from εἴδω *to see*: 2ndly, from the 2nd aor. as φυγή *flight*, from ἔφυγον, 2 aor. of φεύγω *to flee*; πάθος *suffering*, from ἔπαθον, 2 aor. of obsolete πήθω *to suffer*: 3rdly, from the perfect middle, as λόγος *a word*, from λέλογα, perf. mid. of λέγω *to speak*; τροφή *food*, from τέτροφα, perf. mid. of τρέφω *to nourish*: 4thly, from the three persons singular of the perfect passive, which end in μαι, σαι, and ται, as γράμμα *a letter*, γραμμή *a line*, from γέγραμμαι, 1 pers. perf. pass. of γράφω *to write*; ψαλμός *a psalm*, from ἔψαλμαι, 1 pers. perf. pass. of ψάλλω *to sing to music*; κρίσις *judgment*, from κέκρισαι, 2 pers. perf. pass. of κρίνω *to judge*; δοκιμασία *proof*, from δεδοκίμασαι, 2 pers. perf. pass. of δοκιμάζω *to prove*; ποιητής *a poet*, Χριστός Christ (*anointed*), χαρακτήρ *a character*, ῥήτωρ *an orator*, κιθαριστύς *the art of playing on the harp*, ὀρχήστρα *the orchestra*, and ὀρχηστρίς *a dancer*, κοιμητήριον *a cemetery*, ἄροτρον *a plough*, and adjectives in τεος, as λεκτέος, from the respective third persons perf. pass. πεποίηται, κέχρισται, κεχάρακται, ἔῤῥηται, κεκιθάρισται, ὤρχησται, κεκοίμηται, ἤρωται, λέλεκται.

[1] Ionic patronymics end in ιων, as from Κρόνος Κρονίων; Doric patronymics in δας, as from Κρέων Κρεώνδας.

[2] See sect. i. 19.

9. The Greeks delight in *compounds*. Sometimes they form these of two nominatives, leaving out such letters as would seem harsh, as *ναυμαχία a sea-fight*, from *ναῦς a ship*, and *μάχη a fight*; sometimes of a genitive and nominative, as *νεώσοικος a dock*, literally *a ship's house*, *νεὼς οἶκος*; sometimes of a dative (or, as some call it, an ablative) and a nominative, as *ὀρεσίτροφος nourished* or *bred in the mountains*, from dat. plur. *ὄρεσι in the mountains*, and *τροφός nourished*; sometimes of a noun and verb, as *νουνεχής wise, discreet*, from *νοῦν* (acc. of *νοῦς*) *mind, understanding*, and *ἔχω to have*; sometimes of numerals joined to other nouns, as *τετράπους a four-footed creature, a quadruped*, from *τέτταρες* (neut. *—ρα*) *four*, and *πούς a foot*; *ἑκατόνταρχος a centurion*, from *ἑκατόν a hundred*, and *ἀρχός a commander*; sometimes of several particles added together, as *διόπερ*, *ὁπωσδηποτοῦν*, &c.—N. B. *This section is inserted in conformity to the method of that excellent grammarian*, Mr. Holmes; *though, after all, most of the observations contained in it will be best learned by* USE, *and by diligently consulting a good* lexicon.

SECTION VII.

OF ADJECTIVES AND THEIR DECLENSIONS.

1. A NOUN *adjective*, or more properly an *adjective*[1], so called because *adjectitious*, or added to a substantive, denotes some *quality* of the substantive to which it is joined; so in the expressions *ἀγαθὸς ἄνθρωπος a good man*, *καλὴ γυνή a fair woman*, *μέγας οἶκος a great house*, the words *good*, *fair*, and *great* are adjectives.

2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

OF ADJECTIVES OF THREE TERMINATIONS.

3. Adjectives of *three* terminations end in *ος*, *ης*, *ων*, *ας*, *εις*, *ως*, and are declined after the manner of substantives *according to their termination*. Thus,

4. Adjectives of three terminations in *ος* (as *καλός fair*, *ἀγαθός good*, and participles in *νος*) are declined like substantives of the second and first declension, that is,—masc. OΣ like the 2nd, fem. H like the 1st, neut. ON like the 2nd, as

	Singular.			Dual.			Plural.		
	M.	F.	N.	M.	F.	N.	M.	F.	N.
N.	Φίλ-ος,	—η,	—ον	N. A. V.			N. —οι,	—αι,	—α
G.	—ου,	—ης,	—ου	—ω,	—α,	—ω	G. —ων,	—ων,	—ων
D.	—ῳ,	—ῃ,	—ῳ	G. D.			D. —οις,	—αις,	—οις
A.	—ον,	—ην,	—ον	—οιν,	—αιν,	—οιν	A. —ους,	—ας,	—α
V.	—ε,	—η,	—ον				V. —οι,	—αι,	—α

5. But adjectives ending in *ος pure* or *ρος* make the nom. fem. in *α*, Gen. in *ας*, dat. in *ᾳ*, &c. (comp. sect. iii. 8.) as sing. N. *ἄγι-ος* and *ἀνθηρ-ός*, *α*, *ον*, G. *ου*, *ας*, *ου*, D. *ῳ*, *ᾳ*, *ῳ*, A. *ον*, *αν*, *ον*, V. *ε*, *α*, *ον* : except *some* contracted ones (of which presently) and numerals in *οος*, as *ὄγδο-ος eighth*, which make *η* in the fem.

6. *Contracted adjectives* in *ος* are declined like contracted substantives of the second and first declension, as Sing. N. *χρύσ-εος*, *οῦς*; *έα*, *ῆ*; *εον*, *οῦν*; G. *έου*, *οῦ*; *έης*, *ῆς*; *έου*, *οῦ*; D. *έῳ*, *ῷ*; *έῃ*, *ῇ*; *έῳ*, *ῷ*; A. *εον*, *οῦν*; *έην*, *ῆν*; *εον*, *οῦν*, &c. Sing. N. *ἀργυρ-έος*, *οῦς*; *έα*, *ᾶ*; *έον*, *οῦν*; &c. Sing. N. *ἁπλόος*, *οῦς*; *όη*, *ῆ*; *όον*, *οῦν*; G. *όου*, *οῦ*; &c.

7. Αλλος, *ἄλλη*, *ἄλλο*, forms its neut. sing. in *ο*, but is in all other respects declined like *φίλος*. (Comp. sect. ix. rule 8.)

8. Adjectives of three terminations in *υς*, *ων*, *ας*, *εις*, *ως*, are declined like substantives of the third and first declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,—M. ΥΣ like the 3rd, F. ΕΙΑ like the 1st, N. Υ like the 3rd, as *ἡδύς sweet*.

	Singular.			Dual.			Plural.		
	M.	F.	N.	M.	F.	N.	M.	F.	N.
N.	Ἡδ-ύς,	—εῖα,	—ύ	N. A. V.			N. —έες, εῖς,	—εῖαι,	—έα
G.	—έος,	—είας,	—έος	—έε,	—εία,	—έε	G. —έων,	—ειῶν,	—έων
D.	—εῖ, εῖ,	—είᾳ,	—εῖ, εῖ	G. D.			D. —έσι,	—είαις,	—έσι
A.	—ύν,	—εῖαν,	—ύ	—έοιν,	—είαιν,	—έοιν	A. —έας, εῖς,	—είας,	—έα
V.	—ύ,	—εῖα,	—ύ				V. —έες, εῖς,	—εῖαι,	—έα

[*Note.* Some adjectives in *υς* have *εα* for *υν* in the accus. sing. as *εὐρέα*, *εὐθέα*. Sometimes these adjectives are considered as having only two terminations. See Hom. Od. E. 467. M. 369. Thuc. iv. 83. 104. viii. 8. 64.]

M. ΩN like the 3rd, F. ΟΥΣΑ like the 1st, N. ON like the 3rd, as *ἑκών willing*, and participles in *ων*.

Sing. N. Ἑκών, *οὖσα*, *όν*, G. *όντος*, *ούσης*, *όντος*, &c.

[1] See Bishop Lowth's Introduction to English Grammar, p. 40. note [1].

M. ΑΣ like the 3rd, F. ΑΣΑ like the 1st, N. ΑΝ like the 3rd, as *πᾶς all*, and participles in *ας*.
Sing. N. Πᾶς, *πᾶσα, πᾶν*, G. *παντός, πάσης, παντός*, &c.
Particip. N. *Τύψας, ασα, αν*, G. *αντος, άσης, αντος*, &c.

Two adjectives in *ας* are thus declined: —*ας, αινα, αν*, G. —*ανος, αίνης, ανος*, &c. namely, *μέλ-ας black, τάλ-ας miserable.*

M. ΕΙΣ like the 3rd, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3rd, as *χαρίεις gracious.*
Sing. N. *Χαρί-εις, εσσα, εν*, G. *εντος, έσσης, εντος*, &c.

Note, *οεις, οεσσα, οεν*, are contracted into *ους, ουσα, ουν*, as *μελιτό-εις, οῦς (honeyed); όεσσα, οῦσσα; όεν, οῦν*, &c.: *ήεις, ήεσσα, ηεν*, into *ης, ησσα, ην*, as *τιμή-εις, ῆς (honourable); ήεσσα, ῆσσα; ῆεν, ῆν*: (comp. sect. iii. 29.) And observe further, that participles in *εις* form their feminine in *εισα*, as *τυφθείς beaten, εῖσα, έν*, G. *έντος, είσης, έντος.*

M. ΩΣ like the 3rd, F. ΥΙΑ like the 1st, N. ΟΣ like the 3rd, as participle *τετυφώς having beaten.*
Sing. N. *τετυφ-ώς, υῖα, ός*, G. *ότος, υίας, ότος*, &c.

9. The adjectives *πολύς much*, and *μέγας great*, have their neut. sing. *πολύ* and *μέγα*, and their accus. masc. *πολύν* and *μέγαν*, but borrow[1] all the rest from the old words *πολλός* and *μεγάλος*, thus, Sing. N. *πολύς, πολλή, πολύ*, G. *πολλοῦ, πολλῆς, πολλοῦ*, &c. Sing. N. *μέγας, μεγάλη, μέγα*, G. *μεγάλου, μεγάλης, μεγάλου*, &c.—N.B. *The learner should here write out, through all the cases and numbers, those of the above examples which are designedly left imperfect.*

OF THE ADJECTIVES OF TWO TERMINATIONS.

10. Adjectives of *two* terminations end in *ος, ως, ας, ης, ις, ους, υς, ην, ων*; and are declined after the manner of substantives, *according to their termination.*

11. Thus those in *ος* and the Attics in *ως* are declined like the *second* declension; all the others like the *third.*

EXAMPLES.

	Masc. and Fem.	Neut.
Sing. N.	*ὁ καὶ ἡ ἔνδοξ-ος,*	*καὶ τὸ ἔνδοξ-ον*
	ὁ καὶ ἡ εὔγε-ως,	*καὶ τὸ εὔγε-ων* (Attic)
	ὁ καὶ ἡ ἀείν-ας,	*καὶ τὸ ἀείν-αν*
	ὁ καὶ ἡ ἀληθ-ής,	*καὶ τὸ ἀληθ-ές*
	ὁ καὶ ἡ εὔχαρ-ις,	*καὶ τὸ εὔχαρ-ι*
	ὁ καὶ ἡ δίπ-ους,	*καὶ τὸ δίπ-ουν*
	ὁ καὶ ἡ ἄδακρ-υς,	*καὶ τὸ ἄδακρ-υ*
	ὁ καὶ ἡ ἄῤῥην,	*καὶ τὸ ἄῤῥ-εν*
	ὁ καὶ ἡ εὐδαίμ-ων,	*καὶ τὸ εὔδαιμ-ον.*

12. These adjectives make their genitives respectively in *ου, ω, αντος, εος, ους, ιτος, οδος, υος, ενος, ονος*, as substantives of the like terminations.

13. Most derivative and compound adjectives in *ος* are thus declined with *two* terminations, and thus the Attics decline all adjectives in *ος*. Some adjectives are declined both with two and with three terminations, as *αἰώνι-ος, α, ον*, and *ὁ καὶ ἡ αἰώνι-ος, καὶ τὸ —ον; τέρ-ηνεινα, εν*, and *ὁ καὶ ἡ τέρην, καὶ τὸ τέρεν.*

14. N. B. *The learner, in declining the above adjectives, should repeat the proper* articles *with every case*, as, Sing. N. *ὁ καὶ ἡ ἔνδοξος, καὶ τὸ ἔνδοξον*, G. *τοῦ καὶ τῆς καὶ τοῦ ἐνδόξου*, D. *τῷ καὶ τῇ καὶ τῷ ἐνδόξῳ*, A. *τὸν καὶ τὴν καὶ τὸ ἔνδοξον*, &c. Sing. N. *ὁ καὶ ἡ ἀληθής, καὶ τὸ ἀληθές*, G. *τοῦ καὶ τῆς καὶ τοῦ ἀληθ-έος, οῦς*, D. *τῷ καὶ τῇ καὶ τῷ ἀληθ-εῖ, εῖ*, A. *τὸν καὶ τὴν ἀληθ-έα, ῆ, καὶ τὸ ἀληθές*, V. masc. and fem. *ὦ ἀληθής*, neut. *ὦ ἀληθές.* Comp. sect. iii. 32.

OF ADJECTIVES OF ONE TERMINATION.

15. Adjectives of *one* termination end in *ξ, ιν, ς, ρ, ψ*, and are declined after the manner of substantives, *according to their termination*, but are scarcely used in the neuter gender[2].

Sing. N. *ὁ καὶ ἡ ἅρπ-αξ*, G. *αγος, rapacious*
τριγλώχ-ιν, G. *ινος, three-pointed*
πολυδειρ-άς, G. *άδος, many-topped*
τρίσμακαρ, G. *αρος, thrice-happy*
αἰθίοψ, G. *οπος, swarthy.*

16. Decline *ἅρπαξ* thus, and so the rest: Sing. N. *ὁ καὶ ἡ ἅρπαξ*, G. *τοῦ καὶ τῆς ἅρπαγος*, D. *τῷ καὶ τῇ ἅρπαγι*, A. *τὸν καὶ τὴν ἅρπαγα*, V. *ὦ ἅρπαξ.* Dual, N. A. V. *τὼ καὶ τὰ ἅρπαγε*, G. D. *τοῖν καὶ ταῖν ἁρπάγοιν.* Plur. N. *οἱ καὶ αἱ ἅρπαγες*, G. *τῶν ἁρπάγων*, D. *τοῖς καὶ ταῖς ἅρπαξι*, A. *τοὺς καὶ τὰς ἅρπαγας*, V. *ὦ ἅρπαγες.*

[1] The poets often use G. *πολέος*, D. *πολέϊ*, plur. N. *πολέες*, G. *πολέων*, D. *πολέσι*, A. *πολέας*, also *πολλός, ή, όν*, like *φίλος.*

[2] See Port-Royal Greek Grammar, by Nugent, p. 74, and Holmes's, p. 25.

17. The *numerals* εἷς *one*, δύο *two*, τρεῖς *three*, τέσσαρες *four*, are declined as follows:

Sing. N. εἷς, μία, ἕν, G. ἑνός, μιᾶς, ἑνός, D. ἑνί, μιᾷ, ἑνί, A. ἕνα, μίαν, ἕν.

So its compounds μηδείς and οὐδείς *no one*, &c. N. μηδείς, μηδεμία, μηδέν, G. μηδενός, μηδεμιᾶς, μηδενός, &c.

Dual, [1] N. A. V. δύο, G. D. δυοῖν and δυεῖν, D. δυσί *poetic*. But δύο is used for all genders and cases except the dative.

Plural, N. οἱ καὶ αἱ τρεῖς, καὶ τὰ τρία, G. τριῶν, D. τρισί, A. τοὺς καὶ τὰς τρεῖς, καὶ τὰ τρία.

Plural, N. οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, G. τεσσάρων, D. τέσσαρσι, A. τοὺς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

SECTION VIII.

OF THE COMPARISON OF ADJECTIVES, &c.

1. Adjectives in Greek, as in English, have three *degrees* of *comparison:* the *positive*, as *great;* the *comparative*, as *greater*, or *more great*, of two; the *superlative*, as *greatest*, or *most great*, of many.

2. Adjectives in ος, after a *long* [2] syllable, form their comparative and superlative by changing ος into οτερος, and οτατος, as pos. ἔνδοξος *noble*, compar. ἐνδοξότερος *nobler*, superl. ἐνδοξότατος *noblest;* after a *short* [2] syllable, into ωτερος and ωτατος, as pos. σοφός *wise*, compar. σοφώτερος *wiser*, superl. σοφώτατος *wisest*. But if the preceding syllable be *doubtful*, the comparative and superlative are formed either in οτερος and οτατος, or in ωτερος and ωτατος, as ἴσος or ἶσος *equal*, compar. and superl. ἰσότερος and ἰσότατος, or ἰσώτερος and ἰσώτατος.

3. Adjectives in ις, to form the comparative and superlative, change that syllable into εστερος and εστατος; in ις, αρ, and ους, take τερος and τατος; in ης, υς, and ας, add to their neuters τερος and τατος; in ην and ων add to their nominatives plural τερος and τατος; in ξ change ος of their genitive singular into ιστερος and ιστατος.

EXAMPLES.

	Posit.	Compar.	Superl.
In εις,	χαρίεις	εστερος,	εστατος
αρ,	μάκαρ	τερος,	τατος
ους,	ἁπλοῦς [3]		
ης,	εὐσεβ-ής, ές	τερος,	τατος
υς,	εὐρ-ύς, ύ		
ας,	μέλ-ας, αν		
ην,	τέρ-ην, ενες	τερος,	τατος
ων,	πρόφρ-ων, ονες		
ξ,	βλά-ξ, κός	ιστερος,	ιστατος

4. Some adjectives in ος cast away ο or ω in their compar. and superl. as γεραιός, γεραίτερος, γεραίτατος. So παλαιός, σχολαῖος, θέρειος, δεξιός.

5. The Attics compare many adjectives in ος by αιτερος and αιτατος, as ἴδιος, ἰδιαίτερος, ἰδιαίτατος. So ἥσυχος, ἴσος, μέσος, πλησίος, ὄψιος, &c.; and many by εστερος and εστατος, as αἰδοῖος, αἰδοιέστερος, αἰδοιέστατος. So γενναῖος, σπουδαῖος, ἀνιαρός, &c. Some with both, as ἄσμενος, ἀσμεναίτερος and ἀσμενέστερος, &c. A few by ιστερος and ιστατος, as λάλος, λαλίστερος, λαλίστατος, by *syncope* λάλιστος.

[6. Adjectives in υς and some in ρος often change those endings into ων and ιστος; as εὐρύς, εὐρίων, εὖριστος; αἰσχρός, αἰσχίων, αἴσχιστος. So ἐχθρός, οἰκτρός, κυδρός; and μακρός has μήκιστος.]

[7. Some also ending in ος, ης, and ας, form in the same way, though somewhat irregularly.

Thus, καλός,	καλλίων,	κάλλιστος
κακός,	κακίων (κακώτερος),	κάκιστος
φίλος,	φιλίων,	φίλιστος
(also,	φίλτερος,	φίλτατος)
λάλος,	————	λάλιστος
μέγας	————	μέγιστος
ἐλεγχής	————	ἐλέγχιστος.

[1] So Dual, N. A. V. ἄμφω *both*, G. D. ἀμφοῖν. Comp. sect. v. 3, 3.

[2] The last syllable but one that has a *long* vowel (see sect. i. 6.) or a diphthong in it, is always *long*, as μῶρος, γελοῖος; so if it has a short or doubtful vowel before *two consonants* or a *double one*, as σεμνός, ἔνδοξος: but if it has a *short* vowel before a single consonant, the syllable is *short*, as σοφός. The *doubtful* vowels, α, ι, υ, before another vowel, are generally short; but before a consonant, often long.

[3] Yet from διπλόος, οῦς, we have comparat. neut. διπλότερον, Mat. xxiii. 15.

Some of these forms, in the comparative, instead of ι and their own consonant, take σσ or ττ, or some form not far removed from this: as,

ἐλαχύς,	ἐλάσσων
μακρός,	μάσσων, whence, perhaps, μείζων
κρατύς,	(κρατίων, κράσσων,) κρείσσων
ταχύς (old form, θαχύς),	θᾶσσον
βραχύς,	βράσσων.

So βάσσων, γλύσσων, πάσσων, from βαθύς, γλυκύς, παχύς. Ἥσσων, or ἧττων, is by some derived from ἡμισίων; but ἥκιστα shows that it is properly ἡκίων, from some unknown positive.]

[8. There are many comparatives and superlatives, which appear to be derived from substantives and prepositions, and others whose positive is lost or unknown.]

FROM SUBSTANTIVES.

κέρδος,	κερδίων,	κέρδιστος, } *better*, and *best*
Ἄρης,	ἀρείων,	ἄριστος, }
ἄλγος,	ἄλγιον (adv.),	ἄλγιστος, *more* and *most painful*
ῥῖγος,	ῥιγίων,	ῥίγιστα (adv.)
κῦδος,	———	κύδιστος, *most glorious*
ὑβριστής,	ὑβριστότερος and —ότατος,	*more* and *most insolent*
κῆδος,	———	κήδιστος
ὕψος,	ὑψίτερος,	ὕψιστος.

FROM ADVERBS AND PREPOSITIONS.

ἀγχοῦ,	ἀγχότερος,	ἄγχιστος
πρό,	πρότερος,	(πρότατος) πρῶτος
ὑπέρ,	ὑπέρτερος,	ὑπέρτατος
πρωΐ,	πρωΐτερος.	

We may here observe, that adverbs and prepositions form comparatives and superlatives: as,

ἄνω, ἀνωτέρω, ἀνωτάτω or ἀνώτατα,
ἀγχοῦ, ἀγχοτέρω, and (ἄγχιον) ἄσσον.

FROM UNKNOWN POSITIVES.

ἀμείνων, *better.*
βέλτερος, βέλτατος,
or usually in Attic,
βελτίων, βέλτιστος, } *better*, and *best.*

These are usually assigned to ἀγαθός, whose regular forms occur in later writers, and such as are not Attic.

μείων, μεῖστος, *less, least.*

This is assigned to μικρός, whose regular comparative, μικρότερος, is found.

πλείων or πλέων, πλεῖστος, *more, most.*

The neuter is *usually* πλέον, and in the plural in Attic we usually find πλέονες or πλείους, πλέονα or πλείω.

ῥᾴων, ῥᾷστος, *easier, easiest.*

It appears that there was an old word ῥᾴϊος, whence came ῥηΐτερος and ῥηΐων, or Dorice ῥαΐτερος, and ῥαΐων; the Attic form of which is ῥᾴων, and in the superlative ῥηΐτατος and ῥᾴϊστος, Dorice ῥάϊστος, Att. ῥᾷστος.

χείρων, χείριστος, *worse, worst.*

Perhaps from χέρης (which in Homer has a comparative sense), from which comes χερείων, in Homer, as ἀρείων from Ἄρης.

ὀπλότερος, ὀπλότατος, *younger*, and *youngest.*

The following may class under the same head; they are commonly derived from verbs:

λωΐων or λῴων, λῷστα or λῷστα, *better*, and *best.*

These may come from λῶϊος, which has λωΐτερος.

φέρτερος, φέρτατος, and φέριστος, *better*, and *best.*

Said to be from φέρω, in the sense of προφέρω, whence comes προφερής· Δεύτερος, δεύτατος.]

9. Sometimes comparatives and superlatives are compared again, as from compar. χείρων *worse*, χειρότερος *much worse*; from ἐλάχιστος *least* [1], ἐλαχιστότερος *less than the least.*

[1] See Lexicon on this word.

10. Comparatives and superlatives are generally declined like other adjectives ; but comparatives in *ων*, especially irregular ones, thus, Sing. N. *ὁ καὶ ἡ πλείων, καὶ τὸ —ον*, G. *—ονος*, D. *—ονι*, A. *—ονα, οα, ω, καὶ τὸ —ον*, V. *—ον*, Dual, N. A. V. *—ονε*, G. D. *—ονοιν*, Plur. N. V. *—ονες, οες, ους, καὶ τὰ —ονα, οα, ω*, G. *—ονων*, D. *—οσι*, A. *—ονας, οας, ους, καὶ τὰ —ονα, οα, ω*. So *μείζων, κρείττων*, &c.

SECTION IX.

OF PRONOUNS.

1. A PRONOUN is so called because it stands pro nomine, *for*, or *instead of, a noun.*

2. *Pronouns* may be distinguished into *personal* or *primitive, possessive, demonstrative, relative, compound*, and *reciprocal.*

3. The *personal* or *primitive pronouns* are three, *ἐγώ I*, plur. *ἡμεῖς we*, of the *first* person ; *σὺ thou*, plur. *ὑμεῖς ye*, of the *second* ; G. *οὗ he* or *she*, plur. *σφεῖς they*, of the *third* ; which are thus declined :

Singular.	Dual.	Plural.
N. Ἐγώ *I*		N. *ἡμεῖς we*
G. *ἐμοῦ* or *μοῦ of me*	N. A. *νῶϊ, νῷ we* or *us two*	G. *ἡμῶν of us*
D. *ἐμοί* or *μοί to me*	G. D. *νῶϊν, νῷν of* or *to us two*	D. *ἡμῖν to us*
A. *ἐμέ* or *μέ me*		A. *ἡμᾶς us.*
N. Σύ *thou*		N. *ὑμεῖς ye*
G. *σοῦ of thee*	N. A. *σφῶϊ. σφῷ ye* or *you two*	G. *ὑμῶν of you*
D. *σοί to thee*	G. D. *σφῶϊν, σφῷν of* or *to you two*	D. *ὑμῖν to you*
A. *σέ thee*		A. *ὑμᾶς you*
N. Wanting		N. *σφεῖς they*
G. *οὗ of him* or *her*	N. A. *σφωέ they two*	G. *σφῶν of them*
D. *οἱ to him*	G. D. *σφῶϊν of them two.*	D. *σφίσι to them*
A. *ἕ him*		A. *σφᾶς them.*

4. [From the oblique cases of *ἐγώ, σύ, οὗ*, and the nom. plural and dual, are derived the *possessive* pronouns, having the signification of the genitive of the personals. Thus, *ἐμός, ή, όν mine* ; *σός, ή, όν thine* ; *ἑός* or *ὅς, ἥ, ὅν his* ; *σφωΐτερος, α, ον both yours* ; *νωΐτερος, α, ον both ours* ; *ἡμέτερος, α, ον ours* ; *ὑμέτερος, α, ον yours* ; *σφός, ή, όν* and *σφέτερος, α, ον your*, in the plural, and used by the poets as the pronoun possessive of the 3rd pers. sing. *his.*]

5. The *demonstrative* pronouns are [*ὅδε*], *οὗτος this*, and *ἐκεῖνος that, he.* ["Οδε is declined like the article. In Attic it is *ὁδί.*] Οὗτος is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. *οὗτος,*	*αὕτη,*	*τοῦτο*		N. A.		N. *οὗτοι,*	*αὗται,*	*ταῦτα*
G. *τούτου,*	*ταύτης,*	*τούτου*	*τούτω,*	*ταύτα,*	*τούτω*	G. *τούτων*		
D. *τούτῳ,*	*ταύτῃ,*	*τούτῳ*		G. D.		D. *τούτοις,*	*ταύταις,*	*τούτοις*
A. *τοῦτον,*	*ταύτην,*	*τοῦτο*	*τούτοιν,*	*ταύταιν,*	*τούτοιν*	A. *τούτους,*	*ταύτας,*	*ταῦτα.*

6. In like manner are declined the *compounds τοι-οῦτος such, τοσ-οῦτος so much, τηλικ-οῦτος so great*, as N. *τηλικ-οῦτος, τηλικ-αύτη, τηλικ-οῦτο*, G. *τηλικ-ούτου, τηλικ-αύτης, τηλικ-ούτου*, &c. But the Attics form the neuter of these in *ον.*

7. Ἐκεῖνος is declined like the relative pronoun *ὅς*, ending the neuter sing. in *ο* : Sing. N. *ἐκεῖνος, ἐκείνη, ἐκεῖνο.*

8. The *relative* pronouns are *ὅς, ἥ, ὅ, who, which*, and *αὐτός, αὐτή, αὐτό, he, she, it.* "Ος is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. *ὅς,*	*ἥ,*	*ὅ*				N. *οἵ,*	*αἵ,*	*ἅ*
G. *οὗ,*	*ἧς,*	*οὗ*	N. A. *ὥ,*	*ᾱ,*	*ὥ*	G. *ὧν*		
D. *ᾧ,*	*ᾗ,*	*ᾧ*	G. D. *οἷν,*	*αἷν,*	*οἷν*	D. *οἷς,*	*αἷς,*	*οἷς*
A. *ὅν,*	*ἥν,*	*ὅ*				A. *οὕς,*	*ἅς,*	*ἅ.*

Αὐτός is declined in the same manner, forming the neut. sing. in *ο*. [Αὐτός has properly the signification of *he, she, it*, only in the oblique cases ; in the nominative it is *he, himself*, and if the article precedes, it is *the same.* This, by the Attics, is made into *αὐτός, αὐτή, ταυτό* or *ταυτόν, ταυτοῦ*, &c. Μίν and *νίν* are used for the acc. sing. of *αὐτός* in all genders ; and *νίν* also in the acc. plural.]

9. The *compound* pronouns *ἐμ-αυτοῦ myself*, *σε-αυτοῦ thyself*, have only the singular; but *ἑαυτοῦ himself*, both the singular and plural. All of them want the nominative and vocative: Sing. G. *ἐμαυτ-οῦ, ῆς, οῦ*, D. *ἐμαυτ-ῷ, ῇ, ῷ*, A. *ἐμαυτ-όν, ήν, ό*. So *σεαυτοῦ* and *ἑαυτοῦ*; but this last in the plural, G. *ἑαυτ-ῶν*, D. *ἑαυτ-οῖς, αῖς, οῖς*, A. *ἑαυτ-ούς, άς, ά*. [To express the plural of *ἐμαυτοῦ* and *σεαυτοῦ*, the Greeks use *ἡμεῖς αὐτοί, ὑμεῖς αὐτοί*, &c., and we find also *σφῶν αὐτῶν*, &c.]

10. To the above must be added the *indefinite* pronoun *δεῖνα a certain person* or *thing*, and the *indefinite τὶς any one*, also the interrogative *τίς who? what?*

11. *Δεῖνα* is generally undeclined, but it is sometimes declined thus: Sing. N. *ὁ, ἡ, τὸ δεῖνα*, G. *δεῖνος*, D. *δεῖνι*, A. *δεῖνα* [plur. N. *δεῖνες*, G. *δείνων*].

12. *Τὶς* is thus declined:

Singular.		Dual.	Plural.	
M. F.	N.		M. F.	N.
N. *τὶς*,	*τὶ*		N. *τινές*,	*τινά*
G. *τινός*		N. A. *τινέ*	G. *τινῶν*	
D. *τινί*		G. D. *τινοῖν*	D. *τισί*	
A. *τινά*,	*τὶ*		A. *τινάς*,	*τινά*.

13. The *compound* *ὅστις who, whosoever*, is declined like *ὅς* and *τὶς*, thus, Sing. N. *ὅστις, ἥτις, ὅ,τι*, G. *οὑτινος, ἧστινος, οὑτινος*, D. *ᾧτινι, ᾗτινι, ᾧτινι*, A. *ὅντινα, ἥντινα, ὅ,τι*, &c. The Attics for the G. and D. sing. of *ὅστις* use *ὅτου* and *ὅτῳ*, and for the G. plural *ὅτων*.

14. [The *reciprocal* pronoun *ἀλλήλων* is thus declined: G. *ἀλλήλων*, D. *ἀλλήλοις, ἀλλήλαις*, A. *ἀλλήλους, ας, α*, dual gen. dat. *ἀλλήλοιν, —αιν*, acc. *ἀλλήλω, α, one another*.]

SECTION X.

OF VERBS, AND FIRST OF VERBS IN Ω.

1[1]. "A VERB is a word which signifies *to do*, *to suffer*, or *to be*." Hence,

2. "There are three kinds of verbs, *active*, *passive*, and *neuter*.

3. "A verb *active* expresses *an action*, and necessarily implies an agent, and an object acted upon; as, *to love*, I *love* Thomas:" *to beat*, I *beat* John.

4. "A verb *passive* expresses *a passion* or *a suffering*, or *the receiving of an action*, and necessarily implies an object acted upon, and an agent by which it is acted upon; as, *to be loved*, Thomas *is loved* by me;" John *is beaten* by me.

5. "So when the *agent* takes the lead in the sentence, the verb is *active*, and is followed by the object; when the *object* takes the lead, the verb is *passive*, and is followed by the agent."

6. "A verb *neuter* expresses *being*, or *a state* or *condition of being*; when the agent and the objec acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as, *I am*, *I sleep*, *I walk*."

7. Verbs in Greek are declined by *persons*, *numbers*, *tenses*, *moods*, *voices*, and *conjugations*.

8. "By the designation of *person* a verb corresponds with the several personal *pronouns*; by that of *number* it corresponds with the *number* of the *noun* or *pronoun* it belongs to, whether singular, dual, or plural; of *tense* or *time*, it represents the action, passion, or being, as *present*, *past*, or *future*, whether imperfectly or perfectly, that is, whether passing in such time, or then finished; of *mood* or *mode*, it expresses the various *manner* of the action, passion, or being:" of *voices*, it denotes *action*, *passion*, or *both*. Comp. above 2, &c.

9. Greek verbs then have—1. *Three Persons*; first, second, and third.—2. *Three numbers*; singular, dual, and plural.—3. *Eight tenses* or *times*. [The time in which an action can take place, is either present, past, or future. Of the *present*, there is only one simple form in Greek, as *τύπτω*. Of the *past*, we may observe, that an action is either, (1) with relation to itself, entirely past, or, (2) relative, past with respect to another time expressed or understood. Now, the *aorists* designate the *time wholly past*; the imperfect, perfect, and pluperfect, the *relative time*. The *imperfect* represents a past action, as continuing during *another* past action, and accompanying it; the *perfect*, a perfect action continuing to the present time; the *pluperfect*, also a perfect action continuing to a past time. The future time has three modifications, either, (1) with respect to its future beginning

[1] In the beginning of this section I am greatly indebted to Bishop Lowth's Introduction to English Grammar, pp. 43—46, second edition.

(fut. 1 and 2 act. and fut. middle), or, (2) as future and complete (fut. 1 and 2 pass.), or, (3) as future and finished with respect to an action to take place hereafter (3rd fut. pass.). Thus,

γράφω, *I write.*
Aor. ἔγραψα, *I wrote*, but the writing may perhaps not be existing.
Perf. γέγραφα, *I have written*, and the writing exists.
Aor. ἔγημα, *I have married.*
Perf. γεγάμηκα, *I am married.*
Pluperf. ἡ πόλις ἐτετείχιστο, *the city had been fortified*, and was so still at the time referred to.
Imperf. ἔγραφον, *I was writing.*

In the same verb, the different forms of the future cannot be distinguished more than these of the aorists, except the 3rd fut. pass., which has the same relation to the other futures as the perfect to the aorist. This tense properly marks a future action, the beginning of which, however, in regard to time, is past, but the consequences of which continue. Thus, μεμίξεται ἐσθλὰ κακοῖσιν, *will be mixed* (continuing, not *will have been mixed*). Sometimes it expresses *rapidity of action.*]—4. *Five moods:* the *indicative*, or declaring mood, as τύπτω *I smite;* the *imperative*, or bidding, as τύπτε *smite thou;* the *optative*, or wishing mood, as εἴθε τύπτοιμι *I wish I smite;* the *subjunctive*, i. e. subjoined or put after a conjunction, as ἐὰν τύπτω *if I smite;* and, lastly, the *infinitive* mood, which is *indefinite* as to person and number, as τύπτειν *to smite*, and has very much the nature of a noun, for which it is frequently used in Greek.—5. *Three voices:* the *active*, as τύπτω *I smite;* the *passive*, as τύπτομαι *I am smitten* (see rules 3 and 4 above); and *middle;* which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected* action, as τύπτομαι *I smite myself*[1].

10. There are *two conjugations*, or different ways of declining different verbs: those of the *first* conjugation end in ω, as τύπτω *I smite*, τιμάω *I honour;* of the second, in μι, as ἵστημι *I place.*

11. Here follows *the conjugation*, or method of declining the *active voice* of a verb in ω, which the learner must diligently commit to memory, repeating every person in each tense, first with the English, (except in the optative and subjunctive moods,) as τύπτω *I smite*, τύπτεις *thou smitest*, τύπτει *he smiteth;* plur. τύπτομεν *we smite*, τύπτετε *ye smite*, τύπτουσι *they smite;* and then without, as τύπτω, τύπτεις, τύπτει, &c.

ACTIVE VOICE.

Pres.	1st Fut.	Perf.
Τύπτω,	τύψω,	τέτυφα.

INDICATIVE MOOD.

	Singular.			Dual.		Plural.		
Persons,	1st *I*,	2nd *thou*,	3rd *he*.	2nd *ye two*,	3rd *they two*.	1st *we*,	2nd *ye*,	3rd *they*.
Pres. *I smite*,	τύπτ-ω,	εις,	ει	ετον,	ετον	ομεν,	ετε,	ουσι.
Imperf. *I did smite*,	ἔτυπτ-ον,	ες,	ε	ετον,	έτην	ομεν,	ετε,	ον.
1 Fut. *I will smite*,	τύψ-ω,	εις,	ει	ετον,	ετον	ομεν,	ετε,	ουσι.
1 Aor. *I smote*,	ἔτυψ-α,	ας,	ε	ατον,	άτην	αμεν,	ατε,	αν.
Perf. *I have smitten*,	τέτυφ-α,	ας,	ε	ατον,	ατον	αμεν,	ατε,	ασι.
Plup. *I had smitten*,	ἐτετύφ-ειν,	εις,	ει	ειτον,	είτην	ειμεν,	ειτε,	εισαν.
2 Aor. *I smote*,	ἔτυπ-ον,	ες,	ε	ετον,	έτην	ομεν,	ετε,	ον.

IMPERATIVE MOOD.

Pres. 2nd pers. *Smite thou*,	τύπτ-ε,					
Perf. and Pluperf.	τέτυφ-ε,	έτω, *let him*	ετον,	έτων	ετε,	έτωσαν, *let them.*
2 Aor.	τύπ-ε,					
1 Aor.	τύψ-ον,	άτω	ατον,	άτων	ατε,	άτωσαν.

OPTATIVE MOOD, εἴθε *I wish.*

Pres. and Imperf.	τύπτ-οιμι,							
1 Fut.	τύψ-οιμι,	οις,	οι	οιτον,	οίτην	οιμεν,	οιτε,	οιεν.
Perf. and Pluperf.	τετύφ-οιμι,							
2 Aor.	τύπ-οιμι,							
1 Aor.	τύψ-αιμι,	αις,	αι	αιτον,	αίτην	αιμεν,	αιτε,	αιεν.
1 Aor.[2] *Æolic*,	τύψει-α,	ας,	ε	ατον,	άτην	αμεν,	ατε,	αν.

[1] See Dr. Clark's note on Homer, Il. iii. 141. but especially Lud. Kuster, de vero Usu Verborum Mediorum.
[2] This Æolic 1st aorist, as the grammarians call it, is much used by the Attics in the second and third person singular, and in the third person plural.

SUBJUNCTIVE MOOD, *ἐάν if.*

Pres. and Imperf.	*τύπτ-ω,*	*ῃς,*	*ῃ*	*ητον,*	*ητον*	*ωμεν,*	*ητε,*	*ωσι.*
1 Fut.[1] and 1 Aor.	*τύψ-ω,*							
2 Aor.	*τῠπ-ω,*							
Perf. and Pluperf.	*τετύφ-ω,*							

INFINITIVE MOOD.

Pres. and Imperf.	*τύπτ-ειν,*	*to smite.*
1 Fut.	*τύψ-ειν,*	*to smite hereafter.*
1 Aor.	*τύψ-αι,*	*to have smitten.*
Perf. and Pluperf.	*τετυφ-έναι,*	
2 Aor.	*τυπ-εῖν,*	

PARTICIPLES.

Pres. and Imperf.	*τύπτ-ων,*	*ουσα,*	*ον,*	*smiting.*
1 Fut.	*τύψ-ων,*			*about to smite.*
2 Aor.	*τυπ-ών,*	*οῦσα,*	*όν,*	*having smitten*[2].
1 Aor.	*τύψ-ας,*	*ασα,*	*αν,*	*having smitten.*
Perf. and Pluperf.	*τετυφ-ώς,*	*υῖα,*	*ός,*	*having smitten.*

[It must be observed, that there is no single verb which has all these tenses. Very few verbs have both the aor. 1 and aor. 2; and this observation applies also to the passive voice. There the 1st and 2nd aor. are seldom found in the same verb. Again, it is rare to find the perfect active, and what is called the perfect middle, in the same verb. Whenever the imperfect and 2nd aor. in the active would have the same termination, the 2nd aor. rarely occurs. See some further observations on the future. We may take this opportunity of observing, that probably the 2nd and 3rd person dual were always the same.]

12. *Participles* are a kind of *verbal adjectives*, and are so called because they *participate* of the nature both of an adjective and of a verb, being declined (comp. sect. vii. 8.) and joined with substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. sect. xxi. 55.

OF THE FORMATION OF THE TENSES IN THE ACTIVE VOICE, AND FIRST OF THE PRESENT TENSE AND CHARACTERISTIC LETTER.

13. The *present* tense active is the *theme* (*τὸ θέμα*) or foundation of all the rest.

14. The *characteristic* letter is that which immediately precedes the termination, as *γ* in *λέγ-ω*, *λέγ-εις*.

15. But when two consonants, *πτ*, *κτ*, or *μν*, precede the termination, the former of these is the *characteristic*, as *π* in *τύπτω*, *μ* in *τέμνω*.

16. The *present*, *first future*, and *perfect*, are the *three principal tenses*, whence the other tenses respectively are derived or formed; and in these three tenses the characteristic letter is varied in a fourfold manner, whence there are *four classes* of *characteristics*.

17. The *characteristics*—

1. Of the first class or labials[3] are in the present *π*, *β*, *φ*, *πτ*,
2. Of the second class or palatines[3] are in the present *κ*, *γ*, *σσ*, *ττ*,
3. Of the third class or dentals[3] are in the present *τ*, *δ*, *θ*, *ζ*, *ω* pure,

which in the 1st fut. are changed into *ψ*, *ξ*, *σ*; in the perfect into *φ*, *χ*, *κ*.

4. Of the fourth class or liquids are in the present *λ*, *μ*, *ν*, *ρ*, *μν*; to which *characteristics* are added *ω̃* circumflexed in the first future, and *κα* in the perfect, but *μῶ* is changed into *μηκα*, and *νῶ* into *κα*.

[1] Some grammarians have said, that the *subjunctive* mood of verbs has no *first future*. But they are mistaken. For, Mark xiii. 11. we have *λαλήσητε*; John xvii. 2. Rev. xiii. 16, *ἵνα δώσῃ*, Eph. vi. 3, *ἵνα ἔσῃ*; 1 Cor. ix. 18, *ἵνα θήσω*; Matt. xxvi. 17, *ἑτοιμάσωμεν*. So in the middle voice, Acts xxi. 24. *ἵνα ξυρήσωνται*: Luke xxii. 30, *ἵνα καθίσησθε*; Luke xxiv. 49, *ἕως οὗ ἐνδύσησθε*. In the passive, 1 Cor. xiii. 3, *ἵνα καυθήσωμαι*; 1 Pet. iii. 1, *ἵνα—κερδηθήσωνται*; Mat. v. 25, *μήποτε—βληθήσῃ*.

[2] When the future ends in *ω* circumflexed (see § 38, below), the participle is *—ῶν, οῦσα, οῦν*. G. *οῦντος, ούσης, οῦντος*, &c.

[3] See sect. i. 9.

OF THE IMPERFECT TENSE AND THE AUGMENT.

18. The imperfect is formed from the present by changing *ω* into *ον*, and prefixing the augment, as *τύπτω*, *ἔτυπτον*.

19. The augment is of two kinds, *syllabic* and *temporal*. [The use of the augment in the oldest writers is extremely fluctuating, i. e. in Homer and Hesiod. Herodotus *generally* uses it.]

OF THE SYLLABIC AUGMENT.

20. The syllabic augment is *ε* prefixed to a tense when the verb begins with a consonant; for then *ε* is prefixed to the imperfect, pluperfect, and to the 1st and 2nd aorist of the indicative, but not of the other moods [1].

21. If the verb begins with *ρ*, the *ρ* is doubled after *ε*, as *ῥίπτω*, *ἔῤῥιπτον*.

22. The Attics prefix *ε* to verbs beginning with *ο* or *ω*, and preserve the breathing of the theme, *ὁράω*, *ἑώραον*.

23. The Attics also change the *syllabic* augment into the *temporal*, as from *μέλλω*, *ἔμελλον*, Attic *ἤμελλον*.

OF THE TEMPORAL AUGMENT.

24. The temporal [2] augment is *η* or *ω* prefixed to a tense instead of a *changeable* vowel or diphthong.

25. The changeable vowels and diphthongs are *α*, *ε*, *ο*; *αι*, *αυ*, *οι*: *α* and *ε* are changed into *η*, *ο* into *ω*; and the *ι* of the *diphthongs* is *subscribed*; as *ἀκούω*, *ἤκουον*; *ἐρείδω*, *ἤρειδον*; *ὀρύττω*, *ὤρυττον*; *αἴρω*, *ἦρον*; *αὐξάνω*, *ηὔξανον*; *οἰκίζω*, *ᾤκιζον*.

26. If a verb begins with an unchangeable vowel or diphthong, that is, with *η*, *ι*, *υ*, *ω*, *ει*, *ευ*, *ου*, the same will be the beginning of all the tenses, as *ἠχέω*, *ἤχεον*; *εὐθύνω*, *εὔθυνον*, &c.

27. Yet the Attics change *ευ* into *ηυ*, as *εὕδω to sleep*, imperf. Attic *ηὗδον*. [This is matter of considerable doubt; the change is often made in the *editions*, but with no consistency in the MSS.]

EXCEPTIONS.

28. Four verbs beginning with *α* have no augment, *ἄω to breathe*, *ἄον*; *ἀΐω to hear*, *ἄϊον*; *ἀηθέσσω to be unaccustomed*, *ἀήθεσσον*; and *ἀηδίζομαι to be tired*, *ἀηδιζόμην*.

29. Some verbs beginning with *ε* take *ι* after it for the augment, as *ἔχω to have*, *εἶχον*. So *ἕλω*, *ἕλκω*, *ἕρπω*, *ἑστήκω*, *ἕπομαι*, *ἐρέω*, *ἑστιάω*, *ἐάω*, *ἕω*, *ἐρύω*, *ἐθίζω*, *ἐργάζομαι*, *ἑλίσσω*. So *ἔπω*, *εἶπον*, which last preserves the augment throughout all the moods.

30. E before *ο* is not changed, but the *ο* is changed into *ω*, as *ἑορτάζω*, *ἑώρταζον*.

31. Some verbs beginning with *οι* have no augment, particularly those derived from *οἶνος wine*, *οἰωνός a bird*, *οἴαξ a helm*.

OF THE AUGMENT OF COMPOUNDS.

32. Compound verbs have the augment in the middle if they begin with a preposition, or with *δυς* and *ευ* before a changeable vowel or diphthong, as *καταγινώσκω to condemn*, *κατεγίνωσκον*; *ἐγκαταλείπω to forsake*, *ἐγκατέλειπον*; *δυσαπιστέω to disbelieve*, *δυσηπίστεον*; *εὐεργετέω*, *εὐηργέτεον*.

33. (Except a few in which the preposition does not change the sense of the word, as *καθεύδω to sleep*, *ἐκάθευδον*; or where the simple verb is out of use, as *ἀντιβολέω to intercede*, *ἠντιβόλεον*.)

34. All other compounds have the augment in the beginning, as *φιλοσοφέω to philosophize*, *ἐφιλοσόφεον*; *αὐτομολέω to desert*, *ηὐτομόλεον*; *ὁμοφρονέω to agree*, *ὡμοφρόνεον*; *ἀφρονέω to be unwise*, *ἠφρόνεον*; *δυστυχέω to be unfortunate*, *ἐδυστύχεον*.

35. Some are augmented both in the beginning and in the middle, as *ἐνοχλέω to disturb*, *ἠνώχλεον*; *ἀνορθόω to correct*, *ἠνώρθοον*; and a few either in the beginning or the middle, as *ἀνοίγω to open*, 1 aor. *ἤνοιξα*, and (Attic) *ἀνέῳξα*.

36. Prepositions in composition with a verb beginning with a vowel [3] lose their final vowel, as *παρακούω*, *παρήκουον* (except *περί*, *πρό*, and sometimes *ἀμφί*, and *ἐπί*); and if the verb begins with an aspirate breathing, the prepositions change their last tenuis into its corresponding aspirate, as in *ἀφαιρέω*, compounded of *ἀπό* and *αἱρέω*, *ἐφίστημι* of *ἐπί* and *ἵστημι*.

37. Compounds with *ἐκ* change it into *ἐξ* before the augment, as *ἐκφέρω*, *ἐξέφερον*; compounds with *ἐν* and *σύν*, which either change or cast off *ν*, receive the *ν* again before the augment, as *ἐλλείπω*, *ἐνέλειπον*; *ἐμβλέπω*, *ἐνέβλεπον*; *συῤῥάπτω*, *συνέῤῥαπτον*; *συστρέφω*, *συνέστρεφον*; *συζητέω*, *συνεζήτεον*.

[1] See the above example of *τύπτω*.
[2] So called because it lengthens the *time* (tempus, —oris) of pronouncing the syllable.
[3] Comp. sect. i. 17.

OF THE FUTURE.

38. [The *original* termination of the future was, no doubt, ἑσω in all cases. Then in some words ε, and in others σ was rejected, partly for euphony, partly, it may be, to distinguish different senses of the same word; and thus two forms of the future arose.]

[Verbs, whose *characteristic* is λ, have partly the 1st, partly the 2nd form of the future. Thus (1) ἕλσω, (ἕλσαι, Il. A. 409.) from ἕλω; and (2) στελέω, from στέλλω.]

[Verbs, whose *characteristics* are μ and ν, have regularly the 2nd form.]

[The Attics, especially, contract this form εω into ω. They do this exclusively in verbs whose *characteristic* is λ, μ, ν, ρ; in the rest they have generally σ, but in the futures in άσω, έσω, ίσω, and όσω they frequently reject the σ and contract the remainder, as καλῶ, οἰκτιῶ, &c.]

[Hence, as from the first form εσω arose two new forms, the one in σω, the other in έω, ῶ, the latter being chiefly used in verbs whose *characteristic* is λ, μ, ν, ρ, the former in the rest, the grammarians have chosen to suppose the existence of two futures in each verb, deriving this latter form from the 2nd aorist; but this is entirely false. The foregoing remarks will sufficiently illustrate the *reasons* for the following rules, as, for instance, in the case of τύπτω, τυπτέσω, τύπτσω, τύψω.] The future is formed from the present by changing the *characteristics*

of the first class into ψ, as τύπτω, τύψω;
of the second into ξ, as λέγω, λέξω;
of the third into σ, as πείθω, πείσω[1];

and by adding to the *characteristics* of the fourth class ῶ circumflexed, as νέμω, νεμῶ. (Comp. above, 17, 4.)

39. [Σσ and ττ are considered as γ, κ, χ, and have ξ in the future, as ταράσσω, ταράξω, but] some verbs form their fut. in σω, as ἀγρώσσω, ἀγρώσω; and many in ζω, in ξω, as αἰάζω, αἰάξω; and some of these latter in γξω, as κλάζω *to clang*, κλάγξω. [Ἁρπάζω, παίζω, and συρίζω, have both forms, in ξ and in σ.]

40. The penultima[2] of the fut. is commonly long, except in the first class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as τέμνω, τεμῶ; or the second vowel of a diphthong, as φαίνω, φανῶ; or by using a doubtful vowel *short*, as κρίνω, κρινῶ.

41. Four first futures change the *breathing* of the present, as θρέξω from τρέχω *to run*; θρέψω from τρέφω *to nourish*; θύψω from τύφω *to smoke*; ἕξω from ἔχω *to have*. The three last are thus distinguished from the 1st futures of τρέπω *to turn*, of τύπτω *to smite*, and from the adverb ἔξω *without*, respectively.

42. Καίω or κᾰ́ω *to burn*, κλαίω or κλᾰ́ω *to weep*, change in the 1st future ι into υ, as καύσω, κλαύσω.

OF THE FIRST AORIST.

43. The first aorist is formed from the first future by changing ω into α, and prefixing the augment, as τύψω, ἔτυψα; οἰκίσω, ᾤκισα.

44. The penultima of the first aorist is commonly long, and therefore, in verbs with the fourth class of *characteristics*, α of the first future is changed into η[3], as ψαλῶ, ἔψηλα; ε into ει, as σπερῶ, ἔσπειρα; and a doubtful vowel is used *long*, as κρινῶ, ἔκρινα.

45. A few first aorists do not preserve the *characteristic* of the first future, as ἔθηκα *I placed*, ἔδωκα *I gave*, ἧκα *I sent*, εἶπα *I said*, ἤνεγκα *I brought*, ἔκηα *I burnt*. [Some of these were probably originally *perfects*.]

OF THE PRETER-PERFECT.

46. The preter-perfect is formed from the first future by changing

in the first class of *characteristics* ψω into φα,
in the second, ξω into χα,
in the third, σω into κα,
in the fourth, ῶ into κα,

but μω into μηκα, and νω into κα. And if the verb begins with *a single consonant*, or[4] with *a mute before a liquid*, the first letter of the theme must be repeated before the augment, as τύψω, τέτυφα; γράψω, γέγραφα: but a *tenuis*[5] is prefixed instead of an *aspirate*, as θύσω, τέθυκα: and to a double

[1] [In verbs pure, when a diphthong precedes, the rule holds, as σεί-ω σεί-σω. But verbs in έω, άω, όω, ύω, take the long vowel instead of the short one; or rather εέσω, εάσω, εόσω, become, as in the augment, ήσω and ώσω. But τελέω, ἀρκέω, ξέω, ἀκέομαι, ἀλέω, ἐμέω, νεικέω, take the short termination; καλέω, αἰνέω, δέω, ποθέω, πονέω, have both; θέω, νέω, πλέω, πνέω, ῥέω, χέω, make εύσω. When άω is preceded by ε, ι, λ, ρ, it makes άσω, except χράω, χράομαι, and τλάω. Οω makes όσω in verbs not derivative.]

[2] i. e. the last syllable but one.

[3] And if the verb had ι in the present, which was lost in the first future, that letter is *subscribed*, as φαίνω, φανῶ, ἔφηνα; and sometimes α is preserved *long*, as κερδαίνω, κερδανῶ, ἐκέρδᾱνα.

[4] These verbs have ε prefixed to the perfect, notwithstanding they begin with a mute before a liquid, as γνόω *to know*, ἔγνωκα; γνωρίζω, *to make known*, ἐγνώρικα; γρηγορέω *to watch*, ἐγρηγόρηκα.

[5] A *tenuis* is likewise used in any syllable of the preterperfect, whenever an *aspirate* begins the next syllable, as θάπτω *to bury*, θάψω, τέταφα; τρέφω *to nourish*, θρέψω, τέτρεφα.

consonant, namely, ζ, ξ, ψ, or to any other two consonants but a mute followed by a liquid[1], only ε is prefixed, as ψαλῶ, ἔψαλκα; σκάψω, ἔσκαφα. If ρ begins the verb, it is doubled with ε, as ῥίψω, ἔῤῥιφα.

47. If the temporal augment have place, it is used in the perfect and pluperfect throughout *all the moods*.

[The regular ending of the perfect seems to have been κα from σω, which remains in all words whose futures are in ασω, εσω, ησω, οσω, ωσω, and generally in verbs in λω and ρω. The future in ξω being, as has been shown, really, either γσω, κσω, or χσω, and that in ψω, βσω, πσω, or φσω, probably formed also originally γκα, χκα, βκα, &c.; where, however, κ had the force of an aspiration, and was omitted after changing the preceding tense into an aspirate, which will be seen, from considering the conjugation of the perf. pass.: and verbs in μω and νω, in forming the perf., either suppose a future in ησω and make ηκα, or change the ν before κ, or reject it. The following rules are more precise:]

48. Verbs of two syllables of the fourth class change ε of the first future into α, as στέλλω, στελῶ, ἔσταλκα.

49. Verbs of two syllables in εινω, ινω, and υνω cast away ν of the future from the perfect, as κτείνω, κτενῶ, ἔκτακα; θύνω, θυνῶ, τέθυκα. Others change ν[2] into γ, as φαίνω, φανῶ, πέφαγκα; μολύνω, μολυνῶ, μεμόλυγκα.

50. Perfects in ηκα often cast off the first vowel of the theme, as κάμνω, καμῶ, κέκμηκα, for κεκάμηκα.

OF THE PRETER-PLUPERFECT.

51. The preter-pluperfect is formed from the perfect by changing α into ειν, and prefixing ε if the perfect begins with a consonant, as τέτυφα, ἐτετύφειν.

OF THE SECOND AORIST.

52. The second aorist is formed from the present by changing ω into ον, and prefixing the augment, as γράφω, ἔγραφον.

53. The penultima of this aorist is commonly short, and therefore, first, Verbs whose penultima is long[3] because πτ, λλ, μν, precede ω, cast away the latter consonant, as τύπτω, ἔτυπον; κάμνω, ἔκαμον.—2ndly, Verbs in ζω, σσω, or ττω, if their future ends in ξω, form their second aorist in γον, as τάττω, τάξω, ἔταγον, [for here σσ, ττ, and ξ are considered as equivalent to γ, and ξω is formed from γεσω, γσω;] if in σω, in δον, as φράζω, φράσω, ἔφραδον [because here the letter δ, though rejected in the future, existed once in the present, and must enter again into the aorist].—3rdly, The vowels and diphthongs of the present are changed thus, η, ω, αι, αυ into α, as λήθω, ἔλαθον; τρώγω, ἔτραγον; φαίνω, ἔφανον; παύω, ἔπαον. Ε is likewise changed into α, as τρέπω, ἔτραπον; except in ἔλεγον from λέγω, ἔβλεπον from βλέπω, ἔφλεγον from φλέγω. Ευ is changed into υ, as φεύγω, ἔφυγον; and ου into ο, as ἀκούω, ἤκοον. Ει is changed into ι, as λείπω, ἔλιπον; but in the fourth class, verbs of two syllables change ει into α, as σπείρω, ἔσπαρον; of three, into ε, as ὀφείλω, ὤφελον.

54. The following verbs have the penultima of their 2nd aorist *long by necessity*:—1st, those of two syllables beginning with a vowel or diphthong, as ἔπω, εἶπον: εὑρέω, εὗρον:—2ndly, those where several consonants (except as in rule 53.) precede ω, as πέρθω, ἔπαρθον; δέρκω, ἔδαρκον:—3rdly, most *contracted* verbs (of which hereafter) retain their vowels and diphthongs, as δουπέω, ἔδουπον.

55. These have their second aorists irregular; βλάπτω, ἔβλαβον; καλύπτω, ἐκάλυβον; κρύπτω, ἔκρυβον; βάπτω, ἔβαφον; σκάπτω, ἔσκαφον; ῥάπτω, ἔῤῥαφον; θάπτω, ἔταφον; θρύπτω, ἔτρυφον; ῥίπτω, ἔῤῥιφον; πλήσσω, ἔπλαγον and ἔπληγον; σμύχω, ἔσμυγον; ψύχω, ἔψυγον. [Many of the 2nd aorists given above, as *examples*, do not occur; but only the 2nd aorists passive, or perfects middle, derived from them. Thus ἐσπάρην, ἐστάλην, ἐφθάρην, πέπραγα, πέφραδα, ἐψύγην, ἐτάφην, ἐβλάβην, occur, but not the aor. 2 active.]

56. The *tenses of the other moods* are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSE IN THE ACTIVE VOICE.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	τύπτω	τύπτε	τύπτοιμι	τύπτω	τύπτειν	τύπτων
Imperf.	ἔτυπτον					
1st Fut.	τύψω		τύψοιμι		τύψειν	τύψων
1st Aor.	ἔτυψα	τύψον	τύψαιμι	τύψω	τύψαι	τύψας
Perf.	τέτυφα	τέτυφε	τετύφοιμι	τετύφω	τετυφέναι	τετυφώς
Pluperf.	ἐτετύφειν					
2nd Aor.	ἔτυπον	τύπε	τύποιμι	τύπω	τυπεῖν	τυπών

[1] These repeat the first consonant, although they do not begin with a mute and a liquid, namely, πτωχεύω *to be poor*, πεπτώχευκα; πτόω *to fall*, πέπτωκα. To which add the deponents (comp. sect. xii. 15.) μνάομαι *to remember*, μέμνημαι; κτάομαι *to possess*, κέκτημαι, but we meet also with ἔκτημαι.

[2] That is, they in effect retain their ν; for γ before κ is pronounced like ν.

[3] If a vowel comes before two consonants, the grammarians call the syllable *long by position*.

In the fourth class the fut. is circumflexed :

1st fut.	σπερῶ	σπεροῖμι	σπερεῖν	σπερῶν.

N.B. *The learner should repeat the table, first in the order of the* tenses ; *thus,* Indicative mood, *τύπτω, ἔτυπτον, τύψω, ἔτυψα,* &c. ; *and then in the order of the* moods, as, present tense, *τύπτω, τύπτε, τύπτοιμι,* &c.

SECTION XI.

OF THE PASSIVE VOICE OF VERBS IN ω, AND FIRST OF THE AUXILIARY VERB *εἰμί.*

1. As in English we have *no* passive voice but what is made of the participle passive joined to the auxiliary verb *to be* throughout all its variations, as *I am smitten, I was smitten, I have been smitten,* &c. ; so in Greek *several* forms in the passive are expressed by the participle perfect and the verb *εἰμί to be.*

2. Here follows, therefore, the irregular verb *εἰμί to be,* declined throughout, which the learner must repeat, first with the English to each word, as sing. *εἰμί I am, εἶς* or *εἶ thou art, ἐστί he is ;* plur. *ἐσμέν we are, ἐστέ ye are, εἰσί they are ;* and then without the English, as sing. *εἰμί, εἶς* or *εἶ, ἐστί,* &c. The succeeding example of the passive verb *τύπτομαι* must also be repeated in like manner.

INDICATIVE MOOD.

	Singular.			Dual.			Plural.		
Persons	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. *I am,*	εἰμί,	εἶς or εἶ,	ἐστί	———	ἐστόν,	ἐστόν	ἐσμέν,	ἐστέ,	εἰσί
Imperf. *I was,*	ἦν,	ἦς,	ἦ or ἦν[1]	———	ἦτον,	ἤτην	ἦμεν,	ἦτε,	ἦσαν
Fut. *I shall be,*	ἔσ-ομαι,	ῃ,	εται[2]	όμεθον,	εσθον,	εσθον	όμεθα,	εσθε,	ονται

IMPERATIVE MOOD.

Pres. *Be thou,*	ἴσθι or ἔσο,	ἔστω	——— ἔστον,	ἔστων ——— ἔστε, ἔστωσαν.

OPTATIVE MOOD, *εἴθε I wish.*

Pres. & Perf. *I were,*	εἴην,	εἴης,	εἴη	——— εἴητον,	εἰήτην	εἴημεν, εἴητε, εἴησαν
Fut. *I may be hereafter,*	ἐσοίμην,	οιο,	οιτο	οίμεθον,	οισθον, οίσθην	οίμεθα, οισθε, οιντο.

SUBJUNCTIVE MOOD, *ἐάν if.*

Pres. & Perf. *I be,*	ὦ,	ᾖς,	ᾖ	——— ἦτον,	ἦτον	ὦμεν, ἦτε, ὦσι.

INFINITIVE MOOD.

Pres. *εἶναι to be.* Fut. *ἔσεσθαι to be hereafter.*

PARTICIPLES.

		M.	F.	N.			M.	F.	N.
Pres. *Being,*	N.	ὤν,	οὖσα,	ὄν.	Fut. *About to be,*	N.	ἐσόμεν-ος,	η,	ον.
	G.	ὄντος,	οὔσης,	ὄντος.		G.	——— ου,	ης,	ου.

[To these tenses may perhaps be added an imperfect middle, *ἤμην.*]

3. All verbs in ω are in the *passive voice* conjugated as the following example of *τύπτομαι I am smitten.*

[1] [In the 1st person the Attics often use ᾔ ; and in the 3rd generally ἦν.]
[2] By a common syncope, ἔσται.

PASSIVE VOICE.

Pres.	Perf.	2nd Aor.
τύπτομαι.	*τέτυμμαι.*	*ἐτύπην.*

INDICATIVE MOOD.

Persons	Singular. 1.	2.	3.	Dual. 1.	2.	3.	Plural. 1.	2.	3.
Pres. *I am smitten,*	*τύπτ-ομαι,*	*ῃ*[1],	*εται*	*ὀμεθον*[2],	*εσθον,*	*εσθον*	*ὀμεθα,*	*εσθε,*	*ονται*
Imp. *I was smitten,*	*ἐτυπτ-όμην,*	*ου,*	*ετο*	*ὀμεθον,*	*εσθον,*	*έσθην*	*ὀμεθα,*	*εσθε,*	*οντο*
Perf. *I have been —,*	*τέτυ-μμαι,*	*ψαι,*	*πται*	*μμεθον,*	*φθον,*	*φθον*	*μμεθα,*	*φθε,*	*τετυμμένοι εἰσί*
Plup. *I had been —,*	*ἐτετύ-μμην,*	*ψο,*	*πτο*	*μμεθον,*	*φθον,*	*φθην*	*μμεθα,*	*φθε,*	*τετυμμένοι ἦσαν*
Paulo-post-Fut. *I shall be—presently,*	*τετύψομαι,*	*ῃ,*	*εται*	&c., as the Present.					
1 Aor. *I was* or *have*	*ἐτύ-φθην,*	*ῃς,*	*η*	———	*ητον,*	*ήτην*	*ημεν,*	*ητε,*	*ησαν*
2 Aor. *been —,*	*ἐτύπ-ην,*								
1 Fut. *I shall* or *will*	*τυφθ-ήσομαι,*	*ῃ,*	*εται*	&c., as the Present.					
2 Fut. *be —,*	*τυπ-ήσομαι,*								

IMPERATIVE MOOD.

Pres. and Imp.	*be thou smitten,*	*τύπτ-οὐ,*	*ἔσθω*	———	*εσθον,*	*ἔσθων*	——— *εσθε,*	*ἔσθωσαν*
Perf. and Plup.		*τέτυ-ψο,*	*φθω*	———	*φθον,*	*φθων*	——— *φθε,*	*φθωσαν*
1 Aor.		*τύφθ-ητι*[3],	*ήτω*	———	*ητον,*	*ήτων*	——— *ητε,*	*ήτωσαν.*
2 Aor.		*τύπ-ηθι,*						

[1] Two verbs, *βούλομαι* and *οἴομαι*, make the 2nd person in *ει*, *βούλει* and *οἴει*. So *ὄψομαι*, 1st fut. of *ὁράω*, makes *ὄψει*. [And *all* verbs in the Attic dialect.]

[2] [The existence of the 1st person dual is very doubtful.]

[3] After an aspirate the 2nd aorist ends in *ητι*, not *ηθι*, as *πίθητε*.

OPTATIVE MOOD, εἴθε *I wish.*

	Singular.		Dual.		Plural.	
Pr. and Imp. *I were —,*	τυπτ-οίμην,	οιο, οιτο	οίμεθον, οισθον,	οίσθην	οίμεθα,	οισθε, οιντο
1 Fut. / 2 Fut. *I may be — hereafter,*	τυφθησ-οίμην, / τυπησ-οίμην,					
Paulo-post-Fut. *I may be—presently,*	τετυψ-οίμην,					
1 Aor. / 2 Aor. *I were or had been —,*	τυφθ-είην, / τυπ-είην,	εἴης, εἴη	——— εἴητον,	εἰήτην	εἴημεν,	εἴητε, εἴησαν
Perf. and Plup. *I had been —,*	τετυμμένος εἴην,	εἴης, εἴη	——— τετυμμένω εἴητον,	εἰήτην	τετυμμένοι εἴημεν,	εἴητε, εἴησαν

SUBJUNCTIVE MOOD, ἐάν *if.*

Pr. and Imp. *I be —,*	τύπτ-ωμαι,	ῃ, ηται	ώμεθον, ησθον,	ησθον	ώμεθα,	ησθε, ωνται
1 Aor. / 2 Aor. *I have been —,*	τυφθ-ῶ, / τυπ-ῶ,	ῇς, ῇ	——— ἦτον,	ἦτον	ὦμεν,	ἦτε, ὦσι
Perf. and Plup. *I had been —,*	τετυμμένος ὦ,	ἦς, ἦ	——— τετυμμένω ἦτον,	ἦτον	τετυμμένοι ὦμεν,	ἦτε, ὦσι

INFINITIVE MOOD.

Pr. and Imp.	τύπτ-εσθαι	*to be smitten.*
Perf. and Plup.	τετύφ-θαι	*to have been smitten.*
Paulo-post-Fut.	τετύψ-εσθαι	*to be smitten presently.*
1 Aor. / 2 Aor.	τυφθ-ῆναι / τυπ-ῆναι	*to have been smitten.*
1 Fut. / 2 Fut.	τυφθ-ήσεσθαι / τυπ-ήσεσθαι	*to be smitten hereafter.*

PARTICIPLES.

	M.	F.	N.	
Pr. and Imp.	τυπτόμεν-ος,	η,	ον,	*being smitten*[1].
Perf. and Plup.	τετυμμέν-ος,			*having been smitten.*
Paulo-post-Fut.	τετυψόμεν-ος,			*about to be presently smitten.*
1 Fut.	τυφθησόμεν-ος,			*about to be hereafter smitten.*
2 Fut.	τυπησόμεν-ος,			
1 Aor. / 2 Aor.	τυφθ-είς, / τυπ-είς,	εῖσα,	έν,	*smitten* or *having been smitten.*

[1] Or rather, *being in,* or *a', smiting,* i. e. NOW *suffering under strokes;* for *being smitten* implies *having suffered.* See an excellent Grammatical Essay in Gentleman's Magazine for January 1775, p. 10, &c.

OF THE FORMATION OF THE TENSES IN THE PASSIVE VOICE.

4. There are nine tenses in the passive voice, of which the *three principal*, namely, the *present*, the *perfect*, and the *second aorist*, are formed from the active.

OF THE PRESENT.

5. The present tense is formed from the present active by changing ω into *ομαι*, as *τύπτω*, *τύπτομαι*.

OF THE IMPERFECT.

6. The imperfect is formed from the present by changing *μαι* into *μην*, and prefixing the augment, as *τύπτομαι*, *ἐτυπτόμην*; *ἄγομαι*, *ἠγόμην*.

OF THE SECOND AORIST.

7. The second aorist is formed from the second aorist active by changing *ον* into *ην*, as *ἔτυπον*, *ἐτύπην*.

OF THE SECOND FUTURE.

8. The second future is formed from the third person singular of the second aorist by adding *σομαι*, and dropping the augment, as *ἐτύπη*, *τυπήσομαι*.

OF THE PRETER-PERFECT.

9. The perfect is formed from the perfect active by changing, in the first class of

characteristics, *φα* { pure into *μμαι*, as *τέτυφα*, *τέτυμμαι*; / impure into *μαι*, as *τέτερφα*, *τέτερμαι*;

in the second, *χα* { into *γμαι*, as *λέλεχα*, *λέλεγμαι*; / after *γ* into *μαι*, *ἤλεγχα*, *ἤλεγμαι*;

in the third, *κα* { into *σμαι*, as *πέπεικα*, *πέπεισμαι*; / into *μαι*, when the penultima of the perf. active is *long*, and the characteristic of the present is ω *pure*, as *πεποίηκα*, *πεποίημαι*;

in the fourth, *κα* into *μαι*, as *ἔψαλκα*, *ἔψαλμαι*: but *πέφαγκα* makes *πέφασμαι*.

EXCEPTIONS.

10. Except, in the third class, some verbs in ω *pure*, which make the perfect in *σμαι*, although the penultima of the perfect active be *long*, as *ἤκουσμαι*, from *ἀκούω to hear*, *κέκρουσμαι* from *κρούω to knock*, *ἔπταισμαι* from *πταίω to stumble*, *κεκέλευσμαι* from *κελεύω to order*, *κέκλεισμαι* from *κλείω to shut*, *σέσεισμαι* from *σείω to shake*, *ἔγνωσμαι* from *γνόω to know*, *τέθραυσμαι* from *θραύω to break*.

11. In the second and third class the penultima *ευ* drops its *ε*, as in *πέφυγμαι* from *φεύγω to flee*, *κέχυμαι* from *χέω*, *χεύσω to pour*.

12. From verbs in *αινω* and *υνω* the Attics form the perfect passive in *σμαι*, as *πέφασμαι* from *φαίνω*, *μεμόλυσμαι* from *μολύνω*.

13. In the first class, verbs of two syllables, which have *τρε* in the penultima, change *ε* into *α*, as *στρέφω to turn about*, *ἔστρεφα*, *ἔστραμμαι*; *τρέπω*, *τέτρεφα*, *τέτραμμαι*; *τρέφω*, *τέτρεφα*, *τέθραμμαι*. Observe, this last resumes the *θ* of the 1st future active, to distinguish it from the perfect passive of *τρέπω*.

OF THE PERSONS OF THE PERFECT.

14. The persons of the perfect are not in all verbs formed as in *τέτυμμαι*, but variously in different verbs, as follows:

In the first class,

The characteristic of the perf. act. is thus changed before *μαι*, *σαι*, and *ται*: for *τέτυφμαι*, *τέτυφσαι*, *τέτυφται* are used *τέτυμμαι*, *τέτυψαι*, *τέτυπται*, &c.; for *τέτερφμαι*, *τέτερφσαι*, *τέτερφται* are used *τέτερμαι*, *τέτερψαι*, *τέτερπται*, from *τέρπω*. (Comp. sect. i. 10.)

In the second class,

For -χμαι, -χσαι, and -χται are put -γμαι, -ξαι, and -κται, as λέλεγμαι, λέλεξαι, λέλεκται, from λέγω.

In the third class,

For -κμαι, -κσαι, and -κται are put -σμαι, -σαι, and -σται, as πέπεισμαι, πέπεισαι, πέπεισται, from πείθω.

In the fourth class,

The characteristic of the perf. act. is altogether omitted, as in ἔψαλμαι, ἔψαλσαι, ἔψαλται, from ψάλλω; but πέφασμαι, πέφανσαι, πέφανται.

OF FORMING THE PERSONS OF THE DUAL AND PLURAL PERFECT.

15. M before μαι in the first class, γ before μαι in the second, and σ before μαι in the third, are preserved in the first person dual and plural [1], as in τετύμμε-θον and -θα from τέτυμμαι; λελέγμε-θον and -θα from λέλεγμαι; πεπείσμε-θον and -θα from πέπεισμαι.

16. In the second and third person dual and in the second plural the *tenues* of the third person singular are changed into their *aspirates*, as from τέτυπται, τέτυφθον, τέτυφθε; from λέλεκται, λέλεχθον, λέλεχθε; from πέφανται, πέφανθον, πέφανθε. But if the third pers. sing. end in ται *pure*, then σ is inserted before θον and θε; thus from νενέμηται, νενέμησθον, νενέμησθε.

17. The third person plural is formed from the 3rd person singular, if it end in ται *pure*, by inserting ν before ται, as from κέκριται, κέκρινται.

N. B. *It would be very proper for the learner in this place to write out, according to the above rules,* the perfect passive γέγραμμαι from γράφω, πέπλεγμαι from πλέκω, πέπλησμαι from πλήθω, ἔσπαρμαι from σπείρω, λέλυμαι from λύω, *throughout all the persons and numbers.*

OF THE PRETER-PLUPERFECT, AND MOODS OF THE PERFECT.

18. The pluperfect is formed from the perfect by changing μαι into μην and prefixing ε if the verb begin with a consonant, as τέτυμμαι, ἐτετύμμην.

19. The persons of the pluperfect are formed after the analogy of the persons of the perfect, preserving the terminations as in ἐτετύμμην.

20. So, as to the other moods, the perfect imperative derives its second person sing. from the second person sing. of the indicative, as τέτυψαι, τέτυψο; λέλεξαι, λέλεξο; κέκρισαι, κέκρισο; its other persons from the second pers. plural, as τέτυφθε, τετύφθω; λέλεχθε, λελέχθω; κέκρισθε, κεκρίσθω. Whence also may be deduced the perfect infinitive, as λελέχθαι, κεκρίσθαι. The perfect optative and subjunctive are most usually formed by the auxiliary εἶην and ὦ; but sometimes the optative is formed from the indicative by changing μαι into μην, as λέλυμαι, λελυμένος εἶην and λελύμην [2], νο, υτο, &c. α, ε, ο, take ι before μην, as ἔκταμαι, ἐκταίμην, αιο, αιτο, &c. Sometimes the perfect subjunctive is formed by changing the vowel of the indicative before μαι into ῶ, as ἔκταμαι, ἐκτῶμαι.

OF THE FIRST AORIST.

21. The first aorist is formed from the third person singular of the perfect by changing αι into ην, and *tenues* into their *aspirates*, and dropping the prefixed consonant, if any, as τέτυπται, ἐτύφθην; ὤρυκται, ὠρύχθην.

22. Verbs which in the perfect had changed ε into α, resume their ε in the first aorist; as ἔστραμμαι, ἐστρέφθην; and those which had cast away ν, *poetically* take it again, as [3]ἐκλίνθην for ἐκλίθην from κλίνω.

23. Some first aorists in the penultima have τ for θ of the perfect, as ἐτάφθην *I was buried*, from θάπτω, τέθαμμαι; ἐτρέφθην *I was nourished*, from τρέφω, τέθραμμαι, to prevent the disagreeable concurrence of *aspirates*. Comp. p. 20, note 4.

24. Some first aorists assume σ, as ἐμνήσθην from μέμνηται; and some reject it, as ἐσώθην from σέσωσται; and some change η into ε, as εὑρέθην from εὕρηται.

[1] And where γ precedes the characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from ἐλέγχω, perf. pass. ἐλε-γμαι, -γξαι, -γκται. Dual, -γμεθον, -γχθον, γχθον. Plur. -γμεθα, -γχθε.

[2] See more in Port-Royal Grammar, by Nugent, p. 162.

[3] Ἀπεκτάνθην in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed, after the same analogy, from ἀποκτείνω.

OF THE FIRST FUTURE.

25. The first future is formed from the third person sing. of the first aorist by adding *σομαι*, and dropping the augment, as *ἐτύφθη, τυφθήσομαι.* (Comp. rule 8, above.)

OF THE PAULO-POST-FUTURE.

26. The paulo-post-future is formed from the second pers. sing. of the perfect by inserting *ομ* before *αι*, as *τέτυψαι, τετύψομαι; πέπλεξαι, πεπλέξομαι.*

27. The tenses of the other moods are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE PASSIVE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pres.	*τύπτομαι*	*τύπτου*	*τυπτοίμην*	*τύπτωμαι*	*τύπτεσθαι*	*τυπτόμενος*
Imp.	*ἐτυπτόμην*					
Perf.	*τέτυμμαι*	*τέτυψο*	*τετυμμένος εἴην*	*τετυμμένος ὦ*	*τετύφθαι*	*τετυμμένος*
Plup.	*ἐτετύμμην*					
P.-post-fut.	*τετύψομαι*		*τετυψοίμην*		*τετύψεσθαι*	*τετυψόμενος*
1 Aor.	*ἐτύφθην*	*τύφθητι*	*τυφθείην*	*τυφθῶ*	*τυφθῆναι*	*τυφθείς*
1 Fut.	*τυφθήσομαι*		*τυφθησοίμην*		*τυφθήσεσθαι*	*τυφθησόμενος*
2 Aor.	*ἐτύπην*	*τύπηθι*	*τυπείην*	*τυπῶ*	*τυπῆναι*	*τυπείς*
2 Fut.	*τυπήσομαι*		*τυπησοίμην*		*τυπήσεσθαι*	*τυπησόμενος*

28. N. B. *The learner should repeat this in the same manner as the similar table in the active voice,* sect. x. 57.

SECTION XII.

OF THE MIDDLE VOICE OF VERBS IN Ω, AND OF THE DEPONENT VERB.

1. THE tenses of the middle voice are declined after the form of the active or passive, *according to their termination;* thus perf. mid. *τέτυπ-α* is declined like perf. act. *τέτυφ-α, ας, ε,* &c. and 1 fut. mid. *τύψ-ομαι* like pass. pres. *τύπτ-ομαι, ῃ, εται,* &c.

2. Here follows, therefore,

A TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE MIDDLE VOICE.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pres.	*τύπτομαι*	*τύπτου*	*τυπτοίμην*	*τύπτωμαι*	*τύπτεσθαι*	*τυπτόμενος*
Imperf.	*ἐτυπτόμην*					
1 Fut.	*τύψομαι*		*τυψοίμην*		*τύψεσθαι*	*τυψόμενος*
	or		or		or	or
	τυποῦμαι		*τυποίμην*		*τυπεῖσθαι*	*τυπούμενος*
1 Aor.	*ἐτυψάμην*	*τύψαι*	*τυψαίμην*	*τύψωμαι*	*τύψασθαι*	*τυψάμενος*
Perf.	*τέτυπα*	*τέτυπε*	*τετύποιμι*	*τετύπω*	*τετυπέναι*	*τετυπώς*
Pluperf.	*ἐτετύπειν*					
2 Aor.	*ἐτυπόμην*	*τυποῦ*	*τυποίμην*	*τύπωμαι*	*τυπέσθαι*	*τυπόμενος*

3. N. B. *The learner should here repeat* all the persons *of every tense, which he will easily do if he is perfect in the terminations of the active and passive voices.*

4. But the terminations of the 1st aorist, indicative, imperative, and optative, and of the 2nd [form of the] fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. sing. *ἐτυψ-άμην, ω, ατο.* Dual, *άμεθον, ασθον, άσθην.* Plural, *άμεθα, ασθε, αντο.*

Imper. 1 Aor. sing. *τύψ-αι, άσθω.* Dual, *ασθον, άσθων.* Plural, *ασθε, άσθωσαν.*

Optat. 1 Aor. sing. *τυψ-αίμην, αιο, αιτο.* Dual, *αίμεθον, αισθον, αίσθην.* Plural, *αίμεθα, αισθε, αιντο.*

Fut. Indic. sing. [1] *τυπ-οῦμαι, ῇ, εῖται.* Du. *ούμεθον, εῖσθον, εῖσθον.* Pl. *ούμεθα, εῖσθε, οῦνται.*

[1] These three verbs, *ἔδω, πίω, φάγω,* do not circumflex their second future middle, and are formed as *φάγομαι, —εσαι, —εται;* pl. *—όμεθα, —εσθε, ονται;* infin. *φάγεσθαι,* &c. Thus *ἔδομαι* is distinguished from *ἐδοῦμαι,* 2 fut. mid. of *ἔζω to sit:* but observe it makes its 2 pers. sing. *ἔδῃ,* Att. *ἔδει.*

OF THE FORMATION OF THE TENSES IN THE MIDDLE VOICE.

5. The *present* and *imperfect* are the same as the present and imperfect passive.

6. The *future* is formed from the future active by changing *ω* into *ομαι*, as *τύψω, τύψομαι*, [and *ῶ, οῦμαι,*] as *ψαλῶ, ψαλοῦμαι.*

7. The *first aorist* is formed from the first aorist active by adding *μην*, as *ἔτυψα, ἐτυψάμην.*

8. [The *perfect middle* is derived from the 2nd aor. passive by changing *ω* into *α*, and prefixing the reduplication, as *ἐτύπην, τέτυπα.* But in the penult,]

[(9.) *α* (arising from *ε* and *ει* in the present) and *ε* are changed into *ο*, as in *ἔσπορα, ἔστολα, ἔκτονα, τέτομα, λέλογα, μέμονα,* &c.]

[(10.) *α* from *αι* or *η*, or *α* long in the present, becomes *η*, as *δέδηα, τέθηλα, λέληθα,* except *κέκρᾱγα, πέπρᾱγα, πέφρᾰδα, ἕᾱδα, ἔᾱγα, λέλᾱκα.*]

[(11.) *ι* from *ει* is changed into *οι*, as *πέποιθα.*]

[(12.) *ι* from *ι* becomes long, as *πέφρικα.*]

13. The *pluperfect* is formed from the perfect by changing *α* into *ειν*, and prefixing *ε* if the verb begins with a consonant, as *τέτυπα, ἐτετύπειν.*

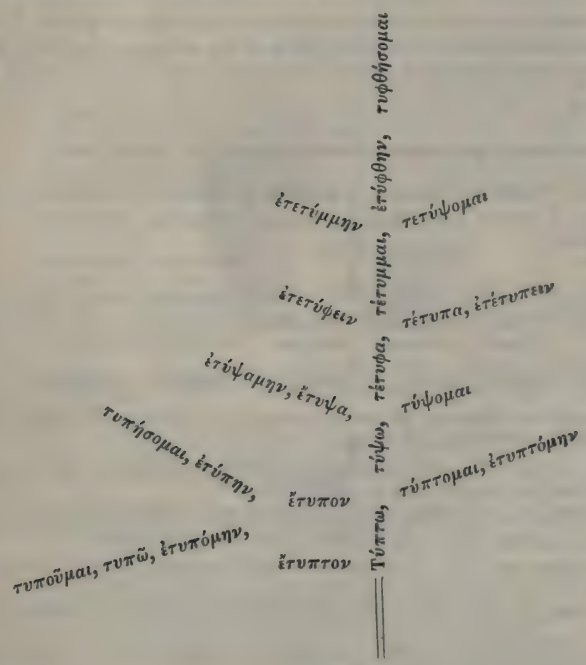
14. The *second aorist* is formed from the second aorist active by changing *ον* into *ομην*, as *ἔτυπον, ἐτυπόμην.*

OF THE DEPONENT VERB.

15. A deponent verb hath generally an active signification [1], but is declined in some tenses after the passive, and in others after the middle form, as *δέχομαι to receive.*

	Pres. *δέχομαι,*		1 Fut. *δέξομαι,*		Perf. *δέδεγμαι.*	
	Indicative.	Imperat.	Optative.	Subjunctive.	Infinitive.	Participle.
Pres.	δέχομαι	δέχου	δεχοίμην	δέχωμαι	δέχεσθαι	δεχόμενος
Imperf.	ἐδεχόμην					
1 Fut.	δέξομαι		δεξοίμην		δέξεσθαι	δεξόμενος
1 Aor.	ἐδεξάμην	δέξαι	δεξαίμην	δέξωμαι	δέξασθαι	δεξάμενος
Perf.	δέδεγμαι	δέδεξο	δεδεγμένος εἴην	δεδεγμένος ὦ	δεδέχθαι	δεδεγμένος
Pluperf.	ἐδεδέγμην					
Paulo-post-Fut.	δεδέξομαι		δεδεξοίμην		δεδέξεσθαι	δεδεξόμενος
2 Aor.	ἐδέχθην	δέχθητι	δεχθείην	δεχθῶ	δεχθῆναι	δεχθείς
2 Fut.	δεχθήσομαι		δεχθησοίμην		δεχθήσεσθαι	δεχθησόμενος

16. The following scheme or tree will show *at one view* how the tenses of a Greek verb are derived or branched off from the theme or root.



ΤΎΠΤΩ

[1] The 2d aorist (as *ἐδέχθην*) in these verbs has often a *passive* sense.

N.B. *It will be a very useful exercise for the learner to display other verbs in the same manner*, as of the first class, *τέρπω*, *λείβω*, *γράφω*; of the second, *πλέκω*, *λέγω*, *βρέχω*, *ὀρύσσω* or *—ττω*; of the third, *ἀνύτω*, *σπεύδω*, *πείθω*, *φράζω*, *τίω*; of the fourth, *ψάλλω*, *νέμω*, *φαίνω*, *σπείρω*, *τέμνω*.

17. In parsing a Greek verb or participle, i. e. in deducing it grammatically from its theme, the best and most natural way seems to be by naming those tenses and words *only* which, according to the above rules and the preceding tree, intervene between the theme and the word proposed, or which are necessary to account for its form: for instance, if it be required to parse the verb *τυφθήσεται*, 3d pers. sing. 1 fut. pass. indic. of *τύπτω*, let the learner proceed thus: *τύπτω*, (1 fut.) *τύψω*, (perf.) *τέτυφα*, (perf. pass.) *τέτυ-μμαι*, *—ψαι*, *—ται*, (1 aor.) *ἐτύφθην*, (1 fut.) *τυφθήσομαι*, *τυφθήσῃ*, *τυφθήσεται*. Again, for *τυπεῖται*, 3d pers. sing. 2 fut. indic. middle of *τύπτω*; *τύπτω*, (2 aor.) *ἔτυπον*, (2 fut.) *τυπῶ*, (2 fut. mid.) *τυποῦμαι*, *τυπῇ*, *τυπεῖται*. For *ἐπεποίθει*, 3d pers. sing. pluperf. indic. mid. of *πείθω*, let him say, *πείθω*, (1 fut.) *πείσω*, (perf.) *πέπεικα*, (2 aor.)[1] *ἔπιθον*, (perf. mid.) *πέποιθα*, (pluperf. mid.) *ἐπεποίθειν*, *—εις*, *—ει*. Once more, for *ἀπεσταλμένος*, particip. perf. pass. masc. sing. nom. case from the compound verb *ἀποστέλλω*, let him name *ἀποστέλλω*, (1 fut.) *ἀποστελῶ*, (perf.)[2] *ἀπέσταλκα*, (perf. pass.) *ἀπέσταλμαι*, (particip.) *ἀπεσταλμένος*.

18. For the manner in which *verbal nouns* are deduced from verbs, see section vi. 8.

SECTION XIII.

OF CONTRACTED VERBS.

1. VERBS ending in *άω*, *έω*, and *όω*, are in the present and imperfect of all moods most usually *contracted*; and hence arise the contracted or circumflexed verbs; the first kind in *ῶ*, *ᾷς*, *ᾷ*, from verbs in *άω*; the second in *ῶ*, *εῖς*, *εῖ*, from verbs in *έω*; the third in *ῶ*, *οῖς*, *οῖ*, from verbs in *όω*.

2. In these verbs no tenses but the present and imperfect are contracted, all their other tenses being formed regularly like verbs of the third class in *ω pure*.

3. The *rules of contraction* are much the same as in nouns (see sect. iii. 31): for, 1. In verbs in *άω*, if *ο* or *ω* follow *α*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*[3]. 2. In verbs in *έω*, *εε* is contracted into *ει*; *εο* into *ου*. But if a long vowel or a diphthong follows *ε*, the contraction is made by dropping *ε*. [In short words the contraction is in general only used in the case of *εε* into *ει*. Thus we say, *τρεῖ*, *ἔτρει*, *πνεῖν*; but *τρέω*, *χέομαι*, *τρέομεν*, *πνέουσι*, *πνέῃ*, &c.] 3. In verbs in *όω*, if *ω* or *η* follows *ο*, the contraction is into *ω*; if *ε*, or *ο*, or *ου*, the contraction is into *ου*; if any other vowel or diphthong follow *ο*, the contraction is into *οι*; except in the infinitive, *οει* into *ου*, as *χρυσόειν*, *χρυσοῦν*, and in the 2d pers. pres. indic. pass. *χρυσόῃ*, *χρυσοῦ*.

4. These rules would of themselves enable the learner to give the *contracted* form of these verbs from the uncontracted, which latter is declined regularly, as in *τύπτω*. It may, however, be proper to add,

5. A TABLE OF THE CONTRACTED VERBS DECLINED IN THEIR PRESENT AND IMPERFECT TENSES, ACTIVE AND PASSIVE.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

	Singular.			Dual.			Plural.		
1. *τιμ-άω,*	*ῶ*	*άεις-ᾷς*	*άει-ᾷ*	*άε-ᾶ*		*άο-ῶ*	*άε-ᾶ*	*άου-ῶ*
2. *φιλ-έω,*	*ῶ*	*έεις-εῖς*	*έει-εῖ*	*έε-εῖ, τον*	*τον*	*έο-οῦ, μεν*	*έε-εῖ, τε*	*έου-οῦ, σι*
3. *χρυσ-όω,*	*ῶ*	*όεις-οῖς*	*όει-οῖ*	*όε-οῦ*		*όο-οῦ*	*όε-οῦ*	*όου-οῦ*

Imperfect Tense.

1. *ἐτίμ-αον,*	*ων*	*αες-ας*	*αε-α*	*άε-ᾶ*	*αέ-ά*	*άο-ῶ*	*άε-ᾶ*	*αον-ων*
2. *ἐφίλ-εον,*	*ουν*	*εες-εις*	*εε-ει*	*έε-εῖ, τον*	*εέ-εί, την*	*έο-οῦ, μεν*	*έε-εῖ, τε*	*εον-ουν*
3. *ἐχρύσ-οον,*	*ουν*	*οες-ους*	*οε-ου*	*όε-οῦ*	*οέ-ού*	*όο-οῦ*	*όε-οῦ*	*οον-ουν*

[1] The 2d aorist should here be named because it is *necessary to account for the form*, i. e. in the present instance, for the *characteristic*, of the perf. mid. *πέποιθα*. See above 8.

[2] See sect. x. 32 and 48.

[3] [Some few verbs make *η* instead of *α*. Thus *ζάω* has *ζῶ*, *ζῇς*, *ζῇ*, *ἔζη*, *ζῆν*, &c.

χράομαι,	*χρῆσθαι;*
πειράω,	*πειρῆν;*
διψάω,	*διψῆν.*]

IMPERATIVE MOOD.

Present and Imperfect.

Singular.		Dual.		Plural.	
1. τίμ-αε, α	αἑ-ά	ἀε-ᾶ	αἑ-ά	ἀε-ᾶ	αἑ-ά
2. φίλ-εε, ει	εἑ-εῖ, τω	ἐε-εῖ, τον	εἑ-εί, των	ἐε-εῖ, τε	εἑ-εί, τωσαν
3. χρύσ-οε, ου	οἑ-ού	όε-οῦ	οἑ-ού	όε-οῦ	οἑ-ού

OPTATIVE MOOD, εἴθε *I wish.*

Present and Imperfect.

Singular.			Dual.		Plural.		
1. τιμ-άοιμι,	ῷμι	ἄοις-ῷς	ἄοι-ῷ	ἄοι-ῷ	αοί-ῴ	ἄοι-ῷ	ἄοι-ῷ	ἄοι-ῷ
2. φιλ-έοιμι,	οῖμι	ἔοις-οῖς	ἔοι-οῖ	ἔοι-οῖ, τον	εοί-οί, την	ἔοι-οῖ, μεν	ἔοι-οῖ, τε	ἔοι-οῖ, εν
3. χρυσ-όοιμι,	οῖμι	όοις-οῖς	όοι-οῖ	όοι-οῖ	οοί-οί	όοι-οῖ	όοι-οῖ	όοι-οῖ

SUBJUNCTIVE MOOD, ἐάν *if.*

Present and Imperfect.

Singular.			Dual.		Plural.		
1. τιμ-άω,	ῶ	ἄῃς-ᾷς	ἄῃ-ᾷ	ἀη-ᾶ	ἀη-ᾶ	ἄω-ῶ	ἀη-ᾶ	ἄω-ῶ
2. φιλ-έω,	ῶ	ἔῃς-ῇς	ἔῃ-ῇ	ἑη-ῆ, τον	ἑη-ῆ, τον	ἔω-ῶ, μεν	ἑη-ῆ, τε	ἔω-ῶ, σι
3. χρυσ-όω,	ῶ	όῃς-οῖς	όῃ-οῖ	όη-ῶ	όη-ῶ	όω-ῶ	όη-ῶ	όω-ῶ

INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άειν, ᾶν. 2. φιλ-έειν, εῖν. 3. χρυσ-όειν, οῦν.

PARTICIPLE.

1. τιμ-άων, ῶν	άουσα-ῶσα	άον-ῶν	Gen. άοντος-ῶντος	αούσης-ώσης	άοντος-ῶντος
2. φιλ-έων, ῶν	έουσα-οῦσα	έον-οῦν	έοντος-οῦντος	εούσης-ούσης	έοντος-οῦντος
3. χρυσ-όων, ῶν	όουσα-οῦσα	όον-οῦν	όοντος-οῦντος	οούσης-ούσης	όοντος-οῦντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

Singular.			Dual.			Plural.		
1. τιμ-άομαι, ῶ	ἀῃ-ᾷ	ἀε-ᾶ	αό-ώ	ἀε-ᾶ		ἀό-ώ	ἀε-ᾶ	ἀο-ῶ
2. φιλ-έομαι, οῦμαι	ἐῃ-ῇ	ἐε-εῖ, ται	εό-ού, μεθον	ἐε-εῖ, σθον	σθον	εό-ού, μεθα	ἐε-εῖ, σθε	ἐο-οῦ, νται
3. χρυσ-όομαι, οῦ	όῃ-οῦ	όε-οῦ	οό-ού	όε-οῦ		οό-ού	όε-οῦ	όο-οῦ

Imperfect Tense.

1. ἐτιμ-αό-ώ	ἄου-ῶ	ἀε-ᾶ	αό-ώ	ἀε-ᾶ	αε-ά	ἀό-ώ	ἀε-ᾶ	ἀο-ῶ
2. ἐφιλ-εύ-ού, μην	ἔου-οῦ	ἐε-εῖ, το	εύ-ού, μεθον	ἐε-εῖ, σθον	εἑ-εί, σθην	εύ-ού, μεθα	ἐε-εῖ, σθε	ἐο-οῦ, ντο
3. ἐχρυσ-οό-ού	όου-οῦ	όε-οῦ	οό-ού	όε-οῦ	οἑ-ού	οό-ού	όε-οῦ	όο-οῦ

IMPERATIVE MOOD.

Present and Imperfect.

Singular.		Dual.		Plural.	
1. τιμ-άου, ῶ	αἑ-ά	ἀε-ᾶ	αἑ-ά	ἀε-ᾶ	αἑ-ά
2. φιλ-έου, οῦ	εἑ-εί, σθω	ἐε-εῖ, σθον	εἑ-εί, σθων	ἐε-εῖ, σθε	εἑ-εί, σθωσαν
3. χρυσ-όου, οῦ	οἑ-ού	όε-οῦ	οἑ-ού	όε-οῦ	οἑ-ού

OPTATIVE MOOD.

Present and Imperfect.

Singular.			Dual.			Plural.		
1. τιμ-αοί-ψ	άοι-ῷ	άοι-ῷ	αοί-ῴ	άοι-ῷ	αοί-ῴ	αοί-ῴ	άοι-ῷ	άοι-ῷ
2. φιλ-εοί-οι, μην	έοι-οῖ, ο	έοι-οῖ, το	εοί-οί, μεθον	έοι-οῖ, σθον	εοί-οί, σθην	εοί-οί, μεθα	έοι-οῖ, σθε	έοι-οῖ, ντο
3. χρυσ-οοί-οί	όοι-οῖ	όοι-οῖ	οοί-οί	όοι-οῖ	οοί-οί	οοί-οί	όοι-οῖ	όοι-οῖ

SUBJUNCTIVE MOOD.

Present and Imperfect.

Singular.			Dual.			Plural.		
1. τιμ-άω-ῶ	άῃ-ᾷ	άη-ᾶ	αώ-ώ	άη-ᾶ		αώ-ώ	άη-ᾶ	άω-ῶ
2. φιλ-έω-ῶ, μαι	έῃ-ῇ	έη-ῆ, ται	εώ-ώ, μεθον	έη-ῆ, σθον	σθον	εώ-ώ, μεθα	έη-ῆ, σθε	έω-ῶ, νται
3. χρυσ-όω-ῶ	όῃ-οῖ	όη-ῶ	οώ-ώ	όη-ῶ		οώ-ώ	όη-ῶ	όω-ῶ

INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άεσθαι-ᾶσθαι. 2. φιλ-έεσθαι-εῖσθαι. 3. χρυσ-όεσθαι-οῦσθαι.

PARTICIPLE.

1. τιμ-αόμενος-ώ
2. φιλ-εόμενος-ού
3. χρυσ-οόμενος-ού

} μενος, μένη, μενον.

The middle voice is contracted like the passive, it having the same present and imperfect tenses.

6. In contracted verbs the vowel before σω in the 1st fut. and before κα in the perfect, is generally *long*, as τιμάω, τιμήσω, τετίμηκα; φιλέω, φιλήσω, πεφίληκα; χρυσόω, χρυσώσω, κεχρύσωκα.

EXCEPTIONS.

7. 1st, Verbs in άω, that have ε, ι, λ, or ρ *pure*, before άω (and some others), form their first future in άσω and perfect in ακα, as ἐάω, ἐάσω, εἴακα; so κοπιάω, γελάω, ἐράω.—2ndly, Some verbs in έω make έσω and εκα, as αἰδέω, ἀρκέω, ἐμέω, &c. and some of two syllables, in εύσω and ευκα, as πνέω *to breathe*, πλέω *to sail*, χέω *to pour*.—3rdly, Some verbs in όω make όσω and οκα, as ἀρόω *to plough*, ὀμόω *to swear*, ὀνόω *to blame*.

8. Contracted verbs generally want the 2nd aor., 2nd fut. and perfect middle. But

9. The second aorist, when used, is formed from the imperfect by casting away the vowel before ον, as ἐτίμαον, ἔτιμον; ἐφίλεον, ἔφιλον.

A TABLE OF CONTRACTED VERBS CONJUGATED THROUGH THE TENSES OF THE INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	τιμάω-ῶ	Pres.	τιμάομαι-ῶμαι	Pres.	τιμάομαι-ῶμαι
Imperf.	ἐτίμαον-ων	Imperf.	ἐτιμαόμην-ώμην	Imperf.	ἐτιμαόμην-ώμην
1 Fut.	τιμήσω	Perf.	τετίμημαι	1 Fut.	τιμήσομαι
1 Aor.	ἐτίμησα	Pluperf.	ἐτετιμήμην	1 Aor.	ἐτιμησάμην
Perf.	τετίμηκα	P.-p.-fut.	τετιμήσομαι	Perf.	τέτιμα
Pluperf.	ἐτετιμήκειν	1 Aor.	ἐτιμήθην	Pluperf.	ἐτετίμειν
2 Aor.	ἔτιμον	1 Fut.	τιμηθήσομαι	2 Aor.	ἐτιμόμην
2 Fut.	τιμῶ	2 Aor.	ἐτίμην	2 Fut.	τιμοῦμαι
		2 Fut.	τιμήσομαι		
Pres.	φιλέω-ῶ	Pres.	φιλέομαι-οῦμαι	Pres.	φιλέομαι-οῦμαι
Imperf.	ἐφίλεον-ουν	Imperf.	ἐφιλεόμην-ούμην	Imperf.	ἐφιλεόμην-ούμην
1 Fut.	φιλήσω	Perf.	πεφίλημαι	1 Fut.	φιλήσομαι
1 Aor.	ἐφίλησα	Pluperf.	ἐπεφιλήμην	1 Aor.	ἐφιλησάμην
Perf.	πεφίληκα	P.-p.-fut.	πεφιλήσομαι	Perf.	πέφιλα
Pluperf.	ἐπεφιλήκειν	1 Aor.	ἐφιλήθην	Pluperf.	ἐπεφίλειν
2 Aor.	ἔφιλον	1 Fut.	φιληθήσομαι	2 Aor.	ἐφιλόμην
2 Fut.	φιλῶ	2 Aor.	ἐφίλην	2 Fut.	φιλοῦμαι
		2 Fut.	φιλήσομαι		
Pres.	χρυσόω-ῶ	Pres.	χρυσόομαι-οῦμαι	Pres.	χρυσόομαι-οῦμαι
Imperf.	ἐχρύσοον-ουν	Imperf.	ἐχρυσοόμην-ούμην	Imperf.	ἐχρυσοόμην-ούμην
1 Fut.	χρυσώσω	Perf.	κεχρύσωμαι	1 Fut.	χρυσώσομαι
1 Aor.	ἐχρύσωσα	Pluperf.	ἐκεχρυσώμην	1 Aor.	ἐχρυσωσάμην
Perf.	κεχρύσωκα	P.-p.-fut.	κεχρυσώσομαι		
Pluperf.	ἐκεχρυσώκειν	1 Aor.	ἐχρυσώθην		
		1 Fut.	χρυσωθήσομαι		

10. The other moods are easily formed from the indicative.

11. The formation of the tenses is the same as in τύπτω throughout all the voices.

SECTION XIV.

OF THE SECOND CONJUGATION, OR OF DECLINING VERBS IN μι.

1. The conjugation of verbs in μι flows from the contracted verbs in αω, εω, and οω.

2. These verbs, though rarely used in the present, imperfect, and second aorist, are, however, declined after a peculiar manner in those three tenses, their other tenses being formed nearly as verbs in ω.

OF THE FORMATION OF VERBS IN μι, AND OF THEIR TENSES.

3. Verbs in μι are formed from verbs in αω, εω, οω, [υω, &c.] by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the verb begins with a double or two consonants, and then ι only is prefixed; thus,

ἵστημι to set, from στάω; (1 fut.) στήσω, (perf.) ἕστακα [1].
τίθημι to place, from θέω; (1 fut.) θήσω, (perf.) τέθεικα.
δίδωμι to give, from δόω; (1 fut.) δώσω, (perf.) δέδωκα.

[1] Sometimes ἕστηκα. See Port-Royal Grammar, by Nugent, p. 212.

4. Some verbs in *μι* have a letter inserted after the reduplication, as *πίμπλημι to fill*, from *πλάω*, *πίμπρημι to burn*, from *πράω*.

5. Some are without a reduplication, as *φημί to speak*, *σβῆμι to extinguish*, *ἅλωμι to take*, [and all whose radical form is more than dissyllable, as *δείκνυμι*, &c.]

6. Sometimes, though very rarely, *ε* is used in the reduplication instead of *ι*, as *τέθνημι to die*, from *θνάω*.

7. The preter-imperfect tense is formed from the present, by changing *μι* into *ην* and prefixing the augment, unless the verb begins with *ι*, as *τίθημι*, *ἐτίθην*; *ἵστημι*, *ἵστην*.

8. But observe that this imperfect is not so often used as another formed, as it were, from *ἱστάω*, *τιθέω*, *διδόω*, namely, *ἵστων, ας, α*; *ἐτίθουν, ειϛ, ει*; *ἐδίδ-ουν, ουϛ, ου*. So likewise for the second person singular of the imperative is used *ἵστα*, *τίθει*, *δίδου*.

9. The second aorist is formed from the imperfect, by rejecting the reduplication, as *ἐτίθην*, *ἔθην*; *ἵην*, *ἧν*; but *ι* before two consonants is changed into *ε*, as *ἵστην*, *ἑστην*.

10. The present passive is formed from the present active, by changing *μι* into *μαι*, and the *long* vowel before *μι* into a *short* one, as *ἵστημι*, *ἵσταμαι*; *τίθημι*, *τίθεμαι*; *δίδωμι*, *δίδομαι*. Except *ἄημαι*, and some others.

11. The perfect passive always has the penultima *short*, except the Bœotic *τέθειμαι*[1].

12. Verbs in *μι* have no second future, perfect middle, nor second aorist passive; and indeed so great is their imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, *ἵστημι*, *τίθημι*, *δίδωμι*, and *ἵημι to send*.

13. A TABLE OF VERBS IN *μι* DECLINED IN THEIR PRESENT, IMPERFECT, AND SECOND AORIST TENSES, ACTIVE, PASSIVE, AND MIDDLE.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.			Dual.		Plural.		
Pres.	1. ἵστ-ημι[2],	ηϛ,	ησι	ἀ-	τον, τον	ἀ-	μεν, τε	ᾶσι
	2. τίθ-ημι,	ηϛ,	ησι	ε-		ε-		εἶσι[3]
	3. δίδ-ωμι,	ωϛ,	ωσι	ο-		ο-		οῦσι
	[4. δείκν-ῡμι,	υϛ,	ῡσι	ῦ-		ῦ-		ῦσι
Imp.	1. ἵστ-ην,	ηϛ,	η	ἀ-	τον, την	ἀ-	μεν, τε,	σαν
	2. ἐτίθ-ην,	ηϛ,	η	ε-		ε-		
	3. ἐδίδ-ων,	ωϛ,	ω	ο-		ο-		
	[4. ἐδείκν-υν,	υϛ,	υ	ῦ-		ῦ-		
2 Aor.	1. ἔστ-ην,	ηϛ,	η	ητον,	ήτην	ημεν,	ητε,	ησαν
	2. ἔθ-ην,	ηϛ,	η	ετον,	έτην	εμεν,	ετε,	εσαν
	3. ἔδ-ων,	ωϛ,	ω	οτον,	ότην	ομεν,	οτε,	οσαν

IMPERATIVE.

Pres.& Imp.	1. ἵστ-αθι[4],	ά-	τω	α-	τον, των	α-	τε, τωσαν
	2. τίθ-ετι,	έ-		ε-		ε-	
	3. δίδ-οθι,	ό-		ο-		ο-	
	[4. δείκν-ῦθι,	ύ-		υ-		υ-	

2 Aor. 1. *στῆ-θι, στή-τω*, &c. 2. *θές, θέ-τω*, &c. 3. *δός, δό-τω*, &c. formed as the present[5].

[1] The penultima, however, of the first aorist *ἐτέθην* is shortened.

[2] [The learner must observe the different force in the different parts of this verb. The following tenses are transitive:—

Pres. *ἵστημι, I make to stand.*
Imperf. *ἵστην, I did make to stand.*
Fut. *στήσω, I will make to stand.*
Aor. 1. *ἔστησα, I established.*

The following are intransitive:—
Aor. 2. *ἔστην, I stood.*
Perf. *ἕστηκα, I have taken my stand*, or *I am fixed* or *established.*]

[3] Ionic or Poetic; in Ionic and Attic prose *τιθέασι*.

[4] [In prose, in the second person singular, the forms *τίθει, ἵστη, δίδου, δείκνυ* are used.]

[5] [In the third person plural, for *θέτωσαν*, &c. the forms *θέντων, στάντων, δόντων*, are common; and similar forms may be observed in many other imperatives.]

OPTATIVE.

Pres. & Imp.	1. ἱστ-αί-										αῖ-	
	2. τιθ-εί-	ην,	ης,	η	ητον,	ήτην	ημεν,	ητε,	ησαν	and	εῖ-	εν
	3. διδ-οί-[1]										οῖ-	
2 Aor.	1. σταί-ην, ης, &c.	2. θεί-ην, ης, &c.			3. δοί-ην, ης, &c. formed as the present.							

SUBJUNCTIVE.

Pres. and Imp.	1. ἱστ-ῶ,	ῇς,	ῇ	ῆ-	τον,	τον	ῶμεν,	ῆ-	τε, ῶσι
	2. τιθ-ῶ,	ῇς,	ῇ	ῆ-				ῆ-	
	3. διδ-ῶ,	ῷς,	ῷ	ῶ-				ῶ-	
2 Aor.	1. στ-ῶ,	ῇς,	ῇ	ῆ-	τον,	τον	ῶμεν,	ῆ-	τε, ῶσι
	2. θ-ῶ,	ῇς,	ῇ	ῆ-				ῆ-	
	3. δ-ῶ,	ῷς,	ῷ	ῶ-				ῶ-	

INFINITIVE.

Pres.	1. ἱστ-άναι.	2. τιθ-έναι.	3. διδ-όναι.	[4. δεικν-ύναι.]
2 Aor.	1. στῆν-αι.	2. θεῖν-αι.	3. δοῦν-αι.	

PARTICIPLE.

		M.	F.	N.		M.	F.	N.
Pres.	1. ἱστ-άς,	ᾶσα,	άν	Gen. 1.		άντος,	άσης,	άντος
	2. τιθ-είς,	εῖσα,	έν		2.	έντος,	είσης,	έντος
	3. διδ-ούς,	οῦσα,	όν		3.	όντος,	ούσης,	όντος
	[4. δεικν-ύς,	ῦσα,	ύν]		[4.	ύντος,	ύσης,	ύντος]
2 Aor.	1. στ-άς,	ᾶσα,	άν					
	2. θ-είς,	εῖσα,	έν					
	3. δ-ούς,	οῦσα,	όν					

PASSIVE VOICE.

INDICATIVE MOOD.

Pres.	1. ἵστ-α-											
	2. τίθ-ε-	μαι,	σαι,	ται	μεθον,	σθον,	σθον	μεθα,	σθε,	νται
	3. δίδ-ο-									
	4. δείκν-υ-									
Imperf.	1. ἱστ-ά-											
	2. ἐτιθ-έ-	μην,	σο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο
	3. ἐδιδ-ό-									
	4. ἐδεικν-ύ-									

In the 2d pers. sing. the forms ἵστω, ἐτίθου are also used.

IMPERATIVE.

Pres. and Imp.	1. ἵστ-α-							
	2. τίθ-ε-	σο,	σθω	σθον,	σθων	σθε,	σθωσαν
	3. δίδ-ο-							
	4. δείκν-υ-							

The forms ἵστω, τίθου, δίδου are also used in the 2d pers. singular.

OPTATIVE.

Pres. and Imp.	1. ἱστ-αί-									
	2. τιθ-εί-	μην,	ο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο
	3. διδ-οί-									
Perf.	1. ἑστ-αί-									
	2. τεθ-εί-	μην,	ο,	το, &c., formed as the present.						
	3. δεδ-οί-									

[1] [The verbs in νμι have only the present and imperfect tenses after this form; and they derive the optative and subjunctive of these from forms in ύω.]

SUBJUNCTIVE.

Pres. and Imp.	1. ἱστ- 2. τιθ- 3. διδ-	ῶμαι,	ῇ, ῆ- ῇ, ῆ- ῷ, ῶ-	ται	ώμεθον,	ῆ- ῆ- ῶ-	σθον, σθον,	ώμεθα,	ῆ- ῆ- ῶ-	σθε, ωνται
Perf.	1. ἑστ- 2. τεθ- 3. δεδ-	ῶμαι, &c., formed as the present.								

INFINITIVE.	PARTICIPLE.
Pres. 1. ἵστ-ασθαι 2. τιθ-εσθαι 3. δίδ-οσθαι 4. δεικν-υσθαι	Pres. 1. ἱστ-ά-μενος, 2. τιθ-έ-μενος, 3. διδ-ό-μενος, 4. δεικν-ύ-μενος, } μένη, ον

MIDDLE VOICE.

N.B. The present and imperfect of all moods are the same as in the passive.

INDICATIVE MOOD.

2 Aor.	ἐστ-ά- ἐθ-έ- ἐδ-ό-	μην,	σο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο

In the second person singular the forms ἔθου and ἔδου are used.

IMPERATIVE.

2 Aor.	στά- θέ- δό-	σο,	σθω			σθον,	σθων		σθε,	σθωσαν

In the second person singular the forms στῶ, θοῦ, δοῦ, are used.

OPTATIVE.

2 Aor.	σταί- [1] θεί- δοί-	μην,	ο,	το	μεθον,	σθον,	σθην	μεθα,	σθε,	ντο

SUBJUNCTIVE.

2 Aor.	στ- θ- δ-	ῶμαι,	ῇ, ῆ- ῇ, ῆ- ῷ, ῶ-	ται	ώμεθον,	ῆ- ῆ- ῶ-	σθον, σθον	ώμεθα,	ῆ- ῆ- ῶ-	σθε, ῶνται

INFINITIVE.	PARTICIPLE.
2 Aor. στά- θέ- δό- } σθαι	2 Aor. στά- θέ- δό- } M. μενος, F. μένη, N. μενον

[1] And θοί-μην, -οιο, &c.

A TABLE OF THE VERBS IN μι CONJUGATED THROUGH THE TENSES OF THE INDICATIVE MOOD.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pres.	ἵστημι	Pres.	ἵσταμαι	Pres.	ἵσταμαι
Imperf.	ἵστην	Imperf.	ἱστάμην	Imperf.	ἱστάμην
1 Fut.	στήσω	Perf.	ἕσταμαι	1 Fut.	στήσομαι
1 Aor.	ἔστησα	Pluperf.	ἑστάμην	1 Aor.	ἐστησάμην
Perf.	ἕστηκα	1 Aor.	ἐστάθην	2 Aor.	ἐστάμην
Pluperf.	ἑστήκειν	1 Fut.	σταθήσομαι		
2 Aor.	ἔστην	P.-p.-fut.	ἑστάσομαι		
Pres.	τίθημι	Pres.	τίθεμαι	Pres.	τίθεμαι
Imperf.	ἐτίθην	Imperf.	ἐτιθέμην	Imperf.	ἐτιθέμην
1 Fut.	θήσω	Perf.	τέθειμαι	1 Fut.	θήσομαι
1 Aor.	ἔθηκα[1]	Pluperf.	ἐτεθείμην	1 Aor.	ἐθηκάμην
Perf.	τέθεικα	1 Aor.	ἐτέθην	2 Aor.	ἐθέμην
Pluperf.	ἐτεθείκειν	2 Fut.	τεθήσομαι		
2 Aor.	ἔθην	P.-p.-fut.	τεθείσομαι		
Pres.	δίδωμι	Pres.	δίδομαι	Pres.	δίδομαι
Imperf.	ἐδίδων	Imperf.	ἐδιδόμην	Imperf.	ἐδιδόμην
1 Fut.	δώσω	Perf.	δέδομαι	1 Fut.	δώσομαι
1 Aor.	ἔδωκα[1]	Pluperf.	ἐδεδόμην	1 Aor.	ἐδωκάμην
Perf.	δέδωκα	1 Aor.	ἐδόθην	2 Aor.	ἐδόμην
Plup.	ἐδεδώκειν	1 Fut.	δοθήσομαι		
2 Aor.	ἔδων	P.-p.-fut.	δεδώσομαι		

SECTION XV.

OF IRREGULAR VERBS IN μι.

TABLES FOR CONJUGATING THE MOST USUAL IRREGULAR VERBS IN μι.

1. For *εἰμί to be*, see sect. xi. 2.

2. [*Εἶμι to go*[2].

ACTIVE VOICE.

INDICATIVE.

Pres.	εἶμι,	εἶς or εἶ,	εἶσι	ἴτον,	ἴτων	ἴμεν,	ἴτε,	ἴασι
Imp.	ᾖειν,	ᾖεις,	ᾖει	ᾖειτον,	ᾖείτην	ᾖειμεν,	ᾖειτε,	ᾖεισαν
								or
						ᾖμεν,	ᾖτε,	ᾖεσαν or ᾖσαν.

Of this imperfect there exists another form also in common use, ᾔϊα or ᾖα, which was probably originally the Ionic form, as ἔα, ἦα, for ἦν from *εἰμί*. There is also another imperfect found in the old poets, viz. ἴον (ᾖιον, ᾖον).

IMPERATIVE.

Pres. ἴθι or εἶ,	ἴτω	ἴτον,	ἴτων	ἴτε,	ἴτωσαν.

[1] The first aorist active, ἔθηκα and ἔδωκα (whence 1 aor. mid. ἐθηκάμην and ἐδωκάμην) are irregular, (see sect. x. 45.) and not declined beyond the indicative.

[2] In the present *εἶμι* always signifies, *I will go*.

OPTATIVE.		SUBJUNCTIVE.	
Pres.	*ἵοιμι* or *ἰοίην*.	Pres.	*ἵω*, *ἵῃς*, &c.

INFINITIVE.		PARTICIPLE.		
Pres.	*ἷέναι*.	Pres.	*ἰών*,	*ἰοῦσα*, *ἰόν*.

In composition the infinitive has often the form *εἶναι*.

MIDDLE VOICE.

INDICATIVE.

Pres. *ἵεμαι*, *ἵεσαι*, &c.
Imperf. *ἱέμην*, &c.
Fut. 1. *εἴσομαι*, Aor. 1. *εἰσάμην* } These two chiefly occur in the old poets.

INFINITIVE.

Pres. *ἵεσθαι*.

The other tenses are scarcely used. Ἴημι *to go* is declined in the same manner: but in prose are principally used of the compound verb *ἀπίημι*, 3 pers. plur. pres.[1] *ἀπίασιν* in the indicative, *ἀπίωσιν* in the subjunctive, and *ἀπιέναι* in the infinitive.

3. Ἴημι[2], from *ἕω to send*.

ACTIVE VOICE.

INDICATIVE MOOD.

Pres.	*ἵημι*,	*ἵης*,	*ἵησι*	*ἵετον*,	*ἵετον*	*ἵεμεν*,	*ἵετε*,	*ἱεῖσι* or *ἱᾶσι*
Imp.[3]	*ἵην*,	*ἵης*,	*ἵη*	*ἵετον*,	*ἱέτην*	*ἵεμεν*,	*ἵετε*,	*ἵεσαν*

1 Aor. *ἧκα* (for *ἦσα*), *ἧκας*, *ἧκε*, &c.[4]
2 Aor. *ἦν*, *ἧς*, *ἧ*, are not used. In the plural *ἕμεν*, *ἕτε*, *ἕσαν* or *εἶμεν*, &c.

1 Fut. *ἥσω*, *ἥσεις*, *ἥσει*, &c.
Perf. *εἷκα*, *εἷκας*, *εἷκε*, &c.
Plup. *εἵκειν*, &c.

IMPERATIVE.

Pres. Imp. } *ἵεθι* or *ἵει*, *ἱέτω*, &c. | 2 Aor. *ἕς*, *ἕτω*, &c.

OPTATIVE.

Pres. Imp.	*ἱείην*,	*ἱείης*,	*ἱείη*, &c.
2 Aor.	*εἵην*,	*εἵης*,	*εἵη*, &c.

SUBJUNCTIVE.

Pres.	*ἱῶ*,	*ἱῇς*,	*ἱῇ*, &c.
2 Aor.	*ὦ*,	*ᾗς*,	*ᾗ*, &c.

INFINITIVE.

Pres. Imp. } *ἷέναι* | 2 Aor. *εἶναι*

PARTICIPLE.

Pres.	*ἱείς*,	*ἱεῖσα*,	*ἵεν*	2 Aor. *εἷς*,	*εἶσα*,	*ἕν*

PASSIVE VOICE.

Ἷεμαι *to be sent* is formed, through all its tenses, like *τίθεμαι*. The 1st aor. is *ἕθην*, or with the augm. *εἵθην*.

[1] So *εἰσίασιν*, Heb. ix. 6.
[2] It is declined like *τίθημι*, only as an irregular reduplication.
[3] Also *ἵον*, *ἵες*, *ἵε*; whence in composition, from *ἀφίημι*, *ἧφιε*, Mark i. 34.

MIDDLE VOICE.

INDICATIVE MOOD.

1 Aor. ἡκάμην, ἥκω, ἥκατο, &c.
2 Aor. ἕμην, ἕσο, ἕτο | ἕμεθον, ἕσθον, ἕσθην | ἕμεθα, ἕσθε, ἕντο
Or, with augment, εἵμην, &c.

IMPERATIVE.

2 Aor. ἕσο, ἕσθω | ἕσθον, ἕσθων | ἕσθε, ἕσθωσαν

SUBJUNCTIVE.

2 Aor. ὦμαι, ᾖ, ἧται, &c.

INFINITIVE. PARTICIPLE.

2 Aor. ἕσθαι | 2 Aor. ἕμενος, ἑμένη, ἕμενον

Ἵημι *to desire* is found only in the passive pres. ἵεμαι, and Imperf. ἱέμην.

4. Ἧμαι, from ἕω *to sit.*

INDICATIVE MOOD.

Pres. ἧμαι, ἧσαι, ἧται, | ἥμεθον, ἧσθον, ἧσθον | ἥμεθα, ἧσθε, ἧνται
Imp. ἥμην, ἧσο, ἧστο, | ἥμεθον, ἥσθον, ἥσθην | ἥμεθα, ἧσθε, ἧντο

IMPERAT. ἧσο, ἥσθω, &c. | INFINIT. ἧσθαι | PARTICIP. ἥμενος.

So the compound κάθημαι *to sit*, which is more used.

INDICATIVE MOOD.

Pres. κάθ-ημαι, ησαι, ηται | ήμεθον, ησθον, ησθον | ήμεθα, ησθε, ηνται
Imp. ἐκαθ-ήμην, ησο, ητο | 1 Fut. καθήσομαι

IMPERATIVE.

Pres. } κάθ-ησο, ήσθω | ησθον, ήσθων | ησθε, ήσθωσαν
Imp. } κάθου, Attic

OPTATIVE. καθοίμην, κάθοιτο | SUBJUNCTIVE. κάθωμαι

INFINITIVE. καθῆσθαι | PARTICIPLE. καθήμενος.

5. Ἕννυμι, from ἕω *to put on*, εἶμαι *I am clothed.*

ACTIVE VOICE.

INDICATIVE MOOD.

1 Fut. ἕσω or ἔσσω | 1 Aor. ἕσσα, &c.

INFINITIVE.

1 Aor. ἕσαι.

PASSIVE VOICE.

INDICATIVE MOOD.

Perf. εἷμαι, εἷσαι, εἷται, &c.
[The perf. had also the form ἕσμαι; for we find imp. ἔσσο, plup. ἕστο.]

PARTICIP. Perf. εἱμένος | 1 Aor. Mid. ἐσσάμην.

[N.B. The compound ἀμφιέννυμι has fut. ἀμφιέσω, and Attice ἀμφιῶ. Aor. 1. ἠμφίεσα. Perf. pass. ἠμφίεσμαι, ἠμφίεσαι, ἠμφίεσται, &c.]

SECTION XVI.

OF DEFECTIVE VERBS.

1. [A great number of Greek verbs are used only in some tenses, while the tenses which are wanting are supplied by others derived from verbs of similar sense proceeding from the same original and obsolete form, or even from verbs entirely different and agreeing only in signification. Thus verbs in *ἀνω* have only the pres. and imp. act. and pass.; their other tenses are derived from the forms which are the basis of those in *ἀνω*. Again, in *ὁράω*, only the imperf. *ἑώρων* and perf. *ἑώρακα* are used. For the fut. we have *ὄψομαι* from *ὄπτομαι*; for the aorist, *εἶδον* from *εἴδω*; for the aor. pass. *ὤφθην*. These verbs are wrongly called *anomalous* (or *irregular*) by the grammarians, because they choose to derive all their discordant parts from one determinate present tense, though not according to common rules. I have, however, called them here simply defective, adding the tenses from other verbs, commonly used to supply their defects.]

A LIST[1] OF THE MOST COMMON DEFECTIVE VERBS IN THEIR MOST USUAL TENSES, TOGETHER WITH THE OBSOLETE VERB OR VERBS WHENCE THOSE TENSES ARE FORMED.

A.

To admire Ἄγαμαι, [or *ἀγάομαι*, (Hesiod, Theog. 619.) whence] 1 fut. *ἀγάσομαι*, 1 aor. *ἠγασάμην*; 1 aor. pass. *ἠγάσθην*.]

break Ἄγνυμι, [from the obs. *ἄγω*.] 1 fut. *ἄξω*, Att. *ἐάξω*, whence *κατεάξω*, Mat. xii. 20; 1 aor. *ἔαξα*, [*ἄξαιμι*, *ἄξω*,] whence *κατέαξα*, John xix. 32; 2 aor. [pass.] *ἐάγην*; perf. *ἔᾶγα*[2], whence *κατέαγα*.

bring Ἄγω, 1 fut. *ἄξω*, perf. *ἦχα*, Att. *ἀγήοχα*, 2 aor. *ἤγον*, Att. *ἤγαγον*, imperf. *ἄγαγε*, infin. *ἀγαγεῖν*. [The 1st aor. *ἦξα* in the simple verb is not used by good writers, but the compounds occur. In the passive we have perf. *ἦγμαι*, aor. *ἤχθην*, fut. *ἀχθήσομαι*.]

sing Ἄδω, 1 fut. mid. *ᾄσομαι*; 1 aor. act. *ᾖσα*.

take Αἱρέω, 1 fut. *αἱρήσω*, 2 aor. *εἷλον*, 2 fut. *ἑλῶ*; 2 aor. mid. *εἱλόμην*, 2 fut. *ἑλοῦμαι*, from *ἕλω*. [It has the other tenses, *ᾕρηκα*, *ᾕρημαι*, *ᾑρέθην*.]

[lift up Αἴρω, Ἀείρω } The first is noticed for the two forms of aor. mid. *ἀρόμην* for *ἠρόμην* and *ἠράμην*, both in Homer. In the other moods, only *ἀροίμην*, *ἄρωμαι*, *ἀρέσθαι*. In Attic, the forms *ἠράμην*, &c. are usual, as in the active *ἦρα*, &c. *ἀείρω* is only used in the indicative. From it come *ἀέρσῃ*, *ἠερμένος*, *ἄωρτο*, which occur in various writers.]

perceive *αἰσθάνομαι*, 1 fut. mid. *αἰσθήσομαι*; 2 aor. *ἠσθόμην*; perf. pass. *ᾔσθημαι*, from *αἰσθέομαι* [and *αἴσθομαι*].

keep off Ἀλέξω, 1 fut. *ἀλεξήσω*, 1 aor. *ἠλέξησα*; but 1 aor. infin. [mid.] *ἀλέξασθαι* [from *ἀλέκω*.]

wander Ἄλημι and *ἀλάλημι*, infin. *ἀλῆναι*, part. *ἀλείς*; pres. pass. *ἀλάλημαι* and *ἄλημαι*, perf. *ἤλημαι* and *ἀλήλημαι*, from *ἀλάω*.

be taken Ἁλίσκομαι, 1 fut. *ἁλώσομαι*: the following tenses have a passive signification, perf. *ἥλωκα* and *ἐάλωκα*, from *ἁλόω*; 2 aor. *ἥλων* and *ἐάλων*, imper. *ἅλωθι*, opt. *ἁλοίην*, subj. *ἁλῶ*, infin. *ἁλῶναι*, part. *ἁλούς*, from *ἅλωμι*.

consume Ἀναλίσκω, 1 fut. *ἀναλώσω*, [1 aor. *ἀνήλωσα* and *ἠνάλωσα*,] perf. *ἀνήλωκα* and *ἠνάλωκα*; perf. pass. *ἀνήλωμαι*, [from *ἀνάλοω*. The 2nd *a* being long, the Attics give no augment.]

sin Ἁμαρτάνω, 1 fut. *ἁμαρτήσομαι*, perf. *ἡμάρτηκα*, [*ἡμάρτημαι*, *ἡμαρτήθην*,] 2 aor. *ἥμαρτον*, *ἡμβροτον*, poet. from *ἀμαρτέω* [and *ἀμάρτω*].

clothe Ἀμφιέννυμι, 1 fut. *ἀμφιέσω*, 1 aor. *ἠμφίεσα*; perf. pass. *ἠμφίεσμαι*, particip. *ἠμφιεσμένος*, Mat. xi. 8.

read Ἀναγινώσκω, imperf. *ἀνεγίνωσκον*, perf. *ἀνέγνωκα*, 2 aor. *ἀνέγνων*; 1 fut. mid. *ἀναγνώσομαι*, from *ἀναγνόω* and *ἀνάγνωμι*, which see in Lexicon.

refuse Ἀναίνομαι, 1 aor. mid. *ἠνηνάμην*.

[1] This is by no means intended as a *complete Catalogue* of *all* the anomalous verbs observed by grammarians, much less of all the tenses wherein they are to be found in the *poetic* and other dialects; but is principally designed to assist the readers of the Attic writers, especially of the N. T. For more particular information concerning the *anomalous* verbs, Dr. Busby's Prose Grammar, and Maittaire's Græcæ Linguæ Dialecti may be consulted.

[2] [The sense of this tense is passive, *I am broken*.]

To [please Ἀνδάνω from ἥδω, whence the tenses also come. Aor. ἔαδον, opt. ἄδοιμι, subj. ἄδω, inf. ἀδεῖν, part. ἀδών, perf. ἔᾶδα. The fut. ἀδήσω (Herod. v. 39.) comes from ἀδέω. Thus also the perf. ἄδηκα. (See Eustath. p. 1721. 60.) Ἄδω is found in Plutarch.]

open Ἀνοίγω, [imperf. ἀνέωγον,] 1 fut. ἀνοίξω, 1 aor. ἤνοιξα, Att. ἀνέῳξα; [perf. act. ἀνέῳχα;] perf. mid. ἀνέῳγα; perf. pass. ἀνέῳγμαι, 1 aor. ἀνεῴχθην.

[order Ἀνώγω, fut. ἀνώξω, perf. ἄνωγα, (without augment in Attic writers,) plup. ἠνώγειν, imper. ἄνωχθι, ἀνώχθω, and also ἄνωγε, ἀνωγέτω, &c. Matthiæ thinks that this verb arose from the perfect ἄνωγα, which might be derived from the 2nd fut. form of ἀνάσσω.]

deprive Ἀπαυράω, 1 aor. ἀπηῦρα for ἀπηύρησα, 2 aor. ἀπηῦρον.

be hated Ἀπεχθάνομαι or ἀπέχθομαι, 1 fut. ἀπεχθήσομαι, 2 aor. ἀπηχθόμην; perf. pass. ἀπήχθημαι.

destroy Ἀπόλλυμι. See ὀλλύω.

please Ἀρέσκω, 1 fut. ἀρέσω, 1 aor. ἤρεσα; perf. pass. ἤρεσμαι, [1 aor. ἠρέσθην from ἄρω.]

increase Αὐξάνω and αὔξω, 1 fut. αὐξήσω, 1 aor. ηὔξησα and ηὔξα; perf. pass. ηὔξημαι, 1 aor. ηὐξήθην from [αὔγω].

grieve Ἄχθομαι, 1 fut. ἀχθήσομαι and ἀχθέσομαι; 1 aor. pass. ἠχθέσθην.

Β.

go Βαίνω, [1 aor. ἔβησα,] perf. act. βέβηκα; 1 fut. mid. βήσομαι, 2 aor. ἔβην; imper. βῆθι, βᾶθι, and βᾶ [in compounds,] (as if from βάω,) [opt. βαίην, subj. βῶ, infin. βῆναι, part. βάς. There is (chiefly in the poets) a shortened form of the perfect; thus we find βέβαμεν, βεβᾶσι, βεβώς. It appears that from βάω arose several forms, βιβάω and βιβάζω, (which the Attics used instead of βήσω and ἔβησα, in a transitive sense,) βῆμι and βαίνω, only used in the pres. and imperf. The compounds have sometimes a passive, as, perf. παραβέβαμαι, 1 aor. παρεβάθην.]

cast [Βάλλω, fut. βαλῶ, (βαλλήσω occurs,) 2 aor. ἔβαλον, perf. βέβληκα; pass. aor. ἐβλήθην. Homer uses tenses as if from a verb βλῆμι. Βολέω is derived from this.]

live [Βιόω, fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων, imper. βίωθι, opt. βιῴην, infin. βιῶναι, part. βιούς. The 1 aor. act. is intransitive, the same tense middle is transitive.]

germinate Βλαστάνω, 1 fut. βλαστήσω, 2 aor. ἔβλαστον, [perfect βεβλάστηκα] from βλαστέω.

feed Βόσκω, 1 fut. βοσκήσω, 1 aor. ἐβόσκησα, from βοσκέω.

will Βούλομαι, 1 fut. βουλήσομαι, perf. βέβουλα; perf. pass. βεβούλημαι, 1 aor. ἐβουλήθην, from βουλέομαι.

eat Βρώσκω and βιβρώσκω, 1 fut. βρώσω, perf. βέβρωκα, from βρόω; 2 aor. ἔβρων, from βρῶμι. [This verb has also in the pass. βέβρωμαι, fut. βεβρώσομαι, aor. 1. ἐβρώθην, fut. βρωθήσομαι.]

Γ.

marry Γαμέω, 1 fut. γαμήσω, 1 aor. ἐγάμησα, perf. γεγάμηκα; also 1 aor. ἔγημα, and 1 aor. mid. ἐγημάμην, from γάμω.

be begotten or be born [Γείνομαι, γένω, an old verb, (preserved in the Latin *gigno*, *genui*,) has two derivatives, as it appears to have had two significations, *I beget* and *I am*, or *I am born*. Thus γείνομαι, 1 aor. ἐγεινάμην, *I begot*, and]

be born or be [Γίνομαι or γίγνομαι, which is used only in the present and imperfect. But there are various tenses derived from the old verb still in use. Fut. γενήσομαι, perf. γεγένημαι, 1 aor. ἐγενήθην, and again, 2 aor. ἐγενόμην, perf. γέγονα. The form γέγαα comes from another old form of the verb γάω.]

grow old Γηράσκω, 1 fut. γηράσω, 1 aor. ἐγήρασα or ἔγηρα; infin. γηρᾶναι, part. γηράς, from γήρημι.

know Γινώσκω and γιγνώσκω, 1 fut. mid. γνώσομαι; 1 aor. act. ἔγνωσα, [in compounds,] perf. ἔγνωκα, 2 aor. ἔγνων, [which is used in all moods and numbers,] from γνόω and γνῶμι; perf. pass. ἔγνωσμαι. [The 2 aor. mid. occurs in Æschylus συγγνοῖτο, 3 pers. sing. opt.]

wake Γρηγορέω. See ἐγρηγορέω.

Δ.

bite Δάκνω, 1 fut. δήξομαι, perf. δέδηχα, 2 aor. ἔδακον; perf. pass. δέδηγμαι, 1 aor. ἐδήχθην, from δήκω.

To fear Δείδω, 1 fut. δείσω, perf. δέδεικα; perf. mid. δέδοικα for δέδοιδα for sound's sake, [and also δέδια, which makes in the plural δέδιμεν, δέδιτε, and we find in the 3rd pers. of the pluperf. ἐδέδισαν,] pres. imper. δέδιθι, from δέδιμι.

show Δεικνύω and δείκνυμι, 1 fut. δείξω, perf. δέδειχα; perf. pass. δέδειγμαι, [1 aor. pass. ἐδείχθην.]

ask Δέομαι, 1 fut. δεήσομαι; perf. pass. δεδέημαι, 1 aor. ἐδεήθην, from δείομαι.

see Δέρκω, 2 aor. ἔδρακον; perf. mid. δέδορκα, [pass. aor. ἐδράκην and ἐδέρχθην, in active senses.]

flee [Διδράσκω, fut. δράσομαι, perf. δέδρακα, 2 aor. ἔδρᾱν, ᾶς, ᾶ, &c., 3rd pers. pl. ἔδρᾱν, imp. δρᾶθι, opt. δραίην, subj. δρῶ, δρᾷς, inf. δρᾶναι, part. δράς.]

think Δοκέω, 1 fut. δοκήσω and δόξω, 1 aor. ἐδόκησα and ἔδοξα, perf. δεδόκηκα; perf. pass. δέδογμαι, from δόκω.

be able Δύναμαι, δύνασαι and δύνῃ, (Rev. ii. 2.) imp. ἐδυνάμην, Att. ἠδυνάμην, 1 aor. ἐδυνησάμην; perf. pass. δεδύνημαι, 1 aor. ἠδυνήθην, also ἐδυνάσθην and ἠδυνάσθην.

go under Δύνω and δύω, 1 fut. δύσω, perf. δέδυκα, 2 aor. ἔδυν. [In the pass. we have ἐδύθην; pres. mid. (in an intransitive sense) δύομαι, fut. δύσομαι, aor. ἐδυσάμην.]

E.

permit Ἐάω, 1 fut. ἐάσω, 1 aor. εἴασα, perf. εἷακα and ἔακα.

excite Ἐγείρω, 1 fut. ἐγερῶ, 1 aor. ἤγειρα, perf. ἐγήγερκα; perf. pass. ἐγήγερμαι for ἤγερμαι.

watch Ἐγρηγορέω, 1 fut. ἐγρηγορήσω, 1 aor. ἐγρηγόρησα, perf. ἐγρήγορκα for ἐγρηγόρηκα; perf. pass. ἐγρηγόρημαι; perf. mid. ἐγρήγορα, every where dropping the augment.

eat Ἔδω, perf. ἐδήδοκα; perf. pass. ἐδήδεσμαι; perf. mid. ἔδηδα, 2 fut. ἔδομαι for ἐδοῦμαι. [Ἐσθίω in pres. is common.]

sit Ἕζομαι, 2 fut. mid. ἑδοῦμαι. See Καθέζομαι.

will Ἐθέλω. See Θέλω.

accustom Ἔθω, perf. mid. εἴωθα for εἶθα, particip. εἰωθώς, -υῖα, -ός

see [Εἶδω has two senses: (1.)
2 aor. εἶδον, (or, in Homer, ἴδον,) imp. ἰδέ, opt. ἴδοιμι, subj. ἰδῶ, inf. ἰδεῖν, part. ἰδών. There is a passive and a middle in old writers in the sense of *appear* or *resemble*, and the tenses are εἴδομαι, imp. εἰδόμην, imper. ἰδοῦ, 1 aor. mid. εἰσάμην. Then (2.)

know [It is not found in the present. There are two forms of the future, εἰδήσω and εἴσομαι. For the present, the middle perfect is used, and this is made up either of irregular forms, or from parts of ἴσημι. The following table will be useful.]

[Perf. in the sense of the present.

Indicative.		Imperative.	Optative.	Subj.	Infinitive.	Part.
οἶδα,	οἶσθα, οἶδε	ἴσθι, ἴστω	εἰδείην	εἰδῶ	εἰδέναι	εἰδώς
	ἴστον, ἴστον	ἴστον, ἴστων				
ἴσμεν, ἴστε,	ἴσασι	ἴστε, ἴστωσαν				

Plup. or imp.

ᾔδειν,	ᾔδεις	ᾔδει	ᾔδειτον, &c.			
Att.	or	or	or Attic			
ᾔδη,	ᾔδεισθα, ᾔδειν		ᾔστον, ᾔστην	ᾖσμεν,	ᾖστε,	ᾖσαν.]

be like Εἴκω, perf. mid. οἶκα and ἔοικα, pluperf. ἐοίκειν and ἐῴκειν, part. ἐοικώς and εἰκώς.

drive away Ἐλαύνω, 1 fut. ἐλάσω, [and Att. ἐλῶ,] 1 aor. ἤλασα, perf. ἤλακα, Att. ἐλήλακα; perf. ἐλήλαμαι and ἤλασμαι, 1 aor. ἠλάθην and ἠλάσθην, part. ἐλαθείς, from ἐλάω, [ἐλᾶν occurs in Hom., ἔλα as imperative in Pindar.]

hope Ἔλπομαι, 1 fut. ἔλψομαι, perf. mid. Att. ἔολπα, pluperf. ἐόλπειν and ἐώλπειν.

speak Ἔπω, 1 aor. εἶπα, 2 aor. εἶπον, imper. εἶπέ, opt. εἴποιμι, subj. εἴπω, infin. εἰπεῖν, part. εἰπών, preserving the augment throughout the moods. [We find ἀπειπάμην. Ἔπω is not used, and cannot be the base, as then ει would be the augment, and improperly retained.]

follow [Ἕπομαι, aor. act. ἕσπον, aor. mid. ἑσπόμην. It loses ε in the other moods, σπέο, σπέσθαι, and so in the compounds.]

put on Ἔννυμι. See among the irregulars in μι.

say Ἐρέω, 1 fut. ἐρέσω, † Ion. ἐρέω, Att. ἐρῶ, † perf. εἴρηκα; perf. pass. εἴρημαι, [aor. pass. ἐρρήθην, fut. ῥηθήσομαι,] post-paulo-fut. εἰρήσομαι; pres. mid. ἔρομαι *to ask*, 1 fut. ἐρήσομαι, 1 aor. εἰρησάμην, ἠράμην, 2 aor. ἠρόμην and εἰρόμην.

come Ἔρχομαι, [imp. ἠρχόμην,] 1 fut. ἐλεύσομαι, 2 aor. act. ἦλθον, by syncope for ἤλυθον, imper. ἐλθέ, subj. ἔλθω, perf. mid. ἦλυθα, Att. ἐλήλυθα, pluperf. ἐληλύθειν, from ἐλεύθω. [For the future tense, in good Attic, εἶμι, *I will go*, is found.]

To find Εὑρίσκω, 1 fut. εὑρήσω, perf. εὕρηκα, 2 aor. εὗρον [1], imper. εὑρέ ; perf. pass. εὕρημαι, 1 aor. εὑρέθην ; 1 aor. mid. εὑρησάμην and εὑράμην, part. εὑράμενος, 2 aor. εὑρόμην.

have Ἔχω, imp. εἶχον, 1 fut. ἕξω and σχήσω, perf. ἔσχηκα, 2 aor. ἔσχον, imper. σχές, optat. σχοίην, subj. σχῶ, infin. σχεῖν, part. σχών ; perf. pass. ἔσχημαι, 1 aor. ἐσχέθην ; 1 fut. mid. ἕξομαι and σχήσομαι, 2 aor. ἐσχόμην, imper. σχοῦ, opt. σχοίμην, infin. σχέσθαι, part. σχόμενος, from σχέω [which is imaginary].

[*place* Ἔω, 1 aor. εἶσα, fut. mid. ἕσομαι, aor. εἰσάμην, Att. ἐσσάμην.]

Z.

live Ζάω [ζῶ], ζῇς, ζῇ, imperat. ζῆ and ζῆθι, opt. ζαίην and ζῴην (from ζῶμι), infin. ζῆν, part. ζῶν, imp. ἔζην (from ζῆμι) [and ἔζων], 1 fut. ζήσω, 1 aor. ἔζησα.

gird Ζωννύω and Ζώννυμι, 1 fut. ζώσω, (John xxi. 18.) perf. ἔζωκα ; perf. pass. ἔζωσμαι, 1 aor. ἐζώσθην, as if from ζώω.

[H.

sit Ἧμαι (really perf. pass. from ἕω *I set*) for εἶμαι. In 3rd plur. we have ἕαται for ἧνται, and in plup. ἕατο for ἧντο, imp. ἧσο, part. ἧμενος. The comp. κάθημαι is more common : opt. καθοίμην, subj. κάθωμαι, imperf. ἐκαθήμην.]

Θ.

bury Θάπτω, 1 fut. θάψω, 2 aor. ἔταφον, perf. τέταφα ; perf. pass. τέθαμμαι, 1 aor. ἐτάφθην.

will Θέλω and ἐθέλω, imp. ἔθελον and ἤθελον, 1 fut. θελήσω and ἐθελήσω, 1 aor. ἐθέλησα and ἠθέλησα.

be amazed Θήπω, 2 aor. ἔταφον ; perf. mid. τέθηπα.

die Θνήσκω, 1 fut. θνήξω and τεθνήξω, perf. τέθνηκα, part. τεθνηκώς, 2 aor. ἔθανον ; 2 fut. mid. θανοῦμαι. [For the perfect, we find in common use these forms in the plural, τέθναμεν, —ατε, —ᾶσι. Then ἐτέθνασαν, and infin. τεθνάναι, opt. τεθναίην, imper. τέθναθι, part. τεθνηκώς, and in neut. τεθνεώς. From τέθνηκα comes the Attic verb τεθνήκω, fut. τεθνήξομαι.]

I.

come to Ἱκνέομαι, 1 fut. ἵξομαι, 2 aor. ἱκόμην ; perf. pass. ἵγμαι, from ἵκω.

fly Ἵπτημι, 1 fut. πτήσω, 2 aor. ἔπτην, and (more used) pres. mid. ἵπταμαι, 1 fut. πτήσομαι, 2 aor. ἐπτάμην and ἐπτόμην, subj. πτῶμαι, infin. πτάσθαι and πτέσθαι, part. πτάμενος and πτόμενος ; perf. pass. πέπταμαι, from πτάω. [The original verb is πέτομαι, aor. ἐπετόμην, by sync. ἐπτόμην ; whence arose the form ἵπτημι in grammars, which is never used in Greek.]

[*know* Ἴσημι. This verb is regularly conjugated like ἵστημι, but only used in particular parts. Thus, in the present, the singular is only found in Doric writers. In the imperative the contracted form ἴσθι, ἴστω, &c., is used for ἴσαθι, &c.]

K.

sit Καθέζομαι, 2 fut. καθεδοῦμαι ; 1 aor. pass. ἐκαθέσθην.

burn Καίω, 1 fut. καύσω, 1 fut. mid. καυσοῦμαι, (2 Pet. iii. 10.) 1 aor. ἔκηα, perf. pass. κέκαυμαι, 1 aor. ἐκαύθην, 1 fut. καυθήσομαι, 1 fut. subj. καυθήσωμαι, (1 Cor. xiii. 3.) 2 aor. ἐκάην, part. καείς.

call Καλέω, 1 fut. καλέσω, perf. κέκληκα for κεκάληκα. [The verb is regular in other parts.]

labour Κάμνω, 1 fut. καμῶ, perf. κέκμηκα for κεκάμηκα, 2 aor. ἔκαμον, [fut. καμοῦμαι.]

lie Κεῖμαι, [pres. κεῖμαι, κεῖσαι, κεῖται, imperf. ἐκείμην, ἔκεισο, ἔκειτο, &c., imperat. κεῖσο, κείσθω, &c., opt. κεοίμην, subjunct. κέωμαι, infin. κεῖσθαι, part. κείμενος, fut. κείσομαι.]

[*reach* Κιχάνω, fut. κιχήσω, 1 aor. mid. ἐκιχησάμην, 2 aor. ἔκιχον : also ἐκίχην, opt. κιχείην, subjunct. κιχῶ.]

kill Κτείνω, fut. κτενῶ, 1 aor. ἔκτεινα, perf. ἔκτακα, ἔκταγκα rarely, 2 aor. ἔκταν, from κτῆμι. [It has also the 2nd aor. ἔκτανον. It appears to have had a middle aor. from ἔκταν, as we find κτάμενος and κτάσθαι in Homer [2].]

[1] There is a difference of opinion as to the use of the augment. Some contend for ηὗρον, &c.

[2] [The verbs κερᾰννυμι, κορέννυμι, and κρεμάννυμι form regularly, as κεράω, κορέω, and κρεμάω. So afterwards πετάννυμι, and others.]

Λ.

To share Λαγχάνω, perf. εἴληχα, [fut. λήξομαι,] 2 aor. ἔλαχον, from λήχω; perf. mid. λέλογχα.

take Λαμβάνω, 1 fut. λήψομαι, perf. εἴληφα, 2 aor. ἔλαβον, infin. λαβεῖν; perf. pass. λέλημμαι, Att. εἴλημμαι, 1 aor. εἰλήφθην, (so κατειλήφθη, John viii. 4.) infin. ληφθῆναι, from λήβω, [aor. mid. ἐλαβόμην [1].]

lie hid Λανθάνω, 1 fut. λήσω and λήσομαι, [1 aor. ἔλησα,] 2 aor. ἔλαθον; perf. pass. λέλησμαι, 1 aor. ἐλήσθην; perf. mid. λέληθα, 2 aor. ἐλαθόμην, from λήθω.

M.

be mad Μαίνομαι, 1 fut. μανοῦμαι, 1 aor. ἐμηνάμην, perf. μέμηνα; 2 aor. pass. ἐμάνην.

learn Μανθάνω, perf. μεμάθηκα, 2 aor. ἔμαθον; perf. pass. μεμάθημαι; 1 fut. mid. μαθήσομαι, 2 aor. ἐμαθόμην, from μαθέω, [or μήθω.]

fight Μάχομαι, 1 fut. μαχέσομαι and μαχήσομαι, 1 aor. ἐμαχεσάμην and ἐμαχησάμην, 2 fut. μαχοῦμαι; perf. pass. μεμάχημαι, from μαχέομαι.

divide Μείρομαι, perf. mid. μέμορα, poet. ἔμμορα; perf. pass. εἵμαρμαι or μέμαρμαι, [aor. ἔμμορον.]

delay Μέλλω, imp. ἔμελλον, Att. ἤμελλον, 1 fut. μελλήσω, 1 aor. ἐμέλλησα, from μελλέω.

[be a concern to remain Μέλω, μέλομαι, fut. μελήσω, μελήσομαι, perf. μεμέλημαι (in Homer μέμβλομαι), aor. ἐμελήθην.]

remain Μένω, poet. μίμνω, 1 fut. μενῶ, 1 aor. ἔμεινα, perf. μεμένηκα, as if from μενέω; perf. mid. μέμονα.

mix Μιγνύω and μίγνυμι, 1 fut. μίξω, 1 aor. ἔμιξα, perf. μέμιχα; perf. pass. μέμιγμαι, 1 aor. ἐμίχθην, 2 aor. ἐμίγην, from μίγω.

remind Μιμνήσκω, 1 fut. μνήσω, 1 aor. ἔμνησα; perf. pass. μέμνημαι, 1 aor. ἐμνήσθην; [fut. μνησθήσομαι,] 1 fut. mid. μνήσομαι, 1 aor. ἐμνήσαμην, from μνάω.

[N.

distribute Νέμω, fut. νεμῶ and νεμήσω, aor. ἔνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην or ἐνεμέθην.

swim Νέω, fut. νεύσομαι or νευσοῦμαι, aor. ἔνευσα.]

O.

smell Ὄζω, 1 fut. ὄσω and ὀζήσω, perf. mid. ὄδωδα.

open Οἴγω. See above Ἀνοίγω.

think Οἶομαι and οἴμαι, οἴει, Att. for οἴῃ, imp. ᾠόμην and ᾤμην, 1 fut. οἰήσομαι; perf. pass. ᾤημαι, 1 aor. ᾠήθην.

go Οἴχομαι, 1 fut. οἰχήσομαι, 2 aor. ᾠχόμην; perf. pass. ᾤχημαι, [perf. mid. οἴκωχα.]

destroy Ὀλλύω and ὄλλυμι, 1 fut. ὀλέσω, 1 aor. ὤλεσα, perf. ὤλεκα, Att. ὀλώλεκα. [Contracted fut. is ὀλῶ, —εῖς, —εῖ, fut. mid. ὀλοῦμαι, aor. ὠλόμην, perf. ὦλα or rather ὄλωλα.]

swear [Ὀμνύω and ὄμνυμι, fut. ὀμόσω, mid. ὀμοῦμαι, εῖ, εῖται, (the Attics use only the fut. mid.) aor. ὤμοσα, perf. ὀμώμοκα, perf. pass. ὀμώμομαι (or according to Buttman ὀμώμοσμαι), 1 aor. ὠμόθην, aor. mid. ὠμοσάμην.]

[wipe off Ὀμόργνυμι, fut. ὀμόρξω, aor. mid. ὠμορξάμην.]

help Ὄνημι and ὀνίνημι, 1 fut. ὀνήσω, 1 aor. ὤνησα; 1 fut. mid. ὀνήσομαι, 1 aor. ὠνησάμην, [pres. pass. ὄναμαι, imp. ὠνήμην, aor. ὠνάμην.]

excite Ὄρω [or ὄρνυμι], 1 fut. ὄρσω, 1 aor. ὦρσα; perf. mid. ὄρωρα and ὦρορα, [perf. pass. ὦρμαι.]

[smell Ὀσφραίνομαι, fut. ὀσφρήσομαι, aor. ὠσφρόμην.]

owe Ὀφείλω, 1 fut. ὀφειλήσω, 2 aor. ὤφελον or ὄφελον.

II.

suffer Πάσχω, perf. mid. πέπονθα, from πένθω; 1 fut. mid. πείσομαι for πήσομαι; 2 aor. act. ἔπαθον, from πήθω.

fix Πηγνύω and πήγνυμι, 1 fut. πήξω, 1 aor. ἔπηξα; 2 aor. pass. ἐπάγην; [1 aor. pass. ἐπήχθην, perf. pass. πέπηγμαι,] 1 fut. mid. πήξομαι, 1 aor. ἐπηξάμην, [perf. πέπηγα.]

[1] [The Ionians have λελάβηκα, and as if from λάμβω, λάμψομαι, ἐλάμφθην, λέλαμμαι.]

To drink Πίνω, 2 aor. ἔπιον, from πίω; 1 fut. πώσω, perf. πέπωκα; perf. pass. πέπομαι, 1 aor. ἐπόθην, from πόω. [The pres. mid. πίομαι is used for the fut., though πιοῦμαι occurs.]

sell Πιπράσκω, 1 fut. πράσω, perf. πέπρακα; pres. pass. πιπράσκομαι, perf. πέπραμαι, 1 aor. ἐπράθην, [fut. πεπράσομαι [1].]

fall Πίπτω, perf. πέπτωκα from πτόω, 1 aor. ἔπεσα, (Rev. i. 17.) 2 aor. ἔπεσον; 2 fut. mid. πεσοῦμαι, from πέτω. [Matthiæ thinks the first form of the aor. was ἔπετον. See Pind. Ol. viii. 50. et al.]

ask, hear Πυνθάνομαι, 1 fut. πεύσομαι, 2 aor. ἐπυθόμην, from πεύθομαι; perf. pass. πέπυσμαι.

[We may add here two verbs which form alike.

fill Πίμπλημι, } The 3rd pers. plur. of the present, and the penult of the infinitive
burn Πίμπρημι. } in each is in *α* short. The following is the formation, πίμπλημι, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην, and so the other.]

P.

work Ῥέζω, [other forms are ἔρδω and ἔργω,] 1 fut. ῥέξω and ἔρξω by transposition, 1 aor. ἔρεξα; perf. mid. ἔοργα for ἐῤῥόγα, [perf. pass. ἔργμαι, (possibly Il. E. 89.)]

flow Ῥέω, 1 fut. ῥεύσομαι, 1 aor. ἐῤῥευσα, perf. ἐῤῥύηκα; 2 aor. pass. ἐῤῥύην, from ῥυέω, [fut. ῥυήσομαι.]

break Ῥηγνύω and ῥήγνυμι, 1 fut. ῥήξω, [1 aor. ἔῤῥηξα,] perf. mid. ἔῤῥωγα, 2 aor. pass. ἐῤῥάγην, [fut. ῥαγήσομαι.]

strengthen Ῥωννύω and ῥώννυμι, 1 fut. ῥώσω; perf. pass. ἔῤῥωμαι, imp. ἔῤῥωσο *farewell*, part. ἐῤῥωμένος, [1 aor. ἔῤῥωσα, 1 aor. pass. ἐῤῥώσθην.]

Σ.

extinguish Σβεννύω and σβέννυμι, 1 fut. σβέσω, 1 aor. ἔσβεσα, perf. ἔσβηκα; [perf. pass. ἔσβεσμαι, aor. ἐσβέσθην,] 2 aor. ἔσβην, infin. σβῆναι, from σβέω and σβῆμι [2].

move Σεύω, aor. ἔσευα; pres. pass. σεύομαι, perf. ἔσσυμαι, 1 aor. ἐσύθην; 1 aor. mid. ἐσευάμην. [There is a 2 aor. act. ἐσύην or ἐσσύην.]

[*dissipate* Σκεδάννυμι, fut. σκεδάσω, Att. σκεδῶ, 1 aor. ἐσκέδασα, perf. pass. ἐσκέδασμαι, 1 aor. ἐσκεδάσθην. Another form is σκιδνάω.]

pour out as a libation Σπένδω, 1 fut. σπείσω; 1 aor. ἔσπεισα, perf. pass. ἔσπεισμαι, 1 aor. ἐσπείσθην; 1 fut. mid. σπείσομαι, 1 aor. ἐσπεισάμην.

strow [Στορέννυμι, στόρνυμι (from στορέω), and στρώννυμι (from στρόω), fut. στορέσω (Buttmann gives also στρώσω), aor. ἐστόρεσα and ἔστρωσα, perf. pass. ἔστρωμαι, 1 aor. ἐστορέσθην.]

T.

cut Τέμνω, 1 fut. τεμῶ, [1 aor. ἔτμηξα, from τμήγω,] perf. τέτμηκα, 2 aor. ἔταμον; perf. pass. τέτμημαι, from τμάω. [There is an aor. ἔτμαγον and ἐτμάγην, from τμήγω.]

bring forth Τίκτω, 1 fut. τέξω [or τέξομαι], 2 aor. ἔτεκον; perf. mid. τέτοκα, from τέκω.

pierce Τιτράω and τιτραίνω, 1 fut. τρήσω, 1 aor. ἔτρησα [and ἐτέτρηνα]; perf. pass. τέτρημαι, from τράω.

wound Τιτρώσκω, 1 fut. τρώσω, 1 aor. ἔτρωσα, perf. τέτρωκα, [perf. pass. τέτρωμαι, 1 aor. ἐτρώθην.]

[*endure or dare* Τλάω or τλῆμι, fut. τλήσομαι, aor. ἔτλην, imp. τλῆθι, opt. τλαίην, subjunct. τλῶ, infin. τλῆναι, part. τλάς, perf. τέτληκα.]

nourish Τρέφω, 1 fut. θρέψω, 1 aor. ἔθρεψα, [perf. τέτροφα,] perf. pass. τέθραμμαι, 2 aor. ἐτράφην.

run Τρέχω, 1 fut. θρέξω, 1 aor. ἔθρεξα, perf. δεδράμηκα, 2 aor. ἔδραμον; 2 fut. mid. δραμοῦμαι, [perf. pass. δεδράμημαι, perf. mid. δέδρομα, from δρέμω.]

be, obtain Τυγχάνω, 1 fut. τυχήσω, 1 aor. ἐτύχησα, perf. τετύχηκα, 2 aor. ἔτυχον, from τυχέω; perf. act. τέτευχα, and 1 fut. mid. τεύξομαι, from τεύχω. [The pres. imperf. and sometimes 2 aor. are used in the first sense, but not the other parts of the verb.]

[*make ready* Τεύχω is regular, except that it has in perf. pass. and 1 aor. pass. τέτυγμαι and ἐτύχθην, as πέφυγμαι, &c. from φεύγω.]

[1] [Matthiæ makes fut. act. περάσω. Buttmann says that there is neither future nor aorist.]
[2] [The perfect and 2 aorist are intransitive.]

Υ.

To promise Ὑπισχνέομαι, 1 fut. ὑποσχήσομαι, 2 aor. ὑπεσχόμην; perf. pass. ὑπέσχημαι; 1 aor. ὑπεσχέθην, from ὑποσχέομαι.

Φ.

[*eat* Φάγω, fut. φάγομαι, 2 aor. ἔφαγον. In other parts, derivatives from ἐσθίω or ἔδω are used, as perf. ἐδήδοκα, perf. pass. ἐδήδεσμαι, perf. mid. ἔδηδα, 1 aor. pass. ἠδέσθην, and fut. ἔδομαι.]

carry, bring Φέρω, fut. οἴσω, from οἴω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον; perf. pass. ἐνήνεγμαι, 1 aor. ἠνέχθην, from ἐνέγκω; perf. mid. ἐνήνοχα, whence πρυσενήνοχα, (Heb. xi. 17.) as if from ἐνέκω. [Fut. pass. ἐνεχθήσομαι or οἰσθήσομαι[1].]

flee Φεύγω, 1 fut. φεύξω, φεύξομαι, and φευξοῦμαι, 2 aor. ἔφυγον; perf. mid. πέφευγα.

[*say* Φημί. This verb is conjugated like ἵστημι, but only used in a few parts; viz.,

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
Pres.	φημί	φαθί	φαίην	φῶ	φάναι	φάς
Imp.	ἔφην					
Fut.	φήσω					
1 Aor.	ἔφησα		φήσαιμι	φήσω	φῆσαι	φήσας

N.B. In the imperfect 2nd pers. sing. ἔφησθα is used more commonly. In the optative, φαῖμεν, &c. are used for φαίημεν. In the middle voice the forms φάο (imperat.), φάσθαι, φάμενος, and ἐφάμην are found. In the passive some perfect forms, as πεφάσθω, *let it be said* or *have been said*, πεφασμένος. By aphæresis ἠμί, ἦν, &c., are often used for φημί, ἔφην, &c.]

prevent Φθάνω, imperf. ἔφθανον, 1 fut. φθᾰ́σω, 1 aor. ἔφθᾰσα, perf. ἔφθᾰκα, from φθάω; 2 aor. ἔφθην, [and φθήσομαι, from φθῆμι, like ἔτλην.]

produce, spring up Φύω, 1 fut. φύσω, 1 aor. ἔφυσα, perf. πέφυκα; perf. mid. πέφυα, 2 aor. ἔφυν, infin. φῦναι, part. φύς, from φῦμι.

Χ.

rejoice Χαίρω, imperat. χαῖρε *hail*, fut. χαιρήσω, [aor. ἐχαίρησα, perf. κεχάρηκα, perf. pass. κεχάρημαι,] 2 aor. pass. ἐχάρην; subj. χαρῶ, infin. χαρῆναι, fut. χαρήσομαι.

gape Χάσκω, 2 aor. ἔχανον; 1 fut. mid. χανοῦμαι, perf. κέχηνα, from χαίνω poetic.

[*hold* Χανδάνω, 2 aor. ἔχαδον, perf. κέχανδα, fut. χείσομαι.]

pour Χέω, 1 fut. χεύσω, 1 aor. ἔχευσα, ἔχευα, and ἔχεα; infin. χέαι, 1 aor. mid. ἐχεάμην, perf. κέχυκα, perf. pass. κέχυμαι, 1 aor. ἐχύθην, 1 fut. χυθήσομαι, from χύω.

heap up Χωννύω and χώννυμι, 1 fut. χώσω, 1 aor. ἔχωσα; perf. pass. κέχωσμαι, 1 aor. ἐχώσθην, from χόω or χώω, [and so is conjugated]

[*colour* Χρώννυμι.]

Ω.

drive Ὤθω, and more usually ὠθέω, 1 fut. ὤσω and ὠθήσω, 1 aor. ἔωσα; [perf. ἔωκα,] perf. pass. ἔωσμαι, 1 aor. ἐώσθην; 1 fut. mid. ὠσθήσομαι, 1 aor. ὠσάμην and ὠθησάμην.

buy Ὠνέομαι, 1 fut. ὠνήσομαι, perf. pass. ὤνημαι and ἐώνημαι, 1 aor. ὠνήθην and ἐωνήθην.

12. The Compounds of anomalous Verbs are formed like their simple ones.

SECTION XVII.

OF IMPERSONAL VERBS.

1. An *impersonal* verb is a kind of defective which has only one person, namely, the *third person singular*, and in participles only the *neuter gender*.

[1] [The Ionians put an ι in all the parts formed from ἐνέγκω, as 1 aor. ἤνεικα, perf. pass. ἐνήνειγμαι, 1 aor. ἠνείχθην.]

2. Most impersonals are also very defective in their tenses: but in the forming of them let the learner name their principal tenses, if used, as in *συμβαίνει it happens;* if not, their other tenses.

Pres.	1 Fut.	Perf.
Συμβαίνει.	*συμβήσεται.*	*συμβέβηκε.*

3. The most usual impersonals *active* are as follow:

1. Ἀνήκει and *προσήκει it is fit*, imp. *ἄνηκε* and *πρόσηκε*, particip. *ἀνῆκον* and *προσῆκον*.
2. Δεῖ *it behoveth*, imp. *ἔδει*, opt. *δέοι*, 1 fut. *δεήσει*, 1 aor. *ἐδέησε*, infin. *δεῖν, δεήσειν, δεῆσαι*, particip. *δέον, δεῆσον, δεῆσαν*. Compounds, *ἀπoδεῖ, ἐνδεῖ, καταδεῖ, προσδεῖ*.
3. Δοκεῖ *it seemeth*, imp. *ἐδόκει*, 1 fut. *δόξει*, 1 aor. *ἔδοξε*, subj. *δόξῃ*, part. *δοκοῦν*. Compounds, *μεταδοκεῖ, συνδοκεῖ*.
4. Μέλει *it is a concern*, imperf. *ἔμελε*, 1 fut. *μελήσει*, 1 aor. *ἐμέλησε*, particip. *μέλον*. Compound, *μεταμέλει*.
5. Πρέπει *it becometh*, imperf. *ἔπρεπε*, infin. *πρέπειν*, particip. *πρέπον*.
6. Χρή *it behoveth*, imperf. *ἐχρῆν* or *χρῆν*, 1 fut. *χρήσει*, infin. *χρῆναι*. Compounds, *ἀπόχρη*, &c.
7. Several compounds of the verb *ἐστί*, as *ἔξεστι it is lawful*.

4. There are also impersonals *passive*, as

1. Ἐνδέχεται *it may be*.
2. Εἵμαρται *it is decreed by the Fates*, perf. pass. Attic from *μείρω to divide*.
3. Πέπρωται, the same, pluperf. *πέπρωτο*, particip. *πεπρωμένον*, by syncope from *περατόω to define, determine*.

5. Besides the foregoing impersonals, some verbs neuter, and all verbs *passive*, or that signify *passively*, in their third persons may be used *impersonally*, as *φιλεῖ it useth* or *is wont*, *φαίνεται it appears*, *ἐπιτρέπεται it is permitted*, *γέγραπται it is written*.

SECTION XVIII.

OF ADVERBS AND INTERJECTIONS.

OF ADVERBS.

1. An adverb is an indeclinable particle added to a verb (*ad verbum*) or adjective, "to denote some *modification* or *circumstance* of an action or quality," as *καλῶς well*, in *καλῶς ἀναγινώσκει he reads well*.

2. Adverbs in Greek are either *primitive*, as *νῦν now;* or *derivative*, either from nouns, as *πάνυ altogether*, *ἀνδριστί manfully;* or from verbs, as *ἀναφανδά openly*, *κρύβδην secretly*.

3. Adverbs in *ως* are derived from [the nominatives of adjectives in *ος*], and the genitives of adjectives [which increase] by changing *ος* into *ως*, as from *ἀληθῶν*, *ἀληθῶς truly;* from *ὀξέων*, *ὀξέως sharply*.

4. Some adverbs form *degrees of comparison*, thus:

1. When the *positive* adverb is formed [as in § 3.] the *comparative* adverb is [similarly] formed from the comparative, and the *superlative* from the superlative, by changing *ν* into *ς*, thus:

From adjective *σοφός wise*, is formed adv. *σοφῶς wisely;*
From comparat. *σοφώτερος wiser*, adv. *σοφωτέρως more wisely;*
From superlat. *σοφώτατος wisest*, adv. *σοφωτάτως most wisely:*
So from *ταχύς swift*, adv. *ταχέως swiftly;*
From comparat. *ταχύτερος swifter*, adv. *ταχυτέρως more swiftly;*
And from superlat. *ταχύτατος swiftest*, adv. *ταχυτάτως most swiftly*.

2. If the positive adverb ends in *ω*, so does the comparative and superlative, as *ἄνω upwards*, comparat. *ἀνωτέρω*, superlat. *ἀνωτάτω*.

OF ADVERBIAL PARTICLES.

5. A in composition *denies*, *collects*, or *increases*, as *ἄχαρις unthankful*, *ἅπαντες all together*, *ἄξυλος full of wood*.

6. The syllabic adjections, *δε*, *σε*, *ζε*, denote *to* a place, as *οἴκαδε* (*το*) home, *οὐρανόσε into* heaven, *Ἀθήναζε to* Athens; *θεν* and *θε from* a place, as *οὐρανόθε from* heaven; *θι*, *οι*, *σι*, *χου*, *χη in* a place as *οὐρανόθι in* heaven, *οἴκοι at* home, *Ἀθήνῃσι in* Athens, *πανταχοῦ* and *πανταχῇ* every *where*.

7. Αρι, ερι, ζα, λα, *βου*, prefixed to words, heighten their signification, as *δῆλος manifest*, *ἀρίδηλος very manifest*.

8. Νη and νε deprive, as *νήπιος an infant*, from *νή not*, and *ἔπω to speak*.

9. Εὖ in composition has a *good* sense, denoting *easiness* or *kindness*; δυς, an *ill* one, signifying *difficulty* or *ill will*, as *εὐάλωτος easy to be taken*, *δυσάλωτος hard to be taken*; *εὐμενής benevolent*, *δυσμενής malevolent*.

OF INTERJECTIONS.

10. Under adverbs in Greek are comprehended *interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, *ἰού, ho!* of grief, *ἰοῦ, ἰώ, oh!* of laughter, *ἀ, ἀ, ha! ha! ha!* of approving, *εἶα O brave! εὖγε well done!* of condemning, *ὤ, φεῦ, O fye!* of admiring, *ὦ, βάβαι, πάπαι, αἶβοι, O wonderful!* of deriding, *ἰού ah!* of calling, *ὦ ho!* of grief, *οὐαί woe!*

SECTION XIX.

OF CONJUNCTIONS.

1. A CONJUNCTION is an indeclinable particle that *joins together* (conjungit) *sentences* and sometimes *single words* [1].

2. In Greek they may be distinguished into

1. Copulative, as *καί, τε, and, also*, &c.
2. Disjunctive, *ἤ, ἤτοι, ἦγουν, either, or*, &c.
3. Concessive, *καίπερ, though, although*.
4. Adversative, *δέ but, ἀλλά but, ὅμως yet*.
5. Causal, *γάρ for, ἵνα, ὅπως, that, to the end that, ἐπειδήπερ since*.
6. Conclusive or illative, *ἄρα, οὖν, therefore, διόπερ wherefore*.
7. Conditional, *εἰ, ἄν, if*.

SECTION XX.

OF PREPOSITIONS.

1. A PREPOSITION is an indeclinable particle *put before* (præposita) verbs in composition, and nouns in construction.

2. "Most prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations [2]."

3. The prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς into, ἐκ* or *ἐξ out of, ἐν in, πρό before, πρός to, σύν with*; and twelve of two syllables, *ἀμφί round about, ἀνά through, ἀντί instead of, ἀπό from, διά by, ἐπί in, upon, κατά according to, μετά with, παρά from, at, περί concerning, about, ὑπέρ above, over, ὑπό under*.

4. The prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφί about, concerning, near*, (not used in the New Testament,) is in the Greek writers joined with three cases, the genitive, dative, and accusative.

SECTION XXI.

OF SYNTAX, AND FIRST OF CONCORD.

1. SYNTAX, from the Greek word *σύνταξις composition*, is that part of grammar which teaches how to *compose* words properly in sentences.

2. Syntax may be distinguished into two parts, *concord*, or *agreement*; and *government*. [The following remarks deserve the attention of those who wish to have a clear notion of the elements of the philosophy of grammar.]

[1] See the Encyclopædia Britannica in Grammar, No. 115, &c.
[2] Bishop Lowth's Introduction to English Grammar, p. 97, 2nd edit. But compare Encyclopædia Britannica in Grammar, No. 128, &c.

[In every proposition there must be at least two fundamental ideas: (1) The *subject*, i. e. the thing or person of which any thing is asserted; and (2) The *predicate*, i. e. that which is asserted of that person or thing, or which, in other words, expresses the action or quality, the condition, which is ascribed to the subject. The *subject* and *predicate* are connected, and thus formed into a proposition by the *copula*, which is always a verb. Sometimes the copula has a proper verb, as *εἰμί*, which contains no idea itself; sometimes the *copula* and *predicate* are united in one verb, as in the verbs which express a condition by themselves, as Κῦρος *τέθνηκε*, *Cyrus is dead*[1]. Sometimes the condition or action expressed by the verb requires to be determined by a relation in which it stands to a person or thing; and hence arises the determination of the oblique cases which are governed by the verb. Of this we shall speak below. The verb, whether it be *the copula* alone, or a *copula* with the predicate, is determined as to person and number by the subject. Now in propositions which are independent of any other, the subject is in the nominative (except in the case of the acc. and infin.); and from the two last considerations arises what is called the first concord in common grammar.]

OF THE FIRST CONCORD.

3. The verb agrees with its nominative case in number and person, as *ἐγὼ γράφω I write*, *ἄνθρωποι λέγουσι men say*.

4 The nominative case to a verb is found by asking the question *who?* or *what?* with the verb, as in the sentence just given; *men*, answering to the question *who say?* is the nominative case to the verb *say*.

5. All nouns are of the *third* person, except such as are joined with the pronouns *I*, *thou*, *we*, or *ye*.

6. A neuter noun plural has *generally*[2] a verb singular, as *πάντα ἐγένετο all things were made*, *ζῶα τρέχει animals run*. [But even in Attic (in which this construction is most common) it often does not take place, and especially when the neut. plur. signifies *living persons*, or even where animate creatures are to be understood.]

7. Two or more nominatives, of whatever number, generally have a verb plural, and if the nominatives differ in person, of the most *worthy*[3] person, as *σπέρμα καὶ καρπὸς διαφέρουσι*, *seed and fruit differ*; *ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν*, *I and thou will do right things*. [But (1) their verb is not always in the plural, but is frequently governed by the nearest substantive, especially if this be a singular, or a neuter plural, as in Homer, Il. H. 386. *ἠνώγει Πριάμός τε καὶ ἄλλοι* (see also Eur. Supp. 146. Thuc. i. 29.); and sometimes when the sing. or neut. plur. is the more remote. We may add, that a plural verb is often given to a dual subject, see Il. E. 275. and sometimes a dual verb to a plural subject, which only relates to two persons or things.]

8. A noun of *multitude*, though singular in form, may have a verb plural, as Luke viii. 37, *ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος*, *all the multitude asked him*. Comp. John vii. 49. and Rule 15. below. [Il. B. 278. Herod. ix. 23. This is done very often with ἕκαστος.]

9. A verb placed between two nominatives of different numbers may agree with either, as *ἔθνος πολυανθρωπώτατόν ἐστιν*, or *εἰσιν*, Ἄραβες, *the Arabians are a most populous nation*.

10. The primitive pronouns, whether of the first or second person, are generally omitted before a verb, (unless some emphasis or distinction be intended,) as *γράφω I write*, *λέγεις thou sayest*.

11. The nominative case of the third person is also often omitted, especially before such verbs as these, *λέγουσι*, *φασί*, *they say*; *εἰώθασι*, *φιλοῦσι*, *they are wont*, &c., understand *ἄνθρωποι men*. So before verbs *of nature*, as *ἐβρόντησε it thundered*, *ἤστραψε it lightened*, i. e. Θεός *God*, or *οὐρανός heaven*.

OF THE SECOND CONCORD.

12. [The adjective is properly determined in gender and number by (i. e. is in the same number and gender as) the substantives with which it is put as an epithet or predicate. (It is an epithet when, with the substantive, it constitutes a whole, which would be imperfect without it; and a pre-

[1] [Here in English, Cyrus is *the subject*, his death is *the predicate*, and these ideas are connected by the copulate *is*.]

[2] *By no means always*; see Mark v. 13. John x. 27. 1 Cor. xii 25. James ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that nouns plural [and dual], both masculine and feminine, are likewise *sometimes*, though rarely, joined with verbs singular in the best Greek writers. Thus Pindar, Ol. xi. 4, 5, *μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται*, *the sweet hymns is the prelude to the discourses which follow*; Plato, *οὐκ ἔστιν οἵτινες ἀπέχονται συμποσίων ἢ Κρῆτες*, *there is not who abstain from feasts except the Cretans*; Aristotle, *οὐκ ἐνεξεφύετο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτερά*, *on some grew no hairs, on others no feathers*. The author of the Port-Royal Grammar, who produces the passages just cited, accounts for this construction (book ix. rule 5.) by observing, that "such expressions are real *syllepses*, (and the *syllepsis* is defined, book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence,) for, as when we say 'turba ruunt,' *the multitude rush*, the verb is put in the plural, because we apprehend *a multitude* by the word *turba*; so when we say 'animalia currit' [ζῶα τρέχει] the verb is put in the singular, by reason we conceive an *universality* by the word 'animalia' *animals*, as if it were 'omne animal currit,' *every animal runs*, or indefinitely 'animal currit.' *an animal runs*." Thus my author, who shows that similar phrases are used both in the Latin and French languages; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14. and my Hebrew Grammar, sect. viii. 21.

[3] In persons the first is called *more worthy* than the second, and the second than the third; or as Mr. Holmes states it, in his Latin Grammar, p. 53. note, "*I* and another are *we*, *thou* and another are *ye*; so that the verb agrees with the *first* person rather than the second, and with the *second* rather than the third."

dicate, when a new determination is subjoined to a substantive considered as perfect.) Thus *χρηστὸς ἀνήρ, φίλαις γυναιξίν.*]

13. [But this rule is often violated; for the Greeks frequently refer adjectives to the substantive only in *sense*, and put them in the gender implied in the substantive. Thus, Il. X. 84. *φίλε τέκνον*, because *τέκνον* here implies a male. Il. II. 280. *φάλαγγες ἑλπόμενοι*, because the troops consisted of *men*.]

14. [Hence, a noun of number,—singular, feminine, or neuter,—has very often an adjective masculine and plural, Luke ii. 13. *πλῆθος στρατιᾶς οὐρανίου, αἰνούντων, a multitude of the heavenly host, praising*, &c. Luke xix. 37. *ἅπαν τὸ πλῆθος χαίροντες, all the multitude rejoicing.* See Thuc. iii. 79. Xen. Hist. Gr. ii. 3, 55.]

15. [But even without this reference to the sense the rule is violated; the fem. dual is put with the masculine, Thuc. v. 23. *ἄμφω τὼ πόλεε*; the masc. with the fem. both singular and plural, Eur. Hec. 659. *θῆλυν σποράν*; frequently participles masc. both singular and plural with substantive feminine, Pind. Ol. vi. 23. *ἑπτὰ πυρᾶν τελεσθέντων* [1].]

16. [The adjective, as a *predicate*, not an *epithet*, is often put in the neuter singular, when the subject is masculine or feminine, or in the plural, as Il. B. 204. *οὐκ ἀγαθὸν πολυκοιρανίη, the rule of the many is not a good thing.* (See Virg. Ecl. iii. 80. Æn. iv. 568.) See Mat. vi. 25. 34. 2 Cor. ii. 6. Aristoph. Plut. 203. Long. 31, 32. Herod. ii. 68. Sometimes *χρῆμα* or *κτῆμα, a thing*, is joined to the adjective so placed.]

17. [If adjectives refer to two or more substantives, and these are of the same gender, the adjective is properly of this gender and number (yet very often in the neuter); but if they are of different genders, then the neuter plural is put when the objects are inanimate, as Herod. ii. 132. *τὸν αὐχένα καὶ τὴν κεφαλὴν κεχρυσωμένα*; but with animated beings, in the masculine, if one is masculine, as Pind. Ol. ix. 66. *Πύῤῥα Δευκαλίων τε καταβάντε*; and very frequently it is determined both in gender and number by *one* only of the substantives, Thuc. viii. 63. *Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.*]

18. The Greeks, considering the substantive very frequently as the whole, and the adjective as the part, put the substantive in the genitive, and the adjective sometimes in the gender of the substantive, as *ᾐθέων λεκτοί*, for *λεκτοὶ ᾐθεοι*, Soph. Œd. T. 18. *χρηστοὶ τῶν ἀνθρώπων the good of men*, i. e. *such of men as are good*; and even in the singular, especially in Attic, *τοῦ σίτου τὸν ἥμισυν*; sometimes in the neuter, *τὸ πολλὸν τῆς στρατιῆς*, Herod. viii. 100.]

[N.B. Adjectives are often put alone in the neuter gender, or stand as substantives for any indefinite objects thought of and understood. Here the common grammars say there is an ellipse of *χρῆμα* or *χρήματα.*]

OF THE THIRD CONCORD.

19. The relative pronoun, ὅς, ἥ, ὅ, agrees with the substantive to which it refers, called its *antecedent*, in gender, number, and person; and if there be no nominative case between the relative and the verb, the relative itself will be the nominative case to the verb, as *μακάριός ἐστιν ὁ ἀνὴρ ὃς ἐλπίζει, blessed is the man who hopeth.*

20. But if there be some other nominative case to the verb, the relative will, as to *case*, be governed by the verb, or by some other word in the sentence, as *μακάριον τὸ ἔθνος οὗ Κύριος ὁ Θεός ἐστι· λαὸς ὃν ἐξελέξατο, blessed* (is) *the nation whose God the Lord is, the people whom he hath chosen.* In this sentence the first relative *οὗ* is, as to *case*, governed by the noun Θεός, (comp. rule 32.) the second relative ὅν by the verb ἐξελέξατο, (comp. rule 43.)

21. But observe that the relative and antecedent in Greek are often put in the same case, as *ἐπίστευσαν—τῷ λόγῳ ᾧ* (for ὃν) *εἶπεν, they believed—the word which he spake.* John ii. 22.

22. Two or more antecedents generally have a relative plural, agreeing in gender and person with the most worthy, as *ἀνὴρ καὶ γυνὴ οἳ ἀγαπῶσι τὸν Θεόν, a man and a woman who love God* [2].

23. A relative between two antecedents of different genders or numbers may agree with either, as Lucian, *πόλεις εἰσὶν οὓς φωλεοὺς νομίζεις, those are cities which you take for caves.* Gal. iii. 16. *τῷ σπέρματί σου, ὅς ἐστι Χριστός, to thy seed, which is Christ.* Eph. iii. 13. *ταῖς θλίψεσί μου, ἥτις ἐστὶ δόξα ὑμῶν, my afflictions, which are your glory.*

24. Αὐτός, οὗτος, ἐκεῖνος, ὅσος *how many*, ἡλίκος *as great*, οἷος *of such kind*, also πόσοι *how many*, πόσος *of what number*, &c. ποταπός *of what country*, ποσαπλοῦς and ποσαπλάσιος *of how many fold*, are sometimes used after the manner of the relative, as ἐλεφάντων ἔμβρυον (ἐστὶ) ἡλίκον (ἐστὶ) μόσχος, *the fetus of elephants is as big as a calf*; χαριζόμενος οἵῳ σοι ἀνδρί, *obliging such a man as you.*

25. Relatives often agree with their antecedents, not as to their gender, but as to their sense, as Mat. xxviii. 19. ἔθνη—αὐτούς. Rom. ii. 14. ἔθνη—οὗτοι. Col. ii. 19. τὴν κεφαλήν, ἐξ οὗ. Rev. xvii. 16. κέρατα—οὗτοι. So in Latin, Terence, Andr. iii. 5, 1. Scelus, qui *me perdidit.* Horace, Monstrum, quæ—lib. i. ode xxxvii. 21.

[1] [The Greek tragedians use the masculine for the feminine, when the plural instead of the singular of a female is used, and when a chorus of women speaks of themselves.]

[2] [See § 7. on Adj. Most of the same observations apply to the relative.]

26. The relative is often put before the antecedent, especially when in the same case, as John xi. 6. ἔμεινεν ἐν ᾧ ἦν τόπῳ, *he stayed in the place in which he was.* [In fact it *puts* the noun often into its own case, as Xen. Anab. i. 9, 11. εἴ τινα ὀρᾳ κατασκευάζοντα ἧς ἄρχοι χώρας, for τὴν χώραν ἧς ἄρχοι. Hence, the nouns which should precede the relative, with a demonstrative pronoun or adjective, in the same case with these, are frequently referred to the relative, as Soph. Œd. C. 907. οὓς περ οὗτος τοὺς νόμους εἰσῆλθ' ἔχων, τούτοισιν ἁρμοσθήσεται; and this construction is united with the preceding, ibid. 334. (ἦλθον) ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ. Sometimes the substantive, even when standing first, takes the case of the relative which follows, as Herod. ii. 106. τὰς στήλας τὰς ἵστα—Σέσωστρις, αἱ πλεῦνες οὐκέτι φαίνονται περιεοῦσαι. So in Virg. Urbem, quam statuo, vestra est.]

27. A verb, an adjective, or a relative, sometimes agrees with a preceding infinitive mood, or a sentence; and in such instances the verb is put in the third person, and the adjective or relative in the neuter gender, as ξυρεῖν τὸν λέοντα οὔκ ἐστιν ἀσφαλές, *to shear a lion is not safe;* μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ (neut.) ἐστὶν ἀσωτία, *be not drunk with wine, in which* (*being drunk with wine* namely) *is profligacy.* Eph. v. 18. [We may add also, that very frequently the relative refers to a thing *generally*, and is then also put in the neuter, as in Soph. Œd. T. 542. τυραννίδα θηρᾶν ὃ πλήθει ἁλίσκεται, *a thing which.*]

OF GOVERNMENT.

28. Government is that part of syntax which respects the *cases of nouns* and *pronouns.*

OF APPOSITION.

[29. Apposition is when a substantive or pronoun personal is accompanied by another substantive without a conjunctive particle, and in the same case and number, serving to explain the former, or supply any definition, as ἡ δὲ μί' (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν. But very often the number is not the same, as in Soph. Œd. C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη. Eur. Hipp. 11. Ἱππόλυτος, Πιτθέως παιδεύματα: sometimes the case is changed; for example, the gen. is used when the apposition refers to pronouns possessive, as in Homer, Il. Γ. 180. δαὴρ ἐμὸς ἔσκε κυνώπιδος: and so in adjectives derived from proper names, where the proper name includes a definition, Il. B. 54. Νεστορέῃ παρὰ νηῒ Πυληγενέος βασιλῆος, *the ship of Nestor, the king,* &c.]

30. Two or more substantives belonging to the same thing are put in the same case by apposition, as Παῦλος ἀπόστολος, *Paul an apostle;* Τιμοθέῳ τέκνῳ, *to Timothy* (*my*) *son;* Ἄσωπος πόλις, *the town Asopus.*

31. The proper name of a place, particularly of a *town*, is sometimes put with its appellative in the genitive, as Ἀθηνῶν πόλις, *the city of Athens.*

[ON THE NOMINATIVE.]

[32. (*a*) Verbs not constituting a complete predicate, but requiring another word, are generally the passives signifying *to be called, named,* or *chosen for any thing, to appear, to be considered, to be known.* There are also some not passive, signifying *being* or *becoming,* or *conveying* the same idea as εἰμὶ, μένω, πέφυκα, κατέστην, &c., and these all have the additional word in the *nominative.*]

[(*b*) Hence also with ἀκούω, when signifying *to be called,* and with ὄνομά ἐστί τινι and ὄνομα ἔχει, referring to a subject, the nominative is put. The additional words may be either substantives or adjectives.]

[(*c*) With verbs also which have a perfect signification, a second nominative is put as a predicate to be explained by ὡς *as.* Thus Soph. El. 130. ἥκετε παραμύθιον, *ye are come as a comfort.*]

[(*d*) A more precise definition is sometimes in the nominative, δέκα μναῖ εἰσφορά, *ten minæ as tribute.*]

[(*e*) The nominative is used also in exclamations.]

ON THE GENITIVE.

[N.B. The other relations which the verb in the predicate requires to be adjoined, either according to its nature, or in certain combinations, are expressed by what are called the oblique cases, i. e. those which must be dependent on other words.]

[33. The genitive may stand not only with the predicate, but with any word of the proposition, and expresses *relation* in general. Each idea of relation takes the noun by which this relation is determined in the genitive.]

[34. In many cases where the substantive is joined with others in the genitive, in the question *whose,* the Greek agrees with the Latin and English. The most common case is when the genitive signifies the thing or person in which another is, or which belongs to another, as the subject of the

action, the situation, as *οἰκία Πέτρου, Peter's house*, &c. But frequently the genitive expresses the object of an action or feeling expressed in another noun, as *πόθος υἱοῦ, regret with respect to the son*, or *for the son*; *ἀνδρὸς εὐμένεια, good-will towards a man*. The following cases must be noticed where relation is expressed by the genitive.]

[A. To words of all kinds other words are added in the genitive, which show the respect in which the sense of those words must be taken; the genitive then signifies *with regard to*.]

[(*a*) Thus with *verbs;* in the phrases *ὥς, ὅπως, πῶς, οὕτως ἔχει, to be qualified* or *endowed in any way*; *ὥς τις εὐνοίας ἢ μνήμης ἔχει, as each was with respect to benevolence* or *memory*, i. e. *as each wished well to a party*, or *remembered the past*; *καλῶς ἔχειν μέθης, to be pretty well as to drunkenness*, i. e. *to be pretty drunk*.]

[(*b*) And with other verbs, *ἐπείγεσθαι ἄρηος, to be in haste with respect to the battle*; *σφάλλεσθαι ἐλπίδος, to be deceived with respect to hope*, i. e. *to be disappointed*.]

[So *κατέαγα τῆς κεφαλῆς, I am broken as to my head*, or *my head is broken*, &c.]

[(*c*) Again, with adjectives, to give a more exact definition, *ἄπαις ἀῤῥένων παίδων, childless with respect to sons*. So Soph. El. 36. *ἄσκευος ἀσπίδων*. This is very common.]

[(*d*) So with adverbs, *πρόσω ἀρετῆς ἀνήκειν, to carry it far with respect to virtue*; *πόῤῥω τῆς ἡλικίας, far advanced with respect to age*.]

[(*e*) Hence the neuters *τοῦτο, τοσοῦτο, τόδε*, with a preposition, take a genitive as a definition; *ξυνέπεσον ἐς τοῦτο ἀνάγκης, they came to this with respect to necessity*, i. e. *into such necessity*.]

[(*f*) Hence the genitive is put with verbs (*a*), or substantives (*b*), or absolutely (*c*), where otherwise *περί* would be used. Thus, *τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων, about to speak about my mother* (*a*); *ἀγγελία τῆς Χίου, the relation concerning Chios* (*b*); *τῆς σῆς φρενός, ἔν σου δέδοικα, as to what regards your turn of mind*.]

[(*g*) The genitive, in the same way, also illustrates words and propositions, *εἰ πέρας μηδὲν ἔσται τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, if there is to be no end*, viz. *with respect to deliverance from danger*.]

[Some of the above cases may be rare. In the following the genitive regularly occurs, and is founded on the sense *with respect to*.]

[35. B. Words expressing relation, but requiring another word as the object of this relation, take this object (which, however, must not be passive) in the genitive.]

[Thus (*a*), adjectives, with an active sense, derived mostly from verbs active, have a genitive where the verbs have an accusative; *ἀνθρώπων οὐ δηλήμονες, not mischievous with respect to men*, i. e. *which do not harm men*; *ὀλέθριοι φίλων, destructive to friends*. Many adjectives in *-ικος*, and many compounded with a privative, have this government. So participles sometimes; *τόξων εἰδώς, skilful with respect to bows*.]

[(*b*) Words which express a situation or operation of the mind, a judgment of the understanding which is directed to an object without affecting it. Thus the adjectives *experienced, ignorant, remembering, desirous*, as *τῆς θυσίας οὐκ ἀδαής, ἀλλ' ἔμπειρος, not ignorant with respect to the sacrifice, but experienced*[1].]

[And the verbs *to recollect* or *forget, to remind, to be careful* or *careless* (with the adjective and substantive corresponding to them), *to consider, reflect, understand*, or *long for any thing*, as

Μνήσασθε ἀλκῆς[2], *be mindful as to courage*, i. e. *remember your courage*.
Κύκλωπες Διὸς οὐκ ἀλέγουσιν, are careless as to Jupiter[3].
Ἐνθυμοῦ τῶν εἰδότων, consider with respect to those who know[4].
Ἠσθοντο τειχιζόντων, they perceived them fortifying[4].
Μὴ μεγάλων ἐπιθυμεῖν, not to be desirous of great things, not eager with respect to.]

[Hence also many verbs of *sense* take a genitive, as *τῆς φωνῆς ἀκούω, I hear the voice*, and *ὡς ὄσφραντο τῶν καμήλων, when they smelt the camels*.]

[(*c*) Words which indicate *fulness* or *deficiency*, because the word which shows of what any thing is full or empty, shows the respect in which the signification of the governing word must be taken. Thus in adjectives:

Πόλις μεστὴ ἐμπόρων, full with respect to merchants.
Πλούσιος βιότοιο, rich with respect to the means of livelihood.
Ἔρημος φίλων, deserted as to friends.
Γυμνὸς στολίσματος, naked as to garment.]

[And verbs,

Δικῶν ἡ πόλις ἔγεμεν, the city was full of lawsuits.
Κορέσασθαί τινος, to satisfy one's self as to any thing; and so *to enjoy* or *be pleased with*, in the sense of *to have enough of*.
Οἶκος ἐνδεόμενος οἰκετῶν, a house needy as to domestics.
Ἄλσος ἠρήμωσε λέοντος, he made the grove desert as to the lion, i. e. *took away the lion*.]

[(*d*) Hence also the verbs *to bereave, deliver* or *clear, escape, keep off* or *hinder, desist from*; any verb expressing *distance* or *separation, to repulse, to make a way for, to cease* or *make to cease*, and all implying deficiency in either a direct or remote sense, have a genitive, as

[1] [Sometimes these adjectives take *περί* with a genitive, and sometimes the accusative; *ὁ ταῦτ' ἐπιστήμων, he who knew* or *was acquainted with these things*.]

[2] [These verbs have sometimes the genitive with *περί*, sometimes the accusative, as *Τυδέα οὐ μέμνημαι*.]

[3] [*Φείδομαι to spare*, and *φυλάττομαι to guard*, both contain the idea *to be careful about*, and therefore take the genitive.]

[4] [Both these classes of verbs take the accusative also.]

Ἀποστερεῖν τινά τινος, to deprive one of any thing.
Τυράννων ἠλευθερώθησαν, they were delivered from tyrants.
Οὐκ ἀλύξετον μόρου κακίστου, ye shall not escape from the worst fate.
Εἴργεσθαι τῶν νομίμων, to be hindered from what is lawful.
Ἀπέχειν τῶν ἀργυρείων τρία στάδια, to be three stadia distant from the silver-mines.
Τὴν Ἀσίαν διορίζων τῆς Λιβύης, separating Asia from Africa.
Κῆρας ἄμυνε παιδός, he repelled death from his son.
Ἔληξαν φόνου, they ceased from slaughter.]

[Let it be remarked, (1.) that although every word cannot be instanced, the *principle* here noticed explains many constructions; (2.) that verbs in their derivative sense, though perhaps not having the same reference, retain the construction admitted in their proper sense; (3.) that substantives and adverbs having the same significations as the above adjectives, admit the genitive, as *ἄλις τῶν τεθνηκότων, enough of dead persons; χωρίς*, &c.; (4.) that some of these words occasionally admit other constructions.]

[(*e*) This signification, *with respect to*, shows why the comparative and words involving a comparison require the genitive.

Μείζων πατρός, greater with respect to his father.
Δεύτερος οὐδενός, second with regard to none.
Τῶν ἐπιθυμιῶν ἡττωμένους, overcome by their passions, i. e. *worsted, made inferior to.*]

[In the following verbs a comparison is also implied, though indirectly.

[(1.) *To surpass* or *to be surpassed by*, as

Περιγένοιο ἂν τῆς τοῦ βασιλέως δυνάμεως, you would surpass the king's power.
Ἀπολείπεται Ἀλεξάνδρου, he is inferior to Alexander.]

[(2.) *To rule* (i. e. *be lord* or *superior over*);

Κραίνειν or *ἄρχειν στρατοῦ, to rule the army*; and so *κυριεύειν, κοιρανεῖν, τυραννεύειν*, &c. (but these verbs have frequently a dative or an accusative.)]

[(3.) *To obey* or *disobey*;

Ἐμοῦ πειθόμενοι, obeying me.]

[(4.) Hence adjectives and substantives which imply *rule* or the contrary (and thus superiority and inferiority) have a genitive, as

Τῆς ἡδονῆς ἐγκρατής, master over pleasure.
So *ἥττων, κρατερός, ἀκρατής*; and *ἥττα τοῦ πόματος, defeat by means of drinking; ἐγκράτεια ῥίγους, mastery over cold*, &c.]

[(5.) Again, words referring to *value* imply a comparison; and hence all such, as well as those, *to buy, sell*, &c., which contain a determination of value, have a genitive. Thus *ἄξιος* (properly *equivalent*) and *ἀντάξιος*; as *ἰατρὸς πολλῶν ἀντάξιος ἄλλων, a physician is as good as (is worth) many others; ἀξίως τῆς ἀδικίας, (let them be punished) in a manner worthy of their crime*; and again, *πόσου ἂν πρίαιο; for how much would you buy?* Whence the genitive occurs in many combinations, *χρυσὸν ἀνδρὸς ἐδέξατο, she received gold for her husband.*]

[(6.) There is, lastly, a *comparison* in words expressing a *difference*, as *ἕτερος, ἄλλος, διάφορος, ἀλλοῖος, ἀλλότριος, διαφέρω; ἀλλοῖον ἐπιστήμης, different from knowledge; ἀνὴρ διαφέρει τῶν ἄλλων ζώων, a man differs from other animals.*]

[(*f*) The genitive also expresses *the cause*, and is then rendered *on account of*, where *relation* is clearly implied, as with verbs; *ζηλῶ σε τοῦ νοῦ, I admire you on account of* or *with respect to your sense; οὐ μεγαίρω τοῦδέ σοι δωρήματος, I do not envy you on account of* or *with respect to this gift*; and with adjectives, *θανάτου τοῦ σοῦ μελέα, wretched on account of* or *with respect to your death.* Hence the genitive stands alone in exclamations, *φεῦ τοῦ ἀνδρός, alas! the man! ὦ Ζεῦ τῆς λεπτότητος, O Jupiter! his acuteness!* And with substantives; *μελεδήματα πατρός, grief on account of his father; τὸ Τροίας μῖσος, hatred on account of Troy.*]

[Hence too, in prayers, the thing appealed to as the *cause* of granting the prayer is put in the genitive, *λίσσομαι Θέμιστος, I pray you by Themis, for the sake of Themis:* and so *λιταὶ θεῶν, entreaties by the gods.*]

[And again, the genitive is put with verbs *to begin, τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον, beginning life with pain.*]

[C. The second great relation expressed by the genitive is that of a whole to its parts; and this is common in other languages, as *εἷς τούτων, unus horum*, &c. Observe these cases: (*a*) with art. and relative, *τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, of all things existing, some are in our power, some not; Βοιωτῶν οἱ μὴ βουλόμενοι, those Bœotians who were unwilling; τὸ νοσοῦν τειχέων, the weak part of the wall* (this construction of the participle is very common): with relatives, *παραλαβὼν Θηβαίων οὕς λογισάμενος εἶπον, taking those of the Thebans whom.* (*b*) With substantives, (1.) the country as the *whole* is the genitive when a city of it is mentioned, *Οἰνόη τῆς Ἀττικῆς, Œnoe, a city of Attica*; (2.) the *class* to which a thing mentioned belongs, is on the same account in the genitive, *τροχὸς τῶν κεραμεικῶν, a wheel of the class of the earthen*, i. e. *an earthen wheel.*]

[(*c*) With verbs; (1.) with *εἶναι*, as *αὐτὸς ἤθελε τῶν μενόντων εἶναι, one of those who remained at home* (where *εἷς* is often added); and (2.) with verbs of all kinds, when the action refers to a part

only of the object, as ἕτεμον τῆς γῆς, *laid waste a part of the country*; λαβόντα τῶν ταινιῶν, *some of the fillets*.]

[(*d*) With adverbs of place, πόθι φρενὸς ἐμᾶς properly *in what part of my mind*; ἵν' εἰ κακοῦ, *in what situation of evil*; and of time, as ὀψὲ τῆς ἡμέρας, *in a late part of the day*.]

[(*e*) We must observe, too, that for the same reason a genitive is put with many verbs signifying any participation, as μέτεστι, μετέχειν, &c. Thus, ξύλλαβε μόχθων, *take a part in the labours*. So προσήκει, τί προσήκει μοι Κορινθίων; *what are the Corinthians to me?* Μεταδιδόναι *to impart*; χρὴ τοῦ βάρους μεταδιδόναι τοῖς φίλοις, *give your friends a share in your grief*. So the verbs *to enjoy*, i. e. *to have a share in*; ἀπολαύειν τοῦ ἀγαθοῦ, *to enjoy the good*. And hence the verb γεύομαι *to taste* has the gen. And ὄζω *to smell of*, and πνέω *to breathe of*, have the gen. for the same reason: πάντ' ὄζει θέρους, *every thing smells of summer, has a part of the summer smell*; μύρων πνέεις, *you breathe of perfumes*. Since verbs signifying *to impart, receive, give*, have a gen., it appears that hence verbs signifying *to obtain, receive*, have the same case, as θνητοῦ σώματος ἔτυχες, *you have a mortal body*; ὡς δώρων λάχῃ, *that he may get gifts*; and so κυρεῖν, κληρονομεῖν (*the thing inherited*; and again, *the person from whom one inherits*). The construction of the verbs *to take*, or *take hold of* (in general verbs middle) with the gen. arises from this cause; ἑτέρων ἡγεμόνων λαβόμενος, *taking (some) of other leaders*, i. e. *taking other leaders*; (and hence the same verbs have the gen. with other meanings, as *to blame*; ἐπελάβετο τοῦ ψηφίσματος, *blamed the decree*;) ἐξόμεθα αὐτοῦ, *we shall keep hold of him*; λιμὴν ἔχεται τοῦ σήματος, *borders on*; τῆς αὐτῆς γνώμης ἔχομαι, *persevere in*; ἅπτεσθαι αὐτῶν, *to touch them*; whence other verbs of *touching*, as ψαύω, θιγγάνω, have a gen. The part seized is often in the gen. with these verbs, ἐλάβοντο τῆς ζώνης τὸν Ὁρόντην, *took him by the girdle*. Hence, perhaps, the verbs of contrary sense, *to let go, to miss*, &c., have the gen., and these are usually middle verbs; τῆς παιδὸς οὐ μεθήσομαι, *I will not let the girl go*; so ἀφίεσθαι (the actives of both verbs have the acc.), προΐεσθαι, ἁμαρτάνειν.]

[(*f*) The substantive marking the class from which the superlative takes the chiefest as a part, is in the genitive; ἡ μεγίστη τῶν νόσων ἀναίδεια, *impudence is the greatest of diseases*: and hence the gen. is put with verbs, adjectives, and adverbs, derived from superlatives, or expressing preferableness; πάντων διαπρέπεις, *you excel all*, i. e. *are the first of all*; διαπρεπεῖς θνητῶν ἔφυσαν, and ἔξοχα πάντων, *chiefly of all*.]

[36. D. The genitive marks the person or thing to which any thing belongs, whether property, quality, habit, duty, &c., and those from which any thing arises. Probably there is here the notion of the relation of the quality, &c., to its possessor.]

[(*a*) Property, τὰ τῶν οἰκούντων τὴν πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἐστί, *the property of the citizens belongs to good kings*. So ἴδιος, &c., and ἱερός; as ἱερὸς τοῦ Νείλου, *sacred to the Nile*, i. e. *made his sacred property*. Εἶναι, γίγνεσθαι especially signify *to belong to*; ἔστι τοῦ βασιλῆος, *it is the king's*; ἑαυτοῦ εἶναι, *to be his own master*; ἔστι τοῦ λέγοντος, *he gives himself up to the speaker*. Εἶναι also expresses *quality, power, custom, duty*, &c. (ἀνοίας ἐστί, *it is the quality* or *part of folly*; πολλοῦ πόνου ἐστί, *it is a business of great labour*); *ability*, (παντὸς ἀνδρός ἐστιν ἐκλέξασθαι, *every one can tell*); *habit* or *part*, ἔστιν ἄρα δικαίου ἀνδρός; *is it the part of a just man?*]

[(*b*) The gen. with demonstrative pronouns shows in whom a quality is found, as οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέως, *I do not approve this in a prince*; τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise this in Agesilaus*. So θαυμάζω, &c.; and hence these verbs have sometimes a *gen.* of the object; σοῦ θαυμάζω, *I wonder at you*; ἄγαμαι τῆς ἀρετῆς, *I admire their virtue*.]

[(*c*) The gen. again expresses the person or thing from which any thing proceeds: ἤκουσα τοῦ ἀγγέλου, *I heard from the messenger*; μαθόντες τοῦ κατασκόπου, *having learnt from the spy*; πατρὸς ἐγένετο Καμβύσου, *he was born from Cambyses as his father*.]

[(*d*) The gen. expresses the *material* from which the thing is made, as στέφανος ποίας, *a crown of herb*.]

[(*e*) And the author of what is implied in the substantive, Ἥρας ἀλατεῖαι, *the wanderings (of Io) caused by Juno*.]

[37. E. The gen. is put with verbs compounded with prepositions which govern the gen. when the prep. might be separated from the verb, and set before the case, without altering the meaning of the verb, but not else; e. g. we cannot say ἀντιλέγειν τινός, *to contradict any one*; for λέγειν ἀντί τινος is, *to speak in the place of any one*.]

[F. The gen. determines *place* and *time*, in answer to where? when? &c.]

[*Where?* λαιᾶς χειρὸς οἰκοῦσιν, *on the left hand*.]

[*When?* ἥξει βαιοῦ χρόνου, *he will come in a short time*; τοῦτο ἔσεται ἡμερῶν ὀλίγων, *within a few days*; and this last signification is common.]

[*Since?* ποίου χρόνου πεπόρθηται πόλις, *since what time?*]

[*How long?* ἓξ ἐτῶν ἄλουτος, *for six years, during six years*.]

[G. Lastly, the word governing the gen. is often omitted, as υἱὸς, οἶκος, &c. Θουκυδίδης ὁ Ὀλόρου, *the son of*; ἐν Κροίσου, *in the house of Crœsus*.]

ON THE DATIVE.

[38. The dative in Greek (A), as in other languages, answers to the question *cui?* or *to whom?* as διδόναι τί τινι, *to give any thing to any one*; φίλος τινι, ἐχθρός τινι, &c., *friendly to any one*, &c.; and (B) answers to the Latin ablative.]

[39. A. The following cases may be especially noted:]

[The verbs *to order* or *exhort, to rule, obey* or *disobey, to yield*, i. e. *to give an order*, &c., *to yield obedience to*, &c., generally have the dative, (though κελεύω has also the acc. and infin., and νουθετεῖν, παρακαλεῖν, προτρέπειν, παροξύνειν, παρορμᾶν, &c. only the acc.; ὑπακούειν again the gen. and dat.) and so ὑποπτήσσειν (which seems to mark the same feeling of subordination as the verbs *to yield*, &c.) and λατρεύειν, *to serve*, have the dative.]

[Again, verbs of *meeting, being in the way of, being troublesome to* (obvius esse, molestus esse alicui), have usually the dat. (though ἐντυγχάνω and συντυγ. have also a gen., and ἐμποδίζω sometimes an acc.), as τῷ ξυνέντυχον; *whom did I meet?*]

[Verbs of *reproaching, censuring, rebuking*, have often a dat. of the person (exprobrare *alicui* aliquid, to object a thing *to* a person), and acc. of that in which the reproof consists, and sometimes the dat. alone, as τοῦτό μοι ἐμέμφου, *you blamed me for this*; so ἐπιτιμᾶν, ἐπικαλεῖν. But μέμφομαι has also an acc., and so has λοιδορεῖν, though the middle takes the dat.]

[40. Verbs of *helping, assisting, injuring*, have both dat. and acc., though ἀρήγειν, ἀμύνειν, ἀλεξεῖν, βοηθεῖν, ἐπικουρεῖν, λυσιτελεῖν only the dat.; ὠφελεῖν has both; βλάπτω and ὀνίνημι only the acc.]

[Verbs and adjectives signifying *useful, injurious, inimical*, have a gen. as well as dat.]

[41. Words signifying *equality, suitableness, resemblance*, on the contrary, have the dat., and hence ὁ αὐτός *the same*, as τὸν αὐτὸν φίλον νομιζέτω τῇ πόλει, *let him reckon the same person his friend whom the city reckons its friend*; and so εἷς, as ἐμοὶ μιᾶς ἐκ ματέρος, *from one mother with me*; and τοιοῦτος, as λόγους τῷ σφὼ κατακτείνοντι τοιούτους, *words such as he who condemned you to death would speak*; and ἴσος, where in English we have *as, than, with*, σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί, *as many strokes as I*. This rule applies to the adverbs ἴσως, ὁμοίως, &c., and to verbs *to suit, fit, become*, &c., πρέπειν, ἁρμόττειν, ἐοικέναι, and hence to the adverb εἰκότως. We may add, that all adjectives of a similar meaning with ὅμοιος, as ἀδελφός *akin, conformable to*, and ξυνῳδός, take a dative. But ἴσος and ὅμοιος have sometimes the gen. also.]

[(*a*) 42. The dative also expresses that an action takes place with reference to a person or thing; especially to signify *for the advantage, good*, or *pleasure of any one*; as ᾧ τόνδε πλοῦν ἐστείλαμεν, *for whom we undertook this expedition*, (and hence arise the phrases, τιμωρεῖν and ἀμύνειν τί τινι, as τιμωρήσεις Πατρόκλῳ τὸν φόνον, *revenge the murder for Patroclus*; and so with verbs *to fear*, as δείδειν τινί, *to fear for any one*;) and *in honour of*; as ὀρχησάμενοι θεοῖσιν, *dancing in honour of the gods*. (*b*) Indeed, generally, a reference to a person or thing may be said to be implied in all verbs, which can admit such a reference; and in this case it is expressed by the dative; ἄξιός ἐστι θανάτου τῇ πόλει, *he deserves death with regard to the state*, i. e. *he deserves that the state should condemn him*; θεὸς ἐκσώζει με, τῷδε δ' οἴχομαι, *the god saves me, but as far as he is concerned, I am undone*; Ὀδυσσεὺς Ὁμήρῳ λοιδορεῖ, &c., *Ulysses in Homer, &c.* (*c*) And thus the dat. is put with verbs and adjectives, where *for* is used in English, as ῥᾴδιος, χαλεπός, ἀγαθός, καλός, εὔχρηστος, αἰσχρός, ἡδύς, and others, where the dat. expresses the person or thing, with reference to which one of those predicates is applied as an object. (*d*) Hence we may explain the dat. (especially with ὡς) when put to show that a proposition is affirmed to be true only with respect to a certain person, as μακρὰν ὡς γέροντι προὐστάλης ὁδόν, *you have come a long way for an old man*; and when expressing a judgment, as σὲ ἐγὼ ἐτίμησα τοῖς φρονοῦσιν εὖ, *I have honoured you, according to the judgment of those who understand*; and very often in the phrase ὡς ἐμοί, *in my opinion*. (*e*) And the dat. of the participle (in definitions of a property, distance, situation, &c.) which expresses the action with respect to which the definition is applied, as ἀπὸ Ἐλεφαντίνης ἄνω ἰόντι, ἀναντές ἐστι χωρίον, *when one goes up from, &c.*; (*f*) And in definitions of time, when an action has taken place, since a certain person has done this or that, as ἦν ἤμαρ δεύτερον πλέοντί μοι, *the second day since I had been sailing*.]

[(*g*) Hence, too, *feeling* of any kind is expressed by the dative, as ποθοῦντι προὐφάνης, *thou comest as I hoped*; especially with εἶναι and γίγνεσθαι, as τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἐγεσταίων, *Nicias expected the events in Segesta*.]

[(*h*) Hence also the dat. is often put for the gen. in other languages, and partly because the dat. implies reference or respect to a thing; for the Greeks understand a person or thing in relation to the action expressed in the verb or adjective, and others take it with relation to a substantive. Thus διεσπάσθη αὐτοῖς ἡ τάξις, *their ranks, &c.*; Ἰλιὰς καλόν ἐστι ποίημα τῷ Ὁμήρῳ, *Homer's Iliad is, &c.*; πατρῴα ὑμῖν οἰκία, *your paternal house*. Probably this relation is the basis of the construction of εἶναι, ὑπάρχειν, &c. *to be*, with the dat., and of passives with the dat., instead of ὑπό and gen., as Τέλλῳ παῖδες ἦσαν, *Tellus had children*; and προσπόλοις φυλάσσεται, *he is guarded by his attendants*.]

[(*i*) Again, the dat. expresses *direction* of an action to an object either real or imaginary, as Ἀθήνῃ χεῖρας ἀνέσχον, *they lifted up their hands to Minerva*; and hence, verbs of *praying*, (as in prayer the eyes or hands were lifted up,) of *looking up to*, (ἀναβλέπω, ἐμβλέπω,) have a dative. Indeed the dative alone expresses this, as συνελέχθησαν ταῖς θυσίαις, *they assembled for the sacrifice*. Hence, verbs compounded with ἐπί and πρός in this sense have a dat., though the prepositions alone govern the acc. in the same sense, as ταῖς πράξεσι ταῖς αὐταῖς ἐπεχείρησαν, *they set to work on the same actions*; and προσβάλλειν τῷ τείχει, *to set on* or *attack the fortifications*; and so have verbs compounded with other prepositions when they express this direction.]

[(*k*) Verbs compounded with prep. governing the dat. also govern the dat. if the prep. can be separated without altering the sense, and those compounded with περί, where it has no influence on the construction, as περιβάλλειν συμφοραῖς, &c.]

[(*l*) Observe, that substantives derived from verbs governing the dat. have often a dat., as *δόσις ἀνθρώποισιν, a gift to man.*]

[43. B. The dative is used like the ablative in Latin, and thus answers several questions.]

[(*a*) Wherewith? where companionship is expressed. Verbs compounded with *σύν* and *μετά*, if the prep. can be separated from the verb, or repeated; verbs of *following*, as *ἕπεσθαι, ἀκολουθεῖν, ὀπηδεῖν*, and adjectives and adverbs derived from them or agreeing with them in meaning, as *ἑξῆς*; verbs of *conversing* or *being connected with, contending*, have a dative. The words expressing *an army, fleet*, &c., when constituting an accompaniment, are in the dat., as *ἀφικόμενοι τῷ στόλῳ τούτῳ, coming with the fleet*; and when the word expressing this accompaniment has *αὐτός* with it, both are in the dat., as *αὐτοῖς ἵπποις ἰόντες, going together with our horses.*]

[(*b*) Whereby? when *an instrument* is expressed, as *δυοῖν ὀφθαλμοῖν ὁρᾷν, to see by means of* or *with two eyes*; and even with subst., as *κινήσεις τῷ σώματι, motions with the body.* Hence, *χρῆσθαι to use* has a dative, and in the same sense it is put with verbs with which in Latin and English no mean is signified, as *τεκμαίρεσθαι τοῖς πρόσθεν ὡμολογημένοις, to infer from what was granted*; *μαντεύονται ῥάβδοις, they prophesy by the help of rods*; and so *σταθμᾶσθαι.*]

[(*c*) From what? whence? where an affection of the mind, &c. is given as a motive, as *εὐνοίᾳ αὐδῶ, I speak from good-will.*]

[(*d*) The dat. also expresses the external cause, with passives, where it gives the cause, not the person, by which an action is effected, as *χρήμασιν ἐπαιρόμενος, elated by riches*; with any verbs, when it is rendered *on account of*, as *μόνοι εὐπραγίαις οὐκ ἐξυβρίζομεν, we alone are not insolent on account of our success*; and with many passives and neuters, where it expresses the sense, occasion, or object of an action, as *τοῖς πεπραγμένοις αἰσχυνόμενοι, being ashamed in consequence of what had been done.*]

[(*e*) The dative expresses the *manner* or *kind* of an action, as *βίᾳ εἰς οἰκίαν παριέναι, to go in with force*; *ἐζημίωσαν αὐτὸν φυγῇ, punished him with banishment.*]

[(*f*) The dat. expresses frequently *with respect to*, in this sense, *ποσὶ ταχύς, swift with respect to my feet*, the feet being the instrument of speed; and hence we have the dative with verbs of *distinguishing* one's self or *excelling*, as *προέχειν ἀρετῇ.*]

[(*g*) The dat. gives the measure of excess, as *ἐνιαυτῷ πρεσβύτερος, older by a year.*]

[(*h*) The dat. answers the question when? and where?]

[When? *τῇ δ' ἡμέρᾳ ἀπήλλαγμαι φόβου, in this day I have been released*, &c. So *τρισὶ μησί*, &c.]

[Where? *Μαραθῶνι μὲν ὅτε ἦμεν, when we were at Marathon.*]

ON THE ACCUSATIVE.

[44. The accusative in Greek, as in other languages, marks the immediate object affected by the verb, as *λαμβάνω τὴν ἀσπίδα, I take my spear*; and this wants no farther illustration. But there are some particular cases. Practice, indeed, alone can teach us all the cases where a word which in other languages is the remote object, and introduced by a preposition, is the immediate object in Greek, as *he swore by the gods, ὤμοσε τοὺς θεούς.*]

[45. A. But some may be particularised.]

[(*a*) *Πείθω, ὑβρίζω, ἀδικέω*, several verbs signifying *to assist* or *profit*, and *to injure, ἀμείβεσθαι to remunerate, προσκυνέω* (but not in the N. T.). Verbs of flattering, *φθάνω to anticipate, λανθάνω, ἀποδιδράσκω, ἐπιλείπω.* Verbs expressing the emotion of *shame, fear, pity*, as *αἰσχύνομαι, ἐποικτείρω*, &c.[1] have an accus.]

[(*b*) Verbs properly intransitive sometimes become transitive, and take an accusative, as *αἱ πηγαὶ ῥέουσι μέλι, the fountains flow with honey.* So *ἀΐσσω, βαίνω, ζέω, λάμπω, σπεύδω.*]

[(*c*) Intransitive verbs often take an accusative of the particular substantive, which expresses their meaning as an abstract, as

Κινδυνεύσω τοῦτον τὸν κίνδυνον, I will run this risk.

Ζῇ βίον ἥδιστον, he lives a very pleasant life.]

[(*d*) The Greeks often put that word in the accusative, which, according to the laws of thought and speech, is the *remote object*; thus in the verbs *to do, to speak, the action done*, and *word spoken*, are the near objects, and the remote ones are they to whom any thing is said or done: yet (1.) by the Greeks these remote objects are put in the accusative, as if they were the near ones, thus *κακῶς ποιεῖν τινά, to do harm to any one*; *κακῶς λέγειν τινά, to speak ill of any one.* And, as in some verbs, two near objects may be thought of, as *I wrap the child in a mantle*, or *I wrap the mantle round the child*, both may be put in the accusative: and (2.) this is the case in Greek, as *τί ποιήσω αὐτόν; what shall I do to him?* where one is the accusative of the person, and the other of the thing; so *πράττω, δράω, ἔρδω, λέγω, εἰπεῖν, ἀγορεύω, ἐρωτάω*, (for we may *ask a person* and *ask after a thing*,) verbs of *asking* or *requiring*, as *Θηβαίους χρήματα ᾔτησαν*; of *taking away any thing from one*, as *τὴν θεὸν τοὺς στεφάνους σεσυλήκασι, they deprived the goddess of the crowns*; of *teaching*, as *διδάσκουσι τοὺς παῖδας σωφροσύνην*; of *putting on* or *putting off*, as *ἐνέδυσε τὸν παῖδα τὸν χιτῶνα, he put the vest on the boy*; of *concealing*, as *οὔ σε ἀποκρύψω τὰς ἐμὰς δυσπραγίας*; and the

[1] [And so some neuter verbs expressing an emotion, though, even without indicating the object, they convey a perfect idea, as *θνήσκοντας οὐ χαίρουσιν, do not rejoice at the death of*, &c., and so *ἀλγέω, θαῤῥέω, δυσχεραίνω*, &c.]

following, *αἰτιᾶσθαι, ἀναμνᾶν, ἀπολούειν, κωλύειν, πείθειν, τίσασθαι*, chiefly because many verbs may be referred sometimes to a person, and sometimes to a thing, as *κωλύειν ἄνθρωπον* and *κωλύειν πρᾶγμα*[1].]

[N.B. Instead of a verb active, we find sometimes the substantive from which it is derived, with *ποιεῖσθαι* in the accusative, as *θαῦμα ποιούμενος τὴν ἐργασίαν τοῦ σιδήρου, wondering at the working of iron;* and in the same way, too, we have two accusatives, from a circumstance noticed above, as *ὤρκωσαν πάντες τοὺς μεγίστους ὅρκους, they made them all take the strongest oaths*, and *ἐμὲ τὴν τῶν παίδων παιδείαν ἐπαίδευεν, he gave me the education of, &c.*]

[Again, (3.) the remote object is in the accusative, when it signifies only a *part, condition*, or *definition*, as

Καλός ἐστι τὸ σῶμα, he is beautiful in his body.

Σύρος ἦν τὴν πατρίδα, he was a Syrian by country.]

[And hence the Latins have their *os humerosque deo similis.* The Greeks sometimes put *κατά*.]

[(4.) Verbs which properly have not a substantive of this sort in the accusative, take this case, as often as a pronoun or other common expression takes the place of any express definition, as

Τί χρῶμαι αὐτῷ; for what shall I use it?

Οὐκ οἶδα ὅτι σοι χρῶμαι, I know not for what I shall use you.

Πάντα εὐδαιμονεῖν, to be happy in every thing.]

[(5.) And hence (i. e. from the two last remarks) we may explain the double accusative in some cases, when *not the person* but *thing* is the more remote object, as

Ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle at Marathon.

Τὰ μέγιστα ὠφελήσετε τὴν πόλιν, ye will benefit the city in the highest degree.

Πολλά με ἠδίκηκεν, he injured me in many things or *much.*]

[(6.) The accusative, which expresses *duration* or *distance*, belongs to this class, as

Πολὺν χρόνον παρέμεινεν, he remained a long time.

Τὰ πολλὰ καθεύδει, he sleeps the most part of his time.

Ἀπέχει δέκα σταδίους, it is ten stadia distant.]

[46. It will not be difficult now to comprehend the adjective and pronoun neuter, which in Greek are put in the accusative, to express what other languages signify by a preposition and case, or an adverb, as

Τοὐναντίον· οὗτος πᾶν τοὐναντίον ἐβούλετο μέν, οὐκ ἠδύνατο δέ, his wishes were exactly in the opposite way, but, &c.

Τὸ λεγόμενον· ἀλλ' ἤ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν, but, according to the proverb, we have come after the feast.

Τὸ τοῦ ποιητοῦ· ἀλλὰ γὰρ, τὸ τοῦ ποιητοῦ, ἔργον οὐδὲν ὄνειδος, but, as the poet says, no work is a disgrace.]

[B. Adjectives, &c. derived from verbs which govern the accusative, sometimes retain this case, as *σὲ οὐδεὶς ἀθανάτων φύξιμος, none of the gods escapes thee; πολλὰ ξυνίστορα, knowing many things.*]

[We need not observe that one accusative (of the thing) is retained in the pass. of verbs governing two; but, as in Greek, verbs which in the active take a dative of the person, can in the passive be referred to this person as a subject, so they have the thing in the accusative, as *οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακήν, who were entrusted with the watch*, for *οἷς ἡ φυλακὴ ἐπιτέτραπτο*, as in Latin, *inscripti nomina regum, flores, &c.*]

[C. Lastly, the accusative is put *absolutely*, i. e. without being governed by another word, verb, adjective, or preposition.]

[(*a*) As an apposition to a whole proposition, as *Ἐλένην κτάνωμεν, Μενελέῳ λύπην πικράν*, i. e. *ὃ (τὸ κτείνειν Ἑλ.) Μεν. λύπη πικρὰ ἔσται.*]

[(*b*) The substantive which contains the leading idea of the proposition, is sometimes put at the beginning in the accusative, unconnnected with the rest of the proposition, as *μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, Ἄψ ἴτω εἰς μέγαρον*, i. e. *with regard to thy mother, let her go.*]

[(*c*) The accusative is often put in exclamations, as *ὦ ἐμὲ δείλαιον, O wretched me!*]

[(*d*) Sometimes it is determined by a verb understood. Often in emphatic addresses *λέγω* or *καλῶ* is understood, as *σὲ τὴν νεύουσαν ἐς πέδον κάρα, φῂς, ἢ καταρνῇ, I speak to you who are inclining your head to the ground:* with *ὄνομα, πλῆθος, ὕψος, εὖρος*, and others, *ἔχω* is understood very often.]

GENERAL RULES.

47. Verbs compounded with prepositions generally govern the same cases as those prepositions, as Luke xiii. 12. *ἀπολέλυσαι τῆς ἀσθενείας, thou art loosed from thy infirmity;* Acts xiv. 22.

[1] [Matthiæ observes, that as pronouns of the neuter gender are put in the accusative with all verbs, instead of their proper case, we cannot decide that a verb governs two accusatives from merely finding one, and an accusative of a pronoun. We find such with *ἐλέγχω, ἐπισπέρχω, ἐκφοβέω, ἐγκωμιάζω, προσαναγκάζω*. The second accusative may be often explained by a preposition, as *τὰς σπονδὰς προκαλοῦνται invite to a truce;* and so *ἀποκρίνεσθαί τι to answer to any thing, ἀναγκάζειν τι to force to any thing*, as *τοῦτο ἀναγκάζει με, χρῆσθαί τινί τι to use any thing for any thing;* and especially verbs of dividing, where *εἰς* is to be supplied.]

ἐμμένειν τῇ πίστει, *to persist* in *the faith*; Mat. xv. 3. παραβαίνετε τὴν ἐντολήν, *ye transgress the command*.

48. Verbs of *filling, separating, depriving, estimating, exchanging, absolving, condemning, admonishing, appeasing*, besides a genitive of the more distant substantive governed by a preposition understood, and having the signs *with, from, of*, or *for* before it in English, require an accusative of the nearer, as Luke i. 53. πεινῶντας (ἀνθρώπους namely) ἐνέπλησεν ἀγαθῶν, *he hath filled the hungry* with *good things*; Demosth. Θηβαίους παύσει τῆς ὕβρεως, *it will make the Thebans cease* from *their insolence*. Comp. above, rule 35. B. (*c*) (*d*) 44.

49. Verbs of *giving, saying, showing, comparing, joining, agreeing, contriving*, and such like, govern an accusative of the nearer substantive, with a dative of the more distant, which latter *may* have in English the signs *to, for*, or *with* before it; as Eph. iv. 27. μήτε δίδοτε τόπον διαβόλῳ, *neither give place* to *the devil*: Herodian, γυναικὶ θάνατον ἐμηχανᾶτο, *he contrived death* for *the woman*.

N.B. Thus have I selected the most common and useful rules of *government* in the Greek language: but these are very far from comprehending *all* that might be given upon such an extensive, and indeed almost inexhaustible subject. *Government*, in the *best* writers, is so extremely *various*, that it seems impossible to reduce it within any certain rules; and it must be confessed, that it is often different from those here laid down[1].

OF INFINITIVES AND PARTICIPLES.

50. The infinitive is put after verbs, substantives, and adjectives, as in English; thus βουλόμεθα γνῶναι, *we desire to know*; ἐξουσίαν γενέσθαι, *power to become*; ἄξιος κληθῆναι, *worthy to be called*.

51. Instead of the infinitive is frequently used the participle agreeing with the nominative case of the preceding verb, especially with verbs of *persevering, desisting, remembering, knowledge*, and *affection*, as ἐπαύσατο λαλῶν, *he ceased to speak* or *speaking*; μέμνημαι ποιήσας, *I remember to have done*; αἰσθάνομαι διαμαρτών, *I perceive I was mistaken*.

52. The infinitive mood is often governed by a noun or pronoun in the accusative case going before, to which noun or pronoun in English is or may be prefixed the conjunction *that*, as Mark x. 49. εἶπεν αὐτὸν φωνηθῆναι, *he ordered* that *he should be called*, or as we also say in English, *he ordered* him *to be called*.

53. The infinitive with the neuter article τό is used as a noun in all cases, and is often joined with prepositions, as τὸ φρονεῖν, *being wise*, or *wisdom*; ἀπὸ τοῦ μάχεσθαι, *from fighting*; ἐν τῷ χρῆσθαι, *in using*. Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.

54. The infinitive, when thus applied, admits a noun in the accusative case before it, as John i. 49. πρὸ τοῦ σε Φίλιππον φωνῆσαι, *before that Philip called thee*, or *before Philip's calling thee*; John ii. 24. διὰ τὸ αὐτὸν γινώσκειν πάντας, *because of his knowing all men*.

55. A participle of whatever tense, with the article, is in meaning equivalent to the relative ὅς and the verb of the same tense, as ὁ αἰτῶν, *he who asketh*; ὁ λαλήσας, *he who spoke*.

56. Participles govern the same cases as their verbs, as οὔκ ἐστι πένης ὁ μηδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν, *he is not poor who has nothing, but he who desires many things*.

57. The verbal noun neuter in τεον, denoting *necessity*, admits the case of its verb, and moreover a dative of the agent, as γραπτέον ἐμοὶ ἐπιστολήν, *I must write a letter*, or, more literally, *there is to be written by me a letter*[2].

OF THE CONSTRUCTION OF ADVERBS AND INTERJECTIONS.

58. Adverbs govern cases.

59. Derivative adverbs take after them such cases as the words they come from, as ἀξίως τοῦ γένους, *worthily*, i. e. *in a manner worthy of his birth*; κυκλόθεν τοῦ θρόνου, *round about the throne*.

60. Many adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also adverbs of the comparative and superlative degrees, are joined with a genitive, as τοιούτων ἄδην ἔχομεν, *we have enough of such persons*; πόρρω τῆς πόλεως, *far from the city*; χωρὶς αὐτοῦ, *without him*. Comp. above, rule 34. A.

61. Adverbs which denote *accompanying* or *collecting* have a dative, as ἅμα αὐτοῖς, *together with them*; θεοῖς ὁμοῦ, *with the gods*, i. e. assisting.

62. Adverbs of *swearing* are followed by an accusative, the preposition πρός *by* being understood, as μὰ Δία, *by Jove*; νὴ τὸν Πλούτωνα, *by Pluto*.

[1] [Yet it may be hoped, that what is here given will be sufficient for beginners; and we refer, for further information, to the sources from which we have derived the above rules, namely Matthiæ's and Buttmann's Grammars.]

[2] Comp. Lexicon under βλητέος.

63. Two or more negative adverbs in Greek deny more strongly, Luke xxii. 18. *οὐ μὴ πίω, I will by no means drink;* verse 16. *οὐκέτι οὐ μὴ φάγω, I will by no means any more eat;* Heb. xiii. 5. *οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω, I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53[1].

64. Interjections are joined with different cases, especially the genitive, and frequently with several cases together, as *αἴ μοι τῶν ἀγρῶν, woe to me for my fields! ἕνεκα, on account of,* being in such expressions understood before the genitive.

OF THE CONSTRUCTION OF CONJUNCTIONS AND PREPOSITIONS.

65. The conjunctions *ἐάν if; ἐπειδάν since; ἵνα, ὅφρα, ὅπως, that, to the end that; ὅταν, ὁπόταν when; κἄν* and *ἄν* for *although*, are joined with a subjunctive.

66. *Ὅπως* and *πῶς how*, with an indicative.

67. *Ὅτι that* has an indicative, and sometimes an optative and subjunctive; so its compounds *διότι* and *καθότι*.

68. *Ἐπεί* and *ἐπειδή after that, since*, an indicative, and more rarely an infinitive.

69. *Ὡς that*, an indicative, sometimes an optative and subjunctive, and more rarely an infinitive.

70. *Ὥστε so that*, an infinitive, sometimes an indicative.

71. *Εἰ if*, an indicative, sometimes an optative or subjunctive.

72. *Ἄν if*, a subjunctive, sometimes an optative and indicative.

73. For the *construction* of the PREPOSITIONS the reader is referred to the following lexicon.

SECTION XXII.

GENERAL OBSERVATIONS FOR RENDERING GREEK INTO ENGLISH.

1. Every *finite*[2] verb hath a nominative case with which it agrees, either expressed or understood.

2. Every adjective has a substantive expressed or understood.

3. Every relative has, in like manner, an antecedent expressed or understood.

4. Every genitive is governed by a substantive, or by a preposition expressed or understood.

5. Every dative either has in itself the force of *acquisition*, i. e. denotes the person or thing *to* or *for* which any thing is or is done, or is governed by some preposition expressed or understood.

6. Every accusative is governed by a verb transitive, or by a preposition expressed or understood.

7. In rendering Greek into English let the learner remember, *in general*, that the nominative case (if expressed) with its adjective, or the words connected with it, is to be taken before the verb, then the verb itself, and the adverb (if any) which qualifies its signification; next the accusative case after a transitive verb, or the nominative after a neuter one, or the infinitive mood; and lastly, the genitive or dative case with or without a preposition, or an accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A vocative case (if any) is to be thrown in where most ornamental; and the relative, with the words connected with it, to be ranged after its antecedent. *Dependent sentences*, which are connected with the principal one by a conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, USE will be the best master in directing the *order* in which English words translated from the Greek may be most properly and elegantly placed.

SECTION XXIII.

OF DIALECTS, AND PARTICULARLY OF THE ATTIC.

1. BY *dialects* are meant *the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language.* Thus in *England* the *dialect* of the North[3] differs from that of

[1] See Vigerus, de Idiotism. cap. vii. sect. xii. reg. 2. and Hoogeveen's note 43.

[2] That is, every verb *not in the infinitive mood.*

[3] These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

the South, and the West-country man has a dialect distinct from both: but all *England* being subject to one government, the dialect of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks; for as they were divided into a number of *distinct sovereign states*, the authors who flourished under those several governments wrote in the dialect of the country wherein they lived; as the Italians did a few centuries ago.

2. The Greek dialects, which are preserved in the writings that are come down to us, are principally the Attic, the Ionic, and the Doric[1]. To these some add the Æolic, the Bœotic, and the Poetic: but as for the two former, there is but little that has escaped the ravages of time, except so far as the Æolic agrees with the Doric; and the poets that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three dialects first mentioned.

3. The inspired writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar; but of the *dialects* they chiefly use the Attic, which, being that of the inhabitants of Athens and its neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact; not but that the sacred penmen have occasionally interspersed the other dialects in their writings: but as they have done this sparingly, I shall here take notice only of the Attic, and content myself with noticing the few other dialectical forms in their proper places in the Lexicon.

4. The following then are

THE GENERAL PROPERTIES OF THE ATTIC DIALECT.

1. The Attics love *contractions;* hence the contracted nouns and verbs belong principally to their dialect.—2. But they are not only fond of contracting syllables in the same word, but likewise blend different words *by apostrophe*, as τ' αὐτό for τὸ αὐτό, τἀμά for τὰ ἐμά, τοῦτ' ἐστί for τοῦτό ἐστι, ὦ 'γαθέ for ὦ ἀγαθέ, ποῦ 'στι for ποῦ ἐστί, μή 'στι for μή ἐστι, or by Crasis, as κἀγώ for καὶ ἐγώ, κἀμοί for καὶ ἐμοί, τοὐναντίον for τὸ ἐναντίον, τοὔνομα for τὸ ὄνομα.—3. They change σ into ξ, ρ, or τ, as ξυνετός, θαῤῥεῖν, τήμερον, θάλαττα, for συνετός, θαρσεῖν, σήμερον, θάλασσα. But in preterperfects passive they use σ for μ, as μεμάρασμαι for μεμάραμμαι.—4. In *nouns* they change α into ε, and ο into ω, as λεώς *a people*, νεώς *a temple*, for λαός and ναός. See sect. iii. 17. In the genitive of contracted nouns they use ὄφεως, βασιλέως, for ὄφιος, βασιλέος; and indeed almost their whole declension of contracted nouns in ις and ι is peculiar. See sect. iii. 32, 2.

5. They use these *syllabic adjections*, ουν and γε, as οὔκουν *not*, οὐμενοῦν *by no means*, ἔγωγε *I*, σύγε *thou*, adding γε throughout all cases. They often postfix ι to some adverbs, as νυνί *now*, οὐχί *not*, οὐτωσί *so*, for νῦν, οὐχ, οὕτως; and to some pronouns, ἐκεινοσί, οὐτοσί, for ἐκεῖνος, οὗτος; τουτουί, τουτονί, for τούτου, τοῦτον; τουτοῖ and τουτί, for τοῦτο; ταυτί for ταῦτα. But we meet not with ι thus added to pronouns in the New Testament.

6. In *verbs*. In the pluperfect indicative they change ει into ε, as ἐτετύφεσαν for ἐτετύφεισαν. So Rev. vii. 11, ἐστήκεσαν for ἐστήκεισαν.—In futures of more than two syllables in ισω they often reject σ, as in ἀφοριῶ for ἀφορίσω, Mat. xiii. 49. xxv. 32; διακαθαριῶ for διακαθαρίσω, Mat. iii. 12; ἐδαφιῶ for ἐδαφίσω, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48.—In the syllabic augment of verbs they often change ε into η, as ἤμελλον for ἔμελλον, Luke vii. 2. xix. 4, et al. So in compounds διηκόνουν, Mat. iv. 11, et al. from διακονέω *to minister*; ἀπῆλανον from ἀπολαύω *to enjoy*. In perfects they change λε and με into ει, as εἴληφα (Rev. ii. 27. iii. 3, et al.) for λέληφα; εἴμαρμαι for μέμαρμαι. In pluperfects they cast off the prefixed ε, as Mark xv. 7, πεποιήκεισαν for ἐπεποιήκεισαν; John xi. 57, δεδώκεισαν for ἐδεδώκεισαν; Mark xiv. 44, δεδώκει for ἐδεδώκει; Mark xv. 10, παραδεδώκεισαν for παρεδεδώκεισαν. So Lucian, Θεῶν Κρίσις, § 4, ed. Leeds, whom see, ἀποβεβλήκει for ἀπεβεβλήκει.—In the temporal augment they put ε before ω, thus ἐώρων, John vi. 2; ἑώρακα, John i. 34, et al. for ὤραον, ὤρακα; and sometimes before ο, οι, and η, as ἔολπα for ἤλπα, from ἔλπω *to hope*; ἔοικα (James i. 6. 23.) for εἴκα, from εἴκω *to be like*; ἕηκα for ἧκα *I have sent*; they resolve η into εα, as in 1 aor. ἔαξα for ἦξα, from ἄγω *to break*; they change ει into γ, as ᾗκαζον, for εἱκαζον, from εἰκάζω *to liken*; they sometimes prefix the two first letters of the present to the perfects active and middle of verbs beginning with α, ο, ε, as from ἀγείρω *to gather*, perf. act. ἠγερκα, Attic ἀγήγερκα; from ἀκούω, perf. mid. ἤκοα, Attic ἀκήκοα, Acts ix. 13. John iv. 42, et al. from ὄλλυμι perf. ὤλεκα, Attic ὀλώλεκα, so in perf. mid. ὄλωλα; from ἐλαύνω or ἐλάω perf. ἤλακα, Attic ἐλήλακα; but in the second aorist the augment is prefixed with a like reduplication, as from ἄγω *to bring*, 2 aor. ἤγον, Attic ἤγαγον; whence imper. ἄγαγε, infin. ἀγαγεῖν. This Attic use of the second aorist of ἄγω and its compounds is very common in the New Testament.—In verbs of two syllables in the first and second class they change ε in the penultima of the perfect active into ο, as πέμπω *to send*, perf. πέπεμφα, Attic πέπομφα; βρέχω *to wet*, perf. βέβρεχα, Attic βέβροχα.—In imperatives, in the 3rd pers. plur. for —ετωσαν and —ατωσαν they use οντων and αντων, as τυπτόντων, τυψάντων, for τυπτέτωσαν, τυψάτωσαν; in the passive and middle, ων for —ωσαν, as τυπτέσθων, τυψάσθων, for τυπτέσθωσαν, τυψάσθωσαν.—In optatives, they often use the second and third persons singular and the third person plural of the Æolic 1st aorist, τύψεια, ας, ε, —αν; thus Luke vi. 11, ποιήσειαν; and in the present after a *contracted* syllable they change μι into ην, as τιμῷμι, ῷς, ῷ, Attic τιμῴην, ης, η; φιλοῖμι, οῖς, οῖ, Attic φιλοίην, ης, η; and changing οι into φ, φιλῴην, ης, η. So in the third sort of verbs in μι they have δῴην, ης, η, for δοίην, ης, η, 2 aor. opt. of δίδωμι. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14.—In the contracted

[1] See Maittaire de Dialectis, Introduct. p. i. ii. Strabo, lib. viii. ad init.

verbs, *ζάω to live*, *διψάω to thirst*, *πεινάω to hunger*, *χράομαι to use*, they contract by *ῃ*, as *ζῇς*, *ζῇ*, *ζῆν*, for *ζᾷς*, *ζᾷ*, *ζᾶν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χρῆται* for *χρᾶται*, 1 Tim. i. 8. For *ἐστί* or *ἔνεστι* they often use *ἔνι*.

SECTION XXIV.

A GRAMMATICAL PRAXIS ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL, THE GREEK WORDS BEING PLACED IN THE ORDER OF THE ENGLISH.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ ὁ Λόγος ἦν Θεός.

Ἐν a preposition governing a dative case. See Lex. Ἀρχῇ, a N. fem. sing. of the first declension, like *τιμή*, dat. case, governed by the prep. *ἐν*. Ἦν, a V. neuter or substantive, indic. imperf. 3rd pers. sing. from the irregular V. *εἰμί*, by [1] § xi. 2, agreeing with the nominative case *λόγος*, of the third person, by § xxi. 3—5. Ὁ, the article masc. sing. nom. case, agreeing with *λόγος*. Λόγος, a *verbal* N. masc. sing. from *λέλογα*, perf. mid. of *λέγω to speak*, (see § vi. 8.) of the second declension, nom. case to the V. *ἦν*. Καί, a conjunction. Πρός, a prep. governing an accusative case. See Lex. Τόν, the article masc. sing. accusative case, agreeing with *Θεόν*. Θεόν, a N. masc. sing. of the second declension, like *λόγος*, accusative case, governed by the prep. *πρός*. Θεός, a N. masc. sing. nom. case, governed by the V. *ἦν*, by § xxi. 32. (*a*)

2. The same was in the beginning with God.
Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

Οὗτος, a demonstrative pronoun, (see § ix. 5.) nom. case to the V. *ἦν*.

3. All *things* were made by him, and without him not even one *thing* was made, which was made.
Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν ἐγένετο, ὃ γέγονεν.

Πάντα, a N. adj. neut. plur. nom. case, agreeing with *χρήματα things* understood, by § xxi. 10, [N. B.] from nom. masc. sing. *πᾶς* an adj. of three terminations by § vii. 8. Ἐγένετο a V. mid. indic. 2 aor. from the obsolete *γείνω*, (see anomalous verbs under *γίνομαι*, § xvi. 9.) 3rd pers. *sing.* though joined with the nominative neut. *plur.* *χρήματα* understood, by § xxi. 6. Δι', put by apostrophe, § i. 17, for *διά*, a prep. governing a gen. See Lex. Αὐτοῦ, a pronoun relative, § ix. 8, gen. case, governed by prep. *διά*. Χωρίς, an adv. governing the gen. *αὐτοῦ*, § xxi. 35, B. (*d*) (3.) Οὐδέ, *not even*. See Lex. Ἕν, a numeral N. neut. sing. from masc. *εἷς*, by § vii. 17, agreeing with N. neut. sing. *χρῆμα* understood, (by § xxi. 16.) nom. case to the V. *ἐγένετο*. Ὅ, a pronoun relative, neut. sing. agreeing with *χρῆμα* understood, and nom. case to the V. *γέγονεν*, by § xxi. 19. Γέγονεν, a V. mid. indic. perf. 3rd pers. sing. from the obsolete V. *γείνω*, agreeing with the pronoun relative ὅ of the 3rd person (see anomalous verbs under *γίνομαι*); for *γέγονε*, the final *ν* being added by § i. 18.

4. In him was life, and the life was the light of men.
Ἐν αὐτῷ ἦν ζωή, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, a pron. rel. dat. case, governed by the prep. *ἐν*. Ζωή, a N. fem. of the first declension, like *τιμή*, nom. case to V. *ἦν*. Τό, the article neut. nom. case, agreeing with *φῶς*. Φῶς, a N. sing. of the third declension, like *σῶμα*, governed by the V. *ἦν*; sing. nom. *τὸ φῶς*, gen. *τοῦ φωτός*, &c. Τῶν, the article masc. plur. gen. case, agreeing with the N. *ἀνθρώπων*. Ἀνθρώπων, a N. masc. plur. gen. case, of the second declension, like *λόγος*, governed by the N. *φῶς*, by § xxi. 34.

5. And the light shineth in the darkness, and the darkness did not receive it.
Καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ ἡ σκοτία οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. indicative present, 3rd pers. sing. from the theme *φαίνω*, like *τύπτω*, agreeing with *φῶς*; *φαίνω*, *φαίνεις*, *φαίνει*, &c. Σκοτίᾳ, a N. fem. sing. of the first declension, like *φιλία*, dat. case, by § iii. 8, governed by prep. *ἐν*. Οὐ, an adverb. Κατέλαβεν, a V. act. indicat. 2 aor. from the obs. V. *καταλήβω*, (see *λαμβάνω* among the anomalous verbs, § xvi. 9.) 3rd pers. sing. (*ν* being added by § i. 18.) agreeing with *σκοτία*. As to the augment in *κατέλαβεν*, see § x. 32. Αὐτό, a pron. relative, neut. sing. accus. case, governed by the transitive *κατέλαβεν*, by § xxi. 44.

6. There was a man sent from God, John the name to him.
Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτῷ.

Ἄνθρωπος, a N. masc. sing. of the third declension, like *λόγος*, nom. case, governed by the V. *ἐγένετο*, here used impersonally by § xvii. 5. Ἀπεσταλμένος; see § xii. 17. Παρά, a prep. governing a gen. Ἰωάννης, a N. masc. sing. of the first declension, like Ἀγχίσης, (by § iii. 5, 7.) nom. case to V. *ἦν* understood. See § xxi. 32 (*b*). Ὄνομα, a N. neut. sing. of the third declension, like

[1] This mark § denotes section of the Grammar.

σῶμα, nom. case, governed by V. ἦν understood ; sing. N. τὸ ὄνομα, gen. τοῦ ὀνόματος, &c. Αὐτῷ *to him ;* see § xxi. [42 (*h*).]

7. The same came for witness, that he might witness concerning the light, that all might
Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες
believe through him.
πιστεύσωσι δι' αὐτοῦ.

Ἦλθεν, a V. act. indic. 2 aor. 3rd pers. sing. (ν being added by § i. 18.) of the obsol. V. ἐλεύθω, by syncope for ἦλυθεν ; see under anomalous V. ἔρχομαι, § xvi. 9. Εἰς, a prep. governing an accus. see Lex. Μαρτυρίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by prep. εἰς. Μαρτυρήσῃ, a V. act. subjunct. 1 aor. 3rd pers. sing. from the contracted V. μαρτυρέω, agreeing with αὐτός *he* understood by § xxi. 11. comp. § xxii. 1, and governed of conjunct. ἵνα by § xxi. 64. μαρτυρέω, (1 fut.) μαρτυρήσω, (1 aor.) ἐμαρτύρησα (1 aor. subj. μαρτυρήσω, ῃς, ῃ). Περὶ, a prep. governing a genitive ; see Lex. Πάντες, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι *men*, understood. Πιστεύσωσι, a V. act. subj. 1 aor. 3rd pers. plur., agreeing with ἄνθρωποι understood, and governed of conjunct. ἵνα.

8. He was not that light, but *was sent* that he might witness concerning that light.
Ἐκεῖνος ἦν οὐκ τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Ἐκεῖνος, a demonstrative pronoun by § ix. 5, 7. Τό, the article neut. sing. nom. case, used *definitely* or *emphatically ;* see Lex. under Ὁ I. II. Ἀλλ', by apostrophe for ἀλλά by § i. 17.

9. *That* was the true light, which enlighteneth every man coming into the world.
Ἦν τὸ ἀληθινὸν τὸ φῶς, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

Ἦν, a V. indic. imperf. 3rd pers. sing. from εἰμί, agreeing with ἐκεῖνο understood. Ἀληθινόν, a N. adj. of three terminations, like καλός, § vii. 4. neut. sing. nom. case, agreeing with φῶς ; sing. nom. ἀληθινός, ή, όν, &c. Ὅ, a pron. relative neut. sing. agreeing with φῶς, and nom. case to V. φωτίζει by § xxi. 19. Φωτίζει, a V. act. indic. pres. 3rd pers. sing. from the theme φωτίζω, agreeing with pron. relative ὅ. Πάντα, a N. adj. of three terminations, masc. sing. accus. case from nom. πᾶς, agreeing with ἄνθρωπον by § xxi. 12, 13. Ἄνθρωπον, a N. masc. sing. accus. case from nom. ἄνθρωπος, of the second declension, like λόγος, governed by the transitive V. φωτίζει by § xxi. 44. Ἐρχόμενον is a participle pres. from the deponent anomalous V. ἔρχομαι, and may be either the masc. sing. accus. case, agreeing with ἄνθρωπον, or rather[1] the neut. sing. nom. case, agreeing with φῶς ; comp. John xii. 46. iii. 19. Κόσμον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the prep. εἰς.

10. He was in the world, and the world was made by him, and the world did not know
Ἦν ἐν τῷ κόσμῳ, καὶ ὁ κόσμος ἐγένετο δι' αὐτοῦ, καὶ ὁ κόσμος οὐκ ἔγνω
him.
αὐτόν.

Ἔγνω, a V. act. indic. 2 aor. from the obsol. V. γνῶμι, of the third kind of verbs in μι, like δίδωμι (see § xiv. 13. and § xvi. and γινώσκω among the anomalous verbs, § xvi. 9.) 3rd pers. sing. agreeing with κόσμος.

11. He came unto his own, and his own did not receive him.
Ἦλθε εἰς τὰ ἴδια, καὶ οἱ ἴδιοι οὐ παρέλαβον αὐτόν.

Ἴδια, a N. adj. of three terminations, like ἅγιος, § vii. 5. neut. plur. accusative case, agreeing with οἰκήματα *dwellings* understood ; sing. nom. ἴδι-ος, α, ον, &c. see Lex. under ἴδιος I. Ἴδιοι, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. Παρέλαβον, a V. act. indic. 2 aor. from obsol. V. παραλήβω, (see λαμβάνω among the anomalous verbs, § xvi.) 3rd pers. plur. agreeing with ἄνθρωποι understood.

12. But as many as received him, he gave power to them to become the children of God,
Δὲ ὅσοι ἔλαβον αὐτὸν, ἔδωκεν ἐξουσίαν αὐτοῖς γενέσθαι τέκνα Θεοῦ,
even to them that believe on his name.
τοῖς πιστεύουσιν εἰς αὐτοῦ τὸ ὄνομα.

Δέ, a conjunction. Ὅσοι, an adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. Ἔλαβον, a V. act. indic. 2 aor. from the obsol. λήβω, 3rd pers. plur. agreeing with ἄνθρωποι understood. Ἔδωκεν, a V. act. indic. 1 aor. by § x. 45. from the V. in μι δίδωμι, 3rd pers. sing. agreeing with αὐτός *he* understood. Ἐξουσίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by the V. ἔδωκεν by § xxi. 48. Αὐτοῖς, a pron. rel. masc. plur. dat. case, governed by ἔδωκεν by § xxi. 48. Γενέσθαι, a V. mid. infin. 2 aor. from the obsol. V. γείνω, (see under Γίνομαι, § xvi.) governed by ἐξουσίαν ; see § xxi. 50. Τέκνα, a N. neut. plur. from sing. τέκνον, of the second declension, like ξύλον, § iii. 16. nom. case following the verb γενέσθαι by § xxi. 32. a. Τοῖς πιστεύουσιν, *to those who believe ;* see § xxi. 54. Πιστεύουσιν, a participle active pres. masc. plur. from the theme πιστεύω, dative case (by § iii. 28, 3.) agreeing with ἀνθρώποις understood, which is governed by ἔδωκεν. Ὄνομα, a N. neut. sing. of the third declension, like

[1] If ἐρχόμενον referred to ἄνθρωπον, I think the Greek would have been τὸν ἐρχόμενον.

σῶμα, accus. case, governed by prep. εἰς. Αὐτοῦ, *his* or *of him*, a pron. rel. masc. sing. gen. case, governed by ὄνομα; see § xxi. 34.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man,
Οἳ ἐγεννήθησαν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός,
but of God.
ἀλλ' ἐκ Θεοῦ.

Οἵ, a pron. rel. masc. plur. agreeing with ἄνθρωποι understood, nom. case to the V. ἐγεννήθησαν by § xxi. 19. Ἐγεννήθησαν, a V. pass. indic. 1 aor. 3rd pers. plur. agreeing with the relative οἵ, from the theme γεννάω; γεννάω, (1 fut.) γεννήσω, (perf.) γεγέννηκα, (perf. pass.) γεγέννημαι, —σαι, —ται, (1 aor. pass.) ἐγεννήθην, —ης, —η, &c. Ἐκ or ἐξ, a prep. governing a gen. see Lex. Αἱμάτων, a N. neut. plur. from nom. sing. αἷμα, of the third declension, like σῶμα, gen. case, governed by prep. ἐξ. Θελήματος, a N. neut. sing. of the third declension, like σῶμα, gen. case, governed by prep. ἐκ, from nom. θέλημα. Σαρκός, a N. fem. sing. from nom. σάρξ, of the third declension, like δελφίν, gen. case, governed by the N. θελήματος by § xxi. 34. sing. nom. ἡ σάρξ, gen. τῆς σαρκός, &c. Ἀνδρός, a N. masc. sing. gen. case from nom. ἀνήρ (by § iii. 25.), of the third declension, like δελφίν, governed by the N. θελήματος.

14. And the Word was made flesh and tabernacled among us (and we beheld his glory,
Καὶ ὁ Λόγος ἐγένετο σὰρξ καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα αὐτοῦ τὴν δόξαν,
the glory as of the only-begotten of the Father) full of grace and of truth.
δόξαν ὡς μονογενοῦς παρὰ Πατρὸς) πλήρης χάριτος καὶ ἀληθείας.

Ἐσκήνωσεν, a V. act. indic. of the third kind of contracted verbs, in οω namely, 1 aor. (by § xiii. 6. compared with § x. 43.) 3rd pers. sing. agreeing with λόγος understood. Ἡμῖν, a pron. of the 1st pers. plur. from sing. ἐγώ, dat. case by § ix. 3. governed by prep. ἐν. Ἐθεασάμεθα, a V. deponent, 1 aor. 1 pers. plur. from the theme θεάομαι, ῶμαι, agreeing with ἡμεῖς, the pron. plural of the 1st person understood, by § xxi. 10. θεάομαι, (1 fut.) θεάσομαι, (1 aor.) ἐθεασ-άμην, ω, ατο, &c. Δόξαν, a N. fem. sing. accusative case from nom. δόξα, of the first declension, like μοῦσα, governed of the transitive verb ἐθεασάμεθα. Ὡς, an adverb. Μονογενοῦς, a N. adj. contracted of two terminations, like ἀληθής, § vii. 10, 14, agreeing with the gen. *υἱοῦ son* understood, governed of the N. δόξαν. Πατρός, a N. masc. sing. gen. case by § iii. 25, from nom. πατήρ, of the third declension, like δελφίν, governed by the prep. παρά. Πλήρης, a N. adj. contracted of two terminations, like ἀληθής, masc. sing. nom. case, agreeing with λόγος. Χάριτος, a N. fem. sing. gen. case from the nom. χάρις, of the third declension, like δελφίν, governed by the adj. πλήρης by § xxi. [34. A. *c.*] IV. 4. Ἀληθείας, a N. fem. sing. gen. case from the nom. ἀλήθεια, of the first declension, like φιλία, governed by the adj. πλήρης understood.

15. John witnesseth concerning him, and cried, saying, This was *he* of whom I spake; He
Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος ἦν ὃν εἶπον· Ὁ
that cometh after me is become before me, for he was before me.
ἐρχόμενος ὀπίσω μου γέγονεν ἔμπροσθέν μου, ὅτι ἦν πρῶτός μου.

Μαρτυρεῖ, a V. act. indic. pres. 3rd pers. sing. agreeing with the nom. case Ἰωάννης, contracted like φιλέω; μαρτυρέω, ῶ; έεις, εῖς; έει, εῖ. Κέκραγε, a V. mid. perf. 3rd pers. sing. agreeing with Ἰωάννης, from the theme κράζω, of the third class of characteristics by § x. 17. forming the 1st fut. in ξω, and the 2nd aorist in γον, according to § x. 39, 53, κράζω, (1 fut.) κράξω, (2 aor.) ἔκραγον, (perf. mid.) κέκραγα, ας, ε. Λέγων, a particip. act. pres. masc. sing. nom. case, from the theme λέγω, agreeing with Ἰωάννης; see § x. 12. Ὃν, a pron. rel. masc. sing. agreeing with the antecedent αὐτός or ἄνθρωπος understood, accus. case, governed by the V. εἶπον by § xxi. 20. Εἶπον, a V. act. indic. 2 aor. 1st pers. sing. from the theme ἔπω, with the irregular augment ι after ε by § x. 29. Μοῦ, a primitive pron. of the 1st pers. gen. case (by § ix. 3.) governed by the adv. of *order* ὀπίσω according to § xxi. 59. So μοῦ by ἔμπροσθεν. Ὅτι, the neut. of compound relative ὅστις by § ix. 13, used as a conjunction; see Lex. Πρῶτος, properly an irregular superlative from the preposition πρό by § viii. 10, 6. for πρότατος, but here used in a comparative sense, and governing the genitive μοῦ accordingly; see § xxi. 35. B. (e). viii. 1.

16. And from his fulness all we have received, and grace upon grace.
Καὶ ἐκ αὐτοῦ τοῦ πληρώματος πάντες ἡμεῖς ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

Πληρώματος, a N. neut. sing. of the third declension, like σῶμα, gen. case governed by the prep. ἐκ. Ἐλάβομεν, a V. act. indic. 2 aor. 1st person plural from obsolete λήβω, agreeing with ἡμεῖς. Χάριν, a N. fem. sing. accus. case (by § iii. 26.) from the nom. χάρις, of the third declension, like δελφίν, governed by the transitive V. ἐλάβομεν understood.

17. For the law was given by Moses, grace and truth was by Jesus Christ.
Ὅτι ὁ νόμος ἐδόθη διὰ Μωσέως, ἡ χάρις καὶ ἡ ἀλήθεια ἐγένετο διὰ Ἰησοῦ Χριστοῦ.

Νόμος, a *verbal* N. masc. sing. from νένομα, perf. mid. of νέμω *to distribute*, (see § vi. 8.) nom. case to V. ἐδόθη. Ἐδόθη, a V. pass. 1 aor. 3rd pers. sing. agreeing with νόμος, from the V. in μι δίδωμι; δίδωμι, (1 fut.) δώσω, (perf.) δέδωκα, (perf. pass.) [1] δέδ -ομαι, -σαι, -ται, (1 aor.) ἐδόθ-ην, -ης, -η. Μωσέως, an heteroclite N. masc. sing. gen. case, see § v. 6. governed by prep. διά; Ἰησοῦ, an heteroclite N. masc. sing. gen. case, see § v. 3, 4. governed by the prep. διά; Χριστοῦ, a *verbal* N.

[1] See sect. xiv. 11.

masc. sing. from *κέχρισται*, 3rd pers. perf. pass. of *χρίω to anoint*, (see § vi. 8.) gen. case, put in apposition with *Ἰησοῦ* by § xxi. 29.

18. No one ever hath seen God, the only-begotten Son, who is in the bosom of the Father, he hath declared *him*.

Οὐδεὶς πώποτε ἑώρακε Θεόν, ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός, ἐκεῖνος ἐξηγήσατο.

Οὐδείς, a N. adj. of three terminations, like εἷς, § vii. 17. masc. sing. nom. case, agreeing with *ἄνθρωπος* understood. Ἑώρακε, a V. act. indic. perf. from the theme *ὁράω*, of the first kind of contracted verbs in *αω*, 3rd pers. sing. agreeing with *ἄνθρωπος* understood, *ὁράω*, (1 fut.) *ὁράσω*, (perf.) Attic *ἑώρακα*, *-ας*, *-ε*. Comp. § xxiii. 6. Υἱός, a N. masc. sing. of the second declension like *λόγος*, nom. case to V. *ἐξηγήσατο*. Ὁ *ὤν who is*, see § xxi. 55. Ὤν, a particip. pres. from the irregular V. *εἰμί*, by § xi. 2. masc. sing. nom. case, agreeing with *υἱός*. Κόλπον, a N. masc. sing. of the second declension, like *λόγος*, accus. case, governed by prep. *εἰς*. Ἐκεῖνος, a demonstrative pron. (by § ix. 7.) masc. sing. nom. case, put in opposition to *υἱός*. Ἐξηγήσατο, a V. deponent, 1 aor. 3rd pers. agreeing with *υἱός*, from the theme *ἐξηγέομαι*, *οῦμαι*, compounded of *ἐξ* and *ἡγέομαι*, (see Lexicon,) *ἐξηγέομαι*, (1 fut.) *ἐξηγήσομαι*, (1 aor.) *ἐξηγησ-άμην*, *-ω*, *-ατο*.

19. And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, that they might ask him, Who art thou?

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε οἱ Ἰουδαῖοι ἀπέστειλαν ἱερεῖς καὶ Λευῖτας ἐξ Ἱεροσολύμων, ἵνα ἐρωτήσωσιν αὐτόν, Τίς εἶ σύ;

Αὕτη, a demonstrative pron. fem. sing. from masc. *οὗτος* by § ix. 5. agreeing with *μαρτυρία* understood. Ὅτε *when*, a conjunction. Ἰουδαῖοι, a N. masc. plur. of the second declension, like *λόγος*, nom. case to V. *ἀπέστειλαν*. Ἀπέστειλαν, a compound V. act. indic. 1 aor. 3rd pers. plur. agreeing with Ἰουδαῖοι, from the theme *ἀποστέλλω*; *ἀποστέλλω*, (1 fut.) *ἀποστελῶ*, (1 aor.) *ἀπέστειλ-α*, *-ας*, *-ε*, &c. Ἱερεῖς, a N. masc. plur. of the third declension, contracted like *βασιλεύς*, (see § iii. 32, 3.) accus. case, governed by the transitive V. *ἀπέστειλαν*. Λευῖτας, a N. masc. plur. from the nom. sing. Λευῖτης, of the first declension, like Ἀγχίσης, (see § iii. 7, 10.) accus. case, governed by *ἀπέστειλαν*. Ἱεροσολύμων, a neut. plur. genitive case, governed by the prep. *ἐξ*, from nom. Ἱεροσόλυμα, *τά*. Ἵνα, a conjunction governing a subjunctive mood by § xxi. 65. Ἐρωτήσωσιν, a V. act. subjunct. 1 aor. 3rd pers. plur. agreeing with *αὐτοί they* understood, from the contract. V. ἐρωτάω; ἐρωτάω, (1 fut.) ἐρωτήσω, (1 aor.) ἠρώτησα, (subj.) ἐρωτήσ-ω, *-ῃς*, *-ῃ*, &c. Τίς, a pron. interrogative, masc. sing. (by § ix. 10, 12.) nom. case, governed by the V. *εἶ* by § xxi. 32. (a). Εἶ, a V. neut. pres. 2nd pers. sing. from the irregular V. in *μι εἰμί* by § xi. 2. agreeing with pron. of 2nd pers. *σύ*.

20. And he confessed, and did not deny, but confessed, that I am not the Christ.

Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησε, ὅτι ἐγὼ εἰμὶ οὐχ ὁ Χριστός.

Ὡμολόγησε, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with *αὐτός he* understood, from the theme *ὁμολογέω*, (compounded of *ὁμοῦ* and *λόγος*, see Lexicon,) a contracted V. like *φιλέω*; ὁμολογέω, (1 fut.) ὁμολογήσω, (1 aor.) *ὡμολόγησ-α*, *-ας*, *-ε*; see § x. 34. Ἠρνήσατο, a V. deponent, 1 aor. 3rd pers. sing. agreeing with *αὐτός he* understood; *ἀρνέομαι*, *οῦμαι*, (1 fut.) *ἀρνήσομαι*, (1 aor.) *ἠρνησ-άμην*, *-ω*, *-ατο*. Ὁ, the article, masc. sing. nom. case, used *emphatically*; see Lexicon under Ὁ II.

21. And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that Prophet? and he answered, No.

Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Εἶ σὺ Ἠλίας; καὶ λέγει, εἰμὶ οὐκ. Εἶ σὺ ὁ Προφήτης; καὶ ἀπεκρίθη, Οὔ.

Τί οὖν; *what then?* art thou, namely; so *τί* is a pron. interrogative, neut. sing. (by § ix. 10, 12.) nom. case, governed by the V. *εἶ* understood. Οὖν, a conjunction. Ἠλίας, a N. masc. sing. of the first declension, like Αἰνείας, nom. case, governed by the V. *εἶ*. Λέγει, a V. act. indic. pres. 3rd pers. sing. agreeing with *αὐτός he* understood, from the theme *λέγω*, like *τύπτω*, pres. λέγ-ω, *-εις*, *-ει*. Προφήτης, a N. masc. sing. of the first declension, like Ἀγχίσης, nom. case governed by the V. *εἶ*. Ἀπεκρίθη, a V. pass. 1 aor. sing. 3rd person, agreeing with *αὐτός he* understood, from the theme *ἀποκρίνω*, see Lex. *ἀποκρίνω*, (1 fut.) *ἀποκρινῶ*, (perf.) *ἀποκέκρικα*, (perf. pass.) *ἀποκέκρι-μαι*, *-σαι*, *-ται*, (1 aor. pass.) *ἀπεκρίθ-ην*, *-ης*, *η*.

22. They said therefore to him, Who art thou? that we may give an answer to them who sent us: What sayest thou concerning thyself?

Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα δῶμεν ἀπόκρισιν τοῖς πέμψασιν ἡμᾶς· Τί λέγεις περὶ σεαυτοῦ;

Αὐτῷ, a pron. rel. masc. sing. dat. case, governed of the V. *εἶπον*, put *acquisitively* by § xxi. 38. and note. Δῶμεν, a V. act. subj. 2 aor. 1 pers. plur. from the V. in *μι δίδωμι*, governed by the conjunction *ἵνα*, and agreeing with the pron. of the 1st pers. plur. *ἡμεῖς* understood by § xxi. 10. *δίδωμι*, (2 aor.) *ἔδων*, (2 aor. subj.) *δῶ*, *δῷς*, *δῷ*, &c. Ἀπόκρισιν, a N. fem. sing. of the third declension, contracted like *ὄφις*, accus. case, (by § iii. 26.) governed by the V. *δῶμεν* by § xxi. 44. Τοῖς *πέμψασιν*, *to those* who *have sent*; *πέμψασιν*, a particip. act. 1 aor. masc. plur. dat. case, (by

§ iii. 28, 1. and § vii. 8.) governed by the V. *δῶμεν* by § xxi. 38. from the theme *πέμπω*, of the first class of characteristics by § x. 17. *πέμπω*, (1 fut.) *πέμψω*, (1 aor.) *ἔπεμψα*, (particip.) *πέμψ-ας, -ασα, -αν*, &c. see § vii. 8; *ν* is added at the end by § i. 18. *Ἡμᾶς*, a primitive pron. of the 1st pers. plur. accus. case, from the sing. *ἐγώ*, (by § ix. 3.) governed by the particip. act. *πέμψασιν* by § xxi. 5. *Τί*, a pron. interrog. neut. sing. accus. case, governed by the transitive V. *λέγεις*. *Σεαυτοῦ*, a compound pron. gen. case, (by § ix. 9.) governed by prep. *περί*.

23. He said, I *am* the voice of *one* crying in the wilderness, make straight the way of the Lord,
Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου,
as the Prophet Esaias said.
καθὼς Προφήτης Ἡσαΐας εἶπεν.

Ἔφη, a V. 2 aor. 3rd pers. sing. agreeing with *αὐτός he* understood, from the irregular V. in *μι φημί*; see § xv. 4, 8. *Φωνή*, a N. fem. sing. of the first declension, like *τιμή*, nom. case governed by the V. *εἰμί* understood. *Βοῶντος*, a particip. act. pres. from the contracted V. *βοάω* like *τιμάω*, (see § xiii. 5.) gen. case, agreeing with *τινός of one* or *ἀνθρώπου* understood, which is governed of the N. *φωνή* by § xxi. 34. *Ἔρημος* is properly an adjective of two terminations, like *ἔνδοξος*, § vii. 11. dat. case, agreeing with *χώρᾳ a country* understood, a N. fem. of the first declension, dative case governed by the prep. *ἐν*. *Εὐθύνατε*, a V. imperative, 1 aor. 2 pers. plur. agreeing with *ὑμεῖς ye* understood, from the theme *εὐθύνω*, a V. of the fourth class of characteristics; *εὐθύνω*, (1 fut.) *εὐθύνῶ*, (1 aor.) *εὔθῦνα*, (1 aor. imperat.) *εὔθυν-ον, -άτω*, &c. see § x. 26, 40, 44. *Ὁδόν*, a N. fem. sing. of the second declension, like *λόγος*, accus. case, governed by the transitive verb *εὐθύνατε*. *Κυρίου*, a N. masc. sing. of the second declension, like *λόγος*, gen. case, governed by the N. *ὁδόν*. *Καθώς*, an adv. see Lex. *Ἡσαΐας*, a N. masc. sing. of the first declension, like *Αἰνείας*, nom. case, put in apposition with *προφήτης* by § xxi. 29.

24. And they who were sent were of the Pharisees.
Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

Ἀπεσταλμένοι, particip. plur. of *ἀπεσταλμένος*, for which see § xii. 17. agreeing with *ἄνθρωποι men* understood, nom. case to V. *ἦσαν*. *Ἦσαν*, a V. indic. imperf. 3rd pers. plur. agreeing with *ἄνθρωποι* understood, from the irregular verb *εἰμί* by § xi. 2. *Φαρισαίων*, a N. masc. plur. of the second declension, like *λόγος*, gen. case, governed by the prep. *ἐκ*.

25. And they asked him, and said to him, Why then baptizest thou, if thou art not the Christ,
Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ εἶ οὐχ ὁ Χριστός,
nor Elias, nor that Prophet?
οὔτε Ἠλίας, οὔτε ὁ Προφήτης;

Τί why, used adverbially, but it is properly the neuter singular of the interrogative pron. *τίς*, accus. case, governed of the prep. *διά* understood, q. d. *διὰ τί*; *for what?* *Βαπτίζεις*, a V. act. indic. 3rd pers. sing. from the theme *βαπτίζω*, agreeing with *σύ* understood. *Οὔτε*, a conjunction; see Lex.

26. John answered them, saying: I baptize with water, but there standeth *one* among
Ὁ Ἰωάννης ἀπεκρίθη αὐτοῖς, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι, δὲ ἔστηκεν μέσος
you whom ye do not know.
ὑμῶν ὃν ὑμεῖς οὐκ οἴδατε.

Αὐτοῖς, a pron. rel. masc. plur. dat. case, governed by the V. *ἀπεκρίθη* by § xxi. [38. A.] *Ὕδατι*, an heteroclite N. neut. sing. dat. case, governed by the prep. *ἐν*, from the N. *ὕδ-ωρ*, Gen. *-ατος, τό*, by § v. 5. *Ἔστηκεν*, a V. act. indic. perf. 3rd pers. sing. (with *ν* added) from the V. in *μι ἵστημι*, (by § xiv. 3. and note,) agreeing with *τίς* understood. *Μέσος the midst*, (see Lex.) a N. adj. masc. sing. of three terminations, like *καλός*, § vii. 4. nom. case, agreeing with *τὶς* understood. *Ὑμῶν*, a pron. of the 2nd pers. plur. (by § ix. 3.) gen. case, governed by *μέσος* by § xxi. [35. B. (d) [1]]. *Οἴδατε*, a V. mid. indic. perf. 2 pers. plur. agreeing with *ὑμεῖς*, from the anomalous V. *εἴδω*, which see in § xvi.

27. This is he who cometh after me, who is become before me, whose shoe's
Αὐτός ἐστιν ὁ ἐρχόμενος ὀπίσω μου, ὃς γέγονεν ἔμπροσθέν μου, οὗ [αὐτοῦ] τοῦ ὑποδή-
latchet I am not worthy that I should loose.
ματος τὸν ἱμάντα ἐγώ εἰμι οὐκ ἄξιος ἵνα λύσω.

Οὗ whose or *of whom*, a pron. rel. gen. case, governed of the N. *ὑποδήματος*, according to § xxi. 20, 33. *Αὐτοῦ his* is here redundant, (see Lex. under *αὐτός* I.) *Ὑποδήματος*, a N. neut. sing. from the nom. *ὑπόδημα* of the third declension, like *σῶμα*, gen. case, governed by the N. *ἱμάντα*, compounded of *ὑπό* and *δέω*; see Lex. *Ἱμάντα*, a N. masc. sing. of the third declension, like *δελφίν*, accus. case, governed by the transitive V. *λύσω*; sing. nom. *ἱμ-άς*, gen. *-άντος*, &c. *Ἄξιος*, an adjective of three terminations, like *ἅγιος*, § vii. 5. masc. sing. agreeing with *ἐγώ*, nom. case following the verb *εἰμί* by § xxi. 32. (a.) *Λύσω*, a V. act. subj. 1 aor. 1st pers. sing. agreeing with *ἐγώ* understood, from the theme *λύω*; *λύω*, (1 fut.) *λύσω*, (1 aor.) *ἔλυσα*, (1 aor. subj.) *λύσω*, &c. governed by the conjunction *ἵνα* by § xxi. 65.

[1] [Matthiæ thinks that this construction of *μέσος*, *μεσόω*, and *μεταξύ*, is derived from that of verbs implying *separation*.]

28. These *things* were done in Bethabara beyond the Jordan, where John was baptizing.
Ταῦτα ἐγένετο ἐν Βηθαβάρᾳ πέραν τοῦ Ἰορδάνου, ὅπου Ἰωάννης ἦν βαπτίζων.

Ταῦτα, a demonstrative pron. neut. plur. from masc. sing. οὗτος by § ix. 5. agreeing with the neut. N. plur. *χρήματα things* understood by § xxi. 16. Βηθαβάρᾳ, a N. fem. sing. of the first declension by § iii. 7. dat. case, governed by prep. ἐν. Πέραν, an adv. of *place*, joined with a genitive. Ἰορδάνου, a N. masc. sing. from the nom. Ἰορδάνης, of the first declension, like Ἀγχίσης, genitive case. Ὅπου, an adv. Ἦν, a verb indic. imperf. 3rd pers. sing. agreeing with Ἰωάννης, from the irregular verb εἰμί by § xi. 2.

29. On the morrow John seeth Jesus coming unto him, and saith, Behold the
Τῇ ἐπαύριον ὁ Ἰωάννης βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ
Lamb of God, who taketh away the sin of the world.
Ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Τῇ, the article sing. fem. dat. case, by § xxi. 43. (h.) agreeing with dat. ἡμέρᾳ *day* understood; see § i. 2. Ἐπαύριον, an adv. see Lex. Βλέπει, a V. act. indic. pres. like τύπτω, 3rd pers. sing. agreeing with nom. case Ἰωάννης. Ἰησοῦν, an heteroclite N. masc. sing. accus. case, governed by the transitive V. βλέπει. Ἴδε; see Lex. Ἀμνός, a N. masc. sing. of the second declension, like λόγος, nom. case, governed by the V. ἐστί *this* or *he is* understood. Αἴρων, a particip. act. pres. masc. sing. from the theme αἰρω, nom. case, agreeing with ἀμνός. Ἁμαρτίαν, a N. fem. sing. of the first declension, like φιλία, (see § iii. 8.) accus. case, governed by the participle αἴρων by § xxi. 55.

30. This is *he* concerning whom I said, After me cometh a man who is become before
Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ ὃς γέγονεν ἔμπροσθέν
me, because he was before me.
μου, ὅτι ἦν πρῶτός μου.

Ἀνήρ, a N. masc. sing. of the third declension, like δελφίν, nom. case to V. ἔρχεται; sing. nom. ὁ ἀνήρ, gen. τοῦ ἀνέρος and ἀνδρός; see § iii. 25.

31. And I did not know him, but that he might be manifested to Israel, for this *cause* I
Κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἐγὼ
am come baptizing with water.
ἦλθον βαπτίζων ἐν ὕδατι.

Κἀγώ, by an Attic crasis for καὶ ἐγώ *and I*; see § xxiii. 4, 2. Ἤδειν, a V. act. indic. pluperf. 1st pers. sing. from the anomalous V. εἶδω or εἰδέω (which see in § xvi.); Attic ᾔδειν, εις, ει. Φανερωθῇ, a V. pass. subj. 1 aor. 3rd pers. sing. agreeing with αὐτός *he* understood, from the contracted V. φανερόω, like χρυσόω; φανερόω, (1 fut.) φανερώσω, (perf.) πεφανέρωκα, (perf. pass.) πεφανέρωμαι, σαι, ται, (1 aor.) ἐφανερώθην, (1 aor. subj.) φανερωθῶ, ῇς, ῇ. Ἰσραήλ, an heteroclite (aptote or undeclined) N. masc. sing. used here as a dative, as appears from the dative article τῷ prefixed, and so governed by the V. φανερωθῇ by § xxi. 38. Τοῦτο, a pron. neut. sing. accus. case from Nom. masc. οὗτος by § ix. 5. agreeing with πρᾶγμα *affair, cause*, understood, a N. neut. sing. third declension, governed by the prep. διά.

32. And John witnessed, saying, That I saw the Spirit descending as a dove from
Καὶ Ἰωάννης ἐμαρτύρησε, λέγων, Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ
heaven, and it remained upon him.
οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

Ὅτι; see Lex. under ὅτι II. 1. Τεθέαμαι, a V. deponent perf. 1st pers. sing. from the theme θεάομαι, ῶμαι, agreeing with ἐγώ understood; θεάομαι, (1 fut.) θεάσομαι, (perf.) τεθέαμαι. Πνεῦμα, a N. neut. sing. of the third declension, like σῶμα, accus. case, governed by the *transitive* V. τεθέαμαι, and derived from πέπνευμαι, perf. pass. of πνέω *to breathe*; see § vi. 8. Καταβαῖνον, a particip. act. pres. neut. sing. accus. case, agreeing with πνεῦμα, from the V. καταβαινω, compounded of κατά and βαίνω. Ὡσεί, an adverb; see Lex. Περιστεράν, a N. fem. sing. of the first declension by § iii. 8. accus. case, governed by the V. τεθέαμαι understood; see § xxii. 6. Οὐρανοῦ, a N. masc. sing. of the second declension, like λόγος, gen. case, governed by the prep. ἐξ. Ἔμεινεν, a V. act. indic. 1 aor. 3rd pers. sing. (ν being added) agreeing with αὐτό *it* understood, of the fourth class of characteristics; μένω, (1 fut.) μενῶ, (1 aor.) ἔμεινα, ας, ε. Ἐπ' for ἐπί, a prep. (see Lex.) by § i. 17.

33. And I did not know him, but he who sent me to baptize with water, he said to me,
Κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός εἶπέ μοι,
On whomsoever you see the Spirit descending and abiding on him, the same is he who
Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
baptizeth with the holy Spirit.
βαπτίζων ἐν ἁγίῳ Πνεύματι.

Ἐφ' for prep. ἐπί by § i. 17. Ἄν, indefinite, *-soever*; see Lex. Ἴδῃς, a V. act. subj. 2 aor. (or 2 fut.) 2 pers. sing. from the anomalous V. εἶδω, agreeing with σύ *thou* understood, and governed,

as to mood, by the conjunction ἄν. Ἁγίῳ, a N. adj. of three terminations by § vii. 5. neut. sing. dat. case, agreeing with Πνεύματι; ἅγι-ος, α, ον, &c.

34. And I saw and witnessed that this is the Son of God.
Κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

35. On the morrow John was standing again, and two of his disciples.
Τῇ ἐπαύριον Ἰωάννης εἱστήκει πάλιν, καὶ δύο ἐκ τῶν αὐτοῦ μαθητῶν.

Εἱστήκει, a V. act. indic. pluperf. Attic, 3rd pers. sing. agreeing with Ἰωάννης, from the theme ἵστημι. Πάλιν, an adv. Δύο, a N. of number, dual nom. case to V. εἱστηκείτην, or rather, as a dual V. is never used in the N. T., to εἱστήκεισαν understood. Μαθητῶν, a N. masc. plur. of the 1st declension, like κριτής, (see § iii. 10.) gen. case, governed by the prep. ἐκ.

36. And having looked on Jesus walking, he saith, Behold, the Lamb of God.
Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε, ὁ Ἀμνὸς τοῦ Θεοῦ.

Ἐμβλέψας, a particip. act. 1 aor. masc. sing. nom. case, agreeing with αὐτός *he* understood, from the V. ἐμβλέπω, compounded of ἐν and βλέπω (see Lex. under ἐν III. and ἐμβλέπω); ἐμβλέπω, (1 fut.) ἐμβλέψω, (1 aor.) ἐνέβλεψα, (see § x. 37.) particip. ἐμβλέψας, ασα, αν, &c. Ἰησοῦ, an heteroclite N. (by § v. 3, 4.) dat. case, governed by ἐμβλέψας by § xxi. [42, *i.*] Περιπατοῦντι, a particip. act. pres. from the V. περιπατέω, of the second kind of contracted verbs, like φιλέω, masc. sing. dat. case contracted, and agreeing with Ἰησοῦ; περιπατ-έω, ῶ, particip. περιπατ-έων, ῶν; ἑουσα, οῦσα; ἑον, οῦν; gen. ἑοντος, οὔντος, &c.

37. And the two disciples heard him speaking, and they followed Jesus.
Καὶ οἱ δύο μαθηταὶ ἤκουσαν αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

Ἤκουσαν, a V. act. indic. 1 aor. 3rd pers. plur. agreeing with N. masc. plur. nom. case μαθηταί, from the theme ἀκούω, a V. of the third class of characteristics by § x. 17, ἀκούω, (1 fut.) ἀκούσω, (1 aor.) ἤκουσα, ας, ε, &c. Αὐτοῦ, a pron. demonstrative, masc. sing. gen. case; see § xxi. 35. B. (b)[1]. Λαλοῦντος, a particip. act. pres. from the theme λαλέω, of the second kind of contracted verbs, like φιλέω, masc. sing. gen. case, agreeing with pron. αὐτοῦ; λαλ-έω, ῶ, particip. λαλ-έων, ῶν; ἑουσα, οῦσα; ἑον, οῦν; gen. λαλ-ἑοντος, οὔντος, &c. Ἠκολούθησαν, a V. act. indic. 1 aor. from the theme ἀκολουθέω, of the second kind of contracted verbs, like φιλέω, 3rd pers. plur. agreeing with αὐτοί *they* understood; ἀκολουθέω, (1 fut.) ἀκολουθήσω, (1 aor.) ἠκολούθησα, ας, ε, &c. Ἰησοῦ, dat. case, by 43. B. (a).

38. And Jesus being turned, and seeing them following, saith to them, What seek ye? And they said to him, Rabbi (which, being interpreted, is called master), where dwellest thou!
Δὲ ὁ Ἰησοῦς στραφείς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; Δὲ οἱ εἶπον αὐτῷ, Ῥαββὶ (ὃ ἑρμηνευόμενον, λέγεται διδάσκαλε), ποῦ μένεις;

Στραφείς, a particip. pass. 2 aor. from the V. στρέφω, (by § x. 53, 3, and § xi. 7.) masc. sing. nom. case, agreeing with Ἰησοῦς; στρέφω, (2 aor.) ἔστραφον, (2 aor. pass.) ἐστράφην, particip. στραφείς, εῖσα, έν, &c. Ζητεῖτε, a V. act. indic. pres. from the contracted V. ζητέω, 2nd pers. plur. agreeing with ὑμεῖς *ye* understood; ζητέω, ῶ; ἐεις, εῖς; ἐει, εῖ, &c. Οἱ; see Lex. under Ὁ VIII. Ῥαββί, a Hebrew word, and indeclinable; see Lex. Ὃ, a pron. rel. neut. sing. agreeing with ῥῆμα *word* understood, or with the word ῥαββί put τεχνικῶς, as the grammarians speak, nom. case to V. λέγεται. Ἑρμηνευόμενον, a particip. pass. neut. sing. from the V. ἑρμηνεύω, nom. case, agreeing with the relative ὅ. Λέγεται, a V. pass. pres. from the theme λέγω, 3rd pers. sing. agreeing with pron. relat. ὅ (see § xxi. 19); λέγω, pass. λέγομαι, η, εται. Διδάσκαλε, a verbal N. masc. sing. of the second declension, like λόγος, voc. case, from the present tense of the V. διδάσκω; see § vi. 8. Ποῦ, an adv.; see Lex.

39. He saith to them, Come ye and see. They came and saw where he dwelleth, and they abode with him that day, for it was about the tenth hour.
Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει, καὶ ἔμειναν παρ' αὐτῷ τὴν ἐκείνην ἡμέραν, δὲ ἦν ὡς δεκάτη ὥρα.

Ἔρχεσθε, an anomalous V. depon. imperat. pres. 2 pers. plur. agreeing with ὑμεῖς understood, from the theme ἔρχομαι, imper. ἔρχ-ου, ἐσθω, &c. Ἴδετε, an anomalous V. act. imperat. 2 aor. 2nd pers. plur. agreeing with ὑμεῖς understood, from the theme εἶδω, 2 aor. εἶδον, imperat. ἴδ-ε, ἔτω, &c. Παρ', a prep. for παρά by § i. 17. Ἡμέραν, a N. fem. sing. of the first declension, (by § iii. 5, 8.) accus. case, by § xxi. 45. (d,) (6.) Ὡς, an adv. Δεκάτη, a N. adj. of three endings, like καλός, fem. sing. nom. case, agreeing with ὥρα; δέκατος, η, ον. Ὥρα, a N. fem. sing. of the first declension, like ἡμέρα, nom. case, governed by the neuter V. ἦν.

40. One of the two who heard from John, and followed him, was Andrew, the brother of Simon Peter.
Εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ, ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου.

[1] As the expression of *perception* generally requires *the genitive*, so the separate operations of it by *the senses* take the same.

Δύο; see § vii. 17. Ἀνδρέας, a N. masc. sing. of the first declension, like Αἰνείας, nom. case, governed by the neuter V. ἦν. Ἀδελφός, a N. masc. sing. of the second declension, like λόγος, nom. case, put in apposition with Ἀνδρέας by § xxi. 29. Σίμωνος, a N. masc. sing. of the third declension, like δελφίν, gen. case, governed by the N. ἀδελφός by § xxi. 34. sing. nom. ὁ Σίμων, gen. τοῦ Σίμωνος, &c. Πέτρου, a N. masc. sing. of the second declension, like λόγος, gen. case, put in apposition with Σίμωνος.

41. He first findeth his own brother Simon, and saith to him, We have found
Οὗτος πρῶτος εὑρίσκει τὸν ἴδιον τὸν ἀδελφὸν Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν
the Messias, which, being interpreted, is the Christ.
τὸν Μεσσίαν, ὃ μεθερμηνευόμενόν ἐστι ὁ Χριστός.

Εὑρίσκει, a V. act. indic. pres. 3rd pers. sing. from the theme εὑρίσκω, agreeing with οὗτος. Ἴδιον, a N. adj. of three terminations, like ἅγιος, masc. sing. accus. case, agreeing with ἀδελφόν. Εὑρήκαμεν, a V. act. indic. perf. 1st pers. plur. agreeing with ἡμεῖς understood, from εὑρίσκω; εὑρίσκω, (1 fut.) εὑρήσω, (perf.) εὕρηκα, ας, ε, &c. Μεσσίαν, a N. masc. sing. of the first declension, like Αἰνείας, accus. case, governed by the transitive V. εὑρήκαμεν. Ὅ, a pron. rel. neut. sing. agreeing with the neut. N. ῥῆμα understood, or with Μεσσίαν, put τεχνικῶς (as the grammarians speak), nom. case to V. ἐστί by § xxi. 19. Μεθερμηνευόμενον, a particip. pass. pres. neut. sing. nom. case, agreeing with the relative ὅ, from the compound V. μεθερμηνεύω, which from μετά and ἑρμηνεύω; see Lex. Χριστός, a verbal N. masc. sing. of the second declension, like λόγος, nom. case, governed by the neuter V. ἐστί, derived from κέχρισται, 3rd pers. perf. pass. of χρίω; see § vi. 8. and Lex. in Χριστός.

42. And he brought him to Jesus, and Jesus having looked on him said, Thou art
Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, δὲ ὁ Ἰησοῦς ἐμβλέψας αὐτῷ εἶπε, Σὺ εἶ
Simon, the son of Jonas; thou shalt be called Cephas, which is interpreted a stone.
Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

Ἤγαγεν, a V. act. indic. 2 aor. 3rd pers. sing. agreeing with αὐτός understood, from the theme ἄγω; ἄγω, 2 aor. ἤγον, and with the Attic reduplication ἦγαγον by § xxiii. 4, 6. ἦγαγον, ες, ε, and ν being added by § i. 18. ἤγαγεν. Ἰωνᾶ, a N. masc. sing. of the first declension, like Θωμᾶς, (see § iii. 12.) gen. case, governed by the N. υἱός. Κληθήσῃ, a V. pass. indic. 1 fut. 2nd pers. sing. agreeing with σύ, from the theme καλέω, &c. Κηφᾶς; see Lex.

43. On the morrow Jesus would go forth into Galilee, and findeth Philip, and
Τῇ ἐπαύριον ὁ Ἰησοῦς ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ
saith to him, Follow me.
λέγει αὐτῷ, Ἀκολούθει μοι.

Ἠθέλησεν, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with Ἰησοῦς, from the theme ἐθελέω, of the second kind of contracted verbs, like φιλέω. Ἐξελθεῖν, a V. act. infin. 2 aor. from the obsolete V. ἐξελεύθω, compounded of ἐξ and ἐλεύθω, see Lex., governed by the V. ἠθέλησεν by § xxi. 50. ἐξελεύθω, (2 aor.) ἐξῆλυθον, (2 aor. inf.) ἐξελυθεῖν, and by syncope ἐξελθεῖν; see § xvi. under Ἔρχομαι. Γαλιλαίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by the prep. εἰς. Φίλιππον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the transitive V. εὑρίσκει. Ἀκολούθει, a V. act. imperat. 2nd pers. sing. agreeing with σύ understood, from the theme ἀκολουθέω, of the second kind of contracted verbs, like φιλέω, ἀκολουθέω, ῶ; imperat. ἀκολούθ-ει, ει.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.
Δὲ ὁ Φίλιππος ἦν ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

Βηθσαϊδά, an heteroclite N. aptote, or undeclined, by § v. 3. Πόλεως, a N. fem. sing. of the third declension, contracted like ὄφις, gen. case, Attic, see § iii. 32, 2. governed by the prep. ἐκ.

45. Philip findeth Nathanael, and saith to him, We have found *him* whom Moses in the
Φίλιππος εὑρίσκει τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Εὑρήκαμεν ὃν Μωσῆς ἐν τῷ
law described, and the Prophets, Jesus of Nazareth, the Son of Joseph.
νόμῳ ἔγραψε, καὶ οἱ Προφῆται, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, τὸν Υἱὸν τοῦ Ἰωσήφ.

Ναθαναήλ, Ναζαρέθ, Ἰωσήφ, heteroclite nouns undeclined, by § v. 3, 1. Μωσῆς, an heteroclite N. masc. sing. (see § v. 6.) nom. case to V. ἔγραψεν. Ἔγραψεν, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with Μωσῆς, from the theme γράφω, of the first class of characteristics, like τύπτω. Προφῆται, a N. masc. plur. of the first declension, like κριτής, nom. case to V. ἔγραψαν *described* understood. Ἰησοῦν, an heteroclite N. masc. sing. accus. case, put in apposition with αὐτόν understood.

46. And Nathanael said to him, Can any good *thing* be from Nazareth? Philip saith
Καὶ Ναθαναὴλ εἶπεν αὐτῷ, Δύναταί τι ἀγαθὸν εἶναι ἐκ Ναζαρέθ; Φίλιππος λέγει
to him, Come and see.
αὐτῷ, Ἔρχου καὶ ἴδε.

Δύναται, an anomalous V. depon. indic. pres. 3rd pers. sing. agreeing with χρῆμα understood, and

declined, like ἵσταμαι pass. of ἵστημι, δύναμαι, δύνασαι, δύναται. Ἀγαθόν, a N. adj. of three terminations, neut. sing. nom. case, agreeing with χρῆμα understood; see § xxi. 16. Εἶναι, a V. infin. from the irregular V. εἰμί, governed by the V. δύναται by § xxi. 50.

47. Jesus saw Nathanael coming to him, and saith concerning him, Behold,
Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε,
an Israelite indeed, in whom guile is not.
Ἰσραηλίτης ἀληθῶς, ἐν ᾧ δόλος ἐστὶ οὐκ.

Ἰσραηλίτης, a N. masc. sing. of the first declension, like κριτής, nom. case, governed by the V. ἐστί understood. Ἀληθῶς, an adv. from ἀληθής. Δόλος, a N. masc. sing. of the second declension, like λόγος, nom. case to V. ἐστί.

48. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him,
Ναθαναὴλ λέγει αὐτῷ, Πόθεν γινώσκεις με; Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ,
Before that Philip called thee I saw thee, being under the fig-tree.
Πρὸ τοῦ Φίλιππον φωνῆσαί σε εἶδόν σε, ὄντα ὑπὸ τὴν συκῆν.

Πόθεν, an adv.; see Lex. Γινώσκεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σὺ understood, from the theme γινώσκω. Πρό, a prep. governing a genitive; see Lex. Πρὸ τοῦ, &c. see § xxi. 52—54. Φωνῆσαι, a V. act. infin. governed by the accus. N. Φίλιππον, 1st aor. from the theme φωνέω, of the second kind of contracted verbs, like φιλέω. Σέ, a primitive pron. of the 2nd person, accus. case, governed by the transitive V. φωνῆσαι, from the N. σύ by § ix. 3. Ὄντα, a particip. pres. from the irregular V. εἰμί *to be*, accus. case, agreeing with the pron. σέ; εἰμί, particip. ὤν, οὖσα, ὄν, gen. ὄντος, &c. Συκῆν, a N. fem. sing. of the first declension, contracted like γαλέη, by § iii. 13. accus. case, governed by prep. ὑπό; sing. nom. ἡ συκέη, ῆ; gen. τῆς συκέης, ῆς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of God, thou art the
Ναθαναὴλ ἀπεκρίθη, καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ
King of Israel.
Βασιλεὺς τοῦ Ἰσραήλ.

Βασιλεύς, a N. masc. sing. of the third declension, contracted by § iii. 32, 3. nom. case, following the neuter V. εἶ.

50. Jesus answered, and said to him, Because I said to thee, I saw thee underneath the
Ἰησοῦς ἀπεκρίθη, καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς
fig-tree, believest thou? Thou shalt see greater *things* than these.
συκῆς, πιστεύεις; Ὄψει μείζω τούτων.

Ὑποκάτω, an adv. of place, governing a gen. see § xxi. 60. Πιστεύεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σύ understood, from the theme πιστεύω. Ὄψει, a V. mid. or depon. 1 fut. 2nd pers. sing. (by note on τύπτω, § xi. 3.) from the theme ὄπτω or ὄπτομαι; ὄπτομαι, (1 fut.) ὄψομαι, ει, &c. Μείζω, a N. adj. of the comparative degree, irregular from the positive μέγας, (by § viii. 6.) neut. plur. accus. case, contracted (by § viii. 11.), agreeing with χρήματα *things* understood. Τούτων, a demonstrative pron. neut. plur. from masc. sing. οὗτος, gen. case, agreeing with χρημάτων *things* understood, gen. case.

51. And he saith to him, Verily, verily, I say to you, From henceforth ye shall see heaven
Καὶ λέγει αὐτῷ, Ἀμήν, ἀμήν, λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν
opened, and the Angels of God ascending and descending upon the Son of
ἀνεῳγότα, καὶ τοὺς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ
Man.
Ἀνθρώπου.

Ἀμήν, Heb.; see Lex. Ἄρτι, an adv. of time; see Lex. under ἄρτι 5. Οὐρανός, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the *transitive* V. ὄψεσθε. Ἀνεῳγότα, a particip. mid. perf. after the Attic form, (by § x. 22. and § xxiii. 4, 6.) masc. sing. accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, perf. mid. ἀνέῳγα, particip. ἀνεῳγ-ώς, υῖα, ός; gen. ότος, υίας, ότος, &c.; see ἀνοίγω in § xvi. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, accus. case, governed by the transitive V. ὄψεσθε understood. Ἀναβαίνοντας, a particip. act. pres. from the theme ἀναβαίνω, compounded of ἀνά and βαίνω, (see Lex.) masc. plur. accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατά and βαίνω; see Lex.

END OF THE GRAMMAR.

A

GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A, *α*, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phœnicians[1]. *Plutarch* (in Sympos. lib. ix. qu. 2) informs us, that this name *Alpha* in Phœnician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. A, *Alpha*, being the first letter of the Greek alphabet, is applied to [whatever is *first*, whether in time or rank (see Buxt. Lex. Talmud. p. 106), and hence to] Christ as being the *beginning* or *first*, occ. Rev. i. 8. 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11, the words Ἐγώ *εἰμι τὸ* Α *καὶ τὸ* Ω, *ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ*— are omitted in twenty MSS., three of which are ancient, in the Vulg., and several other ancient versions, and in some printed editions, and are accordingly rejected by Mills, Wetstein, and Griesbach. [By these expressions many of the ancients conceive that our Lord's eternal divinity is described (see Areth. Cæsar. in Apoc. p. 888, and others, with a reference to Is. xliv. 6), and they are followed by the modern orthodox writers in general. See Eichhorn's Commentary on these passages. The reader may also consult the following works: Amuel. Diatr. Philol. qua *τὸ α* et *ω* appellatio Christi in Apoc. exponitur. Upsal, 1755, 4to. Nicolaus, Disquis. de Mose Alpha dicto. L. Bat. 1703. 8vo.]

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from *ἄτερ* or *ἄνευ*, *without*, and is in this application called *negative* or *privative*, as in *ἀσεβὴς ungodly*, from *α* neg. and *σέβω to worship*; *ἀόρατος invisible*, from *α* neg. and *ὁράτός visible*. The *α*, when compounded with words beginning with a vowel, frequently takes a *ν* after it for the sake of sound, as in *ἀναμάρτητος being without sin*, from *α* neg. and *ἁμαρτέω* †for *ἁμαρτάνω*† *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in *ἀτενίζω to fix* (the eyes) *attentively*, from *α* intens. and *τείνω to fix*. A thus applied is, perhaps, from the Heb. ה *emphatic*, or an abbreviation of *ἄγαν very much*, which from Heb. נָאָה *to be lifted up, increased*. [On the intensitive power of *α*, see Valcken. ad Adoniaz. p. 214. Blomf. ad Prom. 904. Kidd, Critical Review, lxxxviii. p. 129. Porphyry, Quæst. Homer. p. 49.]

3. It imports *collecting* or *assembling*, from *ἅμα together* (which see), and is called *collective* or *congregative*, as in *ἅπας all together*, from *α* collect. and *πᾶς all*; *ἀδελφός a brother*, from *α* collect. and *δελφύς a womb*.

Ἀ'ΒΑΔΔΩ'Ν. Heb.—*Abaddon*, Heb. אֲבַדּוֹן *destruction, perdition*, a N. from the V. אָבַד *to destroy*. occ. Rev. ix. 11. So the LXX render אֲבַדּוֹן by *ἀπώλεια*, Job xxvi. 6. xxviii. 22, & al. Comp. Ἀπολλύων under Ἀπολλύω III.

☞ Ἄβαρής, *έος, οῦς, ὁ, ἡ, καὶ τὸ ἀβαρές*, from *α* neg. and *βάρος a burden, charge*. *Not burdensome, not chargeable*. occ. 2 Cor. xi. 9. Comp. Βάρος V.

Ἀ'ΒΒΑ. Heb.—*Father* or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under Ἑβραΐς) for the pure Hebrew אָב *father* or אָבִי *my father*. So the Chaldee Jews used אַבָּא for *the father* or *my father*[2]. occ. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6. [Ἄππας and *ἄππα* seem to Alberti of the same origin as *ἄββα*. See Spanheim on Callim. Hymn. in Dian. 6.]

[1] Concerning the resemblance between the Phœnician and Greek letters, in name, order, power, and form, see Herodotus, v. 58; Montfaucon's Palæographia Græca, ii. 1, 2, 3; Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters, p. 97, &c., and his Structure of the Greek Tongue, p. 219, &c.; and Encyclopædia Britannica, in Alphabet, Plate IX.

[2] See my Chaldee Grammar, sect. iii. 14, and sect. iv. 3.

Ἄβυσσος, ου, ὁ, ἡ, καὶ τὸ ἄβυσσον, from *α* intens. and the Ionic βυσσός, for βυθός *the deep* (which see). In Herodotus, iii. 23, χωρέειν ἐς ΒΥΣΣΟ΄Ν signifies to sink to the *bottom*, as in water. So Homer, Il. xxiv. 80, speaking of Iris plunging to the *bottom* of the sea, Ἡ δὲ——ἐς ΒΥΣΣΟ΄Ν ὄρουσεν.

I. *Very* or *exceedingly deep*; for the profane writers use this word as an Adjective. See Scapula's Lexicon. [So Deut. xxxiii. 13.]

II. In the N. T. ἄβυσσος, ου, ἡ, *an abyss, a deep.* It denotes

1. *The common receptacle of the dead.* Comp. under Ἅιδης III. occ. Rom. x. 7. [on which passage see Lowth, de Sacra Poesi Heb. p. 200, ed. Michaelis.]

2. *Hell, the place of eternal punishment.* occ. Luke viii. 31. comp. Rev. ix. 1, 2. 11. xi. 7. xvii. 8. xx. 1. 3; and on the texts in Rev. see Vitringa on Rev. and Bp. Newton on Prophecies, vol. iii. 8vo. [In this sense it occurs in Euripides, Phœn. 1632.] This word in the LXX commonly answers to the Heb. תְּהוֹם, which generally denotes *an abyss of waters.* [It occurs in this sense Gen. i. 2. vii. 11. Job xxviii. 14. Deut. xxxiii. 13, &c.; and the MS. Lexicon, Bibl. Coisl. p. 499, and the Lex. Cyrill. MS. Brem. explain the word to mean, *an infinite collection of waters*, as do Hesychius and Suidas.]

☞ Ἀγαθοεργέω, ῶ, from ἀγαθός *good, merciful*, and ἔργον *a work.*—*To do good*, that is, *works of mercy* or *charity.* occ. 1 Tim. vi. 18.

Ἀγαθοποιέω, ῶ, from ἀγαθός *good*, and ποιέω *to do.* †Zeph. i. 13.†

I. *To do good.* occ. Mark iii. 4. Luke vi. 9. 35. Acts xiv. 17.

II. *To do good to, to benefit.* occ. Luke vi. 33.

III. *To do well, act rightly.* occ. 1 Pet. ii. 15. 20. iii. 6. 17. 3 John ver. 11.

☞ Ἀγαθοποιΐα, ας, ἡ, from ἀγαθοποιέω.—*Well-doing.* occ. 1 Pet. iv. 19. This word is used in Clement's 1 Ep. to Corinth, § 2 and 3, in the sense of *doing good.* [Its proper meaning is ἡ ἀγαθοῦ ἔργου προθυμία *a zeal for good works.*]

☞ Ἀγαθοποιός, οῦ, ὁ, from ἀγαθοποιέω.—*A well-doer, a person acting rightly.* occ. 1 Pet. ii. 14. Sir. xli. 20. [ἀγαθοποιὸς γυνή in Sir. xlii. 14, is used in a bad sense—*a woman who entices men by kindnesses.*]

Ἀγαθός, ἡ, όν, q. ἀγαστός *admirable*, from ἀγάζομαι *to admire*, which from ἀγάω, -ομαι, the same; or else ἀγαθός may be derived immediately from ἀγάω or ἄγαμαι *to admire.*—This is a very general and extensive word, like the Heb. טוֹב, to which it usually answers in the LXX.

I. *Good.* Mat. xix. 17. [This is the general sense of the word, which Schleusner, I think, raises sometimes higher than is necessary, or than his instances bear him out in, viz. *what is entirely perfect of its kind, and of the highest excellence.* In Mat. xix. 16. John i. 47. 2 Thess. ii. 16, nothing of this kind seems implied. The strongest instances are Mat. xix. 17. James i. 17.] Neut. plur. ἀγαθά, τά, *good things*, Luke i. 53. xii. 18, 19. xvi. 25. [See also Prov. xi. 10. Eur. Phœn. 906. Joseph. Antiq. ii. 3, 2. Hence the word denotes *prosperous, fortunate, happy*, Is. lxiii. 7. Job xvii. 15. 1 Macc. x. 55, and *cheerful*, Ps. lxxiii. 14. Zech. viii. 19. Esdr. ix. 12. In Sirach xiii. 25, καρδία ἐν ἀγαθοῖς is perhaps for καρδία ἀγαθή in this sense.] So Herodotus, iii. 135, and ix. 81, used not only by the LXX, but likewise by Polybius, Xenophon, and Josephus (cited by Kypke on Luke xii. 19), and by the two latter particularly applied to the *fruits of the earth:* [in which sense it occurs, Gen. xlv. 20. Wisdom ii. 6. Luke xii. 18, 19.]

II. *Bountiful, kind, benevolent, merciful.* Mat. xx. 15. [*Bountiful* or *liberal*, i. e. Does my liberality to others provoke you to envy? See Xenoph. Cyr. iii. 3, 4, and D'Orvill. ad Charit. p. 722.] Rom. v. 7. [*Kind* or *benevolent.* 1 Thess. iii. 6. *Good natured.* 1 Pet. ii. 18. Tit. ii. 5. See Casaub. Epp. p. 79. Xen. Œcon. xi. 6. Hence τὸ ἀγαθόν denotes *benevolence.* 1 Thess. v. 15. Rom. xii. 21. Gal. vi. 10. Phil. i. 5. Philem. 14. It is put for Christianity, as the highest instance of God's benevolence, in Rom. xiv. 16.]

III. *Profitable, useful.* Eph. iv. 29.

IV. *Fertile, good*, as land. Luke viii. 8. So Plutarch, de Lib. Educand. p. 2, ἐπὶ τῆς γεωργίας, πρῶτον μὲν ΑΓΑΘΗ΄Ν ὑπάρξαι δεῖ τὴν γῆν. In agriculture, first, the land must be *good.*

V. *Pure, unpolluted.* Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Ἀγαθωσύνη, ης, ἡ, from ἀγαθός.

I. [*Kindness* and *benevolence.* Rom. xv. 14. Gal. v. 22. Eph. v. 9. So Nehemiah ix. 25. In the LXX the word seems often to signify *the happiness arising from another's kindness*, and thence *happiness* generally. See Neh. ix. 35. Judg. viii. 35. 2 Chron. xxiv. 16.]

II. *Goodness* in general. occ. 2 Thess. i. 11.

Ἀγαλλίασις, εως, ἡ, from ἀγαλλιάω.—*Exultation, leaping for joy, excessive joy.* occ. Luke i. 14. 44. Acts ii. 46. Heb. i. 9. Jude ver. 24. The LXX several times use this word for the Heb. גִּיל. [In Acts ii. 46, it seems to signify *singing for joy*, and in this sense it is also frequently found in the LXX. See Ps. xxix. 6. xlvi. 1. lxii. 6.]

Ἀγαλλιάω, ῶ, (Luke i. 47) and more commonly ἀγαλλιάομαι, ῶμαι, pass. and mid. from ἄγαν *very much*, and ἅλλομαι *to leap*, or rather from the Heb. גָּל, or in Hiph. הָגִיל *to exult*, which the LXX frequently render by ἀγαλλιάομαι.

I. *To exult, leap for joy, to show one's joy by leaping* and *skipping.* So the word denotes *excessive* or *ecstatic joy and delight*, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. *To be transported with desire, to leap forward with joy*, in order to meet the object of one's wishes, *gestire.* occ. John viii. 56, where see Doddridge, Bp. Pearce, and Campbell, and Blackwall's Sacred Classics, vol. i. pp. 46—48. 8vo edit.

[III. *To be pleased with any thing.* John v. 35. and so *to boast of it* in LXX. 2 Sam. i. 20. Sirach xxx. 3.

IV. *To celebrate and sing the praise of.* Luke i. 47. x. 21. Acts ii. 26. See on this word, Fischer ad Well. p. 238. Bergl. ad Alciph. p. 56.]

☞ Ἄγαμος, ου, ὁ, ἡ, from *α* neg. and γάμος

marriage. — *Single*, whether unmarried or widowed. occ. 1 Cor. vii. 8. 11. 32. 34. 37. See Xen. Symp. ix. 7.

☞ Ἀγανακτέω, ῶ, from ἄγαν *very much*, and ἄχθομαι, properly, *to be heavy loaded, pressed with a great weight*, and thence *to be oppressed in mind, to be grieved, take ill, resent*, gravor, gravatè fero (see Scapula), which from ἄχθος *a weight, burden*, also *grief*. Comp. under προσοχθίζω.—*To be moved* or *filled with indignation* or *resentment, to resent deeply, to be indignant, to stomach.* occ. Mat. xx. 24. xxvi. 8. Mark x. 14. 41. xiv. 4. Luke xiii. 14. [It is used either absolutely, or with ὅτι, περί, and πρός, and in the Book of Wisdom, v. 23, with κατά.]

☞ Ἀγανάκτησις, εως, ἡ, from ἀγανακτέω. —*Indignation, resentment.* occ. 2 Cor. vii. 11. †Thuc. ii. 41.†

ΑΓΑΠΆΩ, ῶ. †from ἀγάπη.†

I. *To love* in general. Mat. xxii. 37. 39, et al. freq.

II. *To desire, long for.* 2 Tim. iv. 8. comp. 1 Pet. iii. 10. Ps. xxxiv. 12. xl. 16. This word in the LXX most commonly answers to the Heb. אָהַב.

[III. *To prefer.* Mat. vi. 24. John xiii. 23. Rom. ix. 13. Hence οὐκ ἀγαπᾶν is *to neglect.* Rev. xii. 11.—Schleusner chooses to give as additional meanings of the word, (1) *To do good to*, citing Luke vii. 5. John xiv. 21. 23, &c. (2) *To do one's duty to from love*, citing Eph. v. 25. Col. iii. 19. Whence he says ἀγαπᾶν τὸν Θεόν always means *to worship God with piety;* and (3) *To address with kind words*, citing Mark x. 21. Ps. lxxviii. 36, &c. In all these cases he appears to me to give only what he imagines to be the probable effect of *the love*, while the writers merely state the existence of the love itself. He gives, of course, analogous meanings to the word ἀγάπη.]

Ἀγάπη, ης, ἡ.

1. *Love, charity*, see Luke xi. 42. Rom. v. 5. 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous but, I fear, common notion, of *atoning* for sins by *almsgiving.* This N. in the LXX usually answers to the Heb. אַהֲבָה.

II. Ἀγάπαι, ῶν, αἱ, *love-feasts, feasts of charity.* occ. Jude ver. 12. comp. 1 Cor. xi. 21. 33. These *love-feasts* used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, et seq. See Cave's Prim. Christ. pt. 1. chap. 11, and Suicer's Thesaurus in ἀγάπαι, II. 3. Pliny, I think, must be understood to speak of these ἀγάπαι when, in his famous 97th letter to Trajan, he says of the Christians in Bithynia, of which he was governor, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to God (*quasi Deo*), and taken their sacramentum, *morem sibi discedendi fuisse, rursusque coëundi* ad capiendum cibum, promiscuum tamen et innoxium, "they usually departed and came together again to *take an innocent repast in common*:" which passage further shows, that the Bithynian Christians kept their ἀγάπαι after the celebration of the eucharist. [The ἀγάπαι lasted till the 4th century, and were then abolished by the council of Laodicea, in its 28th canon, in consequence of the luxury which had been substituted for the ancient and frugal method of celebrating these feasts.]

Ἀγαπητός, ή, όν, from ἀγαπάω.

[I. *Beloved, well-beloved.* Acts xv. 25, et al. freq.

II. *Only*, used with regard to Christ as the *only* Son of God. Mat. iii. 17. Luke ix. 35. xx. 13. This sense is frequent in the LXX. Gen. xxii. 2. Judg. xi. 34. Jer. vi. 26, and is often used to render the Heb. יָחִיד. The Greek lexicographers especially give to this word the explanation μονογενής, or *only-born.* See Hesychius in voce, Poll. iii. c. 2, and Zonar. col. 14, the Schol. on Homer, Il. ξ. 401. Lucian Catapl. c. 10, and Dan. Heins. Exerc. SS. lib. ii. c. 1.]

☞ Ἀγγαρεύω, from Ἄγγαρος, below.—*To press* or *compel another to go somewhere*, or *to carry some burden.* occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the Persians, among whom the *king's messengers* or *letter-carriers* were called ἄγγαροι or *angari.* Thus Suidas, under the word ἄγγαρος, οὕτως ἐκάλουν οἱ Πέρσαι τῶν βασιλέων ἀγγέλους. And Hesychius, ἄγγαρος, ἡ λέξις Περσική—σημαίνει δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικοὺς γραμματοφόρους. Thus Herodotus tells us, viii. 98, that the *Persian post* was called ἀγγαρήϊον. And Josephus, Ant. xi. 6, § 2, says, that on Esther's marriage the king of Persia despatched τοὺς ἀγγάρους λεγομένους, the *angari*, as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name ἄγγαρος seems to be from the Heb. אִגֶּרֶת *a letter* (γ or ν being inserted before γ, as usual); though there is a passage in Xenophon which would almost tempt one to deduce it from the Heb. עָגוּר *a crane*, on account of their *prodigious speed:* for, speaking of these ἄγγαροι, Cyropæd. lib. viii. p. 497, edit. Hutchinson, 8vo, he observes, φασί τινες ΘΑΤΤΟΝ ΤΩΝ ΓΕΡΑΝΩΝ ταύτην τὴν πορείαν ἀνύτειν. "Some say they perform this journey *more expeditiously than cranes.*" But Michaelis says that the Persian word "ἀγγαρεύειν is from Pers. *hangar* (or *hanjar*) *a dagger*, worn as a mark of authority by the couriers in Persia, who have the power of forcing the proprietors of horses at every post station to supply them as often as they have need, and to accompany them on the road." Chardin, Travels, vol. ii. p. 242, 12mo, says, "Ces couriers sont fort reconnoissables à leur equipage; ils portent *le poignard*," &c. Introduct. to N. T. translated by Marsh, vol. i. p. 159, where see also Marsh's Note, i. p. 429. Whichsoever of the above etymologies be right, these Persian *messengers* had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of Persia, as just observed from Chardin, officers not unlike the ancient *angari;* they are called *chappars*, (ultimately, perhaps, from the Heb. עָבַר *to be active, nimble,*) and serve to carry

despatches between the court and the provinces[1]. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir John Chardin's Travels, vol. i. p. 257, and Mr. Hanway's, vol. i. p. 262. [Reland, Diss. Misc. viii. p. 125. Stanl. ad Æschyl. Pers. 247. Brisson. de Persar. Principatu, i. § 138.]

From the Persic name ἄγγαρος, the Greeks, after they became acquainted with the affairs of Persia, formed the verb ἀγγαρεύω, the passive of which, ἀγγαρεύεσθαι, is used in Josephus, Ant. lib. xiii. cap. 2, § 3, where Demetrius, the son of Seleucus, in a letter to Jonathan the high priest and the people of the Jews, says, Κελεύω δὲ μηδὲ ΄ΑΓΓΑΡΕΥΕΣΘΑΙ τὰ Ἰουδαίων ὑποζύγια—"I order moreover that the beasts of the Jews be not *pressed*." But, no doubt, the Romans, in our Saviour's time, often *pressed* not only their beasts but themselves for the public service. The N. ἀγγαρεία is used by Arrian, Epictet. lib. iii. cap. 26, p. 359, edit. Cantab. (iv. 1, 79. Schw.)

Ἀγγεῖον, ου, τό, from ἄγγος the same, or immediately from the Heb. אַגָּן *a basin.—A vessel of any kind.* occ. Mat. xiii. 48. xxv. 4.—In the LXX [as Numb. iv. 9] it generally answers to the Heb. כְּלִי *a vessel*, [and is used in classical authors, as Xen. Œcon. viii. 11. ix. 2.]

Ἀγγελία, ας, ἡ, from ἀγγέλλω *to tell, deliver a message.—A message*, or *commandment* delivered as a *message*. occ. 1 John iii. 11. [and so in Ælian, V. H. i. 21. In the LXX simply *message*. Prov. xii. 26. xxvi. 16.]

΄ΑΓΓΕΛΛΩ, *to tell, deliver a message*. This V., though common in the Greek writers, occurs not in the N. T., but is here inserted on account of its derivatives.

Ἄγγελος, ου, ὁ, from ἀγγέλλω.—"A name not of *nature* but of *office*," says Austin in Leigh's Crit. Sacr. Ἄγγελος in the LXX usually answers to the Heb. מַלְאָךְ, which is of the same import.

I. *A human messenger, a legate, an agent.* Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the *preachers of the Gospel*, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, "*That* the agent of Satan," i. e. one of those whom, in the preceding chapter (ver. 15), St. Paul had styled διακόνους *ministers of Satan*, "*might buffet* me." Comp. 2 Cor. x. 10. [In a sense somewhat similar to this, as *agent* or *spy*, Schleusner explains the difficult passage 1 Cor. xi. 10, διὰ τῶν ἀγγέλων, "on account of those who are sent to watch you." See Heuman's Disquisitio Exegetica περὶ τῶν ἀγγέλων, 1 Cor. xi. 10. commemoratorum.]

II. *The bishop* or *president* of a particular church. Rev. i. 19. ii. 1, et al. Comp. Gal. iv. 14. 2 Cor. v. 20[2].

III. *A created intelligent angel*, whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15[3], with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the Alexandrian, and another ancient MS., and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of ἀετοῦ for ἀγγέλου: and that reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

IV. Ἄγγελος Κυρίου, *the angel, agent*, or *personator, of the Lord*. This was evidently a *human form* surrounded with *light* or *glory*, with or in which Jehovah was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11. 17.) Mat. xxviii. 2. (comp. ver. 3, 4.) [and perhaps Luke xii. 8, 9. (comp. Mat. x. 32.)]

Ἄγγελος or ὁ Ἄγγελος, *the angel*, when alone, is sometimes used in this sense. See Acts vii. 35. 38. (comp. Exod. xix. 3. 9. 20.) John v. 4. And sometimes ἄγγελος Κυρίου seems plainly used for *a created intelligent angel*, as Luke i. 11. (comp. ver. 19. 26. 35[4].)

V. Ἄγγελοι, ων, οἱ, *the created agents* or *angels* of *material* nature; that is, the *fire*, *light*, and *spirit*, or *gross air*, by which Jehovah acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action* or *visibility*. Comp. Heb. i. 6, with Ps. xcvii. 7 (see the LXX); Heb. i. 7, with Ps. civ. 4[5]; and Heb. ii. 2. Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή.—Since, as very learned[6] and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superior to the angels*, in opposition to the Simonians and Cerinthians of that time, who attributed the formation of the world to *angels*, and who looked upon Jesus as a *mere man*, and, as such, *inferior* to angels; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word ἄγγελοι *angels*, in this first chapter to the Hebrews, of the *material agents of nature*, is it not evident that the Simonians, Cerinthians, and other ancient Gnostics, and their successors the Valentinians, so far as they understood them-

[1] See New and Complete Dictionary of Arts, in CHAPPAR.

[2] See Scott's Christian Life, vol. ii. pt. 2, ch. 7, sect. 9, p. 421, &c.

[3] In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *guardian angel* to attend and watch over him. (See Bp. Bull's English Works, vol. ii. p. 501.) But as there is no reason to think that these persons spake by Divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the angel who delivered him from prison, not as his own *peculiar angel*, but as the *angel of the Lord*, ver. 11. [The same notion is alluded to Mat. xviii. 10. See Lightfoot on the above passage of Acts, and Dougtæi Anal. Sacra N. T. Exc. lvii. p. m. 94. Perhaps, also, from the Jewish notion of an angel presiding over every department and particular in nature, the expressions in Rev. ix. 11. xiv. 18. xvi. 5, may be explained.]

[4] On this very difficult subject of *angels*, the reader would do well to consult Bate's excellent Inquiry into the Similitudes; though he will find that in the exposition of several of the above texts I do not concur with that learned writer.

[5] See Campbell's Preliminary Dissertations to the Gospels, p. 370, &c.

[6] Bishop Bull, Opera, p. 64 and 320, edit. Grabe. Waterland's Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. Vitringa, Observ. Sacr. lib. v. cap. xii. & xiii.

selves, meant by their *angels* or *æons* no other than these *material agents?* Accordingly, Irenæus (Adv. Hær. lib. ii. cap. 19. p. 140, edit. Grabe) charges the Gnostics, and particularly the Valentinians, with having stolen the genealogies of their *æons* from the Theogonia of the *heathen* poet Antiphanes: "*Unde ipsi assumentes sibi fabulam, quasi* naturali disputatione *commenti sunt, solummodo demutantes eorum nomina.*" "From whom," says he, "they borrowed their fable, and forged *a physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud* comicos," &c. "And they are convicted of publishing for their own, not only what the *comic* poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called philosophers; and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction, introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices, but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for Christianity then goes on to support this charge, heavy as it is, by an induction of particulars.—Epiphanius, in like manner, treating of the more ancient Gnostics, the predecessors of Valentinus, and from whom he derived most of his heresy, says, "that the Greek poets, and their *fables*, gave rise to all the sects[1];" implying, no doubt, that these elder Gnostics likewise borrowed the *genealogies* of their *angels* or *æons* from the old Greek poets, such as Orpheus, Hesiod, Antiphanes, Philistion, &c., who, it is certain, in their *theogonies* or *genealogies of the gods*, meant only to describe the *parts* or *conditions* of *material nature*, particularly of the *heavens*, and their operations on each other. Thus, then, the Gnostic doctrine of *æons* or *angels*, of their making the world, and of the religious regard due to them, revived, *only under other names* (as Irenæus repeatedly observes), the vilest abominations of *physical heathenism;* and not only so, but by blasphemous jargon set aside the *essential divinity* of the *Son of God*. For further satisfaction on this subject, the reader will do well to consult Irenæus, as above cited; Vossius's note on Σιγῆς, in Ignatius's Epist. to Magnesians, § 8, vol. ii. p. 131, edit. Russel; Gale's Court of Gent. pt. iii. book 2, chap. 1, § 7, p. 123, &c., and Cave's Life of Titus, p. 60, 61. It should, however, be remarked, that Enfield, whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the Gnostic heresies among Christians from the Eastern or Zoroastrean philosophy, especially from the Oriental doctrine of *emanation;* and of Irenæus in particular he observes, vol. ii. p. 296, 297, that though "he employed his learning and industry in refuting the Gnostic heresies which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy, with the doctrine of Christ, it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

[1] Hæres. xxvi. tom. i. p. 98, edit. Colon. Conf. Hæres. xxxi. p. 165.

Ἄγε, an adv. of *compellation* or *address*, properly the imperative 2d pers. sing. present of the V. ἄγω *to lead, go.* comp. Ἄγω VI.—*Come, come now.* occ. Jam. iv. 13. v. 1. Wetstein, on Jam. iv. 13, shows that the best Greek writers, particularly Homer, apply this word in like manner where *several* persons are addressed.

Ἀγέλη, ης, ἡ, from the V. ἄγω *to drive*, or perhaps from the Heb. עֵגֶל *a bullock* or *steer;* for in the ancient language of Homer, ἀγέλη is scarcely ever applied but to a *herd of the beeve kind.* See Dammii Lexicon[2].—*A herd, a drove.* In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11. 13. Luke viii. 32, 33. [1 Sam. xvii. 34.]

☞ Ἀγενεαλόγητος, ου, ὁ, ἡ, from *a* neg. and γενεαλογέω, *to trace a genealogy.—Without a genealogy*, or *pedigree, having no genealogy*, i. e. from any *sacerdotal* family, as the Levitical priests had, namely from that of Aaron, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. Ἀγενεαλόγητος can hardly refer to Melchisedec's having no genealogy or pedigree *recorded in the Scriptures*, because his being ἀγενεαλόγητος is mentioned as one instance of his *resemblance to Christ*, whose genealogy is particularly traced both by St. Matthew and St. Luke, but who was not however descended from the *sacerdotal* line, but *sprung from* Juda, *of which tribe Moses spake nothing concerning priesthood*, Heb. vii. 14.

☞ Ἀγενής, ές, οῦς, ὁ καὶ ἡ, καὶ τὸ ἀγενές, from *a* neg. and γένος *birth.—Base, ignoble*, occ. 1 Cor. i. 28. [Plut. Vit. Parall. Peric. c. 24. In Greek writers the word is used either for *one who has no children*, or *one who is degenerate.*]

Ἁγιάζω, from ἅγιος *holy.*

I. *To separate, set apart, consecrate*, or *sanctify*, from a common to a *higher* or *sacred* use or purpose. Mat. xxiii. 17. 19. John x. 36[3]. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14. [2 Tim. xi. 21. See Gen. xi. 3. Lev. xxvii. 26.]

II. *To esteem* or *reverence as holy* or *sacred*, and, when applied to God, as *infinitely separated* from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. *To purify, cleanse from pollution*, whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10. 14. 29. Comp. ver. 2, and ch. ii. 11. ix. 14. [Hence it may signify, according to Schleusner, *to offer up as a victim.* John xvii. 19. See Chrysost. Homil. lxxii. on John. But there is, I think, with deference to Schleusner, no reason for giving a different sense to the word in this verse from that which must be assigned to it in v. 17, where the same phrase occurs. He explains v. 19 thus, "I offer up myself as a victim, that they may be ready to offer themselves as victims for the faith." He and Kopp give the same sense to ἡγιασμένη in Rom. xv. 16, and cite a similar use of the word from Dionys.

[2] [Here Parkhurst is mistaken. It is applied to horses, Il. xix. 281.]

[3] See Dr. George Campbell's Translation and Notes.

Halic. vii. 72. From this meaning arises also another, *to expiate, to redeem, to be the author of forgiveness of sins*, as in Eph. v. 26. Heb. x. 10. xiii. 12. See also especially Heb. ii. 11, which Schleusner translates "The Redeemer and the redeemed are from one common origin"—with reference to Christ's human nature.]

IV. *To sanctify, make holy, separated from sin*, and *so consecrated* to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

[V. In the LXX, *To celebrate, make known*, or *proclaim*. See Joel i. 14. ii. 15. Comp. below Ἅγιος.]

Ἁγιασμός, οῦ, ὁ, from ἡγίασμαι perf. pass. of ἁγιάζω.—*Sanctification, sanctity.* Rom. vi. 19. 1 Thess. iv. 3, 4. [2 Thess. ii. 13. 1 Pet. i. 2. It refers, in the N. T., exclusively to the moral nature. In 1 Cor. i. 30, Schleusner says, it is *the author and promoter of sanctity.* Judg. xvii. 3. 2 Mac. ii. 17.]

Ἅγιος, *α, ον*, from *α* neg. and γῆ *the earth*, q. d. *separated from earth*; or rather from ἅγος *a thing sacred, purity*, which from ἄζω, *to venerate*. So the Latin *suspicio* means both *to look up*, and *to honour*.

I. *Holy, set apart*, or *separated* for *sacred* purposes, or for the *service of God*[1]. Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. Rom. xi. 16. 1 Cor. iii. 17. Eph. iii. 5.—In 1 Thess. iii. 13, ἁγίοις seem to denote the *holy angels*, by whom Christ shall be attended at the day of judgment. Comp. Mat. xvi. 27. xxv. 31. Jude ver. 14, and Macknight's note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance* from all creatures. John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called אֱלֹהִים קְדֹשִׁים *Holy Aleim*, †or *Elohim*,† Josh. xxiv. 19, and קְדֹשִׁים *Holy Ones*, Prov. ix. 10. xxx. 3. [The Scripture (of the O. T.) is called ἁγία Rom. i. 2, probably as proceeding from this Holy Spirit. The epithet is constantly applied to our Saviour in this sense, Acts iii. 14. iv. 2. Luke iv. 34. 1 John ii. 20.]

III. *Holy, sanctified, separated from sin*, and *consecrated to God*, Mark vi. 20. 1 Cor. vii. 34. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. 2 Pet. iii. 12. 1 John ii. 20. From the 1st and 3d senses of this word Christians are very frequently in the N. T., particularly in St. Paul's Epistles, called ἅγιοι, *holy, saints*. [See Acts ix. 13. (comp. v. 14.) 32, 41. xxvi. 10. Rom. i. 7. viii. 27. xii. 13. xvi. 15. 1 Cor. vi. 1, 2. vii. 14. Rev. xiii. 7. xx. 6. Chrysostom (Hom. i. in Ep. ad Rom. i. 7) says, ἁγίους δὲ τοὺς πιστοὺς καλεῖ πάντας, and (Hom. x. in Ep. ad Heb.) πᾶς πιστὸς ἅγιος, καθὸ πιστός ἐστι, κἂν κοσμικὸς ᾖ τις. To this meaning Schleusner refers the ἅγιον φίλημα in Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12 See 1 Mac. i. 48. (comp. x. 39.) Ecclus. iv. 15. 1 Sam. xxi. 4.] In Rev. xv. 3, the Alexandrian and seventeen later MSS., together with several ancient versions and printed editions, for ἁγίων read ἐθνῶν, which reading is embraced by Wetstein, whom see. [From this sense arises another—*Requiring holiness*, as in Rom. vii. 12. 2 Pet. ii. 21, the law and commandment are called ἅγιαι. And this seems the sense of κλῆσις ἁγία in 2 Tim. i. 9. See Dan. xi. 28. 30.]

IV. Ἅγιον, τό, *A place set apart to sacred purposes, a holy place.* Heb. ix. 1. [See Josephus A. J. iii. 6, 4.] Ἅγια, *τά, the holy of holies*, or *second tabernacle*. Heb. ix. 8. 24, 25. x. 19. xiii. 11. It is the same as the ἅγια ἁγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.) as ἅγια likewise is Heb. x. 19. [The word ἅγιος occurs in this sense, Acts vii. 33. 2 Pet. i. 18. and of Jerusalem, Mat. iv. 5. xxvii. 53. Rev. xi. 2. xxi. 2. Τὸ ἅγιον is generally *the temple*, δῶμα being understood. Ecclus. iv. 13. In Heb. ix. 8. 12. 24. x. 19, Schleusner says we must understand *heaven*. See Schöttg. Hor. Hebr. p. 1216. Ἅγιον ἁγίων occurs in the LXX. Exod. xxvi. 33.]—Ἅγιος and its derivatives in the LXX usually answer to the Heb. קָדוֹשׁ, which is of the same meaning.

☞ Ἁγιότης, τητος, ἡ, from ἅγιος.—*Holiness.* occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23. 2 Mac. xv. 2.

Ἁγιωσύνη, ης, ἡ, from ἅγιος.—*Sanctification, sanctity, holiness.* occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where Πνεῦμα ἁγιωσύνης seems an Hebraical expression for Πνεῦμα ἅγιον *the Holy Spirit*. See Doddridge's Note, and comp. Luke i. 35. [Bretschneider says, "πν. ἅγ. is that πνεῦμα which made Jesus an object of worship and veneration. Others" (he means Schleusner) "explain this phrase, 'the Divine Majesty,' and refer to the LXX, Ps. cxlv. 45. In the other places Œcumenius (on 2 Cor. vii. 1) and Theophylact (on 1 Thess. iii. 13) explain the word by σωφροσύνη."]

ΑΓΚΑΛΗ, ης, ἡ. It is usually deduced from ἀγκή the same, but seems rather a derivative from the Heb. עָקַל *to be crooked*, as is likewise the adjective ἀγκύλος *crooked.—The arm*, when *bent*. It is sometimes, though rarely, used in the singular by the profane writers (as by Lucian in Dial. Nept. et Nereid. ἔχουσα καὶ τὸν υἱὸν ἐπ' ΑΓΚΑΛΗΣ, "and having her son upon her *arm*"); but in the N. T. it occurs only in the plural, Ἀγκαλαι, ῶν, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28. [See Prov. v. 29.]

ΑΓΚΙΣΤΡΟΝ, ου, τό, from the Heb. חֵנֶק[2], *to encompass.—A hook*, from its *curve* form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. חַכָּה, Job xl. 25. Isa. xix. 8. [Hab. i. 15. and for *any hook*, 2 Kings xix. 26.]

☞ ΑΓΚΥΡΑ, ας, ἡ.

I. *An anchor*, from its *curve* form. occ. Acts xxvii. 29, 30. 40. On v. 13, see Bos, p. 10, or Blair, Obs. in N. T., p. 345.

II. It is metaphorically applied to evangelical *hope*, which, amid all the waves and storms of temptations and calamities, preserves the be-

[1] [This is the definition of St. Chrysostom, Hom. lxxxii. in Joh. κυρίως ἅγια τὰ τῷ Θεῷ ἀνακείμενα. Cyrill. Alex. ad Joh. x. 34, says, τὰ ἀφοριζόμενα εἰς θυσίαν Θεῷ. See Macrob. Saturn. iii. c. 3 & 7.]

[2] From which word may likewise be derived the Greek words ἀγκαι *the arms* when *bent*, ἀγκών the *bend* of the arms, ἀγκών *a valley, hollow*, and the Latin uncus *curved, crooked*, uncinus *a hook*.

lievers *steady* and *safe*. occ. Heb. vi. 19, where see Wetstein. [and Suicer in voce. Eur. Hec. 29.]

☞ Ἄγναφος, ου, ὁ, ἡ, from *α* neg. and γνάπτω, *to smooth cloth by carding*, which see under γναφεύς.—*Unfulled, which hath not passed the hands of the fuller*, and "which is consequently much harsher than what has been often washed and worn, and, therefore, yielding less than that, will *tear away the edges* to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76." Doddridge. occ. Mat. ix. 16. Mark ii. 21. comp. Luke v. 36.

Ἁγνεία, ας, ἡ, from ἁγνός *chaste.—Chastity, purity*. occ. 1 Tim. iv. 12. v. 2. [See Græv. ad Hesiod, Op. 733. In the LXX its sense is wider. 2 Chron. xxx. 19.]

Ἁγνίζω, from ἁγνός *pure*.

I. *To purify externally, ceremonially*, or *Leviticallly*. occ. John xi. 55. [See Numb. xxxi. 23. Ex. xix. 10[1].]

II. Ἁγνίζομαι, *to be separated*, or *to separate oneself* by a vow of Nazariteship. occ. Acts xxi. 24. 26. xxiv. 18. Comp. Numb. vi. 2, 3. 5, where in the LXX both the V. ἁγνίζομαι and the N. ἁγνισμός answer to Heb. נָזַר[2].

III. *To purify internally* and *spiritually*. occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἁγνισμός, οῦ, ὁ, from ἥγνισμαι perf. pass. of ἁγνίζω.—*Purification*. occ. Acts xxi. 26. [Bretschneider says, *chastity*. Schleusner refers it to the execution of the various rites to be performed by those under a vow. See Dion. Hal. Ant. R. iii. 22. Num. viii. 8.]

Ἀγνοέω, ῶ, from *α* neg. and νοέω *to conceive in the mind, to know*, γ being inserted for the sake of the sound; or rather from *α* neg. and obsol. γνόω *to know*.

I. *Not to know, to be ignorant*. Acts xiii. 27. Rom. i. 13. x. 3. 2 Cor. ii. 11. vi. 9. Gal. i. 22, et al. freq. Acts xvii. 23, *Whom therefore ye worship* ἀγνοοῦντες, without knowing Him, *do I declare unto you*. [In the passage 1 Cor. xiv. 38, Schleusner renders the word *to doubt*, and refers to Phavorinus. Bretschneider says, ἀγνοέω is there *to be ignorant* or *unskilful*. In the LXX it denotes *to sin*, Hos. iv. 16; *to act foolishly*, Num. xii. 11.]

II. *Not to understand*. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. *To err, sin through ignorance*. Heb. v. 2. In this last sense the LXX use it several times for the Heb. שָׁגָה, and שָׁגַג *to err, deviate*. [So Bretschneider, citing Ecclus. v. 18. Polyb. v. 11, 5.]

Ἀγνόημα, ατος, τό, from ἀγνοέω.—*An error, sin of error* or *ignorance*. occ. Heb. ix. 7. [In LXX Gen. xliii. 12, Schleusner gives, "fortasse error est commissus." But on this important word see Archbishop Magee on the Atonement, vol. i. p. 341, and foll.]—In the LXX it answers to the Heb. מִשְׁגֶּה.

Ἄγνοια, ας, ἡ, from ἀγνοέω.—*Ignorance, want of knowledge*. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14. [In the two last it refers to ignorance of true religion.]—In the LXX it answers to the Heb. אָשָׁם, [and אַשְׁמָה *guilt*, שְׁגָגָה *error*, and פֶּשַׁע *transgression*. See 2 Chron. xxviii. 15. Lev. xxii. 14. Gen. xxvi. 10.]

Ἁγνός, ή, όν, from ἅγος *purity*, which see under ἅγιος.

I. *Chaste, pure*. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17. 1 Tim. v. 22. [Prov. xix. 13.]

II. *Pure, clear from sin* or *guilt*. occ. 2 Cor. vii. 11. xi. 2. 1 Pet. iii. 2. 1 John iii. 3, in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot*, or *blemish*. Comp. Heb. iv. 15. vii. 26. 1 Pet. i. 19. ii. 22. Prov. xx. 9.—This word and its derivatives in the LXX usually answer to the Heb. טָהֹר *pure, clean*, and קָדוֹשׁ *separate, holy*.

☞ Ἁγνότης, τητος, ἡ, from ἁγνός.—*Purity*. occ. 2 Cor. vi. 6.

☞ Ἁγνῶς, adv. from ἁγνός.—*Purely, sincerely*. occ. Phil. i. 16.

Ἀγνωσία, ας, ἡ, from ἀγνοέω, or rather from *α* neg. and γνῶσις *knowledge.—Ignorance*. occ. 1 Cor. xv. 34. 1 Pet. ii. 15. [and see Job xxxv. 16. Wisd. xiii. 1. In the passage of Peter, Schleusner translates ἀγνωσία as *false accusations from ignorance*, and so Bretschn.]

☞ Ἄγνωστος, ου, ὁ, ἡ, from *α* neg. and γνωστός *known.—Unknown*. occ. Wisd. xviii. 3. 2 Mac. i. 19. ii. 7. Acts xvii. 23. Lucian, or whoever was the author of the dialogue entitled Philopatris, makes one of the interlocutors swear, Νὴ τὸν ΑΓΝΩΣΤΟΝ ἐν Ἀθήναις, "By the *unknown* God in Athens!" § 13, who is again mentioned § 29. (See pp. 997. 1013, tom. ii. edit. Bened.)—But for a more particular illustration of the text, I refer the reader to Whitby, Doddridge, Wetstein, and Bishop Pearce on the place, and to Ellis's Knowledge of Divine Things, from Revelation, &c., ch. iv. p. 242, et seq. 1st edit.[3]

Ἀγορά, ᾶς, ἡ, "*a place, εἰς ὃν ἀγείρεται ὁ λαός*, in which the people *assemble*," says Eustathius, plainly deducing it from ἀγείρω *to gather together*, which is an evident derivative from the Heb. אָגַר of the same meaning. [*A place of public concourse;* hence *a forum*, where justice was administered, Acts xvi. 19.—where addresses to the people were made, Acts xvii. 17. (in this case in the Ceramicus of Athens. See Olearius de Gestis Pauli in Urbe Ath. apud Iken. Nov. Thes. T. ii. p. 662.)—where objects of traffic, especially food, were exposed to sale. See Suidas and Phavorinus. Hence it means *these objects* themselves, as the Scholiast on Arist. Ach. 21, says, καὶ αὐτὰ τὰ ὤνια σημαίνει, to which words, copied by Suidas and then by Phavorinus, the latter adds, ἤτοι τὰ πιπρασκόμενα. In Ezek. xxvii. 12, it is *the traffic* or *fair* in the forum. In Mark vii. 4, some translate, *they do not eat meat bought in the forum*, which is a German idiom also, vom markte essen, *to eat of the market*. See Xen. Cyrop. vi. 2, 11. Plut. Pyrrh. 12. Casaub. ad Polyb. p. 183, ed. Gronov. Cuper. Obs. iii. 20. Krebs, Obss. Flav. p. 85. Some, however, with

[1] [On the Jewish Rites of Purification, see Lightf. Hor. Hebr. p. 1078.]

[2] [See Lightf. H. H. p. 369, and Michael. Jus Mosaic. part iii. p. 1.]

[3] [See Gell. N. A. ii. 28. Minuc. Octav. c. 6. Dieterich. Lex. Phil. N. T. p. 30. Dougt. Anal. Sacr. N. T. Exc. 58. Some render the word *foreign*, as *ignotus* in Latin. Virg Æn. v. 795. ix. 486.]

our translation, here supply γενόμενοι, and as in Herod. ii. 78, ἐπειὰν ἀπὸ δείπνου γένωνται, construe, *and after being at the forum.* See Herod. vi. 129, and Fisch. ad Well. iii. p. 108. Lastly, it means *any public place of meeting*, as the streets, &c. Mat. xi. 16. (to this meaning Bretschn. refers Mat. xx. 3; but Schl. says that the labourers for hire in Judea went to the market-places, which were always near the gates.) xxiii. 7. Mark vi. 56. xii. 38. Luke vii. 32. xi. 43. xx. 46. Job ii. 3. See too Eccl. xii. 4, 5.]

Ἀγοράζω, from ἀγορά *a market-place.*

I. *To buy.* Mat. xiii. 44. xiv. 15, et al. freq. [It is properly *to frequent the forum* (see Salmas. de Usur. p. 339, and Schol. Aristoph. Eq. 1370. Ach. 720. Hesychius and Phavorinus); and as we have seen that in the forum traffic was carried on, hence it is *to buy*, and it is construed usually with an accus. and gen. of the price, or sometimes with ἐν and ἐκ. See in LXX, Gen. xli. 57. Deut. ii. 6. Isaiah lv. 1. As *slaves* were bought and sold in the forum among other things, the word, say Schl. and Bretschn., came to signify also *to redeem*, and to be used of those slaves who were bought at a fixed price and set at liberty. Whence]

II. It is applied to our *redemption* by the *precious* blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

☞ Ἀγοραῖος, or Ἀγόραιος, ου, ὁ, ἡ, from ἀγορά *a market-place.*

I. In general, *of* or *belonging to the market-place* or *forum.*

II. Ἀγοραῖοι, οἱ, *loose fellows spending their time idle in the market-place.* occ. Acts xvii. 5, where see Wetstein.

III. *Judicial, forensic*, comp. Ἀγορά. occ. Acts xix. 38. Ἀγόραιοι[1] (ἡμέραι namely) ἄγονται, *the forensic* or *court* (*days*) *are holden.* This interpretation, which is that of Casaubon (on Theophrast. Eth. Char. vi.) and Grotius, seems the best. To confirm it, those learned writers observe, that the *dies fasti* among the Romans were the days for *judicial proceedings.* For ἀγόραιοι ἄγονται we should say in English, *the courts are sitting*, or *are holden.*

Ἀγορεύω (in composition ἀγορέω), from ἀγορά *an assembly of men*, concio.—Properly, *to speak in* or *to a public assembly*, and thence simply *to speak.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

☞ ΑΓΡΑ, ας, ἡ, perhaps from the Heb. אָגַר *to collect.*—*A capture* or *catching*; spoken of fishes, *a draught.* occ. Luke v. 4. 9[2].

☞ Ἀγράμματος, ου, ὁ, ἡ, from *a* neg. and γράμμα *a letter, learning.*—*Illiterate, unlearned.* occ. Acts iv. 13. comp. John vii. 15. [This is its sense in profane authors. See Xen. Mem. iv. 2, 20. Arrian, D. E. ii. 14, 15. Perhaps in the N. T. it means *ignorant of the Scriptures*, which were called τὰ γράμματα.]

☞ Ἀγραυλέω, ῶ, from ἀγρός *the field*, and αὐλίζομαι *to abide*, which see.—*To abide in the field*, or *in the open air*; when spoken of men, it usually implies *the night*[3]. See Bochart, vol. ii. 452, 453; but comp. Wolfius, Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40. [Græv. Lectt. Hesiod. c. xv. p. 82, and Suicer.]

Ἀγρεύω, from ἄγρα *a taking, a capture.*

I. *To take* or *catch*, as beasts, birds, or fishes. In this sense it is used by the profane writers, [but does not often occur, Herod. ii. 95. Xen. An. v. 3, 9. Job x. 16. Prov. vi. 26.]

II. Figuratively, *to catch, ensnare*, in discourse or talk. occ. Mark xii. 13. [So in Latin, *captare*, Martial. ix. 90.]

☞ Ἀγριέλαιος, ου, ἡ, from ἄγριος *wild*, and ἐλαία *the olive-tree.*—*The wild olive-tree.* occ. Rom. xi. 17. 24. [This tree was barren, whence St. Paul likens the former state of the Gentiles to it.]

Ἄγριος, α, ον, from ἀγρός *the field.*

I. *Belonging to the field, wild.* occ. Mat. iii. 4. Mark i. 6, in which passages it is applied to honey, which, in Judea, was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Judg. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a *land flowing with honey.* But see Bochart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in μέλι.

II. Of animals, as opposed to tame ones, and hence *wild, fierce, turbulent, tempestuous.* Jude ver. 13. So Wisd. xiv. 1, ἄγρια κύματα. See also Wetstein.

Ἀγρός, οῦ, ὁ, from the verb ἀγείρω, because the necessaries of life are there and thence *collected.* See Eccles. v. 9.

I. *The field.* Mat. vi. 28. 30.

II. *A field, a particular spot of cultivated ground.* Mat. xiii. 24. 27. 44. xxvii. 2. 8.—Ἀγροί, οἱ, *lands, fields.* Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Ἀγροί, οἱ, *the country*, in distinction from *cities* or *villages.* Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Ἀγρυπνέω, ῶ, from *a* neg. and ὕπνος *sleep*; or, according to the learned Duport on Theophrastus, p. 284, from ἄγρα in the sense of *taking away, depriving* (as in ποδάγρα), and ὕπνος *sleep.*

I. *To abstain totally from bodily sleep, to watch, wake, be awake.* Comp. Ἀγρυπνία. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, καὶ τὰς νύκτας ΑΓΡΥΠΝΕΙΣ, "and you *lie awake* o' nights."

II. *To watch spiritually, be watchful and attentive to spiritual things.* occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. שָׁקַד *to wake, watch.* Isaiah xxix. 20. Wisd. vi. 15.

☞ Ἀγρυπνία, ας, ἡ, from ἀγρυπνέω.—*Total abstinence from sleep, watching.* occ. 2 Cor. vi. 5. xi. 27. [Xen. Cyr. v. 3, 16. Mem. iv. 5, 9[4].]

ΑΓΩ, from the Heb. הָגָה *to bring, carry, remove.*—"Ἀγω *to bring*, and ἄγω *to break*, coincide in the present and first fut. ἄξω. But as to the aorists we may always observe this difference: the 1st aor. ἦξα, ἄξον, ἄξαιμι, is always from ἄγω *to break*; and the 2d aor. ἤγον, and ἤγαγον, is always from ἄγω *to bring.* Though ἄγω *to*

[1] [Suidas says that when used in this sense the accent is thrown back. Bretschneider says, that ἀγοραῖοι here are *pleaders*, and translates, "let the pleaders be brought, and the judges be present."]

[2] [The *capture* is put for the *thing caught*, as in Plin. N. H. x. c. 40. Add Æl. Hist. An. i. 3, 18.]

[3] [Hesych. οἱ ἐν ἀγρῷ νυκτερεύοντες, and so Phavorinus.]

[4] [In Ecclesiastic. xxxiv. 1. xxxviii. 26, 27. xlii. 9, it implies *anxious care.*]

bring be used in the fut. ἄξω, yet we shall scarcely ever find the 1st aor. ἦξα, ἄξον, in this signification, but always in that other of *breaking* [1]." Comp. κατάγω.

I. Transitively, *to bring, lead gently*, and *without violence*. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. *To bring, carry, drag*, or *hurry away by force* and *violence*. Mat. x. 18. Mark xiii. 11. Luke iv. 29. xxi. 12. Acts vi. 12. xvii. 5. 19, et al. [So in Soph. Ant. 392. Hom. Iliad ix. 589, and in Latin *ducere*, Plin. Ep. x. 97.]

III. *To lead, rule, govern*. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6. 1 Cor. xii. 2.

IV. *To lead, entice*. Rom. ii. 4. Polyb. v. 15.

V. *To spend, hold*, or *celebrate* a particular time or solemnity. See Mat. xiv. 6 (and Wetstein there). Acts xix. 38. On Luke xxiv. 21, Wetstein shows that the Greek writers [2] apply the phrase ἄγειν ἡμέραν or ἡμέρας to *persons spending* or *passing a day* or *days*; and from Eustathius Ism. he cites, ΤΡΕΙΣ ΤΑΥΤΑΣ ΗΜΕΡΑΣ ΑΓΕΙΣ ΣΗΜΕΡΟΝ, "*you are to-day spending three days*, or *the third day*." Hence it may perhaps be best, with Beza, to refer the V. ἄγει, in Luke, to *Him* who was expected to deliver Israel. So Kypke, whom see.

VI. Intransitively, *to carry* or *convey one's self; to go, go away*. Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, et al. Hom. Il. vi. 252.—Heumann, on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers, Kypke, among other passages, cites from Arrian, Epictet. lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ ἐπὶ τὸν ἀνθύπατον, "*let us go* to the proconsul;" and from Polybius, lib. vii. c. 3, p. 704, ΑΓΩΜΕΝ τοίνυν, ἔφη, πάλιν τὴν αὐτὴν ὁδόν, "*Let us go* back again, says he, the same way we came."

[VII. *To lead* or *set on his journey*, like προπέμπω, Acts xi. 25. xvii. 15. xxiii. 10. It may be added, that in Acts xx. 12, and Luke xxii. 54, the sense is rather *to lead away*; and in John xix. 4. 1 Thess. iv. 14. Acts xix. 38, *to lead out* or *bring forward*.]

Ἀγωγή, ῆς, ἡ, from ἄγω *to lead*.—*Course of life, manner of leading* or *spending* it. Comp. ἄγω V. occ. 2 Tim. iii. 10, where Raphelius shows that Polybius often uses ἀγωγή for a *course* or *manner of life*, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ τοῦ βίου, *to keep a course* or *manner of life*. See also Wetstein. [2 Macc. iv. 16. Est. ii. 20.]

Ἀγών, ῶνος, ὁ, from the V. ἄγω, implying *force* or *violence*. Comp. ἄγω II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers, but to this St. Paul plainly alludes [3], 1 Tim. vi. 12. 2 Tim. iv. 7, and applies the word to the evangelical *contest* against the enemies of man's salvation. Comp. 1 Cor. ix. 24, et seq. Arrian uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, Epictet. lib. i. cap. 9; and before him Plato, Apol. Socrat. § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in*. occ. Heb. xii. 1; where Wetstein cites Dionysius Hal. and Euripides using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ or ΔΡΑΜΕΙΝ [4].

III. *A struggle, contest, contention*. occ. Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2.—The word occurs only in the above-cited texts.

☞ Ἀγωνία, ας, ἡ, from ἀγών.

I. *Bodily strife, struggle* or *contest*, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense. [Xen. Cyrop. xi. 3.]

II. *Violent struggle*, or *agony*, both of body and mind. Thus likewise used in the profane writers; see Wetstein. occ. Luke xxii. 44. [Dem. de Cor. c. xi. 2 Macc. iii. 14. Jos. A. J. vi. 6, 2.]

Ἀγωνίζομαι, from ἀγωνία, *strife, struggle*.

I. *To strive, struggle, contend, fight*. occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7. 2 Macc. viii. 16. xiii. 14.

II. *To strive, endeavour earnestly*, both bodily and mentally, q. d. *to agonize*. occ. Luke xiii. 24. Col. i. 29. iv. 12. [Dan. vi. 15. 1 Macc. vii. 21.] —This V. occurs only in the above-cited texts.

☞ Ἀδάπανος, ον, ὁ, ἡ, from α neg. and δαπάνη *expense*. [Ἀδαπάνως occurs Eur. Orest. v. 1175.]—*Without expense* or *charge, not chargeable*. occ. 1 Cor. ix. 18.

Ἀδελφή, ῆς, ἡ, from ἀδελφός, which see.

I. Properly, *a sister by the same mother, an uterine sister*. See Luke x. 38, 39. John xi. 1. 3.

II. *A sister* in general. Mat. xix. 29. Mark x. 29. [*A half-sister*. Gen. xx. 12.]

III. *A near kinswoman, a female cousin*. Mat. xiii. 56. Mark vi. 3 [5]. [So in Latin *soror*. See Periz. Anim. c. 3. p. 107.]

IV. *A sister in the common faith, a Christian woman*. Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. ἀδελφός VI.

Ἀδελφός, οῦ, ὁ, from α collect. and δελφύς *a womb* [6], which from Heb. רָחַם *to distil*, on account of the *periodical evacuation* [7].

I. *A brother by the same mother, an uterine brother*. Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35. [Schleusner gives also *a brother from the same parents*, referring to Mat. xxii. 25, and iv. 18. That the word may be so used cannot be doubted,

[1] Duport on Theophrast. Char. Eth. p. 354, edit. Needham.

[2] [See Aristoph. Nub. 626. Plut. 62, where the sense is *to pass*, and Æl. V. H. ix. 5. Plut. Sympos. viii. 1. 2 Macc. i. 9. Esth. ix. 17, *to celebrate*. See Palair. in Bibl. Brem. Nov. ch. iii. p. 214.]

[3] Thus also doth Epictetus, Enchirid. cap. 75, "If any thing, whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ ΑΓΩΝ, καὶ ἤδη πάρεστι τὰ Ὀλύμπια, that now is the time of *contest*, now the *Olympics* are come."

[4] [See Græv. on Hesiod, Clyp. v. 312, and Lydii Agonist. SS. c. 27. Thucyd. v. 50. But in this place of the Hebrews, the race itself, not the place, is signified.]

[5] [Parkhurst classes Mat. xii. 50. Mark iii. 35, here very absurdly; and Schleusner, with not less absurdity, makes a new head, *one who is loved as a sister*, for these passages with Rom. xvi. 1. 1 Tim. ii. 2. The sense which Schleusner gives is not in the word but the context. The Hebrews called any object of love אָחוֹת. Prov. vii. 4. Job xvii. 14.]

[6] So Hesychius: Ἀδελφοί· οἱ ἐκ τῆς αὐτῆς δελφύος γεγονότες· δελφὺς γὰρ ἡ μήτρα λέγεται. "Ἀδελφοί are those who are born of the *same womb*, for the *womb* is called δελφύς." [Hence *brothers* and *sisters*. Andoc. de Myst. p. 24, ed. imp. Orat. 99, tom. iv. perhaps Mat. xii. 49.]

[7] "Dilatantur *vascula uteri*, ita ut sanguinem ipsum in cavitatem uteri *stillent*." Boerhaave, Instit. Med. § 665, edit. tert.

and that it is so used in the LXX, as Gen. iv. 2. x. 21, is true, but it is absurd to fix any decided sense on the word in Mat. xxii. 25, and there can be only conjecture in the other passage.]

II. *A brother, though not by the same mother.* Mat. i. 2. [xiv. 3. Mark vi. 17. Luke iii. 1. 19. Gen. xlii. 16. 1 Kings ii. 7.]

III. *A near kinsman, a cousin.* Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56. Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, James, and Joses, and Judas, are called the ἀδελφοί of Christ, but were, most probably, only his *cousins* by the mother's side; for James and Joses were the sons of Mary, Mat. xxvii. 56, and James and Judas the sons of Alpheus, Luke vi. 15, 16, which Alpheus is, therefore, probably the same with Cleopas, the husband of Mary, sister to our Lord's mother. John xix. 25. See Bp. Pearson on the Creed, Art. III., and Macknight on the Apostolical Epistles, vol. iii. p. 190 [1].

IV. *A brother, one of the same race* or *nation.* Acts ii. 29. iii. 17. 22. vii. 23. 25. ix. 17. xiii. 26. Rom. ix. 3. [Heb. vii. 5. Deut. xv. 2. Exod. xxii. 25. See Phil. de Charit. p. 701.]

V. *A brother, one of the same nature.* It is used nearly as the word ὁ πλησίον *a neighbour.* Mat. v. 22—24. vii. 3, 4. [xviii. 15. 21. 35, and Heb. viii. 11. Gen. xxxi. 23. Levit. xix. 17.]

VI. *A brother in the common faith, a son of God through Christ, and co-heir of eternal life.* 1 John ii. 9—11, et al. freq. In the LXX it generally answers to the Heb. אָח, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T. [This sense extends further, and is generally *one of the same religion.* Acts xxii. 5. xxviii. 21. It is used in the case of Christians. Mat. xxiii. 8. xxv. 40. Acts vi. 3. ix. 30. x. 1. xi. 29. 1 Cor. v. 11. xv. 6. Sometimes the words ἐν Κυρίῳ are added, Phil. i. 14, an expression long used in the Church. See Suicer, Thes. Eccles. tom. i. p. 86. I should refer to this head several passages to which Schleusn. gives the sense of *colleague*, as 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Eph. vi. 21. Phil. iv. 21, though the last passage seems (from the expression ἅγιοι in ver. 22 applied to *all* the believers in Rome) strong in his favour. In Mat. v. 47, the sense is, *friends in general.*—On the ellipse of this word, as in Luke vi. 18. Acts i. 13. (comp. Jude, ver. 1.) and perhaps Tob. iv. 20, see Bos, p. 18, ed. Schæf. and Sturz. de Nom. Gr. Pr. i. p. 13. On the word in general, see Fessel. advers. S. lib. v. c. xi.]

☞ Ἀδελφότης, ητος, ἡ, from ἀδελφός.—*A brotherhood, society of brethren,* i. e. *of Christians.* Comp. ἀδελφός VI. occ. 1 Pet. ii. 17. v. 9. [Cyp. Ep. 24. So φιλότης or φίλοι, &c. in good Greek [2].]

Ἄδηλος, ου, ὁ, ἡ, καὶ τὸ ἄδηλον, from α neg. and δῆλος *manifest.*

I. *Not manifest, not apparent, concealed.* It is applied to graves *overgrown with grass* or *weeds*, and thus *concealed*, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. κονιάω. occ. Luke xi. 44. Comp. Num. xix. 16. [Ps. li. 7. Polyb. iii. 19, 2. 54, 5.]

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8. [See Polyb. vi. 56, 11. viii. 3, 2. 2 Macc. vii. 34.]

☞ Ἀδηλότης, ητος, ἡ, from ἄδηλος.—*Uncertainty, inconstancy.* occ. 1 Tim. vi. 17. [Polyb. xxxvi. 4, 2. See Vorst. Phil. S. p. 271.]

☞ Ἀδήλως, adv. from ἄδηλος.—*Uncertainly, without attending to the prescribed marks* or *lines*, or rather (considering that the expression οὐκ ἀδήλως seems to be put in opposition to ἀέρα δέρων *beating the air*) *not manifestly, without being exposed to the view of the spectators and judge of the race.* Comp. Macknight. But Bp. Pearson observes, that the Syriac renders ὡς οὐκ ἀδήλως by *not as to a thing unknown;* and the Vulg. has, non quasi in incertum, *not as to a thing uncertain;* and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal.*" occ. 1 Cor. ix. 26. ["Non in incertum eventum." Sch. and Bretsch. to the same effect [3].]

☞ Ἀδημονέω, ῶ, from the verbal N. ἀδήμων *depressed and spent with labour* or *fatigue*, which from ἥδημαι pret. pass. of the V. ἀδέω *to faint*, or *be spent with fatigue.—To faint, be spent, depressed, and almost overwhelmed with sorrow*, or *labour of mind.* occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See Wetstein, Kypke, and Elsner (tom. ii. p. 268), on Mat., who produce many instances of the use of this verb by the Greek writers.

Ἅιδης, ου, ὁ, q. Ἀΐδης (as the word is spelt in Homer [4] and Hesiod [5]) *obscure, dark, invisible*, from α neg. and ἰδεῖν *to see.* See Plut. de Is. et Os. p. 382.

I. *The invisible receptacle* or *mansion of the dead* in general. occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12. 15.) Acts ii. 27. 31. 1 Cor. xv. 55. [Gen. xxxvii. 34. Numb. xvi. 30. 1 Kings ii. 9. Ezek. xxxii. 26.]—Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word, corresponding to ᾅδου (ᾅδην LXX Vatic.), is שְׁאוֹל infernus, that to ψυχήν is נֶפֶשׁ *the body*, or *animal frame.* Observe the phrases εἰς ᾅδου or ἕως ᾅδου are elliptical, for εἰς or ἕως οἶκον or τόπον ᾅδου, *in* or *to the house* or *place of the grave.* See Bos, p. 113, ed. Schæf. Hence,

II. *The invisible place* or *state of separate souls, the unseen world of separate spirits*, whether of torment, occ. Luke xvi. 23 (where see Wetstein), or, in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitringa.

III. Πύλαι ᾅδου, *the gates of hades*, or *of the grave.* occ. Mat. xvi. 18. This expression seems allusive to the *form* of the *Jewish sepulchres*, which were large subterraneous caves, with a narrow *mouth* or *entrance*, many of which are to be found in Judea to this day. These *sepulchres* Bp. Lowth has described with his usual accuracy and elegance, Prælect. vii. De Sacrâ Poësi Heb. p. 130, &c. edit. Gotting. The phrase πύλαι ᾅδου an-

[1] [The opinions of the Fathers to this effect are given by Suicer, i. p. 84. See a Diss. by Tiliander on this subject (Upsal. 1772). *Frater* is thus used in Latin. See Curt. vi. 10, 24.]

[2] [In 1 Macc. xii. 10. 17, it means *brotherly love.*]

[3] [Schleusner, however, suggests that ἀδήλως may be for ἀκλεῶς, as in Dion. Halic. Antiq. Rom. x. c. 45. See Poll. Onom. vi. c. 55, § 209.]

[4] Il. ix. 312, ἀΐδαο πύλῃσιν, "the gates of *hell.*"

[5] Theogon. 311, ἀΐδεω κύνα χαλκεόφωνον, "the brazen-throated dog of *hell.*"

swers to the Heb. שַׁעֲרֵי שְׁאוֹל *the gates of the sepulchre*, for which the LXX use it, Isa. xxxviii. 10. (comp. Ps. cvii. 18. Wisd. xvi. 13.) and the full meaning of our Lord's promise in the latter part of Mat. xvi. 18 seems to be, that *his Church on earth*, however persecuted and distressed, *should never fail* till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave*. Comp. 1 Cor. xv. 54, 55.—The expression *πύλαι ᾅδου* is by no means peculiar to the *Hebraical* or *Hellenistic* style. Grotius, Whitby, and Wetstein, on Mat. xvi. 18, show that it is used by the old Greek poets, particularly by Homer, Theognis, Euripides, and Theocritus, and was no doubt derived to them from the East. [Schleusner understands this place differently. As *ᾅδης* implies sometimes the *place of the wicked*, he thinks the phrase here stands for *the power of the devil and all the wicked*, which Christ promises shall have no effect; and Chrysostom understands the whole of the dangerous persecutions hanging over the Christians. See Valck. ad Eur. Hipp. 1445, p. 321. Bretschneider, on Wisd. i. 14, takes *ᾅδης* for *the devil*.]

[IV. *A low and miserable state*. Mat. xi. 23. Luke x. 15. Ps. xxix. 3. xlviii. 16.]

[V. *Death itself*, as 1 Cor. xv. 55, where, however, it seems only a bold personification. Schleusner thinks it is *he who has the kingdom of hades*, and refers to Wisd. i. 14.] See Song of Sol. viii. 6. Ecclus. xiv. 12.—"Our English or rather Saxon word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *Eastern*, and especially in the *Western*, counties of England; to *hele* over a thing is to *cover* it. See Lord King's History of the Creed, ch. iv."—Doddridge on Rev. i. 18. *Hell* is used for the Heb. שְׁאוֹל or Greek *ᾅδης* in Ps. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old English translation retained in our Liturgy. See also Leigh's Crit. Sacr. in "Αιδης, and Junius's Etymolog. Anglican. in *Heile* and *Hele*.

Ἀδιάκριτος, ου, ὁ, ἡ, from *α* neg. and *διακρίνω to distinguish*.—*Making no partial distinctions, free from partial regards, impartial*[1]. occ. James iii. 17. [For examples of passive adjectives taking an active meaning, see Hemst. ad Lucian. i. p. 179.]

☞ *Ἀδιάλειπτος, ου, ὁ, ἡ*, from *α* neg. and *διαλείπω to intermit*, which see.—*Unceasing, continual, without intermission*. occ. Rom. ix. 2. 2 Tim. i. 3.

☞ *Ἀδιαλείπτως*, adv. from *ἀδιάλειπτος*.—*Continually, without intermission*. occ. Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17. [See 1 Macc. xii. 11. 2 Macc. iii. 26. ix. 4.]

Ἀδιαφθορία, ας, ἡ, from *α* neg. and *διαφθορά corruption*, which see.—*Incorruptness, integrity, freedom from corrupt mixtures* or *adulterations*. occ. Tit. ii. 7, where nine MSS., four of which are ancient, read, to the same sense, *ἀφθορίαν*. See Wetstein and Griesbach.

Ἀδικέω, ῶ, from *α* neg. and *δίκη right, justice*.

I. Intransitively, *to act unjustly, do wrong, sin*. Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. [Sometimes with a rather stronger sense, *to commit a crime*. See 2 Cor. vii. 12. (comp. Eurip. Androm. 673.)]

II. Transitively, *to act unjustly by* any one, *to do wrong to* or *injure* him. Mat. xx. 13. Acts vii. 24. 26, 27. xxv. 10. Philem. ver. 18, et al.

III. *To hurt, damage, harm*. Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, et al. On Rev. vi. 6, Wetstein shows that the V. is in this sense applied to the *earth* or *land* by the best Greek writers. †Isaiah lxv. 25.†

Ἀδίκημα, ατος, τό, from *ἀδικέω to injure*.—*An act of injustice, a criminal act, a crime*. occ. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. [1 Sam. xx. 1. xxvi. 18. Polyb. i. 66, 6 and 8. Sometimes rather *a sin*, as perhaps in Rev. xviii. 11. See Is. lix. 12. Jerem. xvi. 17.]

Ἀδικία, ας, ἡ, from *ἄδικος unjust*.

I. *Injustice*. Luke xviii. 6[2]. Acts i. 18. Rom. ix. 14. 2 Cor. xii. 13.

II. *Falsehood, deceitfulness*, as opposed to *truth* or *constancy*. Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8. 2 Thess. ii. 10 and 12. So in the LXX *ἀδικία* frequently answers to the Heb. שֶׁקֶר, which signifies to *speak* or *act falsely* or *deceitfully*. comp. especially in the LXX, Deut. xix. 18. Mic. vi. 12. Ps. li. 3. Comp. under *Μαμωνᾶς*, and see Wetstein in Luke.

[III. *Any sin* or *vice*. Luke xiii. 27. Acts viii. 23. Rom. i. 29. ii. 8. iii. 5. vi. 13. 2 Tim. ii. 19. James iii. 6. 2 Pet. ii. 13. 1 John v. 17. So in LXX, Hos. x. 9. Ezek. xxi. 27 (32). Prov. xi. 5. Is. lviii. 6. In Ps. lxxii. 8, it is *blasphemy*. See Ps. lxxiv. 5. Eccl. xiv. 9, *ἀδικία πονηρά avarice and envy inciting to injustice and crime*. Often *perverseness*, as Ezek. ix. 9. Is. xxxiii. 15. In the passage 1 John i. 9, Schleusner construes this word *the punishment of sin*. We find it so in (Theod.) Job xxi. 19, and (Symm.) Prov. xxii. 8. Bretschn. more properly says the sense is, *God will not only forgive but sanctify the sinner*, i. e. will make him *δίκαιος*.]

Ἄδικος, ου, ὁ, ἡ, καὶ τὸ ἄδικον, from *α* neg. and *δίκη justice*.

I. *Unjust, unrighteous, falling short of the righteousness required by the Divine law*. 1 Pet. iii. 18.

II. *Unjust, unrighteous, bad, vicious*. Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. [Prov. xvii. 15. Is. lvii. 20. Ezek. xxi. 3.]

III. *Unjust, unrighteous, iniquitous, unequitable*. Luke xvi. 10. xviii. 11. [Rom. iii. 5. Heb. vi. 10.]

IV. *Deceitful, fallacious, mocking expectation*. occ. Luke xvi. 11.

Ἀδίκως, adv. from *ἄδικος*.—*Unjustly, undeservedly*. occ. 1 Pet. ii. 19. [Prov. i. 11. 17. Wisd. xii. 13. 2 Macc. vii. 16.]

Ἀδόκιμος, ου, ὁ, ἡ, from *α* neg. and *δόκιμος proved, approved*, which see.—The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which, upon refining, is *thrown away* as *drossy and worthless:* so in the LXX *ἀδόκιμος* answers to the Heb. סִיגִים *dross*. Is. i. 22. Prov. xxv. 4.

I. In a passive sense, *disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5—7, where see Bp. Pearce and

[1] [In this sense the word does not occur elsewhere. In Prov. xxv. 1, it is *which cannot be separated*.]

[2] [The phrase *κριτὴς τῆς ἀδικίας* is for *κριτὴς ἄδικος*.]

Macknight. [Our version construes the word by *reprobate* in every instance except 1 Cor. ix. 27. Schleusner gives the following versions: —2 Cor. xiii. 5—7, *not genuine.* 2 Tim. iii. 8, *not possessing such faith as is right.* Rom. i. 28, *bad and perverse.* 1 Cor. ix. 27, *unworthy of such happiness.* Tit. i. 16, and Heb. vi. 8, *useless, unfit.* I agree more with Bretschn. Thus,

1. *Reprobate, rejected,* or *deserving rejection.* 1 Cor. ix. 27. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Rom. i. 28.

2. *Useless, unfit.* Tit. i. 16. The passage Heb. vi. 8, may be referred to either.]

II. In an active sense, *undiscerning, undistinguishing, void of judgment.* occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16; on all which texts see Macknight.—The above cited are all the passages of the N. T. wherein the word occurs.

☞ Ἄδολος, ου, ὁ, ἡ, from *a* neg. and δόλος *deceit.—Without deceit, sincere, pure.* occ. 1 Pet. ii. 2. ἀδόλως Wisd. vii. 14.

☞ Ἀδρότης, ητος, ἡ, from ἁδρός *abundant,* which from the Heb. אָדַר *to be magnificent.—Abundance, exuberance.* occ. 2 Cor. viii. 20. See Hesiod, Op. v. 471.

Ἀδυνατέω, ῶ, from ἀδύνατος.—*To be impossible.* occ. Mat. xvii. 20. Luke i. 37. So LXX in Gen. xviii. 14. Job xlii. 2. [See Xen. Mem. i. 2, 23. iii. 5, 28.]

Ἀδύνατος, ου, ὁ, ἡ, καὶ τὸ ἀδύνατον, from *a* neg. and δυνατός *possible,* or *powerful.* It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *impotent, weak.* Acts xiv. 8[1]. Rom. xv. 1.

II. Passively, *impossible, not to be done.* Mat. xix. 26. Heb. vi. 18. x. 4, et al. [In the following passages Schleusner gives the meaning *difficult.* Mat. xix. 26. Luke xviii. 27. comp. 24. Heb. vi. 4. This sense is noticed and examples are given in Steph. Thes. i. p. 1058; and Schl. cites Prov. xxx. 18, where the Vulg. has *difficilia.* It need not be remarked that the affixing this sense to passages containing a doctrine which is altered by this translation is highly improper.]

Ἀιδω for ἀείδω, from the Heb. יָדָה *to confess, praise;* because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and, indeed, in this *appropriated* sense only is the verb ᾄδω applied in the N. T.—*To sing, utter harmoniously.* occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart. [In Eph. v. 19. Col. iii. 16, it is rather *to celebrate by singing,* or *praise.* See Hos. vi. 2. Jer. xxx. 19.] In the LXX ᾄδοντες *singing,* once answers to the Heb. תּוֹדָה (from יָדָה) *confession.* Jer. xxx. 19.

Ἀεί, from *a* intens. and ἔω *to be* (see under εἰμί).

I. *Always, ever.* Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever,* in a *restrained* sense, that is, *at some stated times.* Mark xv. 8. [This is a common English idiom.]

III. *Very frequently, continually.* 2 Cor. iv. 11. 2 Pet. i. 12. Xen. Cyrop. i. 4, 27. iii. 3, 9.—Hence the old English *aye,* ever.

Ἀετός, οῦ, ὁ, according to some, from ἀΐσσω *to rush with violence,* which is plainly from the Heb. אוץ or Hiph. הֵאִיץ *to hasten;* but ἀετός may rather be deduced from the Heb. עַיִט *a bird of prey,* a derivative from the V. עוּט *to fly* or *rush impetuously.* See Bochart, vol. iii. 170. *An eagle,* a well-known genus of *rapacious* birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49; and remark the plain allusion to the *Roman military* ensigns [which Schleusner denies[2]].

Ἄζυμος, ου, ὁ, from *a* neg. and ζύμη *leaven.*

I. Ἄζυμα, τά, *unleavened cakes* or *bread.* Luke xxii. 1. 7. Acts xii. 3. xx. 6. Also, *the feast of unleavened bread,* which lasted *seven* days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6. 18. 20. †Lev. ii. 4.† Num. xxviii. 16.

II. *Unleavened, free from fermenting matter.* It is applied figuratively and spiritually to Christians: †*uncorrupted, sincere*:† occ. 1 Cor. v. 7. comp. ver. 8. See Suicer, i. p. 106.—This word in the LXX constantly answers to the Heb. מַצּוֹת.

Ἀήρ, ἔρος, ὁ, from the Heb. אור[3] *to flow,* whence also the Chaldee אויר Syriac ܐܘܝܪ Welsh *awyr,* Latin *aër,* and its modern derivatives, all denoting the *air.—The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit,* i. e. *gross air.* Acts xxii. 23. Rev. ix. 2. [xvi. 17. The following phrases occur in the N. T.

(1) Εἰς ἀέρα λαλεῖν (Luc. iv. 929). 1 Cor. xiv. 9. *To speak vainly* or *uselessly*—of those who spoke in languages not understood. Still a German idiom: "Es ist in den Wind gesprochen." "It is spoken in the wind."

(2) Ἀέρα δέρειν, *to beat the air*—either from the σκιαμαχία of the wrestlers, who, for practice or vanity, fought without an opponent (Lydius Agonist. SS. c. 15), or from boxing—*to strike the air,* i. e. instead of the adversary, *to miss your blow, do nothing.* (Virg. Æn. v. 376. 446.)—In Eph. ii. 2, some translate ἀήρ by the lower sphere of air just surrounding the earth, in which the clouds fly, in Parkhurst's sense, because the Jews thought the demons lived in the lower part of the air. Others translate it by *darkness,* a sense found in classic writers. Hom. Il. xii. 240. Hesiod, Theog. 119.]—The LXX twice use this word in the gen. plural, ἀέρων *airs,* to express the Heb. שְׁחָקִים the *conflicting airs* or *ethers.* See Heb. and English Lexicon in שָׁחַק II.

☞ Ἀθανασία, ας, ἡ, from ἀθάνατος *immortal,* which from *a* neg. and θάνατος *death.—Immortality, exemption from death.* occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16. [See Wisd. viii. 14, where it is *immortal fame.*]

☞ Ἀθέμιτος, ου, ὁ, ἡ, καὶ τὸ ἀθέμιτον, from

[1] [See Xen. de Venat. c. 5, § 14. Herod. vi. 136. Börner. Diss. de Actis Paul. et Barn. in Nov. Thes. Phil. 11, p. 630.]

[2] [The eagle is said not to feed on carcases; and there were not, some writers say, any eagles in Palestine. Hence some construe ἀετοί, as if γυπαετοί or vultures. Schleusner explains the place, "At a given opportunity there will be found persons to use it." Bretschn. says, "Where there is gross impiety, vengeance from Heaven will overtake it."]

[3] †The true meaning of אור is, *to be clear, light.*†

a neg. and *θεμιτός lawful*, from *θέμις law, right*, which seems a derivative from the Heb. תֹּם *complete, perfect.*

I. *Unlawful.* occ. Acts x. 28. [2 Macc. vi. 5. vii. 1.]

II. *Wicked, abominable.* occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus, lib. iv. cap. 9, § 10, uses ᾽ΑΘΕΜΙ΄ΤΟΥΣ *ἡδονάς* for *unnatural pleasures.* See more in Wetstein.

☞ *Ἄθεος, ου, ὁ, ἡ,* from *a* neg. and *Θεός God.* —*Without God,* i. e. *the true God, an atheist* in this sense. occ. Eph. ii. 12. So *ἄθεοι* is used by Ignatius for *heathen* and *heretics*, Epist. ad Trallian. § 3 and 10. See also Wolfius on Eph. Suicer's Thesaurus in *ἄθεος* i. 2, and Olivet's Theologia Græcan. at the end of the 3d tome of his edition of Cicero's Works, Genev. p. 659, &c. [In the same way the Christians were called *ἄθεοι* by the heathen.]

☞ *Ἄθεσμος, ου, ὁ, ἡ,* from *a* neg. and *θέσμος a law,* which from *τίθημι* or *θέω, to fix, appoint, constitute.*—*Lawless, disregarding law* and *right.* occ. 2 Pet. ii. 7. iii. 17. [Oftener used of *things* than of *men.* See Kypke and Loesner, 3 Macc. vi. 26.]

Ἀθετέω, ῶ, from *a* neg. and *θετός placed,* from *τίθημι* or *θέω to place.*

[1. *To abolish, annul.* Gal. iii. 15. 1 Macc. xi. 36.

II. *To make vain,* or *of no effect.* Luke vii. 30. 1 Cor. i. 19. Prov. i. 25.

III. *To despise* or *reject.* Gal. ii. 21. Jude, ver. 8. comp. 2 Pet. ii. 10. Luke x. 16. John xii. 48. Mark vii. 9. 1 Thess. iv. 8. In Heb. x. 28, the sense is rather *to violate.* In the sense of *despising* or *making light of,* it occurs in LXX, 1 Sam. ii. 19. Is. xlviii. 8. Jer. ix. 2. xii. 1. 1 Chron. v. 25. Dan. ix. 7. See Polyb. xv. 1. iii. 29, and Schweigh. Lex. Polyb. p. 12, where the sense is perhaps *to violate.* I should refer also to this head the phrase *ἀθετεῖν τὴν πίστιν,* 1 Tim. v. 12, which means to *make light of* or *forsake the promise* or *faith.* See Polyb. viii. 2. xiv. 1. 1 Macc. xv. 27. Parkhurst thinks there is a reference to the widows breaking their former engagement to the Church, that they would not abuse its alms. In Mark vi. 26, there is difficulty. Parkhurst says, *to violate one's engagement to, to disappoint* or *fail one,* referring to Polyb. ix. 30, and also to Is. i. 2. xxxiii. 1. Ps. cxxxii. 11. We may add Exod. xxi. 8. Judg. ix. 24. Prov. xi. 3. Schl. translates *ei repulsam dare noluit,* and gives the Vulg. *noluit eam contristare;* the Syriac, *frustrare, privare eam;* the Arabic, *prohibere eam,* or *recusare.* He cites Joseph. Ant. J. xv. 2, 6, *οὐδενὸς ἀθετήσειν ὧν ἀξιοῖ,* and translates it, *fore ut nihil eorum, quæ peteret, ei deneget.* I should rather say, *would not reject the petitioner, with respect to any of his requests.* But in St. Mark we have an accus. alone; and I should certainly translate, as in our version, *reject,* as in many of the above passages. *To disappoint* would not be a bad version; and we find this in Ps. xiv. 6. See 1 Macc. xv. 27.]

☞ *Ἀθέτησις, εως, ἡ,* from *ἀθετέω.*

I. *A putting away, an abolishing.* occ. Heb. ix. 26. [*Expiation,* Sch. and Br.]

II. *An abrogation, annulling.* occ. Heb. vii. 18.

☞ *Ἀθλέω, ῶ,* contracted from *ἀεθλέω,* which is derived from *ἄεθλος strife, contest;* and this may be either from *a* intens. or *ἀεί always,* and *θλάω to shake* or *dash together,* or *against each other.* Thus the Heb. שָׂחַק, which generally signifies *to sport, play,* or the like, is also used, 2 Sam. ii. 14, for *conflicting, skirmishing,* plainly because the actions are of a similar kind.—*To strive, contend, be a champion,* in any of the Grecian *games.* occ. 2 Tim. ii. 5. From this verb these ancient champions were called *ἀθληταί,* in Latin *athletæ,* whence our English word *athletic.*

☞ *Ἄθλησις, εως, ἡ,* from *ἀθλέω.*—*A fight, contest, struggle, conflict.* occ. Heb. x. 32. [See in Latin, Hor. 1 Ep. v. 8.]

Ἀθυμέω, ῶ, from *a* neg. and *θυμός the mind.*—*To despond, lose courage, be discouraged.* occ. Col. iii. 21[1].

Ἀθῷος, ον, ὁ, ἡ, from *a* neg. and *θωή a mulct* or *punishment imposed on any one,* which Eustathius derives from *θέω, θῶ, to put, impose,* as *ζωή life,* from *ζῶ to live.*

I. *Not mulcted, not punished.* It occurs not in this sense in the N. T., but frequently in the profane writers. [Aristoph. Nub. 1415.]

II. *Innocent, free from guilt.* occ. Mat. xxvii. 4. 24. *Αἷμα ἀθῷον* is a phrase often occurring in the LXX for the Heb. דַּם נָקִי[2]. See 1 Sam. xix. 5. 2 Kings xxi. 16. xxiv. 4. So *ἀθῷός εἰμι —ἀπὸ τῶν αἱμάτων,* is used by the LXX, 2 Sam. iii. 28, for the Heb. נָקִי אֲנִי—מִדָּמָיו.

Αἰγιος, ου, ὁ, ἡ, καὶ τὸ αἴγειον, from *αἴξ, αἰγός a goat,* which seems a derivative from the Heb. עֵז *a goat.*—*Of* or *belonging to a goat, a goat's.* occ. Heb. xi. 37. [Exod. xxv. 4. xxxv. 6. Numb. xxxi. 20.]

Αἰγιαλός, οῦ, ὁ, from *ἄγω to break* (which, in this sense, seems derived from Heb. עָקַל *to squeeze*), and *ἅλς the sea;* or from *αἴσσω to rush,* and *ἅλς,* because *the sea rusheth* against it.—*The sea-shore.* Mat. xiii. 2, et al. Acts xxvii. 39, *ἔχοντα αἰγιαλόν with a shore* [say our translators]; but "have not all creeks *shores?* It should have been translated *with a* smooth *shore,* convenient for landing; that is *αἰγιαλός*: Hesychius, *αἰγιαλός, ὁ παραθαλάσσιος τόπος, ψαμμώδης, ἢ ψηφῖδας ἔχων.* The Latin poets call them *bona littora et mollia.*" Markland in Bowyer's Conject. [Schleusner approves this.] Xenophon, Cyri Exped. lib. 6, p. 452, edit. Hutchinson, 8vo, has *Λιμὴν ΑΙ΄ΓΙΑΛΟ΄Ν ΄ΕΧΩΝ.* †Judges v. 17.†

☞ *Ἀΐδιος, ου, ὁ, ἡ,* from *ἀεί ever, always.*

I. *Eternal,* absolutely, *without beginning* or *end.* occ. Rom. i. 20. [Wisd. vii. 26.]

II. *Eternal,* in a restrained sense, or à parte post, *perpetual, without end.* occ. Jude, ver. 6. [See Wisd. ii. 23. Le Clerc, Ars Crit. vol. ii. p. 130.]

☞ *Αἰδώς, όος, οῦς, ἡ,* from *a* neg. and *ἰδεῖν to see, look at,* for *modest* persons are apt to turn away their eyes, and *not look* at others.

[1] [Schleusner gives this version, and also *to be angry with,* as 1 Sam. xv. 11. 2 Sam. vi. 8. 1 Chron. xiii. 11. Xen. Anab. vi. 2, 8. Hellen. v. 2, 21.]

[2] [*Αἷμα ἀθῶον* is *an innocent man,* Deut. xxvii. 25. 1 Sam. xix. 5; *innocent blood,* 1 Kings ii. 5. Jer. xxvi. 15. *Ἀθῶος* is *innocent,* Ps. xv. 5. xxiv. 4. xxvi. 6. lxxiii. 13; *free,* Gen. xxiv. 41. Numb. xxvii. 22. Josh. ii. 20; *unpunished,* Ex. xxi. 28.]

I. *Modesty, decency.* occ. 1 Tim. ii. 9. [3 Macc. i. 19.]

II. *Reverence, veneration.* occ. Heb. xii. 28. [and so *pudor* in Latin. Terent. And. i. 5, 28.]

Αἰθιοψ, υπος, ὁ, from *αἴθω to scorch*, and ὤψ *the aspect* or *countenance*.—*An Ethiopian*, so called from his *scorched* and *black countenance* and *skin*. occ. Acts viii. 27. comp. Jer. xiii. 23[1].

Αἷμα, ατος, τό, perhaps from *αἴθω to be hot*, or from *ἄω to breathe*, because it requires constant *refrigeration* from the external air. (Comp. Heb. and Eng. Lex. in נָפַשׁ III.)

I. *The blood*, properly so called, that *warm red liquor* which *circulates* in the bodies of men and animals, and in which their natural life eminently consists. (See Gen. ix. 4, 5. Lev. xvii. 11. 14. Deut. xii. 23.) Luke xiii. 1. Heb. ii. 14. John xix. 34. Acts xv. 20. 29. xx. 28. Heb. ix. 7. 12, 13. In Col. i. 14, very many MSS., six of which are ancient, and several old versions, have not the words *διὰ τοῦ αἵματος αὐτοῦ*, which are accordingly rejected by Wetstein and Griesbach.

II. *Blood, killing a man, murder.* Mat. xxiii. 30. xxvii. 6. 8. 24. [Acts i. 19. In Acts ii. 19, *αἷμα καὶ πῦρ* may be *murders and fires*. In Coloss. i. 20, we must translate, *by his bloody death on the cross*, literally, *by the blood of his cross*, i. e. *shed on his cross*. Heb. x. 29, *the blood of the covenant*, i. e. that blood which was shed to make the new covenant between God and man. It is almost needless to observe, that Schleusner gives his own view of all those passages in which *the blood of Christ* is mentioned. In all of these the plain sense is the true one. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. ii. 13. Heb. ix. 14. 1 John i. 7. Rev. i. 5. v. 9. We find *αἷμα* in the sense of *murder*, Ezek. xxiv. 6. 9. Ecclesiast. viii. 16.]

III. *Guilt* or *punishment of shedding human blood*, or *of killing a man*. Mat. xxiii. 35. (comp. xxvii. 25.) Luke xi. 50, 51. Acts v. 28. comp. Acts xviii. 6. xx. 26, where it is applied spiritually. [Judg. ix. 24. 2 Sam. i. 16. 1 Kings ii. 37. Ezek. xxxiii. 4.]—The profane writers, as Sophocles, Euripides [Elect. 136], and Demosthenes, use *αἷμα* for *murder*. See Scapula [and Schwarz. Comm. L. G. p. 24.]

IV. *Blood, seed*, or *natural descent*. Acts xvii. 26. comp. John i. 13, where see Wetstein; and comp. Σάρξ VI. Homer uses *αἷμα* in this sense. Il. vi. 211.

Ταύτης τοι γενεῆς τε καὶ ΑΙ᾽ΜΑΤΟΣ εὔχομαι εἶναι.
I boast to be of such descent and *blood*.

And so, Odyss. iv. 611, Menelaus says to Telemachus:—

ΑΙ᾽ΜΑΤΟΣ εἶς ἀγαθοῖο.
Thou art of good (i. e. noble or generous) *blood*.

[See Schol. Hom. Iliad. xix. 105. Eur. Phœn. 256. Ovid, Met. xiii. 705. Virg. Æn. i. 19. So 2 Sam. xxi. 2.]

V. Σὰρξ καὶ αἷμα, *flesh and blood*. See under Σάρξ IX.

☞ Αἱματεκχυσία, ας, ἡ, from αἷμα, ατος, *blood*, and ἐκχέω *to pour out*, which see.—*A pouring out* or *shedding of blood, blood-shedding*. occ. Heb. ix. 22.

Αἱμορῥοέω, ῶ, from αἷμα *blood*, and ῥόος *a flux*, from ῥέω *to flow*.—*To have* or *labour under a flux of blood*[2]. occ. Mat. ix. 20. comp. Lev. xv. 33, in LXX and Heb. [Bartholin. de Morbis Bibl. c. 7, et Wedel. Exc. Med. Phil. cent. ii. dec. v. p. 45.]

Αἴνεσις, εως, ἡ, from *αἰνέω*.—*Praise*. occ. Heb. xiii. 15. [See Lev. vii. 13.] In the LXX it frequently answers to the Heb. תּוֹדָה *confession*, and to תְּהִלָּה *praise*. [See Ezra x. 11. Neh. ix. 5. 2 Chron. xxix. 31.]

Αἰνέω, ῶ, from *αἶνος*, if it should not be rather deduced immediately from the Heb. עָנָה in the sense of *alternately singing praises* to God, as that Hebrew word is used, Exod. xv. 21. 1 Sam. xxi. 11. Isa. xxvii. 2. comp. Exod. xxxii. 18.—*To praise*. In the N. T. it only refers to *praising God*. Luke ii. 13. 20, et al.—This word in the LXX most commonly answers to the Heb. הָלַל *to praise*, and to תּוֹדָה *to confess, attribute power to*. [Judg. xvi. 24, and Ps. xcix. 4.]

Αἴνιγμα, ατος, τό, from ἤνιγμαι perf. pass. of *αἰνίττω* †*αἰνίσσομαι*† *to hint, intimate, signify with some degree of obscurity*, which perhaps from the Heb. עֲנֹת, infinitive of the V. עָנָה *to answer, correspond*.—*An enigma*, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is *in some respects similar* to it. occ. 1 Cor. xiii. 12. *Now* (in this life) *we see by means of a mirror*, reflecting the images of heavenly and spiritual things, *ἐν αἰνίγματι, in an enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal, *but then face to face*. The apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ᾽ ΣΤΟΜΑ λαλήσω *αὐτῷ ἐν εἴδει, καὶ οὐ δι᾽* ΑΙ᾽ΝΙΓΜΑ᾽ΤΩΝ (בְּחִידוֹת Heb.), *καὶ τὴν δόξαν Κυρίου* ΕΙ᾽ΔΕ[3].

ΑΙ᾽ΝΟΣ, *ου*, ὁ, *praise*. [Αἶνος is properly *a fabulous oration*, (see Suidas and Hesiod, Op. 202.) then *assent*, and thence *encomium* or *praise*. See Ezra iii. 11. Ps. viii. 3. (on which see Mede,) and Herod. vii. 107.] occ. Mat. xxi. 16. Luke xviii. 43.

Αἵρεσις[4], εως, ἡ, from *αἱρέομαι to choose*.

I. *A choice*. It occurs not in the N. T. simply in this sense, but is thus used in the profane[5] and ecclesiastical writers, in the LXX version of Lev. xxii. 11. 21, and in 1 Macc. viii. 30.

II. *A sect* of heathen philosophers. Thus used by Arrian, Epictet. ii. 19: "Why do you call yourself a Stoic? Confine yourself to what you do, *καὶ εὑρήσετέ τινος ἔσθ᾽* ΑΙ᾽ΡΕ᾽ΣΕΩΣ, and

[1] [Pliny (N. H. vi. 29) mentions Queen Candace as having reigned in Meröe. By Æthiopia, in Scripture, is meant Upper Æthiopia, i. e. the country between the Nile and the Arabic Gulf.]

[2] [On the absurd story of the statue erected to Christ by the woman here spoken of (mentioned by Euseb. H. E. vii. 18.) see Suicer, i. p. 116.]

[3] [This is also Bretschn.'s interpretation. Perhaps all this was not in the Apostle's mind; *ἐν αἰνίγματι, not clearly*. Parkhurst's derivation and corresponding explanation of the word itself are utterly absurd. *Αἰνίσσομαι* is, *to hint obscurely*.]

[4] On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels, part iv. p. 424, &c.

[5] See Herodotus, i. 11. [Soph. Aj. 265. See D'Orvill. ad Charit. ii. c. 4. p. 306, ed. Lips.]

you will discover of what *sect* you are; most of you Epicureans," &c. So Lucian, in Hermotim. tom. i. p. 580, *εἰ δέκα μόνας θεῖμεν τὰς* ΑΙ῾ΡΕ῾ΣΕΙΣ *ἐν φιλοσοφίᾳ*, "If we suppose only ten *sects* in philosophy." Id. Demonax, p. 1004: "One asked Demonax, *τίνα* ΑΙ῾ΡΕΣΙΝ *ἀσπάζεται μᾶλλον ἐν φιλοσοφίᾳ*, what *sect* in philosophy he chiefly embraced?" And Plutarch, de Plac. Philos. lib. i. cap. 3, says, "that from Thales, *ἡ Ἰωνικὴ* ΑΙ῾ΡΕΣΙΣ *προσηγορεύθη*, the Ionic *sect* was denominated."

III. *A sect*, secta, that is, *a form* or *mode of religious discipline* or *opinion which any one chooses, follows, and professes*, or *the persons who follow such form* or *mode*. occ. Acts v. 17. xv. 5. xxiv. 5. 14. xxvi. 5. xxviii. 22.—Josephus, Ant. lib. xiii. cap. 5, § 9. Vit. § 2, and § 38, calls the several *sects* of the Pharisees and Sadducees, &c., among the Jews, *αἱρέσεις*, in the same manner as St. Luke does in the Acts: hence *a sect among Christians*, in some measure resembling those among the Jews and heathen, *a religious party* or *faction among Christians*, under some human leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1[1].

Αἱρετίζω, from †*αἱρετός elected*, which from† *αἱρέομαι*, *to choose*. occ. Mat. xii. 18.—In the LXX it most commonly answers to the Heb. בָּחַר *to choose*. Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

Αἱρετικός, οῦ, ὁ, from *αἱρετίζω*. Comp. *Αἵρεσις*. —*A founder, leader*, or *promoter of a religious faction* or *sect among Christians, a man factious in Christianity*[2]. occ. Tit. iii. 10. comp. Rom. xvi. 17.

Αἱρέω, ῶ, mid. *Αἱρέομαι*, οῦμαι, from *αἴρω to take up*.

I. *To take, take hold on*. It occurs not in this sense in the N. T., but frequently in the profane writers.

II. [In the middle voice] *To choose*. occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25. [Xen. Cyrop. iv. 5. § 2. †2 Sam. xv. 15.†]

ΑΙ῾ΡΩ, from the Heb. עוּר or in Hiph. הֵעִיר *to raise up*. The general meaning of the word is *to lift, raise*, or *take up*.

I. *To lift up*, as the hands [to heaven][3]. Rev. x. 5.—the eyes, John xi. 41. [Ps. cxxi. 1. cxxiii. 1.]

II. *To lift* or *take up*. Mark vi. 29. 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21, comp. under *τίθημι* II.

III. Applied to the mind, *to suspend, keep in suspense*. John x. 24. See Suicer's Thesaurus on the word, who cites from Philostratus ii. 4, *Κἀμὲ πάνυ* ΑΙ῾ΡΕΙ *ὁ λόγος ὃν εἴρηκεν*, "And the discourse which he spake *keeps* me quite *in suspense*." The learned Elsner, Observ. Sacr. (whom see) interprets the phrase *ψυχὴν αἴρειν*, John x. 24, by *taking away life*, as it plainly signifies, ver. 18. (comp. LXX. in Isa. liii. 8.) q. d. "How long dost thou *kill us?*" i. e. with doubt and delay. [Schleusner approves Parkhurst's explanation.]

IV. *To take up* on one, as a yoke. Mat. xi. 29.

V. *To take up*, as a cross. Mat. xvi. 24.

VI. *To bear* or *carry*, as a burden. Mat. iv. 6. xxvii. 32. [Comp. Psalm xii. 12.] Mark [ii. 3. vi. 8.] xv. 21. John v. 8, 9. comp. Luke xxiii. 26. [Gen. xliv. 1. Valck. ad Theoc. Adon. p. 326.]

VII. *To remove, take away*. Mat. [xiv. 12.] xxii. 13. John xi. 39. 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So Philo in Wetstein, comp. ver. 21, and John xix. 15. Acts xxi. 36. [Schleusner adds many examples which have no difficulty, and then derives from this sense that of *killing*, to which he refers Mat. xxiv. 39. Luke xxiii. 18. John xix. 15. Acts xxi. 36. 1 Macc. v. 2, somewhat unnecessarily. He adds examples of the same sense, with the addition of *ἐκ τοῦ κόσμου* or *ἀπὸ τῆς γῆς*, Acts xxii. 22. Phil. in Flacc. p. 538, 20, ed. Mangey, and hence in any sense *to destroy*. John xi. 48. 2 Sam. v. 21.]

VIII. *To bear, and so take away* or *remove*. Thus Christ is said to *bear, αἴρειν*, the sins of the world[4]. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take*. Matt. xx. 14. Mark vi. 8.

X. *To loose* a ship, namely, from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that *ναῦν the ship*, or *ἀγκύραν the anchor*, ought to be supplied. So Thucydides, i. †52.† has *οἱ δὲ* ΤΑ῾Σ *μὲν* ΝΑΥ῾Σ ΄ΑΡΑΝΤΕΣ *ἀπὸ τῆς γῆς*, "they *loosing the ships* from the land;" and Plutarch and Polybius use the phrase ΑΙ῾ΡΕΙΝ ΄ΑΓΚΥ῾ΡΑΝ or ΄ΑΓΚΥ῾ΡΑΣ. See Bos Ellips. Wolf. and Wetstein.

XI. *To lift up* or *raise* the voice. Luke xvii. 13. Acts iv. 24. [Schwarz. Comm. p. 29.]—In the LXX. this word most commonly answers to the Heb. נָשָׂא, which is applied in nearly the same senses.

Αἰσθάνομαι or *αἰσθέομαι*, from *αἰσθῶ to perceive*.

I. *To perceive*, properly by means of the external senses, as the feeling, &c. It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand*. occ. Luke ix. 45. [Job xxiii. 5.]

Αἴσθησις, εως, ἡ, from *αἰσθέομαι*. See the last word.—*Perception*, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.—[*Αἴσθησις* here (says Schl.) means *quick perception of truth and falsehood, all the intelligence obtained by use and practice*. See Ælian, V. H. i. 12. Arrian, Diss. Epict. ii. 18, 8. Phavor. *αἴσθησίς ἐστι δύναμις αἰσθητική*. †Ezek. xxviii. 3.†]

Αἰσθητήριον, ου, τό, from *αἰσθέομαι*. —*An organ* or *instrument* of *sensation* or *perception*; so the *αἰσθητήριον* of seeing is the *eye*—of hearing, the *ear*; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to Galen, *αἰσθητήριον* is defined, *τὸ αἴσθησίν τινα πεπιστευμένον ὄργανον—ἤτοι ὀφθαλμός, ἢ ῥίς, ἢ γλῶττα*, "the *organ* to which any *sense* is entrusted—either the eye, or the nose, or the tongue." See Wetstein, who also cites from Galen the very phrase, ΤΟ᾽ Α῾ΙΣΘΗ-

[1] [Theodoret on 1 Cor. xi. 18, and Chrysost. (Homil. xxvii. in Ep. i. ad Cor.) both say that the word means rather *φιλονεικίαι* than any opinions. Schleusner, in the place of St. Peter, gives the sense *perverse opinions*.]

[2] See Campbell's Preliminary Dissertations to the Gospels, p. 434, &c. [Suicer, i. p. 126.]

[3] [This was the Jewish form of swearing. See also Aristot. iii. Polit. c. 10, and Exod. vi. 8. Numb. xiii. 3.]

[4] [The reference to the Jewish sacrifices need hardly be pointed out, on which the sins of the people were laid. Lev. xvi. 21, 22.]

ΤΗ'ΡΙΟΝ ἜΧΕΙ ΓΕΓΥΜΝΑΣΜΕ'ΝΟΝ: and in Josephus, De Maccab. § 3, we have ΤΩ͂Ν ΕΝΔΟΝ ΑΙ'ΣΘΗΤΗΡΙΩ͂Ν, *the internal senses.* occ. Heb. v. 14. [See Jer. iv. 19.]

☞ Αἰσχροκερδής, ές, οῦς, ὁ, ἡ, from *αἰσχρός base, vile,* and *κέρδος gain.—Greedy* or *desirous of base* or *vile gain.* occ. 1 Tim. iii. 3. 8. Tit. i. 7. See Wetstein, Kypke, and Doddridge on 1 Tim. and comp. under *τρόπος* II. [Aristoph. Pac. 622. Herod. i. 187.]

☞ Αἰσχροκερδῶς, adv. from *αἰσχροκερδής. —For the sake* or *love of vile gain.* occ. 1 Pet. v. 2.

☞ Αἰσχρολογία, ας, ἡ, from *αἰσχρός vile, filthy,* and *λόγος speech, talk.—Vile, filthy, obscene talk.* occ. Col. iii. 8.—This word is used in like manner for *obscene* or *indecent discourse* in Epictetus, Enchirid. cap. 55. [Xen. de Rep. Lac. c. v. § 6. See Schwarz. Lex. Polyb.]

Αἰσχρός, ά, όν, from *αἶσχος, baseness, vileness;* which some derive from *α* neg. and *ἴσχω to have,* as denoting what one *would not have,* but *reject.—Base, vile, indecent, shameful.* occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

☞ Αἰσχρότης, ητος, ἡ, from *αἰσχρός.—Filthiness, obscenity.* occ. Eph. v. 4.

Αἰσχύνη, ης, ἡ, from *αἶσχος vileness.*

I. *Shame, the passion of shame,* arising from some notion of one's own *vileness.* occ. Luke xiv. 9. [Ecclus. xx. 28. In a good sense, Ecclus. iv. 25. Thuc. i. 84.]

II. *Ignominy, disgrace.* occ. Heb. xii. 2. [Is. liii. 3.]

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

[Αἰσχύνομαι, pass. from *αἰσχύνω to make ashamed.—I am confounded,* or, *I am put to shame.* Phil. i. 20 (from disappointment of hope). And see (Ps. xxv. 2, 3. xxxi. 1.) 2 Cor. x. 8 (from my office). See Ecclus. xxiv. 22. 1 John ii. 28 (from blame cast on you).—In the mid., *I am ashamed,* or *I am affected with the passion of shame.* Luke xvi. 3. 1 Pet. iv. 6. †LXX. Is. xxxiii. 9.†]

Α'ΙΤΕ'Ω, ῶ, and mid. *αἰτέομαι, οῦμαι.*

I. [*To ask, request,* or *beg.* Mat. v. 42. Luke vi. 30. Where Krebsius (Obss. Flav. p. 116, after Casaub. ad Theoph. p. 292) says that *αἰτεῖν* is *to ask as a favour, ἀπαιτεῖν to demand as a debt.* Mat. vii. 9. (with 2 accus. as Æsch. c. Ctesiph. p. 291. Aristoph. Acharn. 475.) xiv. 7, xx. 20. Mark vi. 22—25. Eph. iii. 13. See Josh. xv. 18. 1 Sam. i. 17, for שְׁאֵל. Dan. ii. 49. vi. 7, for the Chaldee בְּעָא. Also especially *to ask in prayer.* Mat. vi. 8. vii. 7, 8. 11. xviii. 19 (here alone with a genitive of the thing). Col. i. 9. James i. 5. iv. 2, 3, as in Hebrew שָׁאַל. 1 Sam. i. 20.]

II. *To ask, require,* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15. [1 Cor. i. 21. 2 Macc. vii. 10.]

Αἴτημα, ατος, τό, from *αἰτέω to ask.—A petition, a request, a thing required* or *asked.* occ. Luke xxiii. 24. 1 John v. 15. †1 Kings iii. 5.†

Αἰ'ΤΙ'Α, ας, ἡ.

I. *A cause, reason, excitement.* Mat. xix. 3. Luke viii. 47. Acts x. 21, et al.

II. *An accusation, crime,* or *fault.* Mat. xxvii. 37. Mark xv. 26. John xviii. 38, et al. In this sense the word seems an immediate derivative from the verb *αἰτέω, to ask, require;* because *an accusation* or *crime* is that for which any one is *required* to appear before the judges and *questioned.* On Mat. xxvii. 37, see Wetstein, and Suicer, Thesaur. in *Αἰτία.* [Schleusner says, *crime,* Mat. xix. 3. John xviii. 38. xix. 4. 6. Acts xxii. 24. xxv. 18. 2 Macc. xii. 40. Poll. viii. 7. Ælian, V. H. iii. c. 14. See Tit. i. 13. (This is quite fanciful; it is here *cause.*) *Accusation,* Acts xxv. 27. Xen. Cyrop. v. 5, 8. He thinks that *αἰτία* in Mat. xxvii. 37, is *title,* or *letters signifying the cause of Christ's death,* written on a white tablet (*λεύκωμα*), on the authority of Theophylact on Mat. xxvii. p. 175, and Zonar. Canon. xxxvi. Concil. Carthag. He fancies, again, that *αἰτία* in Luke viii. 47 (simply *cause*) is *disease,* as in the Greek medical writers, and refers to Casaub. and Salmas. and Spart. Adrian. p. 80. †See LXX. Gen. iv. 12.†]

III. *A condition, a case.* occ. Mat. xix. 10 [1].

☞ Αἰτίαμα, ατος, τό, from *αἰτιάομαι to accuse,* which from *αἰτία.—An accusation.* occ. Acts xxv. 7. Thuc. v. 72.

☞ Αἴτιον, τό, from *αἰτία,* which see.

I. *A cause, reason.* occ. Acts xix. 40.

II. *A crime, fault.* occ. Luke xxiii. 4. 14. comp. ver. 22.

Αἴτιος, ου, ὁ, ἡ, from *αἰτία.—An author, causer.* occ. Heb. v. 9. [See Carpzov. Obs. Philon. on this passage, and Eunapius in Ædes. p. 37. Herodian. ii. 2, 12. Joseph. A. J. viii. 1. *σωτηρίας αἴτιος γεγενημένος.* 2 Macc. iv. 47. 1 Esdras xxix. 22.]

☞ Αἰφνίδιος, ου, ὁ, ἡ, from *αἴφνης unexpectedly, suddenly,* which from *ἄφνω* the same, a derivative from *α* neg. and *φαίνω †φαίνομαι† to appear,* q. d. *quicker than sight.—Sudden, unexpected, unforeseen.* occ. Luke xxi. 34. 1 Thess. v. 3. [Wisd. xvii. 15. Thuc. ii. 61.]

Αἰχμαλωσία, ας, ἡ, from the same as *αἰχμάλωτος,* which see.

I. *Captivity, state of being captive.* occ. Rev. xiii. 10. [Deut. xxviii. 41. Ezek. i. 1.]

II. *A captive multitude.* occ. Eph. iv. 8, which is a citation from Ps. lxviii. 18, nearly according to the LXX version, wherein *αἰχμαλωσίαν* answers to the Heb. שְׁבִי, which, as Rivetus hath well observed, always denotes the *captives* themselves, so שָׁבָה שָׁבִי signifies [2] *to carry away captive,* and the expression *ἠχμαλώτευσεν αἰχμαλωσίαν* must be interpreted accordingly. [By *αἰχμαλωσία* here, says Schl., we must understand all the adversaries of Christianity. "Men," says Br. "in the service of sin and the devil." He refers to the Test. xii. Patr. apud Fabr. Pseud. V. T. i. p. 654, where we have (of the Messiah's war on Belial), *τὴν αἰχμαλωσίαν λάβῃ ἀπὸ τοῦ* Βελιὰρ *ψυχὰς ἁγίων, καὶ ἐπιτρέψει καρδίας ἀπειθεῖς πρὸς Κύριον.*]

Αἰχμαλωτεύω, from *αἰχμάλωτος. To lead* or *carry away captive.* occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS., of which six are ancient, the old commentators, and several printed editions,

[1] [So in Latin *causa.* Cic. Agr. iii. 2. Famil. vii. 4. Martial. vii. 92, 5. See Brisson. Verb. Signif. iii. p. 101. Philost. Vit. Apoll. vi. 16. Schwarz. ad Olear. de Stylo N. T. p. 376.]

[2] See Heb. and Eng. Lexicon under שָׁבָה.

read *αἰχμαλωτίζοντες*. See Wetstein and Griesbach. [1 Sam. xxx. 3, 5. Amos i. 5, et al.]

Αἰχμαλωτίζω, from *αἰχμάλωτος*.

I. *To carry away captive* or *into captivity*. occ. Luke xxi. 24. [1 Macc. x. 35. Ezek. xii. 3.]

II. Figuratively, *to bring into captivity*, or *subjection*. occ. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμάλωτος, ου, ὁ, ἡ, from *αἰχμή a spear* (from *ἀκμή*, which see), and *ἁλωτός taken* (from the obsol. V. *ἁλόω to take*, which see).—*A captive, a prisoner taken in war*, applied to *spiritual captives*. occ. Luke iv. 18. [Isa. lii. 2.]

Αἰών, ῶνος, ὁ, q. *ἀεὶ ὤν, always being*.—It denotes *duration*, or *continuance of time*, but with great variety. Comp. Suicer, Thesaur. in *αἰών*.

I. Both in the singular and plural it signifies *eternity*, whether *past* or *to come*. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17. —*Εἰς τοὺς αἰῶνας τῶν αἰώνων, for ages of ages, for ever and ever*. Gal. i. 5. Rev. i. 6. 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.—*Εἰς ἡμέραν αἰῶνος*, 2 Pet. iii. 18, "literally, *until the day* of eternity. Bengelius on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. *The duration of this world*. Mat. xxviii. 20. Comp. Mat. xiii. 39.—*Ἀπ' αἰῶνος, since the* duration, i. e. the beginning, *of the world*. Luke i. 70. Acts iii. 21. So *ἐκ τοῦ αἰῶνος*, John ix. 32.

III. *Αἰῶνες, οἱ, the ages of the world*. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. *Ὁ αἰὼν οὗτος, this present life, this world*, as we say, Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the* course or manner *of this world*. Comp. Rom. xii. 2. Gal. i. 4. [Schl. says, that after considering all the passages in which *αἰὼν οὗτος* and *αἰὼν ὁ μέλλων* occur, he believes the first to mean *this present life*, and the second, the general state of all after the resurrection, or that of true Christians in particular. Mat. xii. 32. xiii. 40. Luke xx. 34. 1 Cor. iii. 18. Eph. i. 21. Tit. ii. 12. (See Leusden de Dial. N. T. p. 94, for a similar Rabbinical expression.) Mark x. 30. Luke xviii. 30. xx. 35. Eph. i. 21. Heb. vi. 5. These passages, he says, clearly show that the old explanation referring *αἰὼν οὗτος* to the time under the O. T. and *αἰὼν μέλλων* to the time of the Messiah, are wrong. The works of Witsius and Rhenferdius contain discussions of these phrases, and see Kopp in Exc. i. ad Epist. ad Eph. t. i. N. T. p. 381. Schleusner marks out some expressions where *αἰών* means not *this life*, but *this system of things* or *universe*, as Heb. i. 2, where he gives, not the absurd Socinian explanation, but "whose ministry he used in creating the universe," xi. 3. 1 Tim. i. 17; and he hence explains 1 Cor. ii. 7, comparing 2 Tim. i. 9. Tit. i. 2. On the use of *αἰών* for *this life, the life of man*, see Hom. Iliad. iv. 478. Eur. Phœn. 1545. Abresch. ad Æschyl. p. 436. Foes. Œcon. Hipp. p. 10. Suid. et Hesych. in voce. Etym. M. 41, 9. 266, 10.]

V. *Ὁ αἰὼν ὁ ἐρχόμενος, the world to come, the next life*. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So *ὁ αἰὼν ὁ μέλλων*, Eph. i. 21.

VI. *An age, period*, or *periodical dispensation of Divine Providence*. In Mat. xxiv. 3, it evidently refers to the *Jewish age*, or *age under the Mosaic law*. (See Whitby, Doddridge, and Macknight on that text.) But in Mat. xxviii. 20, it seems plainly to denote *the age under the Messiah*; for *Christ* had just before declared that *all power was given unto him both in heaven and in earth*. Comp. Acts ii. 33—36; and for this use of *αἰών* see Mat. xii. 32. 1 Cor. x. 11 (where consult Bp. Pearce). Heb. vi. 5. ix. 26, and LXX in Is. ix. 6. *Συντελείας τοῦ αἰῶνος*, then, in Mat. xxviii. 20, though it does not precisely signify the *end of the world*, is equivalent to it. See 1 Cor. xv. 24. [Rennell (in his remarks on the Unitarian version, p. 41) thinks that the word never had this meaning.]

VII. *Αἰῶνες, οἱ*, seems, in Heb. xi. 3, to denote the *various revolutions* and *grand occurrences* which have happened to this created system, including also the *system* or *world itself*. Comp. Heb. i. 2, and Macknight on both texts.—*Αἰών* in the LXX generally answers to the Heb. עוֹלָם, which denotes *time hidden* from man, whether indefinite or definite, whether past or future. [On the word *αἰών* see Fessel. Adv. Sacr. iii. c. 2. Vorst. Philol. Sac. c. ii. and Tittmann de Vestigiis Gnost. p. 210. Parkhurst does not notice, as he should have done, the *indefiniteness* of the word in some cases, like that of the words *ever, never, always*, in English. Thus Mat. xxi. 19, *shall never grow*. John viii. 35, *doth not always abide*. xiv. 16, *may abide* with you always here, *all your lives*, as in Ps. civ. 5. Baruch iii. 20. So *αἰώνιος*.]

Αἰώνιος, ου, ὁ, ἡ, and *α, ον*, from *αἰών*.

I. *Eternal, having neither beginning nor end*, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. *Eternal, without end*. Mat. xxv. 41. 46. 2 Thess. i. 9, et al. freq. Philem. ver. 15. *Αἰώνιον* (adj.) *for ever*, not only during the term of his natural life (comp. לְעֹלָם Exod. xxi. 6.) but through endless ages of *eternal* life and blessedness. [I think *αἰώνιος* in this place has the same sort of signification as I have noticed at the end of *αἰών*. So in Latin *æternus*. Cic. Catil. iv. c. 5. Ovid, Trist. v. 2, 15. Pont. i. 2, 126. Horat. 1 Ep. x. 42. Schleusner without hesitation (and this deserves remark) gives to the word, in all passages referring to the future lot of the wicked and the good, the sense of *without end*. That the Jews believed in the *eternity* of punishments and rewards, says Bretsch., appears from the Testam. Aser. apud Fabr. Pseud. V. T. t. i. p. 693, and Psalter. Salom. Ps. iii. 13. 15, 16.]

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrha, not only because the effect thereof shall be of *equal duration with the world*, (comp. *αἰών* II.) but also because the burning of those cities is a dreadful emblem of that *everlasting fire* (*τὸ πῦρ τὸ αἰώνιον*, Mat. xxv. 41) which awaits the ungodly and *unclean*. Comp. Jude ver. 15. 2 Pet. ii. 6; and see Whitby's note on Jude ver. 7, and comp. Heb. vi. 2.

IV. *Χρόνοι αἰώνιοι, the ages of the world, the times since the beginning of its existence*. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20, and *αἰών* II. [Ps. xxiv. 7. lxxvi. 4.]—The LXX frequently use this adj. for the Heb. עוֹלָם.

Ἀκαθαρσία, ας, ἡ, from α neg. and κεκάθαρσαι, 2d person sing. pret. pass. of καθαίρω *to cleanse.*

I. *Uncleanness, filth*, in a natural or physical sense. occ. Mat. xxiii. 27. [Lev. v. 3. 5. Numb. xix. 13.]

II. Moral *uncleanness.* Rom. vi. 19. 1 Thess. ii. 3. iv. 7. [Lev. xvi. 34.]

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21 ; *any unnatural pollution*, whether acted by one's self, as Gal. v. 19. Col. iii. 5 ; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. נִדָּה *pollution.*

Ἀκαθάρτης, ητος, ἡ, by syncope for ἀκαθαρότης, from α neg. and καθαρότης *cleanness.*—*Uncleanness, filthiness.* occ. Rev. xvii. 4, according to the common editions : but observe, that the Alexandrian and twenty-one later MSS. and some printed editions, for ἀκαθάρτητος read τὰ ἀκάθαρτα τῆς, which reading is embraced by Mill, Wolfius, Wetstein, and other learned men, and by Griesbach received into the text ; and indeed ἀκαθάρτητος does not seem to be a Greek word.

Ἀκάθαρτος, ου, ὁ, ἡ, καὶ τὸ ἀκάθαρτον, from α neg. and καθαίρω *to cleanse.*

I. *Unclean* by *legal* or *ceremonial uncleanness.* Acts x. 14. 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ἀκάθαρτος. Comp. 2 Cor. vi. 17, in which passage ἀκαθάρτου seems ultimately to refer to all *idolatrous worship*, and *heathen impurity.* See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the Church, and particularly to baptism.* occ. 1 Cor. vii. 14 ; where see Doddridge's note. [To this head Schl. and Br. refer 2 Cor. vi. 17. See Ezra viii. 69. 1 Macc. xiii. 47.]

III. *Unclean by unnatural pollution*, Eph. v. 5. [*Evil, impure from vice.* Schl. refers to this head all the passages relating to *unclean* spirits. Mat. x. 1, &c. ; as he thinks the phrase intended to express their evil and ungodly nature. See Job iii. 8. xvii. 6, 7. Luke vii. 22. Others suppose the epithet given from the Jews believing them to inhabit sepulchres and unclean places. See Baruch iv. 35. Tob. viii. 3. Is. xxxiv. 14, and Fabr. Cod. Pseud. i. p. 191. Others from the demons favouring idolatry. Bar. iv. 7. Ps. xcvi. 5. 2 Cor. iv. 4. Fabr. ubi supra, p. 97. 167. 195. Others from their lewdness, Gen. vi. 2. Tob. iii. 8. vi. 14. See Zech. xiii. 2. Fabr. ubi supra, p. 732.]

☞ Ἀκαιρέομαι, οῦμαι, from α neg. and καιρός *opportunity.*—*To want*, or *be destitute of, opportunity.* occ. Phil. iv. 10.

☞ Ἀκαίρως, adv. from ἄκαιρος, *unseasonable*, which from α neg. and καιρός *opportunity. Inopportunely, unseasonably, out of season.* occ. 2 Tim. iv. 2. †Ἐπίστηθι εὐκαίρως ἀκαίρως, i. e. *quovis tempore et loco.*†

Ἄκακος, from α neg. and κακός *evil.*

I. *Free from evil* or *sin.* occ. Heb. vii. 26.

II. *Simple, undesigning, artless.* occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.—In the LXX ἄκακος answers to תָּם *perfect, upright*, Job viii. 20, and to פֶּתִי *simple*, Prov. i. 4. viii. 5, et al.

Ἄκανθα, ης, ἡ, from ἀκή *a point* or *prickle*, and ἀνθέω *to flourish, abound.*—*A thorn* or *brier*, which abounds with *prickles.* Mat. vii. 16. xiii. 7. xxvii. 29, et al. Galen, De Curat., has a passage very similar to Mat. vii. 16, ὁ γεωργὸς οὐκ ἂν ποτε δυνήσαιτο ποιῆσαι τὸν βάτον ἐκφέρειν βότρυν. "The husbandman would never be able to make the *thorn* produce *grapes*[1]." See Wetstein. "The Naba or Nabka of the Arabians," says Hasselquist, Travels, p. 288, "is in all probability the tree which afforded the crown of thorns put on the head of Christ ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain ; the crown might be easily made of these soft, round, and pliant branches : and what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which the emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ἀκάνθινος, η, ον, from ἄκανθα. — *Thorny, made of thorns.* occ. Mark xv. 17. John xix. 5 ; so LXX in Is. xxxiv. 13, ἀκάνθινα ξύλα, *thorny shrubs.* [See Wolf. t. i. p. 403.]

Ἄκαρπος, ου, ὁ, ἡ, καὶ τὸ ἄκαρπον, from α neg. and καρπός *fruit.* [LXX. Jer. ii. 6.]

I. *Unfruitful, bearing no fruit*, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. *Unprofitable.* 1 Cor. xiv. 14. Eph. v. 11 ; on which last text comp. ἀλυσιτελής. [Schl. divides these passages thus :

I. *Unprofitable.* 1 Cor. xiv. 14. Mat. xiii. 22. Mark iv. 19.

II. *Not acting in compliance with the precepts of Christianity, and so losing its fruit* or *advantage.* Tit. iii. 14. 2 Pet. i. 8. Wisd. xv. 4. Plutarch, Philop. c. 4.

III. *Noxious.* Eph. v. 11, as neg. adj. sometimes are strong affirmatives of the opposite qualities.]

☞ Ἀκατάγνωστος, ου, ὁ, ἡ, from α neg. and κατάγνωστος *blamed*, which from καταγινώσκω *to condemn.*—*Irreprehensible, not to be condemned* or *blamed.* occ. Tit. ii. 8. [2 Macc. iv. 47, in a forensic sense.]

Ἀκατακάλυπτος, ου, ὁ, ἡ, from α neg. and κατακάλυπτος *veiled*, which from κατακαλύπτω *to cover, hide, veil.*—*Uncovered, unveiled.* occ. 1 Cor. xi. 5. 13. The LXX use this word, Lev. xiii. 45, for the Heb. פָּרוּעַ *stript of covering.* [Polyb. xv. 25, τὴν Δανάην ἐλκύσαντες ἀκατακάλυπτον, and see Wetst. t. ii. p. 145. Schl. cites ἀκάλυπτος as the word in the LXX, but that is only the reading of the Vatican MS. See Dieterich. Lexic. Philol. N. T. p. 68.]

☞ Ἀκατάκριτος, ου, ὁ, ἡ, from α neg. and κατάκριτος *condemned*, which from κατακρίνω *to condemn*, which see. — *Uncondemned.* occ. Acts xvi. 37. xxii. 25. [Rather, says Schleusner, *one who is punished without his cause being heard ; ἀκρίτως* occurs in the same sense 1 Macc. ii. 37. xv. 33.]

☞ Ἀκατάλυτος, ου, ὁ, ἡ, from α neg. and κατάλυτος *dissolved*, which from καταλύω *to dissolve.*—*Not to be dissolved, indissoluble.* occ. Heb. vii. 16. [Dion. Hal. x. c. 31. 2 Macc. x. 11.]

☞ Ἀκατάπαυστος, ου, ὁ, ἡ, from α neg. and καταπαύω *to cause to cease, to restrain.*—*That does not*

[1] [See nearly the same proverb in Meidan. Adag. a Rosenmüll. N. il. p. 26, and Prov. Arab. Cent. ii. N. 99, p. 123, ed. Erpen.]

cease, unceasing, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14. [The sense seems rather here, according to the present reading, passive, *who cannot be restrained*, (ἀπὸ) ἁμαρτίας. Some MSS. read ἀκαταπαύστου, in which case either sense is admissible. See Polyb. iv. 7. Heliodor. i. 13. Diod. Sic. xi. 17.]

Ἀκαταστασία, ας, ἡ, from α neg. and κατάστασις *a setting in its place*, from καθίστημι *to place, set in its place*.—[Hence *instability*, or *constant change of place*, and thence in the N. T. it signifies (as also in Prov. xxvi. 28)] *commotion, tumult*. occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκατάστατος, ον, ὁ, ἡ, from α neg. and καθίστημι *to settle*.—*Unsettled, unsteady, unstable*. occ. James i. 8. [Is. liv. 11. Hippoc. de Hum. § ii. p. 18. Poll. vi. 121.]

Ἀκατάσχετος, ον, ὁ, ἡ, from α neg. and κατέχω or κατάσχω (2d aorist κατέσχον) *to restrain*.—*Not to be restrained, unruly*. occ. James iii. 8; where see Alberti and Wetstein. [See Job xxxi. 11. 3 Macc. vi. 17. Joseph. de Bell. J. ii. 11, p. 173, ed. Haverc. Diod. Sic. xvii. 36, where see Wesseling.]

ΑΚΕΛΔΑΜΑ', Heb.—*Akeldama*, Heb. חֲקַל דְּמָא *a field of blood*. It is compounded of the Heb. or Syriac חֲקַל *a field*, and דְּמָא *blood*. חֲקַל is used both in Chaldee and Syriac for *a field*, (see Castell's Hept. Lex.) probably by transposition, from the Heb. חֵלֶק *a portion*; but it occurs not in the O. T. in this sense, any more than דְּמָא from Heb. דָּם doth for *blood*. This word ἀκελδαμά therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Ἑβραϊς. occ. Acts i. 19, where ἀκελδαμά cannot be considered as *Syriac*, i. e. as a name in that language wherein the ancient Syriac version is written: because that version, after saying, Acts i. 19, that *the field in the language* ܒܠܫܢܬܗ̈ *of the country was called* ܐܟܠ ܕܡܐ adds, *whose interpretation* (in Syriac, namely,) *is* ܚܩܠ ܕܡܐ So in Mat. xxvii. 8, the same version renders ἀγρὸς αἵματος not by חֲקַל דְּמָא, but by ܚܩܠ ܕܡܐ.

Ἀκέραιος, ον, ὁ, ἡ, [from α and κεράω *to mix* (see Dioscor. v. 129. vii. 77), or κεραΐζω *to hurt* (see Eustath. ad Iliad. ii. 855). The last is Schleusner's opinion.—*Unhurt*. (Vales. Exc. ex Diod. p. 273. Joseph. A. J. v. 1, 15.) or actively, *hurting no one, free from deceit*; ὁ μή τινα κεραΐζων, as Eustathius says, or ἁπλοῦς (Schol. Eur. Orest. 920.) Mat. x. 16. Rom. xvi. 19. (Addit. Esth. xvi. 4. Jos. A. J. i. 2, 2. Arrian. Epict. iii. 23.) and so Phil. ii. 15, *hurting no one, harmless*, or, as Br. observes, the Apostle is advising them to avoid quarrels, though Schleusner translates it *one of pure life*.]

Ἀκλινής, ές, οῦς, ὁ, ἡ, from α neg. and κλίνω *to incline*.—*Without inclining* or *giving way, steady*. occ. Heb. x. 23.—[Luc. Enc. Dem. p. 913. Poll. viii. 10.] — Symmachus uses this word, Job xli. 14, or 23, for the Heb. בַּל־יִמּוֹט *cannot slip asunder*.

Ἀκμάζω, from ἀκμή, properly *the point* or *edge* of a *sharp instrument*; thence the *flower, vigour*, or *maturity, of age*, as it is often used in the profane writers. Comp. ὑπέρακμος.—*To be come to maturity, to be ripe*. occ. Rev. xiv. 18.—Thucydides, ii. 19, and Xenophon, apply this V. in the same sense to *corn*, Dioscorides to *apples*. See Wetstein, [and Schweigh. Lex. Polyb. p. 18.]

Ἀκμή, ῆς, ἡ, from ἀκή the same.

I. *The point* or *edge* of a sharp instrument. It occurs not, however, in the N. T. in this sense, but is thus used 2 Macc. xii. 22.

II. *A point* of time. Thus applied by the profane writers; and hence,

III. Ἀκμήν, the accus. case used adverbially for κατ' ἀκμήν, *at this point* of time, *yet, still*. occ. Mat. xv. 16. On which passage Raphelius cites Polybius applying ἀκμήν in the same manner. See also Wetstein and Kypke. [This is the explanation of the Syriac version. It must mean, *Yet, still, after so many miracles, are ye without understanding?* Others say, *very much*, or *altogether*, for which see Bos, Ell. p. 445. The first is the commonest sense. Xen. Anab. iv. 3, 19.]

Ἀκοή, ῆς, ἡ, from 2d aorist ἤκουον of ἀκούω *to hear*.

I. *The act of hearing*. Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing*. 1 Cor. xii. 17. Heb. v. 11. [2 Pet. ii. 8.]

III. *The organ* or *instrument of hearing, the ear*. Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is*, or *may be, heard; a rumour, report, relation*. Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts λόγος ἀκοῆς denotes the word of the gospel *preached* or *published*. See Macknight. This fourth sense is by some, as Krebsius, supposed to be merely *Hebraical* or *Hellenistical*, taken from the like application of the Heb. שְׁמוּעָה (see 2 Kings xix. 7. Is. liii. 1, in Heb. and LXX.) In Euripides, however, Phœniss. line 826, we have βάρβαρον ὡς Ἀκοὰν ἐδάην, where the Scholiast explains ἀκοάν by τὸ ἀκουόμενον, *what is heard*[1].

V. *A hearing effectually so as to obey, obedience*. Gal. iii. 2. 5. So LXX in 1 Sam. xv. 22. Thus Macknight. Comp. ἀκούω V.

Ἀκολουθέω, ῶ, from *a together*, and κέλευθος *a way*, which from κέλλω *to move quick*, (from Heb. קַל *light, quick*,) and εὐθύς *straight*.

I. *To follow, attend*. Mat. iv. 25. viii. 10. 19. xxi. 9, et al. freq. On Luke ix. 49, Kypke shows that the phrase ἀκολουθεῖν μετά τινος, which occurs also Rev. xiv. 13, is common in the Attic writers. [Parkhurst should have observed that the attendance expressed by this verb is often that of a disciple. Mat. iv. 20. 22. ix. 9. in mind, affection, and demeanour. Mat. xix. 27. Mark i. 18. viii. 34. ix. 38. John i. 41. viii. 12.]

II. *To follow, imitate, be conformed to*. [Mat. iv. 20. ix. 9.] x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26. [See 1 Kings xix. 20, 21.]

[1] [See Hom. Iliad. xvi. 634. Thucyd. i. 20. Poll. iv. 17. Musgr. ad Eur. Iph. Taur. 818.]

III. *To reach in a continued train.* occ. Rev. xviii. 5, *her sins,* ἠκολούθησαν, have followed one after another till they reach *even to heaven.* But in this text the Alexandrian MS. and eighteen later ones, with several printed editions, read ἐκολλήθησαν; which reading is embraced by Grotius, Mill, and Wetstein, and by Griesbach received into the text; but comp. Wolfius.

ἈΚΟΎΩ, derived, according to some, from *ἀκή a sharp point,* on account of the *acuteness* of this sense; but rather from the Heb. שָׁמַע *to hearken, obey;* so Onkelos explains יִקְּדוּן Gen. xlix. 10, by יִשְׁתְּמְעוּן *shall hearken, obey.*—It governs either a genitive both of the person and thing, or more usually an accusative of the thing.

I. *To hear,* in general. Mat. xi. 5. xii. 19. xv. 24. Mark xiv. 64, et al. freq. Acts i. 4, ἣν ἠκούσατέ μου, *which ye have heard* from *me.* This phraseology is not uncommon in the best Greek writers. Raphelius has produced an instance of it from Xenophon. I add from Herodotus, ii. 104, ἈΚΟΎΣΑΣ ἈΛΛΩΝ, *hearing from others;* and from Plato, Apol. Socrat. § 29, p. 114, edit. Forster, οἷα δὲ καὶ εἰθισθε ὑμεῖς ἈΚΟΎΕΙΝ ΤΩ͂Ν ἈΛΛΩΝ, "such things as ye have been used to *hear from others.*" Phædo, § 1, Ἡ ἈΛΛΟΥ̓ ΤΟΥ̓ ἈΚΟΎΣΑΣ, "or *having heard* (it) *from any one else.*" § 2, ἈΛΛΟΥ̓ ἈΚΟΎΟΝΤΑ, "*hearing* (of him) *from another.*" See other instances in Kypke.

II. *To hear, hearken,* or *listen to.* Mat. xii. 42. xviii. 15. Luke v. 1. x. 39. xi. 31. xvii. 3. Acts xv. 12.

III. *To understand, hear with the ear of the mind.* Mat. ii. 9. xi. 15. [Rom. xi. 8.] 1 Cor. xiv. 2. John viii. 43; where observe, that Arrian uses ἈΚΟΥ̓ΣΑΙ ΔΎΝΑΣΑΙ. Epictet. lib. ii. cap. 24. On 1 Cor. xiv. 2, Kypke shows that the Greek writers likewise use *ἀκούειν* for *understanding*[1].

IV. *To hear effectually,* or *so as to perform* or *grant what is spoken.* Mat. xviii. 15. John ix. 31. xi. 41. [Acts vii. 24.] 1 John v. 14, 15 [2].

V. *To obey.* Luke x. 16. xvi. 29. 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see Wetstein.

[VI. *To know by hearing.* Mat. ii. 3. iv. 12. xiv. 3. Gal. i. 23. Philem. 15, et al. and hence generally *to know.* James v. 11. Mat. v. 43 (by tradition). 2 Cor. xii. 4 (by revelation).]

[VII. Passively, *to be published* or *spread* (i. e. to be much heard of). Mat. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15.]—This word in the LXX commonly answers to the Heb. שָׁמַע, which is used in the same senses.

☞ **Ἀκρασία,** *ας, ἡ,* from *a* neg. and *κράτος strength.—Want of power to regulate one's appetites, intemperance, incontinence.* occ. Mat. xxiii. 25. (where, however, the true reading seems to be *ἀδικίας.* See Wetstein and Campbell.) 1 Cor. vii. 5. [Plat. Gorg. 80.]

Ἀκρατής, *ἐος, οῦς, ὁ, ἡ,* from *a* neg. and *κράτος strength.—Unable to govern his appetites, intemperate, incontinent.* occ. 2 Tim. iii. 3. [Prov. xxvii. 20. Polyb. viii. 11.]

[1] [Schleusner attributes this meaning also to Acts xxii 9.]

[2] [Glassius (Philol. Sacr. p. 964, ed. Dath.) cites Gen. xvi. 11. Ex. ii. 24. Ps. iv. 4.]

Ἄκρατον, *ου, τό,* from *a* neg. and *κεράω to mix.—Pure wine unmixed with water,* in a figurative sense. occ. Rev. xiv. 10, where see Wetstein.—[In LXX thrice, Jer. xxv. 15. Ps. lxxv. 8. 3 Macc. v. 2.] It denotes in Revelations the *unmixed* severity of Divine vengeance.

Ἀκρίβεια, *ας, ἡ,* from *ἀκριβής.—Accuracy, exactness.* occ. Acts xxii. 3. Comp. under *ἀκριβέστατος.* †LXX. Dan. vii. 16.†

Ἀκριβέστατος, *η, ον,* superlative of *ἀκριβής.—Most accurate* or *exact.* occ. Acts xxvi. 5. Josephus, in his Life, § 38, speaks in a very similar manner of the Pharisees, ΤΗ͂Σ ΦΑΡΙΣΑΊΩΝ ΑἸΡΈΣΕΩΣ, *οἳ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων* ἈΚΡΙΒΕΊΑς ΔΙΑΦΈΡΕΙΝ. "The *sect* of the Pharisees, who are thought to *excel* others in their *exactness* about their national institutions." Comp. de Bel. lib. i. cap. 5, § 2, and lib. ii. cap. 8, § 14.

Ἀκριβέστερος, *α, ον,* comparative of *ἀκριβής.—More accurate* or *exact.* Hence *ἀκριβέστερον,* neut. used adverbially, *more accurately* or *exactly.* occ. Acts xviii. 26. xxiii. 15. 20. xxiv. 22.

ἈΚΡΙΒΉΣ, *ἐος, οῦς, ὁ, ἡ,* derived, according to some, from *εἰς ἄκρον βῆναι, going up to the top* or *summit,* which requires *great pains* and *diligence.—Accurate, exact.* It occurs not in the *positive* form in the N. T. †LXX. Dan. iv. 25.†

☞ **Ἀκριβόω,** *ῶ,* from *ἀκριβής.—To learn* or *know by accurate* or *diligent inquiry.* So Vulg. diligenter didicit, and exquisierat; and Syriac, ܐܬܝܩ. Occ. Mat. ii. 7. 16. See Campbell. [Xen. Œc. xx. 10.]

Ἀκριβῶς, adv. from *ἀκριβής.—Diligently, accurately, exactly.* occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15. [Dan. vii. 19.]

Ἀκρίς, *ίδος, ἡ,* from *ἄκρα the top* or *summit,* because it adheres to the *top* of herbs and plants, and *feeds*[3] upon them.—*The locust,* which the learned Bochart hath shown, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and modern times, and the eating of several species of which was permitted by the Divine law, Lev. xi. 21, 22, whence we may be certain they were an *usual* food in Judea also. See Bochart, vol. iii. 488, et seqq. Wolfii Cur. Phil. Dr. Shaw's Travels, p. 188, &c. 2d edit., and Heb. and Eng. Lexicon under רבה IV. [On the locust-eaters, a people of Æthiopia, see Phot. Bibl. p. 736. See also Ludolf. Hist. Æthiop. i. c. 13, and the Comment. on it, p. 168, and Casaubon, Ex. Antibar. xiii. 7. Some persons have, however, understood *ἀκρὶς* of a vegetable. See Olaus Cels. Hierobot. t. i. p. 229. ii. p. 72, and Suicer, i. p. 169. 199.] The LXX generally render the Heb. אַרְבֶּה *a locust,* by *ἀκρίς.*

☞ **Ἀκροατήριον,** *ου, τό,* from *ἀκροάομαι to hear,* which from *ἀκούω to hear,* ρ being inserted, as in *ἄκρος* (which see) from *ἀκή.—A place of hearing* or *audience, an audience-chamber.* occ. Acts xxv. 23.—[On this passage Krebsius (on Schoetg. Lex. N. T.) says, that the Roman provincial governors summoned always as their assessors (not the tribunes of the soldiers, who were necessarily part of the council, but) all

[3] So Etymol. Mag. ἈΚΡΊΣ, *παρὰ τοῦ,* ἌΚΡΑΣ *τῶν ἀσταχύων καὶ τῶν φύτων* ΝΈΜΕΣΘΑΙ.

persons of any consequence from their office or situation. See Cic. Verr. i. c. 29.]

Ἀκροατής, οῦ, ὁ, from *ἀκροάομαι to hear*. See the preceding word.—*A hearer*. occ. Rom. ii. 13. James i. 22, 23. 25, *one who knows*. †LXX. Is. iii. 3.†

Ἀκροβυστία, ας, ἡ, from *ἄκρον the extremity*, and *βύω to cover*, which perhaps from Heb. בּוֹא *to come, come upon* or *over*.

I. *The foreskin*, or *prepuce, covering the extremity* of the glans. Acts xi. 3.

II. *Uncircumcision;* either the *state of being uncircumcised*, occ. Rom. iv. 10. 1 Cor. vii. 18. [Gal. v. 6. Col. i. 11.] or an *uncircumcised man* or *men*, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. עָרְלָה is applied, Jer. ix. 25, the abstract for the concrete.—In the LXX this word answers to the Heb. עָרְלָה *the superfluous foreskin*. See James i. 12 [1]. The adj. *ἀκρόβυστος, uncircumcised*, is used by Ignatius, Epist. ad Philadelph. § 6, edit. Russell.

Ἀκρογωνιαῖος, α, ον, from *ἄκρος extreme* (here the *lower extreme* or *bottom*), and *γωνία a corner*.—*The foundation-corner* stone, applied figuratively to Christ, who not only *sustains* the whole structure of the Church, but also *unites* the Jews and Gentiles into one mystical building [2]. occ. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. פִּנָּה *a corner-stone*, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of Symmachus, *ἀκρογωνιαῖος* answers to the Heb. לְרֹאשׁ פִּנָּה *at the head of the corner*, Psal. cxviii. 22; but comp. under *γωνία* I.

☞ Ἀκροθίνιον, ου, τό, from *ἄκρος the top*, and *θίς* or *θίν*, gen. *θινός*, which seems properly to mean *a heap of sand on the sea-shore*, or in general *the sea-shore*, from *θείνω to strike* or *smite*, because it is continually *smitten* or *beaten* upon by the waves. (Comp. *αἰγιαλός*.) In this sense the word is used by Homer, and is thence applied to denote *a heap* of any thing, particularly of *corn*.

I. *The top of a heap of corn:* hence *the first-fruits of corn;* because these were usually taken from the *top of the heap*. It occurs not in the N. T. in this sense. But see Wetstein.

II. *The top of the heap of warlike spoils, the chief and best of those spoils*. occ. Heb. vii. 4, where Dr. Hammond remarks, that the sense is not that Abraham gave Melchisedec a tenth of the *chief* spoils *only* (for *he gave him tithes of* all, ver. 2. Gen. xiv. 20), but that what he gave for a *tenth of all* was of the *chief* and *best* of the spoils. The Apostle doth not say, *δεκάτην τῶν ἀκροθινίων a tenth of the chief spoils*, but *δεκάτην* ἘΚ *τῶν ἀκροθινίων a tenth* (namely, of *all* taken) from *the chief spoils*. Thus the Doctor.—Raphelius on this passage observes, that the profane writers Herodotus, Thucydides, and Xenophon, call *that part of the spoil which was dedicated to the gods ἀκροθίνια*, but that the Apostle by this word means *all the spoils universally*. So Kypke; and thus Chrysostom and Theophylact explain *ἀκροθίνια* by *λάφυρα spoils*, Œcumenius by *λάφυρα καὶ σκῦλα spoils and plunder*, Theodoret by *λεία prey*. On this latter interpretation *δεκάτην ἐκ τῶν ἀκροθινίων* will mean just the same as *δεκάτην ἀπὸ πάντων*, ver. 2, and *ἐκ* in one expression will answer to *ἀπό* in the other: and if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that Abraham *gave* Melchisedec *tithes of all* (מַעֲשֵׂר מִכֹּל, Gen. xiv. 20), but mentions nothing of his doing this from the *best* or *chief* spoils; this, together with the authority of the Greek commentators, may incline one to Raphelius's opinion. But let the reader judge for himself. [See Xen. Cyrop. vii. 5, 13.]

Ἄκρος, α, ον, from *ἀκή* (which see under *ἀκμή*) *a sharp point*, which is the *top, extremity*, or *termination*, of many things.

I. Ἄκρον, τό, used as a substantive, *the top* or *tip*. occ. Luke xiv. 24. Heb. xi. 21.

II. *Extreme, extremity, end*. occ. Mat. xxiv. 31. Mark xiii. 27.—In the LXX this word is frequently used for Heb. קָצֶה *the end*, and אֶפֶס *the termination, extremity;* and what is remarkable, that version, for the Heb. בֹּהֶן *the thumb* or *great toe*, always uses *ἄκρον*, as in Exod. xxix. 20. Judg. i. 6, 7.

☞ Ἀκυρόω, ῶ, from *α* neg. and *κυρόω to confirm*. So Appian in Wetstein on Mat. *ἐκύρου τὸν νόμον*, "He *ratified* the law."—*To make of no effect* or *authority, to abrogate* or *annul*. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17. This verb occurs not in the LXX; but in that version *ἀκύρους ποιεῖν, to make of none effect*, answers to the Heb. פָּרַע *to reject*, Prov. i. 25.

Ἀκωλύτως, adv. from *ἀκώλυτος not hindered*, which from *α* neg. and *κωλυτός hindered*, which from *κωλύω to hinder*.—*Without hindrance, prohibition*, or *impediment*. occ. Acts xxviii. 31. [See †Job xxxiv. 31.† Wisd. vii. 23.]

Ἄκων, ουσα, ον, for *ἀέκων*, which latter is used by the poets, particularly by Homer, from *α* neg. and *ἑκών willing*.—*Unwilling*. occ. 1 Cor. ix. 17. †Job xiv. 17.†

ΑΛΑΒΑΣΤΡΟΝ, ου, τό, *a vessel to hold ointment* or *perfume;* so called, I think, with Jerome and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which Pliny, Nat. Hist. lib. xxxiii. cap. 8, treating of the *onyx*, writes thus: "This some call the *alabaster stone* (alabastriten), of which they make *vessels to hold ointments*, which it is said to preserve freest from corruption [3]. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name *ἀλάβαστρον* is by some derived from *α* neg. and *λαμβάνειν* or *λαβεῖν to hold*, because it is difficult to *lay hold* on this stone by reason of its *smoothness:* but may it not rather have an oriental derivation from the Hebrew or Arabic

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article אַל *the*, and بَصَل which, in Arabic, signifies some kind of *whitish stones?* See Castell. Lex. Heptaglott. However this be, I apprehend that *ἀλάβαστρον* was used as a name for an

[1] [I do not understand this reference.]

[2] [This is the interpretation of Epiphanius, de Hæres. p. 324.]

[3] See Athen. vi. 19. xv. 13. Plin. N. H. xiii. 2. Martial. xi. 9.

ointment-vessel at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment-vessels* made of other matter. Thus Kypke on Mark xiv. 3, cites from Plutarch in Alexandro, p. 676, a variety of vessels, *καὶ* ΑΛΑΒΑΣΤΡΟΥΣ, *πάντα χρυσοῦ ἠσκημένα περιττῶς*, "and *alabasters*, all curiously wrought of *gold*;" and in Theocritus, Idyll. 15, line 114, we have, *Συρίῳ δὲ* ΜΥΡΩι *χρυσεῖ* ΑΛΑΒΑΣΤΡΑ, "golden *alabasters* full of Syrian *ointment*." (See Alberti on Mat. and Suicer, Thesaur.) So we call a vessel for holding ink an ink-*horn*, though made of *glass* or *leather*. Raphelius on Mat. xxvi. 7, remarks, that Herodotus, iii. 20, among the presents sent by Cambyses to the king of Ethiopia, mentions ΜΥΡΟΥ ΑΛΑΒΑΣΤΡΟΝ: and Cicero, Academ. lib. ii. (as cited by Nonnius,) speaks of *alabaster* plenus *unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See Wetstein on Mat.—The LXX once use *ἀλάβαστρος* for the Heb. צַלָּחַת *a dish* or *platter*. 2 Kings xxi. 13.

☞ Ἀλαζονεία, ας, ἡ, from the following *ἀλαζών*.

I. *A boast* or *boasting*. occ. James iv. 16.

II. Ἀλαζονεία *τοῦ βίου*, *the pride* or *pomp of life*, *the ambitious* or *vain-glorious pursuit of the honours*, *glories*, and *splendour of this life*. occ. 1 John ii. 16; on which passage the learned Raphelius observes, that Polybius uses the phrase *ἡ περὶ τοὺς βίους ἀλαζονεία* for all kind of *luxury* in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St. John's expression seems to imply all this, and moreover to include all those other pursuits, whether of *ambition* or *vain-glory*, by which men aim at *making a figure* in the eyes of their fellow-mortals. See Doddridge. [Theod. Prov. xiv. 13. Hos. v. 5.]

Ἀλαζών, όνος, ὁ, ἡ, from *a* intens. and λάζομαι *to take, assume*.—*Self-assuming, insolent, vain-glorious, arrogant, boasting*. occ. Rom. i. 30. 2 Tim. iii. 2. Job xxviii. 8.

Ἀλαλάζω, from Ἀλαλά.—*To cry Alala*. This word *Alala* seems to be formed from the Heb. names of God, אֱלֹהָ אֱלָהּ, or אֵל אֱלֹהִ. Hence Ἀλαλά, the military shout of the Greeks before a battle, was originally an *invocation of their gods* to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to Apollo mentioned by Suidas, ΑΛΑΛΑΙ! and hence the French and English particles of grief, *helas! alas!* are, I apprehend, to be ultimately deduced.

I. *To shout* as soldiers beginning a battle[1].—It occurs not in this sense in the N. T., but frequently in the profane writers and in the LXX. 1 Sam. xvii. 20. 52, et al.

II. *To utter a loud but mournful sound, to wail, yell*. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. יָלַל *to wail*; but Elsner and Kypke on Mark have shown, that the profane writers apply the V. *ἀλαλάζω* and the N. *ἀλαλαγμός* to the same meaning.

[1] See Hutchinson's Note 1, on Xenophon's Cyropæd. p. 151, 8vo. [Xen. Ages. ii. 10. Hist. Gr. iv. c. 3, 10. Polyæn. i. 20, 1, p. 48. viii. 23, 2, p. 735.]

III. *To make a disagreeable, inharmonious noise*; spoken of a *cymbal*, *to tinkle, clank*. occ. 1 Cor. xiii. 1. [Psell. de Op. Dæm. p. 101.]—This word in the LXX answers to the Heb. הָרִיעַ *to break out into a loud sound* [Josh. vi. 10], יָלַל *to yell* [Is. xxv. 34], and once to הַשְׁמִיעַ *to cause to be heard* [Ezek. xxvii. 30].

☞ Ἀλάλητος, ου, ὁ, ἡ, from *a* neg. and λαλέω *to speak, utter*.—*Unspeakable, unutterable*. occ. Rom. viii. 26.—[Schl. says that this word is not what *cannot* be, but (according to analogy, as *ἀκίνητος*) what *is not* expressed; and that, in the passage of Romans, the meaning is, *in secret and unexpressed desires* or *aspirations*. Br. says, "intercessions not uttered in words like those of human beings, nor speakable by man."]

Ἄλαλος, ον, ὁ, ἡ, from *a* neg. and λαλός *speaking*, which from λαλέω *to speak*.

I. *Not speaking, unable to speak, dumb*. occ. Mark vii. 37. [Ps. xxxviii. 13.]

II. *Making dumb, making unable to speak*. occ. Mark ix. 17. 25. So Plutarch, de Orac. Defect. p. 438, B, cited by Wetstein, speaks of the Pythian priestess being on a certain occasion ΑΛΑΛΟΥ *καὶ κακοῦ* ΠΝΕΥΜΑΤΟΣ—*πλήρης*, "full of a *dumb* and malignant *spirit*." Comp. *κωφός* III.

Ἅλας, ατος, τό, from ἅλς the same.

I. *Salt* natural, which eminently *purifies, cleanses*, and *preserves from corruption*. Luke xiv. 34. Hence,

II. Applied spiritually, 1st, to the *disciples of Christ*, who were to mix with and *purify* the corrupted mass of mankind by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2ndly, to *purifying faith and hope*. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in מָלַח II. The above cited are all the passages of the N. T. wherein ἅλας occurs.—This word in the LXX is used only for the Heb. מֶלַח. [Lev. ii. 13. Deut. xxix. 23.]

ΑΛΕΙΦΩ, either from the Heb. עָלַךְ *to cover over*, or from *a* collect. and λίπος *fat*, which see under λιπαρός.—*To anoint with oil* or *ointment*. Luke vii. 46, et al. On Mat. vi. 17, Doddridge justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times[2]. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see; and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3; and on Luke vii. 38, Wetstein and Kypke cite passages from the Greek and Latin writers to show that *anointing the feet with perfumed ointment* was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. מָשַׁח *to anoint*, מוּחַ or טָח *to cover* or *daub over*, and to סָךְ or סוּךְ *to anoint*.

☞ Ἀλεκτοροφωνία, ας, ἡ, from *ἀλέκτωρ a cock*, and *φωνή a voice*.—*Cock-crowing, the time of cock-crowing*, "that is, *the time from twelve at night till three in the morning*, which last hour was usually called *the second cock-crowing*, as is observed by Bochart and others." Dr. Clarke's

[2] [In sickness; see Lightfoot, H. H. et T. on Mat. vii. 17: and death; see Geler. de Luct. Hebr. c. 21. Gen. xxxi. 13. 2 Sam. xii. 20.]

note on Mat. xxvi. 34. occ. Mark xiii. 35. See Bochart, vol. iii. 119, and comp. under ἀλέκτωρ. [Buxt. Lex. Talm. p. 384.]

ΑΛΕΚΤΩΡ, ορος, ὁ, from *a* neg. and λέκτρον *a bed*, according to some, because by crowing *cocks rouse men from their beds*. But may not this name be as probably deduced from the Heb. הֵיסִי אוֹר *the coming of the light*, of which this *bird of dawning* (as Shakspeare calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *sun*, who, in Homer, Il. vi. line 513, and Il. xix. line 398, is himself called ΗΛΕΚΤΩΡ? Comp. Heb. and Eng. Lexicon under גֶּבֶר.—*The male of a species of birds, the house-cock.* Mat. xxvi. 34, et al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew*, Peter should deny Him *thrice*; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, "*Before the cock crow* twice, *thou shalt deny me* thrice." How are these texts to be reconciled? Very satisfactorily, I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention *two* cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, THE *cock-crowing* (comp. ἀλεκτοροφωνία), and to this alone Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two cock-crowings*. See Wetstein on Mark xiv. 30. Scheuchzer, Phys. Sacr. on Mark xiii. 35, and Whitby's note on Mat. xxvi. 34.

Ἄλεσρον, ου, τό, from ἀλέω *to grind*, which perhaps from Heb. עָלַי *a pestle*, with which things are *brayed* or *ground* in a mortar, "for the first instruments used (for bruising or *grinding* corn) were only *pestles* and mortars of wood or stone. The Greeks, Romans, and almost all nations, were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose[1]."—*Meal* of corn. occ. Luke xiii. 21.

Ἀλήθεια, ας, ἡ, from ἀληθής *true*.

[I. Objectively, *truth*, either according to experience, as Mark v. 33[2]. (Joseph. B. J. vii. 2.) John v. 33. Acts x. 34, or *logical truth* according to reason. Hence often in the N. T. it is a right knowledge of absolute truth, i. e. of God, Rom. i. 18, or of religion, as shown by revelation from Him, and, therefore, logically true. John viii. 40. 45, 46. xviii. 37, 38. Acts xxvi. 25. Rom. ii. 20. 2 Cor. xiii. 8. Gal. v. 7. Eph. i. 13. Col. i. 5. 2 Thess. ii. 10. 13. 1 Tim. ii. 4. iii. 15. iv. 3. vi. 5. 2 Tim. ii. 15. 18. 25. iii. 7, 8. iv. 4. Tit. i. 1. 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. James i. 18. John i. 14. viii. 32. xiv. 17; *teaching truth*, xv. 26. xvi. 13. xvii. 17. 19. 1 John i. 6, *I do not act according to divine truth*. ib. 8. iii. 19; *true Christians*, iv. 6; 2 John 1, 2. 4, same as ver. 6, *to walk according to the command of God*; 3 John 1, *according to the precepts of true Christianity*. So 1 John ii. 4, *such a man has no real religion*. Heb. x. 26. James iii. 14. 1 John ii. 21. 3 John 8. In John xiv. 6, Christ is called *the Truth*, perhaps as the Teacher of this truth.]

[II. Subjectively, *truth*, i. e. (1) the agreement of words with *thoughts*. Mark xii. 31. 1 Tim. ii. 7; of performances with threats, Rom. iii. 7; with promises, Rom. xv. 8. John viii. 44, i. e. *he kept not the promises by which in the beginning he deceived our first parents*. Such is Br.'s idea. Parkhurst translates the word as *integrity*, and so Schleusner, comparing 1 John iii. 8. The reader must judge. 2 Cor. vi. 7, *by speaking the truth*. 1 John v. 6, *the Spirit is entirely true*, i. e. *veracious*. Eph. iv. 25, *to be veracious*. Or (2) the agreement of our words, thoughts, &c., with the precepts of truth, i. e. *sincerity*. Mark xii. 14. Luke iv. 25. xx. 21. Mat. xxii. 16. John xvi. 7. Rom. ix. 1. xi. 2. 2 Cor. vii. 14. Eph. v. 9. Phil. i. 18. Coloss. i. 6. Ἀγαπᾶν ἐν ἀληθείᾳ *to love sincerely*, 1 Cor. v. 8. 1 John iii. 18. 2 John 3. comp. Ecclus. vii. 20. So John iv. 23, 24, it is opposed to *pretended piety*, Eph. iv. 24. vi. 14. comp. 1 Sam. xii. 24. 1 Kings ii. 4. iii. 6. Br. refers to this also the form of asseveration in 2 Cor. xi. 10. Then (3) *virtue, integrity*. John iii. 21. Rom. ii. 8. Eph. v. 9. 1 Cor. xiii. 6. 2 Cor. iv. 4. James v. 19. 3 John 2. 12. Tob. iv. 6. See Prov. xiv. 8. xxviii. 6. Fabr. Pseud. V. T. t. i. p. 604.]

Ἀληθεύω, from ἀληθής *true*.—*To speak* or *maintain the truth*. occ. Gal. iv. 16[3]. Eph. iv. 15. [Gen. xlii. 16. Xen. An. iv. 4, 10.]

Ἀληθής, ἐος, οῦς, ὁ, ἡ, from *a* neg. and λήθω *to lie hid*, because *truth* cannot be *finally suppressed* and *hidden*.

[I. *True*, according to experience or to the fact or event. Thus John iv. 18. x. 41. xix. 35. xxi. 24. 1 John ii. 8. Tit. i. 13. 2 Pet. ii. 22.—opposed to *visionary*, Acts xii. 9.]

[II. *True*, logically, i. e. what is of itself true and genuine. 1 Pet. v. 12. comp. Wisd. i. 6.—of God as the author, and teacher, and great origin of truth. John iii. 33. viii. 26.]

[III. *Veracious*, acting and judging according to a knowledge of the truth of God. Rom. iii. 4.—of a divine teacher, Mat. xxii. 16. Mark xii. 14. comp. Luke xx. 21. John vii. 18. 2 Cor. vi. 8. 1 John ii. 27. comp. Wisd. vi. 17.—of testimony as credible, John v. 31, 32. viii. 13, 14. 16, 17. 3 John 12.]

[IV. *Honest, sincere*. Phil. iv. 8. So in Latin *verum*, Hor. Epist. i. 1, 11, but Schleusner translates it *upright, virtuous*. I should be inclined to refer John viii. 16, to a meaning somewhat like this, *just, in agreement with justice*, as Joseph. A. J. vi. 5, 2. vii. 5, 4. Thucyd. iii. 56.]

Ἀληθινός, ή, όν, from ἀληθής *true*.

I. *True*, as opposed to *false*. John iv. 37. xix. 35. Rev. iii. 14. xix. 9, et al.—to *pretended* or *reputed*. John xvii. 3. 1 Thess. i. 9. John v. 20.—to *deceitful*. Luke xvi. 11.

II. *True, real, essential*, as opposed to *types* or

[1] Thus says the learned Goguet, in his *admirable* work entitled The Origin of Laws, Arts, and Sciences, vol. i. p. 99, Edinburgh edit. These observations he confirms from Hesiod. Op. ver. 443. Pliny, lib. xviii. § 3, and 23. Serv. ad Æneid. ix. 4. Hist. Génér. des Voyages, tom. iii. 81, and 431. To whom add Niebuhr, Description de l'Arabie, p. 45, and note.

[2] [The expression πᾶσαν ἀλήθειαν εἰπεῖν is quite classical. See Hom. Il. xxiv. 407. Herod. viii. 82.]

[3] [The sense here is *to teach the truth*, i. e. Christianity.]

emblems[1]. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24. [Jer. ii. 21. Zech. viii. 3.]

III. *True, sincere,* as opposed to *hypocritical* or *insincere.* Heb. x. 22. [Isa. xxxviii. 3. John ii. 3.]

[IV. *Veracious, worthy of credit.* John vii. 28. Rev. iii. 14. xix. 9. 11. xxi. 5. xxii. 6.]

[V. *Just.* Rev. vi. 10. xv. 3. xvi. 7. xix. 2. Song of Three Child. iv. 7. Isa. xxv. 1.]

'Αλήθω, from *ἀλέω to grind*, which see under *ἄλευρον.—To grind.* occ. Mat. xxiv. 41. Luke xvii. 35.—The ancient custom of *women* being employed in *grinding* corn, is not only mentioned in the O. T., Exod. xi. 5, (comp. Isa. xlvii. 2.) but we find the same in Homer, Odyss. vii. 104, where, speaking of Alcinous's fifty maid-servants, he says :—

Αἱ μὲν 'ΑΛΕΤΡΕΥ'ΟΥΣΙ ΜΥ'ΛΗΣ ἐπὶ μήλοπα καρπόν,
Some at the *mill grind* the well-favour'd grain.

Comp. Odyss. xx. 105, and Heb. and Eng. Lex. under חָטָה I.—'Αλήθω in the LXX answers to the Heb. טָחַן of the same import. [Numb. xi. 8.]

'Αληθῶς, adv. from *ἀληθής.*

I. *Truly, really,* as opposed to *pretendedly.* Mat. xiv. 33. †LXX. Jer. li. 13.†

II. *Truly, of a truth, certainly.* Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second *ἀληθῶς*, John vii. 26, is not found in nineteen MSS., three of which are ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously,* as opposed to *falsely.* Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually,* as opposed to *naturally* or *externally.* John i. 47. vi. 55.

'Αλιεύς, έως, ὁ, from *ἅλς the sea.—A fisher, fisherman.* occ. Mat. iv. 18, 19. (xvi. 18.) Mark i. 16, 17. Luke v. 2. [In Mat. iv. 19. Mark i. 17, the sense is metaphorical. LXX. Job xl. 26. So *θηρᾶν* is used Xen. Mem. ii. 6, 8. Plat. Sophist. c. 8, 9, and in Latin *venari.* Hor. 1 Ep. xix. 37.]

'Αλιεύω, from *ἁλιεύς.—To fish, catch fish.* occ. John xxi. 3. [LXX. Jer. xvi. 15.]

'Αλίζω, from *ἅλς salt.—To salt.* 'Αλίζομαι, pass. *to be salted, seasoned,* or *sprinkled with salt.* occ. Mat. v. 13. Mark ix. 49, *πᾶς γὰρ πυρὶ ἁλισθήσεται.* "The proper translation of this passage is, *every one shall be salted* for *the fire*, namely, by you my apostles: for *πυρί* here is the dative, not the ablative; as it is likewise 2 Pet. iii. 7, where the same construction is found, *πυρὶ τηρούμενοι, reserved* for *the fire.* Every one shall be salted *for* the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one *who is offered a sacrifice unto God* shall be salted *for* the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, *ἁλισθήσεται* refers to the *salt* itself, as seems evident from comparing Mark ix. 50.—*How* shall its saltness be restored? Campbell. [Campbell's interpretation is that also of Schl.; and in Mark ix. 49, he says, that, as every victim was salted before *being sacrificed* on account of the supposed purifying qualities of salt, the verb signifies to *destine to death*, or *to put to death*, and hence the passage means,—Every wicked man must perish by fire, as the victim when salted is slain. Other interpretations are,—Every one consecrated to God must be prepared for future happiness by the salt of true wisdom. Every disciple must be amended and prepared by afflictions, as all sacrifices are by salt before they are accepted by God. Every one condemned will be imbued with fire, the salt of hell, or will learn by punishment to repent. Br. says, "All the condemned are, by the fire of hell, consecrated to God as the victim," &c. The word occurs Lev. ii. 13. Ezek. xvi. 4.]

☞ 'Αλίσγημα, ατος, τό, from *ἁλισγέω to pollute.—Pollution by unclean,* i. e. *forbidden food.* occ. Acts xv. 20, where observe, that what is in this verse expressed by *ἁλισγημάτων τῶν εἰδώλων* pollutions *of idols*, is, at ver. 29, called *εἰδωλοθύτων* meats offered *to idols*[2]. See Grotius and Wetstein on ver. 20.—The verb *ἁλισγέω* is used by the LXX, Mal. i. 7. 12; by Theodotion, Dan. i. 8; and in Ecclus. xl. 29. In the three former texts it answers to the Heb. or Chald. גָּאַל, and in all refers particularly to *pollution by meats* or *drinks.*

'Αλλά, neut. plur. of *ἄλλος diverse, other,* used as a particle implying in discourse some *diversity* or *superaddition* to what preceded.

1. *But.* 1 Cor. xv. 39, et al. freq. 1 Cor. x. 20, where "the obscurity of the place is owing to an ellipsis of the word *οὐχί* before *ἀλλ'*. This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bowyer's Conjectures.

2. After *εἰ* in the former member of the sentence, *yet.* Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5, et al. Comp. 1 Cor. viii. 6.

3. *But, except, unless.* Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23, *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρός μου,*—"*Is not mine to give,* except, or unless, *to those for whom it is prepared by my Father*[3]."

4. *Nevertheless, notwithstanding.* Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and Doddridge's note on Phil. ii. 6.

5. After *μόνος*, either expressed or understood in the former member of the sentence, it is used for *ἀλλὰ καί, but also,* Mat. iv. 4. Mark ix. 37; or for *ἀλλὰ μᾶλλον, but rather,* John vi. 27. vii. 16.

6. *Yea.* John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. *Yea more, yea further.* Acts xix. 2, where there is an ellipsis of the particle *οὐ* or *οὐκ no* before *ἀλλά.* So we may, with Doddridge

[1] [The heavenly temple of which that at Jerusalem was the type. Wisd. ix. 8. See Fabr. Cod. Pseud. V. T. t. i. p. 550.]

[2] [The parts of the victim not offered to the gods were sold, or used at entertainments. These are the *εἰδωλόθυτα.* The Jews thought those who ate them polluted by the guilt of idolatry. Wahl thinks *ἁλισγήματα* are these *polluted meats.*]

[3] [See Bishop Horsley's admirable sermon, in his Nine Sermons, p. 281. "I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees." These are not Horsley's words, but his meaning.]

and Worsley, render it, *nay.*—Ἀλλὰ καί, *yea also, yea moreover.* Luke xxiv. 21. comp. Luke xvi. 21. [xii. 7.]—Ἀλλὰ καί, after εἰ in the preceding member of the sentence, *then also,* or *then surely also;* ergo etiam, nimirum etiam. Rom. vi. 5; where see Raphelius. It is evident that ἀλλά, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication,* and denotes a peculiar *earnestness of desire.* Mark ix. 22. On which passage Raphelius and Elsner have shown that it is applied by the best Greek writers in the same manner. To their citations may be added Homer, Il. i. 393. xvii. 645. [See Krebs. Obs. Flav. i. 90. Greg. de Dial. p. 36.]—The British Critic for December 1795, p. 613, accounts for the use of ἀλλά by an ellipsis, as in the last citation from Homer, Ζεῦ Πάτερ, Ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος υἷας Ἀχαιῶν. "*O Jupiter,* (we ask not to live if thou deniest it) but *deliver the Greeks from this darkness.*" (See the next sense.) Persons in *earnestness* are apt to speak elliptically. [Render, *at least.* See Soph. El. 413.]

8. It is rendered *therefore.* Acts x. 20. comp. xxvi. 16. But in such instances, both in the profane (see Elsner and Wolfius on Acts x. 20) and sacred, there seems an ellipsis of something understood, ex. gr. in the former text, *Three men seek thee;* (do not therefore hesitate,) but *arise,* &c. So Acts xxvi. 16, (Do not delay in speaking to me,) but *arise,* &c.

9. Ἀλλά γε, *but indeed.* Luke xxiv. 21. *Yet indeed, yet at least.* 1 Cor. ix. 2.

10. Ἀλλ' ἤ, *but only.* Luke xii. 51. (where see Wetstein) 1 Cor. iii. 5. 2 Cor. i. 13. [In the passage of St. Luke, Schl. translates, and rightly, with our version, *but rather.* See Deverius de Gr. Part. p. 25, and Zeun. ad Vig. p. 461; and for the sense *but only,* Diog. Laert. Procem. p. 12. Est. v. 12.]

11. *For.* 1 Cor. iv. 3. 1 Thess. ii. 2. So אֲבָל in Dan. x. 7.—[Schleusner very properly declines giving all the places where the word occurs; not from the labour, but from the difficulty of fixing dogmatically the fugitive senses of a particle.]

Ἀλλάσσω, Attic ἀλλάττω, from ἄλλος *other, different. To change, alter.* [Either for the *better,* as 1 Cor. xv. 51. Gen. xxxi. 7. Levit. xxvii. 33. Symm. Ps. liv. 20; or for the *worse,* Rom. i. 23. Ps. cvi. 20. Jer. ii. 11; and so Heb. i. 12, with a sense of *entire corruption* or *destruction:* comp. Is. ii. 18. Hence in Acts vi. 14, *to destroy, make void.*—Simply, *to change,* or *vary.* Gal. iv. 20, though Bretschn. says, *to change for the better, speak more mildly;* but it seems only to express *change of speech according to circumstances.* See Artem. ii. 20. Br. also gives the sense of *change of one thing for another,* to Rom. i. 23, citing ἀλλάσσειν ἐν from Lev. xx. 10. See Gen. xli. 14.]

Ἀλλαχόθεν, adv. from ἀλλαχοῦ *elsewhere* (which from ἄλλος *other*), and θεν denoting *from* a place.—*From elsewhere.* occ. John x. 1. [Est. iv. 14. Ælian, V. H. vi. 2.]

☞ Ἀλληγορέω, ῶ, from ἄλλος, *other,* and ἀγορέω *to speak.*—*To allegorize,* or *speak allegorically, where one thing is spoken, and somewhat different is meant,* of which the thing spoken is the *emblem* or *representative.* occ. Gal. iv. 24. See Elsner and Kypke, the latter of whom shows that this verb is not so uncommon in the Greek writers as Elsner thought it.

ΑΛΛΗΛΟΥΪΑ, Heb.—*Alleluia,* Heb. הַלְלוּ יָהּ *Praise ye Jah,* or *Jehovah.* occ. Rev. xix. 1. 3, 4. 6.—No doubt this *sacred form of praise* was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΥ ΙΗ[1], that solemn acclamation with which they both began and ended their *pæans* or hymns in honour of Apollo. Where the Hebrew הַלְלוּ יָהּ occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, Ἀλληλούϊα.

Ἀλλήλων, τῶν, dat ἀλλήλοις, αις, οις, accus. ἀλλήλους, ας, α. A defective N. which occurs in the N. T. only in the genitive, dative, and accusative plural. It seems to be formed from ἄλλος repeated, ἄλλος—ἄλλον *one—another.*—*One—another, each other* mutually or reciprocally. Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10, et al. freq.

Ἀλλογενής, ἐος, οῦς, ὁ, ἡ, from ἄλλος *other,* and γένος *a nation, race.*—*One of another nation, a stranger, foreigner.* occ. Luke xvii. 18. [Ex. xxix. 33.]

ΑΛΛΟΜΑΙ, perhaps from the Heb. עָלָה *to ascend,* or עָלַם *to sport,* juvenari. †Here Parkhurst is certainly mistaken.†

I. *To leap, leap up,* as a man. occ. Acts iii. 8. xiv. 10. [LXX. Is. xxxv. 6.]

II. *To spring, bubble up,* as water from a spring. occ. John iv. 14. [Virg. Ecl. v. 47; and see Pearson on Ign. ad Rom. p. 56.]

Ἄλλος, ἄλλη, ἄλλο.

I. *Another,* or in the plur. *other;* and that whether in an *inclusive* sense, as Mat. iv. 21. Mark vii. 4, et al. freq.; or in an *exclusive* one, as Mat. ii. 12. x. 23, et al. freq.

II. With the prepositive article ὁ, ἡ, τό, prefixed, *the other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. Οἱ ἄλλοι, *the others, the rest.* John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. Ἄλλος and ἄλλος repeated in different members of a sentence, *one, and another.* John iv. 37; and in the plur. ἄλλοι and ἄλλοι, *some* and *some,* or *some* and *others,* Mark vi. 15. So אֵלֶּה and אֵלֶּה in Heb. are used for *these* and *these,* or *these* and *those.* Psal. xx. 8. And the like application of ἄλλος repeated in the plur. may incline one to derive it from the Heb. pronoun אֵל or אֵלֶּה.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

☞ Ἀλλοτριοεπίσκοπος, ου, ὁ, from ἀλλότριος *another's,* and ἐπισκοπέω *to inspect, observe.*—*A curious inspector,* or *meddler, in other people's*

[1] We are told in Lord Oxford's collection of Travels, vol. ii. p. 861, that the Virginians (in North America) used the word *Alleluiah* in their sacred hymns. "I attentively hearkened," says my author, "upon this word *Alleluiah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also Jenkin on the Christian Religion, vol. i. p. 101, 3d edit.; Gale's Court of the Gentiles, part i. book 2, chap. 4, § 3, and book 3, chap. 1, § 11; and Dickenson's Delphi Phœnicissantes, pp. 50—52.

affairs[1], *a busybody in other men's matters.* occ. 1 Pet. iv. 15, where it seems particularly to refer to the *public* affairs of other people, *a busy and insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted[2]. —[Schl. thinks the word means *one given to the commission of every crime*, because ἀλλότριος itself has this signification. Ecclus. xlv. 22, and in Ps. l. l. in Theod. Ed. v. and vi. Br. thinks it is *a superintendent of affairs, not Christian*, because he chooses to understand ἐπίσκοπος after the words ὡς Χριστιανός.]

Ἀλλότριος, *a*, *ον*, from ἄλλος *other*.—*Belonging to other, foreign*, or *strange to one's self.*

I. *Another's, belonging to another.* [John x. 5. Rather, *not one's own.*] Heb. ix. 25. Rom. iv. 14. xiv. 4. comp. Luke xvi. 12.—[On the passage of St. John which I have added, Schl. says that the word may also be taken for ignotus, *unknown*; and so Bretschn. referring to Ecclus. viii. 18. Ps. xlix. 10.]

II. Spoken of a country, *strange, foreign, belonging to other people.* Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *a stranger, foreigner, alien.* occ. Heb. xi. 34. — [See Gen. xvii. 12. 1 Sam. vii. 3. Deut. xvii. 15. Others, as S. and B., translate the word here *an enemy*, as 1 Macc. i. 38. Ecclus. xxix. 21. Ps. xix. 13. Xen. Anab. iii. 5, 4.]

[IV. *Of another family.* Mat. xvii. 25. Ps. xlix. 10.]—This word is often used in the LXX, and answers to the Heb. אַחֵר, נֵכָר, זָר, and נָכְרִי.

Ἀλλόφυλος, *ου*, ὁ, ἡ, from ἄλλος *other, different*, and φυλή *a tribe* or *race*.—*A foreigner, one of another race* or *nation.* occ. Acts x. 28. [1 Sam. vi. 10. xiii. 2. Is. ii. 6.]

Ἄλλως, adv. from ἄλλος *other*.—*Otherwise.* occ. 1 Tim. v. 25.—[" Things which are otherwise, i. e. not yet manifest, but will become so." Schl. " Things done otherwise, i. e. badly." Br. But Schl. seems right.]

Ἀλοάω, ῶ, from ἄλως *a threshing-floor.* See ἄλων below.—*To tread out corn, to force corn from the husks by treading.* occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the custom[3] of the East, *trod out* the corn from the husks, to the Christian minister, who from the *involving letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27. 29.—This word in the LXX generally answers to the Heb. דּוּשׁ; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. דָּשׁ occurs.

Ἄλογος, *ου*, ὁ, ἡ, from *a* neg. and λόγος *reason.*

I. *Unendued with reason, irrational, brute.* occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζώων and ἀλόγων are in like manner joined together by Josephus, de Bel. lib. iv. cap. 3, § 10, and Cont. Apion. lib. i. § 25, and lib. ii. § 29.

II. *Unreasonable, absurd.* occ. Acts xxv. 27.

ἈΑΛΟ'Η, ης, ἡ, from the Heb. אֲהָלִים or אֲהָלוֹת, which Aquila renders by ἀλώη, Cant. iv. 14.—*The aloe*, that is, the *xylo-aloes, lignum-aloes*, or *aloe-wood.* The finest sort of " this[4] is the most *resinous* of all the woods we are acquainted with; its scent, while in the mass, is very *fragrant* and *agreeable*; the smell of the common *aloe-wood is* also *very agreeable*, but not so strongly perfumed as the former." occ. John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies.*

Ἅλς, ἁλός, ὁ, from ἅλς, ἡ, *the sea*, which may be derived either from the Greek V. ἅλλομαι *to leap*, on account of the *impetuous motion* of its waters, or rather from the Heb. אָלַץ *to urge, molest*, because continually *urged* by winds and tides. So its Heb. name יָם implies *tumultuous motion.*—*Salt.* occ. Mark ix. 49. [Ezek. xliii. 24.]

Ἁλυκός, ἡ, όν, from ἅλς *salt.*—*Impregnated with salt, brackish, salt.* occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carystius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight. [Numb. xxxiv. 3. 12.]

☞ Ἀλυπότερος, *a*, *ον*, comparat. of ἄλυπος *free from grief*, which from *a* neg. and λύπη *grief, sorrow.*—*More free from grief* or *sorrow.* occ. Phil. ii. 28. [Xen. Œc. viii. 2.]

Ἄλυσις, εως, ἡ, from *a* neg. and λύω *to loose.*—*A chain.* Mark v. 3, 4, et al. Eph. vi. 20, πρεσβεύω ἐν ἁλύσει, *I discharge my embassy in a chain.* The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenæus, to confine prisoners not only by shutting them up in prison, but also by *chaining* their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16. 20. xii. 6, and see Grotius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9, and Macknight's note on Eph. [2 Tim. i. 16. Rev. xx. 1. Polyb. iii. 82, 8.]

☞ Ἀλυσιτελής, έος, οῦς, ὁ, ἡ, from *a* neg. and λυσιτελής *profitable.* See under λυσιτελέω.—*Unprofitable*, q. d. *that will not quit the cost.* occ. Heb. xiii. 17, where however the word is used by a *litotes*, and imports *exceedingly hurtful*, or

[1] *Tantumne est abs* re tuâ otii *tibi*,
Aliena ut cures, eaque nihil quæ ad te attinent?
" Have you so much *leisure* from *your own business* that you can *take care of other people's, which does not at all belong to you?*" says the old man in Terence, Heautont. act i. scene i. line 23. What an excellent hint, by the way, may this afford to Christians!

[2] See Lardner's Credibility of the Gospel History, vol. i. p. 425.

[3] See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 811, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. xx. 495, &c.

Ὡς δ' ὅτε τις ζεύξῃ ΒΟ'ΑΣ ἄρσενας εὐρυμετώπους
ΤΡΙΒΕ'ΜΕΝΑΙ ΚΡΙ ΛΕΥΚΟΝ ἐυτροχάλῳ ἐν ἀλωῇ,
Ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων.

As with autumnal harvests cover'd o'er,
And thick bestrown lies Ceres' sacred floor,
When round and round, with never-wearied pain,
The trampling steers beat out th' unnumber'd grain.
POPE.

Dr. Shaw (Travels, p. 138-9, 2d edit) informs us that the Arabs and Moors still *tread* out their corn after the primitive custom of the East. Comp. Heb. and Eng Lexicon, in דּוּשׁ and כִּוֹר.

[4] New and Complete Dictionary of Arts, in *Xylo-aloes*, where see more.

dangerous. So in Homer, Il. ii. 269, ἄχρειον ἰδών looking *unprofitably,* means looking *most miserably;* and Dr. Clarke, in his note on that passage, shows that the best Roman writers in like manner use inutilis *unprofitable,* in the sense of *extremely wicked, hurtful,* or *pernicious.* Comp. Philem. ver. 11. Eph. v. 11. See Blackwall's Sacred Classics, vol. i. p. 172 [1].

Ἅλως, ω, ἡ, from ἄλως the same.—*A threshing-floor,* where corn is *threshed* and *winnowed.* occ. Mat. iii. 12. Luke iii. 17.—[The meaning is *the corn on the floor,* as often in the LXX. Exod. xxii. 6. Ruth iii. 2. Jud. xv. 5. Schl. thinks the derivation is from ἁλίζω *to collect* (the corn on the floor).]

Ἀλώπηξ, εκος, ἡ. The Greek etymologists derive it from ἀλωπός *cunning,* or from ἁλᾶν ὤπας *deceiving* or *escaping the eyes,* because it is a *solitary* animal [2] *wandering* about by itself, and *hiding* itself in *holes;* but, like the Latin name *vulpes,* it may be derived from the Heb. עָלַף *to cover.* Our English name *fox,* and the German *fuchs,* from the V. *foxa,* which in the Icelandic signifies *to deceive,* will correspond to either of the above derivations of the Greek ἀλώπηξ.

I. *A fox, a well-known animal.* occ. Mat. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, malicious person.* Τί γάρ ἐστιν ἄλλο λοίδορος καὶ κακοήθης ἄνθρωπος ἢ ἈΛΩΠΗΞ; "For what is an opprobrious and malicious man, but a *fox?*" says Epictetus in Arrian, lib. i. cap. 3. So Shakspeare,

> ——— This holy *fox,*
> Or wolf, or both. ———
> HENRY VIII. act i. scene i.
>
> Hog in sloth, *fox* in *stealth.* ———
> K. LEAR, act iii. scene iv.

Comp. Suicer, Thesaur. in ἀλώπηξ, and γέννημα II. occ. Luke xiii. 32. The name ἀλώπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein [and Schötg. H. H. on this passage.]

Ἅλωσις, εως, ἡ, from the obsolete ἁλόω *to take,* which see.—*A taking, catching.* occ. 2 Pet. ii. 12. [LXX. Job xxiv. 5.]

ἍΜΑ, an adv. from the Heb. עִם *with, together with.*

1. With a dative following, *with, together with.* occ. Mat. xiii. 29. Hitherto should be referred ἅμα πρωΐ *together with the morning,* i. e. *early in the morning.* occ. Mat. xx. 1. In the profane writers [3] ἅμα often occurs in this sense with a dative following it, as ἅμα ΤΩ῍ι πρωΐ *early in the morning,* ἅμα ΤΗ῍ι ἑσπέρᾳ *at the beginning of the evening,* ἅμα ΤΩ῍ι καιρῷ *as soon as opportunity serves.* So 1 Mac. iv. 6, ἅμα ΤΗ῍ι ἡμέρᾳ *as soon as it was day.* Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that ἅμα in this first sense should be considered rather as a preposition than an adverb.

2. *Together.* Rom. iii. 12, followed by the preposition σύν *with.* 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time.* Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.—The above cited are all the passages of the N. T. wherein ἅμα occurs.

Ἀμαθής, ἐος, οῦς, ὁ, ἡ, from *a* neg. and μανθάνω, or obsol. μαθέω *to learn.*—*Unlearned.* occ. 2 Pet. iii. 16. [Schleus. says *impious,* remarking that words expressing *ignorance* or *knowledge* generally express their effects. See Glass. Phil. S. p. 828, ed. Dath.]

Ἀμαράντινος, ον, ὁ, ἡ, from *a* neg. and μαραίνομαι, *to fade, wither,* which see. *That cannot fade away, not capable of fading.* So Hesychius explains ἀμαράντινον by ἄσηπτον *incorruptible.* occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves,* which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stephens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use ἀμαράντινος for ἀμάραντος, since ἀμαράντινος is not formed from the adj. ἀμάραντος as signifying *unfading,* but from the subst. ἀμάραντος the proper name of a flower, *amaranth,* so called from its *not* speedily *fading.* Ἀμαράντινος, therefore, will properly signify *amaranthine,* but will be equivalent to *unfading.* See Wolf and Wetstein on 1 Pet. v. 4.

Ἀμάραντος, ον, ὁ, ἡ, from *a* neg. and μαραίνομαι *to fade.*—*That fadeth not away, unfading.* occ. 1 Pet. i. 4. [Wisd. vi. 13.]

Ἁμαρτάνω, from obsolete ἁμαρτέω, from which also it borrows most of its tenses.

I. *To miss a mark;* so Homer frequently, as

> Τοῦ μὲν ῎ΑΜΑΡΘ' ———
> Him he *missed.* Il. iv. 491.
>
> ——— Τοῦ μέν ῥ' ἀπὸ τύσθιον ῎ΑΜΑΡΤΕΝ.
> Him he scarcely *missed.* xvii. 609.
>
> ῎Ορνιθος μὲν ῎ΑΜΑΡΤΕ ———
> The bird he *missed.* xxiii. 865.

The LXX use ἐξαμαρτάνειν, or according to some copies, διαμαρτάνειν, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way.* So Isocrates, ἁμαρτάνειν τῆς ὁδοῦ *to miss the way.*

III. In the N. T. it is used only in a *figurative* or *spiritual* sense, *to sin* in general, to *deviate* from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16, et al. freq.; by apostasy, Heb. x. 26. comp. ver. 28, 29, and see Doddridge and Macknight;—or of man, as Acts xxv. 8.

IV. With εἰς following, *to sin in respect of* or *against,* as heaven (God). Luke xv. 18. 21;—or man. Mat. xviii. 15. 21. Luke xvii. 3, 4. Wetstein on Mat. shows that the Greek writers use the phrase in the same sense. [1 Sam. xix. 4. Jer. xxxvii. 17.]—In the LXX this word most usually answers to the Heb. חָטָא, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under חָטָא.

Ἁμάρτημα, ατος, τό, from ἁμαρτέω *to deviate, sin.*—*A deviation* from the divine law, *a sin.* occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Gen. xxxi. 36. Is. lviii. 1.

Ἁμαρτία, ας, ἡ, from ἁμαρτέω *to deviate, sin.*

I. *Sin,* or *deviation* from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

[1] [The adverb occurs in the same sense. Theoph. Char. viii. 4.]

[2] Whence Eustathius and Bochart deduce the name ἀλώπηξ from ἁλᾶσθαι *to wander.*

[3] See Viger, Idiotism. cap. 7, § 2, reg. 4. [Theoph. Char. xxiv. Diod. Sic. i. p. 615. Polyb. i. 12, 2. Hom. Il. vii. 331.]

II. *Original sin*, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth. Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. *Actual sin.* James i. 15. v. 15. 1 John iii. 8, et al. freq.—[It seems to be *obstinate incredulity.* John viii. 21 and 24. xv. 22. xvi. 8. Heb. iii. 13. *Defection from true religion.* Heb. xi. 25. 2 Thess. ii. 4. *libidinousness.* 2 Pet. ii. 14; and so Appian, Alex. p. 594, ed. Paris: so *peccatum* in Latin. Ovid, Amor. ii. Eleg. vii. 11, and חַטָּאָה 2 Sam. xii. 13. Schl. thinks that the word in John viii. 46, means *fraud*, and others refer 2 Thess. ii. 4, to that sense. In Rom. vii. 7, it seems to be rather *a motive to sin*, and in Heb. xii. 4, Schl. thinks it means the calamities which might be the motives to the sin of defection.]

IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13, comp. Hos. x. 15, in Heb. and Eng. marg.

V. *A sacrifice for sin, a sin-offering, on which the sin was put*, or *to which it was imputed.* (See Lev. iv. 4. 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Is. liii. 6. 10. 12. 1 Pet. ii. 24. Ἁμαρτία is used in the same sense by the LXX. Lev. iv. 21. 25. 34. (comp. ver. 8. 20. 29.) Lev. v. 9. 12. vi. 25, as ἁμάρτημα likewise is, Lev. iv. 29. And this manner of expression exactly corresponds to the Heb., where both *the sin* and *the sin-offering* is denoted by the same word חַטָּאָה or חַטָּאת. On Rom. viii. 3, comp. Heb. x. 6. 8, and LXX in Ps. xl. 6; and see Whitby's note on Rom.—[On 2 Cor. vi. 21, Schl. thinks that ἁμαρτία is for ἁμαρτωλός, *he has punished him as a sinner*, but says he does not object to the explanation here given by Parkhurst. The expression περὶ ἁμαρτίας, Rom. viii. 3. Heb. x. 7, is elliptical, θυσία *a sacrifice* being understood. See Levit. vi. 23. Numb. viii. 8.]

VI. *Punishment of sin.* Rev. xviii. 4, where see Vitringa's Comment, and comp. Zech. xiv. 19. Gen. xix. 15.—[To this head Schl. refers John ix. 41. xv. 22. 24. 1 Cor. xv. 17. 1 Pet. ii. 24, as well as John i. 29, "*who takes away the punishment of sin.*" See Gen. iv. 13. Ps. vii. 17.]

VII. *A deviating from truth, falsehood.* John viii. 46; where see Campbell.—The LXX generally use ἁμαρτία for the Heb. חַטָּאָה.

☞ Ἀμάρτυρος, ου, ὁ, ἡ, from *a* neg. and μάρτυρ *a witness.* — *Without witness.* occ. Acts xiv. 17; where see Wetstein. [Jos. A. J. xiv. 7, 2. Schwarz. p. 70.]

Ἁμαρτωλός, οῦ, ὁ, ἡ, from ἁμαρτέω *to deviate, sin.*

I. *A sinner* in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *heinous* and *habitual* sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37, et al. Comp. Macknight on Gal. ii. 15.—[This word, like ἁμαρτία, is applied to various sins. *An impostor*, John ix. 16. 24, 25. *a libidinous person*, Luke vii. 37. *an obstinate unbeliever*, Mark viii. 39. Where μοιχαλίς, says Schleus., means *sinful in general*, ἁμαρτωλός *obstinate.* As the Jews thought that none out of their law cared for holiness of life, they called all Gentiles *sinners.* Mat. xxvi. 45. Luke vi. 32. (comp. Mat. v. 47.) Mark xiv. 41. Luke xxiv. 7. Gal. ii. 15. Exod. xxxii. 31. 1 Kings xiv. 16.]

II. *Sinful.* occ. Rom. vii. 13.

☞ Ἄμαχος, ου, ὁ, ἡ, from *a* neg. and μάχομαι *to fight, contend.*—*Not contentious, not quarrelsome.* occ. 1 Tim. iii. 3. Tit. iii. 2.—[See Ecclus. xix. 6.]

Ἀμάω, ῶ, either from the Greek ἅμα *together*, or immediately from the Heb. עָמַם *to collect*; because *corn*, &c. when *reaped* or *mown*, is *collected together.*—*To reap, mow*, or *cut down.* occ. James v. 4. In the LXX it constantly answers to the Heb. קָצַר *to cut off, cut down.* [Lev. xxv. 11.]

Ἀμέθυστος, ου, ὁ, from *a* neg. and μέθυ *wine. The amethyst*, a species of *precious stone:* occ. Rev. xxi. 20. Pliny[1] says, "The reason assigned for its name is because, though it approaches to the colour of wine, *it falls short of it*, and stops at a violet colour."—Others[2] think it is called *amethyst*, because its colour resembles *wine mixed with water*, and in this view also derives its name from *a* neg. and μέθυ *wine*, which see under μεθύσκω.—In the LXX it answers to the Heb. אַחְלָמָה.—[Ex. xxviii. 19. Jos. A. J. iii. 6.]

Ἀμελέω, ῶ, from *a* neg. and μέλει *to be cared for by any one*, curæ esse. With a genit. or infinit. following, *not to care for, to neglect.* occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12. [Jer. xxxi. 32. Wisd. iii. 10.]

Ἄμεμπτος, ου, ὁ, ἡ, from *a* neg. and μεμπτός *blameable*, which from μέμεμπται 3d person perfect of μέμφομαι *to blame.*—*Blameless, unblameable.* occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. [Gen. xvii. 1. Job i. 1. 8. ix. 20. Xen. Cyr. v. 5, 10.]

☞ Ἀμέμπτως, adv. from ἄμεμπτος.—*Unblameably.* occ. 1 Thess. ii. 10. v. 23. [See Add. Esth. xiii. 3. Xen. Cyrop. iv. 2, 37.]

☞ Ἀμέριμνος, ου, ὁ, ἡ, from *a* neg. and μέριμνα *care. Free from care, carefulness*, or *solicitude; secure, easy:* occ. Mat. xxviii. 14. 1 Cor. vii. 32. [Herodian i. 6, 26. Wisd. vi. 16.]

☞ Ἀμετάθετος, ου, ὁ, ἡ, from *a* neg. and μετατίθημι *to change*, which see.—*Unchangeable, immutable.* occ. Heb. vi. 18. Ἀμετάθετον, τό, neut. is used as a substantive, *unchangeableness, immutability:* occ. Heb. vi. 17; where see Wetstein. [3 Macc. v. 1. Polyb. ii. c. 32, 5.]

☞ Ἀμετακίνητος, ου, ὁ, ἡ, from *a* neg. and μετακινέω *to move away*, which see.—*Unmoveable*, or rather "*unmoved*, because *unmoveable* is a quality not competent to men in this present life." Macknight. Comp. ἀμετανόητον, Rom. ii. 5. occ. 1 Cor. xv. 58. [So Schl.]

☞ Ἀμεταμέλητος, ου, ὁ, ἡ, from *a* neg. and μεταμέλομαι *to repent*, which see.

I. *Not to be repented of*, or *regretted.* occ. 2 Cor. vii. 10.

II. *Not subject to repentance*, or *change of mind, irrevocable.* occ. Rom. xi. 29. See Campbell's Prelim. Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be

[1] Nat. Hist. lib. xxxiii. cap. 9. [See Casaub. on Athen. p. 74.]

[2] See New and Complete Dictionary of Arts, in *Amethyst.*

seen by Elsner and Wetstein. [Glass. Phil. S. p. 944.]

☞ Ἀμετανόητος, ου, ὁ, ἡ, from *a* neg. and *μετανοέω to repent, change one's mind*, which see. —*Unrepenting, impenitent, irreclaimable.* occ. Rom. ii. 5[1].

☞ Ἄμετρος, ου, ὁ, ἡ, from *a* neg. and *μέτρον measure.* — *Beyond one's measure* or *appointed bounds.* occ. 2 Cor. x. 13. 15.

ΑΜΗ'Ν, a Heb. word, אָמֵן, signifying *truth, firmness, stability.* Hence in the N. T. as in the Old, it denotes,

I. Affirmation, *in truth, verily, it is so.* Mat. v. 18. 26. vi. 2, et al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that *ἀμήν* is equivalent to *ἀληθῶς truly, in truth*, and so the LXX render the Heb. אָמֵן by *ἀληθῶς*, Jer. xxviii. 6.—It is remarkable that in the N. T. no one but our blessed Lord himself uses *ἀμήν* at the *beginning of a sentence*, as a word of *affirmation.* It seems, however, in this sense to *conclude* all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word *ἀμήν* doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Ps. xli. 14. lxxii. 19. lxxxix. 53. [Lightfoot on John i. 51.]

II. Consent or desire, *so be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13, et al. freq.—and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both *affirmative* and *eucharistical*, as Rom. i. 25. ix. 5; and in others, both *affirmative* and *supplicatory*, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our blessed Lord, *ὁ Ἀμήν the Amen, the faithful and true witness.* occ. Rev. iii. 14. comp. Is. lxv. 16[2].

☞ Ἀμήτωρ, ορος, ὁ, from *a* neg. and *μήτηρ a mother.*—*Without mother.* occ. Heb. vii. 3. [Here *ἀμήτωρ* is *not having a mother noticed in the genealogy of the priests*, or, as Philo says, (2 de Monarch. p. 827.) *μὴ ἔχων μητέρα ἱερείαν ἐξ ἱερέων*[3]. Such, at least, is the common explanation, in which there are difficulties, especially the words *μήτε ἀρχὴν ἔχων.* Some, therefore, say, *not born of father and mother in the ordinary way.* See Deyling, Obs. S. p. ii. p. 71. Fabr. Cod. Ps. i. p. 311.]

☞ Ἀμίαντος, ου, ὁ, ἡ, from *a* neg. and *μιαίνω to defile.—Undefiled, unpolluted.* occ. Heb. vii. 26. xiii. 4. James i. 27. [See 2 Macc. xiv. 36. Wisd. iii. 13. Plutarch, Pericl. p. 173, D. In 1 Pet. i. 4, it seems to be *unmixed* or *undefiled with grief.*]

ΑΜΜΟΣ, *ου, ἡ*, perhaps from the Heb. עָמַם *to collect, gather together.—Sand*, which is usually *collected together* in particles innumerable.

——Ὅσα ψάμαθός τε κόνις τε.—Homer, Il. ix. 385.

Rom. ix. 27. Heb. xi. 12, et al. See Wetstein on Rom. [Gen. xxxii. 15. Josh. xi. 4.]

[1] [The word occurs in the Test. xii. Pat. in Fab. Cod. Pseud. t. i. p. 685.]

[2] [See on this word Glass. Phil. S. p. 396. The use of this word in the Church was derived, it would seem, from the Jews, Deut. xxvii. 15. Neh. viii. 7. See Wetst. ii. p. 162. Euseb. H. Ju. vii. 9. Suicer, i. p. 229.]

[3] [See also Phil. de Temulentia, p. 248 and p. 490.]

ΑΜΝΟ'Σ, *οῦ, ὁ*, perhaps from *a* neg. and *μένος anger*, on account of its *mild* disposition. If this, as well as the feminine ΑΜΝΗ', be not rather derived from the Heb. אֱמֶנָה *truth*, either on account of the *truth* or *simplicity* of the animal itself, or of its being anciently the usual *truth*[4] or *faith*-offering (as the Heb. אֱמֶנָה seems used, Neh. ix. 38) among both believers and heathen. So in the treaty between the Greeks and Trojans, in Homer, Il. iii. 245—6.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον Ὅρκια πιστά, Ἄρνε δύω, καὶ οἶνον, κ.τ.λ.

"The heralds carried through the city the *faithful oath-offerings* of the gods, two *lambs* and wine," &c.; and thus Virgil makes one of the sacrifices at the treaty between Latinus and Æneas to be *intonsam* bidentem, *a young sheep* unshorn. Æn. xii. 170.—*A lamb*, which English name seems a derivative from the Heb. לָהַם *to be mild, gentle.* [?] occ. John i. 29. 36. Acts viii. 32. 1 Pet. i. 19.

☞ Ἀμοιβή, ῆς, ἡ, from *ἤμοιβα* perf. mid. of *ἀμείβω to requite.—Requital, retribution, recompense.* occ. 1 Tim. v. 4. Josephus applies *ἀμείβεσθαι* in the same sense as the Apostle does *ἀμοιβὰς ἀποδιδόναι*, Cont. Apion. lib. ii. § 27, where he speaks of one *τὸν οὐκ* ΑΜΕΙΒΟ'ΜΕΝΟΝ *τὰς παρ' αὐτῶν* (*γονέων* scil.) *χάριτας*, "who does not *requite* the favours he has received from his parents."

Ἄμπελος, ου, ἡ.—*A vine-tree.* Mark xiv. 25. John xv. 1, et al. [In Rev. xiv. 19, Schl. says it is *the fruit*, and Bretsch. says, "The enemies of Christ ready for destruction, and to be cut off by the angel of the Lord, as the grapes are cut off for the wine-press, are called *ἄμπελος τῆς γῆς*." On John xv. 1. See Ecclus. xxiv. 17. Is. xvi. 8.]

Ἀμπελουργός, οῦ, ὁ, from *ἄμπελος a vine*, and *ἔργον work.—A vine-dresser, a dresser of a vineyard.* occ. Luke xiii. 7. [LXX. Is. lxi. 5.]

Ἀμπελών, ῶνος, ὁ, from *ἄμπελος a vine.*

I. *A vineyard, a place planted with vines.* See Mat. xx. 1, 2. Kypke on Mark xii. 1 produces a number of instances of the Greek writers using this word, because its purity has been doubted[5].

II. Figuratively, *the vineyard of God's Church*: why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Is. v. 1, &c.

[III. *A vine.* 1 Cor. ix. 7. Gen. ix. 20. 1 Macc. iii. 56. Jer. v. 17.]

Ἀμύνομαι, mid. from *ἀμύνω to assist, defend*, which from Heb. אָמַן *to support.—To defend.* occ. Acts vii. 24. [The proper force of *ἀμύνομαι* is, *I defend myself*; but here it has the force of the active. See Dion. Hal. i. 12. Is. lix. 16.]

ΑΜΦΙ', a preposition, which perhaps from the Heb. אֶפֶף *to surround, compass*, (*μ* being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew,) or

[4] Thus likewise the Etruscan *κάπρα*, and Latin caper, *a goat*, may not improbably be derived from the Heb. כָּפַר *to make atonement, expiate*, because this animal was, in ancient times, a usual *expiatory victim*, as in Lev. iv. 26. 31. v. 18. xvi. 10, in all which passages the word כָּפַר is used, and in the last particularly applied to the *scapegoat.* Comp. Homer, Il. i. 66; and see Vossii Etymolog. Latin. in Caper.

[5] [See Wolf. Anecd. Gr. iv. p. 184.]

from ἄμφω *both* (which see under ἀμφότερος), q. d. *on both sides.—About, round about.* It occurs not *separately* in the N. T., but frequently in the profane writers.

Ἀμφίβληστρον, ου, τό, q. ἀμφίβλητρον [1], from ἀμφιβέβληται 3d pers. perf. pass. of ἀμφιβάλλω *to cast round, surround*, which from ἀμφί *round about*, and βάλλω *to cast.—A large kind of fishing-net*, whose extremities sinking equally in the water, *enclose* whatever is within its *compass*, perhaps not unlike a *casting-net*, but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. Menander in Ἁλιεύς (p. 12, ed. Cleric.) has ΑΜΦΙΒΑΗΣΤΡΩι ΠΕΡΙΒΑΛΛΕΤΑΙ, *is surrounded by an* ἀμφίβληστρον: and in the LXX this word answers to חֵרֶם, Hab. i. 15. 17, and to מְצוֹדָה, Eccles. ix. 12. See Wetstein on Mat. [Is. xix. 8.]

Ἀμφιέννυμι, from ἀμφί *about*, and ἕννυμι *to put on*, which from ἕω the same.—*To clothe, invest.* [Mat. vi. 30. Luke xii. 28, though here Schl. says it is rather to *ornament;* and he refers for instances of the word applied to *fruit* and *flowers* to Schwarz, Comm. Crit. and Phil. p. 73, and Wolf. t. i. p. 142. In Mat. vi. 30, the future of the verb is understood. In the mid. *to clothe one's self, to put on.* Mat. xi. 8. Luke vii. 25. LXX. Job xxxi. 19.]

Ἄμφοδον, ου, τό, from ἄμφω *both, the two*, and ὁδός *a way.—A place where two ways meet*, say our translators; but Hesychius and Suidas explain it by ῥύμην, δίοδον *a street, a thoroughfare.* Pollux likewise observes, that ἄμφοδα is used, in the Greek writers, for *streets.* See more in Wetstein. occ. Mark xi. 4. [Prov. i. 20. Jer. xi. 13.]

Ἀμφότερος, α, ον, from ἄμφω *both.—Both*, of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14, et al. [Gen. xxi. 27.] On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are *three* things mentioned. Why then does the historian say ἀμφότερα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three." [Theophylact (on this place) says expressly, that the word is applied to *three.* See Hom. Od. xv. 78. Aristot. Rhet. v. 36.]

☞ Ἀμώμητος, ου, ὁ, ἡ, from α neg. and μωμητός *blameable*, which from μῶμος *a blemish, infamy*, †rather μωμάομαι *to blame,*† which see.—*Spotless, unblameable, blameless.* occ. Phil. ii. 15. 2 Pet. iii. 14.

Ἄμωμος, ου, ὁ, ἡ, from α neg. and μῶμος *a blemish, spot.*

I. *Without blemish.* 1 Pet. i. 19. [In this sense it is used of *victims*, which were to be without defect. Numb. vi. 14. xix. 2. Levit. xxii. 22, and this is the reference here.]

II. *Blameless.* Eph. i. 4. v. 27. [Col. i. 22. Jude 24. Rev. xiv. 5. In Heb. ix. 14, Schl. thinks that Christ is called ἄμωμος on account of his perfect expiation of the sins of the world.]

Ἄν.

1. A conjunction conditional, *if.* In this sense it is used in the profane writers for ἐάν: but not, as I can find, in the N. T. See John xx. 23. 1 Thess. ii. 7.

2. Indefinite, answering to the Latin *cunque*, and English *soever.* See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the Potential signs *may, might, would, could*, or *should*, put before them. See Mat. xi. 21. 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. Ἕως ἄν, *until.* Mat. ii. 13. v. 18, 19. xvi. 28, et al.

5. Ὅπως ἄν, *that, to the end that.* Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. Ὡς ἄν, *even as.* 1 Thess. ii. 7. Comp. under ὡς I. 1. [See on ἄν Devar. de L. G. Partic. p. 44, Viger, and Hoogeveen.]

Ἀνά.

I. A Preposition governing an accusative case.

1. *In, through.* Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. Ἀνὰ μέρος, *in course, in turn.* 1 Cor. xiv. 27. Ἀνὰ μέσον, *between*, q. d. *in the midst.* 1 Cor. vi. 5. *Among.* Mat. xiii. 25.

2. In the Greek poets, joined with a dative or an accus. it signifies *upon*, super (see Scapula), but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. הֲנָה, which denotes the *presence of an object*, also *hither.* Comp. ἐν.

II. An adverb importing *distribution.* It may be rendered *apiece.* Mat. xx. 9, 10. Luke ix. 3; or *by*, i. e. distributed into. Mark vi. 40. Luke ix. 14. x. 1. [Xen. An. iii. 4.] In this sense I would deduce it from the Heb. עָנָה *to answer, correspond.*—Ἀνά, with a nominative, seems *redundant.* Rev. xxi. 21. See Wolfius and Scapula's Lexicon.

III. In composition it denotes:—

1. *Ascent*, as in ἀναβαίνω *to go up.*

2. *Back again, in return*, as in ἀναβάλλω *to cast back, reject;* ἀναγγέλλω *to bring word back again;* ἀναχωρέω *to go back* or *away, depart.*

3. *Repetition*, which implies *correspondency*, as in ἀναζάω *to revive, live again;* ἀναστανρόω *to crucify again* or *afresh.* Hence,

4. It adds an emphasis to the simple word, as in ἀνεζήτουν, Luke ii. 44, *they sought diligently*, i. e. *again and again.*

Ἀναβαθμός, οῦ, ὁ, from ἀνά *up*, and βαθμός *a step*, which from βαίνω *to go.—A stair.* occ. Acts xxi. 35. 40. Josephus, de Bel. lib. v. cap. 5, § 8, (whom see,) particularly mentions the καταβάσεις, or *staircases*, by which the castle, Antonia, communicated with the porticos of the temple. [2 Kings ix. 13. 2 Chron. ix. 18, 19.]

Ἀναβαίνω, from ἀνά *up*, and βαίνω *to go.*

I. *To go* or *come up, to ascend*, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31, et al. freq. [On the phrase *to ascend to heaven*, see Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. Comp. Job xxxviii. 19. 38. I need hardly add, that Schl. gives the usual explanation of his party, viz. that *to ascend into heaven* means generally to understand the plans and thoughts of God. In Rom. x. 6, he says, "Do not think that the doctrine of Christ's

[1] See the learned Duport on Theophrastus, Ethic Char. p. 280, who gives several other instances of the names of *instruments* ending in τρον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ρ.

heavenly origin is beset with insuperable difficulties." In John i. 52, "You shall see God present with me by my working miracles."] On Mat. xx. 17, Wetstein shows that Josephus often uses the phrase ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ: and on Acts viii. 31, it may, perhaps, be worth remarking, that in like manner Ptolemy Euergetes, king of Egypt, invited the Jew Josephus, the son of Tobias, *to come up into his chariot to him*, ΑΝΑΒΗΝΑΙ ἐπὶ τὸ ὄχημα παρεκάλεσεν. Joseph. Ant. lib. xii. cap. 4, § 3 [1].

II. *To go on board*, a ship namely, the word for *ship* being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. *To spring* or *grow up*, as vegetables. Mat. xiii. 7. Mark iv. 7, 8. 32. [Is. liii. 2. lv. 13.]

IV. Ἀναβαίνειν ἐπὶ τὴν καρδίαν, or ἐν τῇ καρδίᾳ, *to come into*, or *arise in, one's heart*. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. עָלָה עַל לֵב, which the LXX accordingly render by ἀναβαίνειν ἐπὶ καρδίαν. 2 Kings xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

Ἀναβάλλω, from ἀνά *back*, and βάλλω *to cast*. —*To cast back*. Ἀναβάλλομαι, mid. *to put off, defer*. occ. Acts xxiv. 22, where Wetstein shows that this V. mid. is thus used by the best Greek writers. [See Philost. Vit. Apoll. iv. 10. Xen. Mem. iii. 6, 6. Cicero ad Lucc. lib. v. ep. 12. Budæus, Comm. Ling. Gr. p. 542. Dresig. de Verb. Med. iii. 3. LXX. Ps. lxxvii. 25.]

Ἀναβιβάζω, from ἀνά *up*, and βιβάζω *to make to come*.—*To draw* or *bring up*. occ. Mat. xiii. 48. [Xen. Hist. Gr. i. 1, 2. Herod. iii. 75. Gen. xxxvii. 28. Exod. xvii. 5.]

Ἀναβλέπω, from ἀνά *up* or *again*, and βλέπω *to see* or *look*.

I. *To look up* or *upwards*. Mat. xiv. 19. Mark vii. 34. viii. 24. (where see Campbell.) Comp. Acts xxii. 13. [2 Macc. vii. 28. 1 Sam. xiv. 17.]

II. *To see again, to receive sight again*. Mat. xi. 5. xx. 34. Luke xviii. 41—43. [So in good Greek writers, Aristoph. Plut. 95. 117. Philost. Vit. Sophist. ii. c. i. p. 547. Foes. Œcon. Hipp. p. 28.]

III. *To see* or *receive sight*, which one never had before. John ix. 11. 15. 18. comp. ver. 1, 2. [See de Dieu Crit. S. p. 512.]

IV. *To look again* or *attentively*. Mark xvi. 4. Comp. Mark viii. 25. [Gen. xv. 5.] So in the LXX ἀναβλέπω several times answers to the Heb. הִבִּיט.

Ἀνάβλεψις, εως, ἡ, from ἀναβλέπω *to receive sight*.—*Recovery of sight*. occ. Luke iv. 18 [2].

Ἀναβοάω, ῶ, from ἀνά emphatic, and βοάω *to cry out*.—*To cry out aloud, to exclaim*. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38. [See Num. xx. 15. 1 Sam. iv. 13.]

Ἀναβολή, ῆς, ἡ, from ἀναβέβολα perf. mid. of ἀναβάλλω *to defer*.—*Delay*. occ. Acts xxv. 17, where Wetstein shows that the phrase ἀναβολὴν ποιεῖσθαι is used in like manner for *making delay* by Thucydides, [ii. 42.] Plutarch, and Dionysius Halicarn. [A. xi. 33.]

Ἀναγγέλλω, from ἀνά *in return*, or emphatic, and ἀγγέλλω *to tell, declare*.

I. *To tell in return, bring back word*. John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, *to tell, declare freely, openly*, or *eminently*. Mark v. 14. 19. John iv. 25. xvi. 13—15. Acts xx. 20. 27. [LXX. Job viii. 10.]

☞ Ἀναγεννάω, ῶ, from ἀνά *again*, and γεννάω *to beget*.—*To beget again, regenerate*. occ. 1 Pet. i. 3. Pass. ἀναγεννάομαι, *to be begotten again, regenerated*. occ. 1 Pet. i. 23. [We find that the Jewish Rabbis used the expression *a new creature* of those who, by any change, as from vice to virtue, from idolatry, &c., were in an altered and improved religious state. See Schötg. H. H. on John iii. 3, and 2 Cor. v. 17.]

Ἀναγινώσκω, from ἀνά *again*, or emphatic, and γινώσκω *to know, take knowledge of*.

I. *To recognize, know, understand*,—agnoscere, nosse, intelligere. Thus used in the profane writers; and in this sense Kypke [Obs. S. i. p. 119.] understands it, Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινώσκων νοείτω not as the Evangelist's but as Christ's, "*he who recognizes* this, i. e. the completion of Daniel's prophecy by the desolating abomination standing on holy ground, *let him take notice and reflect*:" but in opposition to this interpretation, see Campbell's Note, who considers the words in question as an admonition of the Evangelist to the reader, seriously to attend to what he was then writing. [Schl. approves of Kypke's explanation. The word *cognosco* is used in the same way in Latin. See Corn. Nep. Lys. &c.]

II. *To read*, as a book, letter, inscription, q. d. *to know by reading*. Mat. xii. 3. John xix. 20. Col. iv. 16, et al. freq.; in which sense also it is used by the profane writers. On Acts viii. 30, see Alberti and Wetstein for instances of similar paronomasias in the Greek and Latin writers. [In Luke iv. 16, we have a notice of the regular method of reading and then interpreting a small portion of the O. T. in the Jewish synagogues, whence the part read was called ἀνάγνωσις and ἀνάγνωσμα. See also Acts xiii. 27. xv. 21. 2 Cor. iii. 15. 1 Thess. v. 27. Rev. i. 3.]

Ἀναγκάζω, from ἀνάγκη *necessity*.

I. *To force, compel*, by external violence. Acts xxvi. 11.

II. *To force, compel*, in a moral sense, as by authoritative command. Mat. xiv. 22. Mark vi. 45.—by importunate persuasion. Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice. Acts xxviii. 19. See Elsner, Kypke, Macknight, on Gal. ii. 14, and Bp. Pearce on Luke xiv. 23, and comp. παραβιάζομαι. [For this sense see Joseph. A. J. vii. 1, 6. Aristoph. Eq. 505. Herodian iv. 9, 6. Valck. ad Eur. Hipp. 921.]

☞ Ἀναγκαῖος, α, ον, from ἀνάγκη *necessity*.

I. *Necessary*, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. *Necessary*, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25 [3]. Acts xiii. 46. Heb. viii. 3. [2 Macc. iv. 23.]

[1] [On this phrase, which Schl. explains as referring to the high mountainous situation of Judea, see More on the first words of Xen. Anab. Æl. V. H. viii. 17.]

[2] [Schl. says that this word does not occur in the versions of the O. T. In this place it is a quotation from Is. lxi. 1, and it occurs in Symm. Ps. lxxvi. 4. In Isaiah it may be taken either spiritually or with a reference to the miracles of Jesus. In the Hebrew it is *an opening of the prison*.]

[3] [In these two passages Schl. prefers the sense of *useful, advantageous*.]

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in Wetstein, who cites from Euripides [Androm. 651.] and Dio Chrys. the very phrase ΄ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also Kypke.—The above are all the texts wherein the word occurs.

Ἀναγκαιότερος, α, ον, comparat. of *ἀναγκαῖος. More necessary, more needful.* occ. Phil. i. 24. Comp. *ἀναγκαῖος* II.

☞ *Ἀναγκαστῶς,* adv. from *ἀναγκαστός forced,* which from *ἀναγκάζω.—By constraint* or *compulsion.* occ. 1 Pet. v. 2. [The adj. occurs in Joseph. A. J. xviii. 3, 5, p. 873.]

Ἀνάγκη, ης, ἡ, from *ἀνά* emphatic, and *ἄγχω to constringe, bind hard, compress.*

I. *Necessity, compelling force,* as opposed to willingness. 2 Cor. ix. 7. Philem. ver. 14. [See Irmisch. on Herodian. i. 4. 12.]

II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is* a moral necessity *that offences should come.* [Schl. thinks also that this is *the necessity arising from the condition of human nature,* or, in technical phrase, *a necessity of consequence.* This *necessity of consequence* is the obvious sense in Heb. vii. 12. ix. 23; the last of which Parkhurst had improperly referred to head III.]—*Ἔχω ἀνάγκην, I have need, I must needs.* Luke xiv. 18. xxiii. 17, et al. That this is a good Greek phrase, used by approved writers, Wetstein has abundantly shown on Luke xiv. 18, where see also Kypke and Schwartz Lex. N. T. [Schl. refers the passage 1 Cor. vii. 37, to *compelling force,* and Luke xxiii. 17, to a *necessity arising from custom,* a sense to which he likewise, and I think rightly, refers Heb. ix. 16. On the other passages where this phrase occurs he refers to Olearius de Stylo N. T. p. 22, in Schwartz's edition.]

III. *Spiritual* or *religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7, where see Macknight; also Wetstein on Luke xxi. 23, and Elsner and Wetstein on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *ἀνάγκη,* and the plur. *ἀνάγκαι,* in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מָצוֹק, מָצוּקָה, צָר, צָרָה, all which signify *distress, oppression.* See Heb. and Eng. Lexicon on these words. [1 Sam. xxii. 2. Job xxxvii. 9. See Xen. Mem. iii. 12, 2. Diod. Sic. iii. 13. Æschyl. Prom. 107. Ælian, V. H. xiv. 24.]

Ἀναγνωρίζω, from *ἀνά again,* and *γνωρίζω to know.—To know again,* whence in the pass. *ἀναγνωρίζομαι to be,* or *be made, known again.* occ. Acts vii. 13. [Gen. xlv. 1.]

Ἀνάγνωσις, εως, ἡ, from *ἀναγινώσκω to read.—A reading,* occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.—In the LXX it is once used for the Heb. מִקְרָא, Neh. viii. 8. [See *ἀναγινώσκω* II.]

Ἀνάγω, from *ἀνά up, again,* or *away,* and *ἄγω to bring,* or *lead.*

I. *To bring, lead, carry,* or *take up.* Acts ix. 39. Luke iv. 5. xxii. 66, et al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4. [Especially to *bring up from the dead.* Rom. x. 7. Heb. xiii. 20. Ps. xxx. 4. lxxi. 20. Comp. Wisd. xvi. 13. Ps. xxix. 3.]

II. *To bring,* or *offer up,* as a sacrifice. Acts vii. 41. On which passage Elsner remarks that Herodotus [iii. 60], Heliodorus, and Philo, use the same phrase ΄ΑΝΑΓΕΙΝ ΘΥΣΙΑΣ for *offering sacrifices.* [Schl. thinks that this phrase arose from the victim's being led *up* the steps of the altar. See Abresch. ad Æschyl. p. 212.]

III. *Ἀνάγομαι,* pass. literally *to be carried up,* i. e. as a ship appears to be that puts out to sea; so *to put out to sea, to set sail.* Luke viii. 22. Acts xiii. 13. xviii. 21, et al. Wetstein on Luke viii. 22, and Alberti on Acts xxvii. 2, 3, show that the Greek writers use *ἀνάγεσθαι* in the same sense. Comp. under *κατάγω* II.

IV. *To bring back.* Rom. x. 7. Heb. xiii. 20.

[V. *To bring forward,* or *produce.* Acts xii. 4. Comp. 2 Macc. vi. 10. Luke xxii. 66. Br. explains the use of the word with regard to sacrifices in this way.]

Ἀναδείκνυμι, or obsol. *ἀναδείκω,* from *ἀνά up,* and *δείκνυμι* or *δείκω to show* [*to show on high,* so *that all see publicly*].

I. *To show plainly* or *openly.* occ. Acts i. 24. [Xen. Hell. iii. 5, 16.]

II. *To mark out, appoint,* to an office by some *outward sign.* occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

☞ *Ἀνάδειξις, εως, ἡ,* from *ἀναδείκνυμι to show forth.—A showing forth* or *openly, a being made manifest.* occ. Luke i. 80, where it is applied with peculiar propriety to John the Baptist's being *manifested,* in his *prophetical office,* as the forerunner of the Messiah. See Elsner and Wetstein. [See Polyb. xv. 24. Ecclus. xliii. 7. Schl. and Br. refer this place of St. Luke to the sense of *inauguration,* and the *verb* certainly occurs in this sense frequently. 2 Macc. ix. 23. x. 11. xiv. 12. Diodor. i. 66. Polyb. xiii. 4.]

☞ *Ἀναδέχομαι,* from *ἀνά* emphatic, and *δέχομαι to receive.*

I. *To receive* hospitably and kindly. occ. Acts xxviii. 7. [Ælian, V. H. iv. 9.]

II. *To receive.* occ. Heb. xi. 17. [In the Apocrypha, this word has always a different sense. 2 Mac. vi. 9, to *choose.* viii. 36, to *promise, take on one's self,* which is the proper force of the verb.]

☞ *Ἀναδίδωμι,* from *ἀνά* emphatic, and *δίδωμι to give, present.—To present, deliver.* occ. Acts xxiii. 33. [Polyb. xxix. 10, 7. xv. 31, 8. In Ecclus. i. 21, *to bud again.*]

☞ *Ἀναζάω, ῶ,* from *ἀνά again,* and *ζάω to live.—To live again, to revive.* occ. Luke xv. 24. 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the Alexandrian and another ancient MS., with very many later ones, and some printed editions, read *ἔζησεν*: and this reading is approved by Mill, Wetstein, and Griesbach.

Ἀναζητέω, ῶ, from *ἀνά* emphatic, and *ζητέω to seek.—To seek,* or *seek diligently.* occ. Acts xi. 25. Luke ii. 44. [Job iii. 4. 2 Macc. xiii. 21. Polyb. iv. 35, 6.]

Ἀναζώννυμι, from *ἀνά up,* and *ζώννυμι to gird.—To gird up.* occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the

custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c., used *to bind up their long flowing garments by a girdle about their loins.* Thus in Herodotus, i. 72, et al., we have εὐζώνῳ ἀνδρί a *well-girded* man, for a *nimble, expeditious, active* one. Comp. Scapula's Lexicon, in εὔζωνος. So Horace, 1 Sat. v. 5, 6, since the Roman toga also was a *loose flowing garment,* uses "altius præcinctis," literally, *girded up higher,* for *more expeditious* or *active.* Comp. Exod. xii. 11. 2 Kings iv. 29. ix. 1. 1 Kings xviii. 46, and περιζώννυμι. This verb is once used by the LXX, Prov. xxxi. 17, for the Heb. חָגַר *to gird.*

'Αναζωπυρέω, ῶ, from ἀνά *again,* and ζωπυρέω *to revive a fire* which *is almost dead, and hidden under the ashes,* and this from ζάω *to live,* and πῦρ *a fire.—To revive, stir up, as a fire.* occ. 2 Tim. i. 6. Clemens Romanus has this verb in his 1 Ep. to the Corinthians, § 27, ed. Russell, 'ΑΝΑΖΩΠΥΡΗΣΑΤΩ οὖν ἡ πίστις αὐτοῦ ἐν ἡμῖν, "Let the faith of God *revive* or *be stirred up* in us." So Ignatius to the Ephesians, § 1, 'ΑΝΑΖΩΠΥΡΗΣΑΝΤΕΣ ἐν αἵματι Θεοῦ, "*stirring up yourselves* by the blood of God." Josephus, speaking of Herod's affection for Mariamne, de Bel. lib. i. cap. 22, § 5, uses the V. in the passive. Ὁ ἔρως πάλιν 'ΑΝΕΖΩΠΥΡΕΙΤΟ, "His love was *revived.*" Wetstein on 2 Tim. i. 6, shows that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under σβέννυμι II. [Xen. de Re Eq. x. 8, 16. Dion. Halic. Marc. Anton. vii. 2.] —The LXX have once used this verb in the active, Gen. xlv. 27, for חָיָה *to live, revive.* See Heb. and Eng. Lexicon in חיה. It occurs also in 1 Macc. xiii. 7.

'Αναθάλλω, from ἀνά *again,* and θάλλω *to thrive, flourish,* which may be either from the Heb. verb טוּל *to send forth,* or from the noun טַל *dew,* which is frequently mentioned in SS. as a principal instrument in *vegetation,* and is well known to be so, especially in Judea and the neighbouring countries. So Homer, Odyss. xiii. 245, mentions ΤΕΘΑΛΥΙΑ ἔρση, the *vegetative* dew. Comp. Heb. and Eng. Lexicon in טל II. —*To thrive,* or *flourish again, to reflourish,* as trees or plants, which, though they seem dead in the winter, *revive* and *flourish again* at the return of spring. occ. Phil. iv. 10; where, however, the V. is used transitively, "*Ye have caused* your care of me *to thrive,* or *flourish again;*" as it is also in the LXX, Ezek. xvii. 24, for the Heb. הַפְרִיחַ *to make to flourish.* Comp. Ecclus. i. 15. xi. 22. l. 11. Suicer says the V. is thus used actively *in imitation of the* Heb. *conjugation* (*Hiphil* he means), but I would not be too positive of this. We have just seen that Homer uses τεθαλυῖα the particip. mid. of the simple V. θάλλω for *causing to vegetate.* Comp. also under 'Ανατέλλω. And so Pindar applies the simple V. θάλλω transitively, Olymp. iii. 40, Δένδρε' ἔΘΑΛΛΕ χῶρος, "The place *produced* trees."

'Ανάθεμα, ατος, τό, from ἀνατίθημι *to separate.*

I. *An anathema, a person* or *thing accursed,* or *separated to destruction.* occ. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9. Rom. ix. 3, *for I could wish myself* ἀνάθεμα εἶναι 'ΑΠΟ' τοῦ Χριστοῦ *to be* devoted BY *Christ,* namely to *temporal* destruction, as the Jews then were. See Mat. xxiii. 37, 38. Luke xiii. 34, 35. Mat. xxiv. 21. Luke xxi. 21. 23. xix. 42. 44, and Wetstein in Rom. The preposition ἀπό is used in like manner to denote the *efficient cause.* Mat. xii. 38. xvi. 21. Comp. ἀπό I. 8.—It is observable, that in the old Greek writers, ἀνάθεμα is used for a *person* who, on occasion of a plague or some public calamity, *devoted himself as an expiatory sacrifice* to the infernal gods[1]. [Schleusner, after observing the change in MSS. between this word and ἀνάθημα (as Levit. xxvii. 29, et al.), remarks, and I think truly, that without doubt the words were at first promiscuously used (see Deyling. Obs. S. ii. 42). The meaning was, (1.) *any thing offered to God, and separated from human use* (Levit. ubi supra), as gold and silver. Numb. xvi. 37—39, et al. and then especially *any animal devoted as a sacrifice;* hence (2.) *any thing devoted to death,* was so called; and as the Greeks applied the word to those devoted to death to avert any calamity, it (3.) meant *any one devoted to curses,* one to be removed out of the sight of mankind (see Alberti Gloss. N. T. p. 105). In the passage in Romans, then, says Schl., the meaning is, *I could wish myself to be devoted to death for the Jews,* or *I could wish to be deprived of all society with Christ.* I confess that the last explanation (which is also Wahl's) is to me quite unsatisfactory, and the first takes no notice of the difficult words ἀπὸ τοῦ Χριστοῦ. Br. says, "I could wish to be destined by Christ to death as an expiation." Waterland, in his 20th sermon (vol. ix. p. 253. Oxford ed.), says, "I could wish myself exposed to temporal destruction *after the manner of Christ,*" as in 2 Tim. i. 3.]

II. *A curse* or *execration,* by which one is bound to certain conditions. occ. Acts xxiii. 14. [See Deut. xx. 17.]—This word in the LXX always answers to the Heb. חֵרֶם, which in like manner denotes, in general, *total separation* from a former state or condition, and particularly either *things* or *persons devoted to destruction,* as Deut. vii. 25, 26. Josh. vi. 17, 18. vii. 12.

'Αναθεματίζω, from ἀνάθεμα *a curse.*

I. *To bind by a curse* or *execration.* occ. Acts xxiii. 12. 14. 21.

II. *To curse.* occ. Mark xiv. 71.—In the LXX it answers to the Heb. verb הֶחֱרִים *to devote.* [The LXX put both ἀναθεματίζω and ἀνατίθημι for *to consecrate to God,* the first Numb. xviii. 14, the second Lev. xxvii. 28. Where it signifies, according to Parkhurst, *to devote,* it is often *entirely to destroy* or *make desolate.* The way in which it gained this sense is explained under ἀνάθεμα. See Numb. xxi. 2. Judg. i. 17. Zech. xiv. 11. Dan. xi. 44. Deut. xiii. 15. 1 Macc. v. 5. In Deut. xx. 17, it is simply *to devote,* and so Numb. xviii. 14.]

☞ 'Αναθεωρέω, ῶ, from ἀνά emphatic, and θεωρέω *to view.*

I. *To view, behold attentively.* occ. Acts xvii. 23.

II. *To consider attentively, contemplate.* occ. Heb. xiii. 7.

'Ανάθημα, ατος, τό, from ἀνατίθημι *to sepa-*

[1] See Scapula's Lexicon, and Wolfius in Rom. ix. 3, p. 171.

rate, lay up.—A consecrated gift, hung or *laid up* in a temple. occ. Luke xxi. 5[1]. Josephus expressly tells us, Ant. xv. 11, § 3, p. 702, that after the reparation of the temple by Herod the Great, τοῦ δ' ἱεροῦ παντὸς ἦν ἐν κύκλῳ πεπηγμένα σκῦλα βαρβαρικὰ, καὶ ταῦτα πάντα Βασιλεὺς Ἡρῴδης ΑΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀράβων ἔλαβεν. "Barbaric spoils were fixed up all round the temple. All these King Herod *dedicated*, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.—The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. חֵרֶם *somewhat devoted;* but in 2 Macc. ix. 16, it signifies, as in Luke, *a consecrated gift*. Comp. Wolf. Cur. Phil. on Rom. ix. 3, p. 170, ed. 2d.

☞ Ἀναίδεια, ας, ἡ, from *ἀναιδὴς impudent*, which from *α* neg. and *αἰδὼς shame*.

I. *Shamelessness, impudence.* In this sense it is used by the profane writers.

II. In the N. T. *urgent*, and, as it were, *shameless importunity*, which will take no denial. occ. Luke xi. 8. [Improbitas, Vulg.]

Ἀναίρεσις, εως, ἡ, from the following Ἀναιρέω.—*Murder.* occ. Acts viii. 1. xxii. 20. [Numb. xi. 15.]

Ἀναιρέω, ῶ, from *ἀνά* emphatic or *up*, and *αἱρέω to take.*

I. [*To take up* (as from the ground). Ælian. V. H. v. 16. xiii. 40. Xen. Cyrop. ii. 3. 7. Josh. iv. 3. Dan. i. 16. Used in the middle, *to take up to one's self*, used of children in opposition to the verb ἐκτίθημι *to expose*, or *abandon*. Acts vii. 21. Arrian, Diss. Epict. i. 23, 7. Eurip. Phœn. 25. Aristoph. Nub. 531. See D'Orvill. ad Charit. p. 329. Turneb. Adv. ii. 6.]

II. [*To take off*, or *kill*. Luke xxii. 2. xxiii. 32. Acts xii. 2. xxii. 20. Exod. xxi. 29. Jer. xli. 8. 2 Sam. x. 18. The verb is used in the same sense of things, *to take off*, or *put an end to*. Heb. x. 9. Test. xii. Pat. apud Fabr. C. Pseud. i. 681. Xen. Cyrop. i. 1, 1. In the sense of *killing*, it occurs Exod. xv. 9. Dan. ii. 13. v. 21. vii. 11.]

Ἀναίτιος, ου, ὁ, ἡ, from *α* neg. and *αἰτία a crime. Not criminal, guiltless, innocent.* occ. Mat. xii. 5. 7. [Deut. xxi. 8. Æl. V. H. v. 18.]

☞ Ἀνακαθίζω, from *ἀνά up*, and *καθίζω to sit.—To sit up.* occ. Luke vii. 15. Acts ix. 40.

Ἀνακαινίζω, from *ἀνά again*, and *καινίζω to renew*, which from *καινός new.—To renew again.* occ. Heb. vi. 6. [Ps. ciii. 5. civ. 30.]

☞ Ἀνακαινόω, ῶ, from *ἀνά again*, and *καινός new.—To renew* [*refresh*]. occ. 2 Cor. iv. 16. Col. iii. 10.

☞ Ἀνακαίνωσις, εως, ἡ, from *ἀνακαινόω to renew.—A renewing, renovation.* occ. Rom. xii. 2. Tit. iii. 5.

Ἀνακαλύπτω, from *ἀνά back again*, and *καλύπτω to hide, veil.—To unveil, to take away a veil* or *covering.* occ. 2 Cor. iii. 14. 18. [Job xii. 22. Is. iii. 17.]

Ἀνακάμπτω, from *ἀνά back again*, and *κάμπτω to bend.*

[1] [This passage shows that the Jews had the same custom as the Gentiles, of making offerings of all sorts. See 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17. On Gentile offerings, see Poll. Onom. i. 25, and the Notes on Callim. H. in Ven. 219.]

I. *To bend back.* But in this sense it is not used in the N. T.

II. *To bend back one's course, to return.* occ. Matt. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15. [Exod. xxxii. 27. Job xxxix. 4.]

Ἀνάκειμαι, from *ἀνά* emphatic, and *κεῖμαι to lie.*

I. *To lie,* as a person dead. Mark v. 40.

II. *To lie, lie down, recline,* which was the posture used in eating at table by the *later*[2] Jews, Persians (Esth. i. 6. vii. 8), Greeks, and Romans. Mat. xxvi. 7. 20. John xiii. 23. 28, et al. freq. So when our Saviour *ἀνάκειται is reclining* at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman *stands παρὰ τοὺς πόδας αὐτοῦ ὄπισω at his feet behind* him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. p. 365, &c. And at his last supper *one of his disciples ἦν ἀνακείμενος* was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence *ἀνακείμενοι*, which properly denotes *persons reclining at table* (see Luke xxii. 26), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

☞ Ἀνακεφαλαιόομαι, οῦμαι, from *ἀνά* emphatic or *again*, and *κεφαλαιόω to reduce to a sum*, from *κεφάλαιον a head or sum total*, which see.

I. In mid. *to gather together again in one, to reunite under one head.* occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Macknight. [*Μίαν κεφαλὴν ἅπασιν ἐπέθηκε.* Chrys.]

II. In pass. *to be summed up, to be comprised.* occ. Rom. xiii. 9; where see Wetstein. [See Polyb. v. 32.]

Ἀνακλίνω, from *ἀνά* emphatic, and *κλίνω to lay down.*

I. *To lay down.* occ. Luke ii. 7. [Hom. Il. iv. 113.]

II. *To make to recline, put in a posture of recumbency,* which the Jews in our Saviour's time used in eating. (Comp. under *ἀνάκειμαι* II.) occ. Mark vi. 39[3]. Luke ix. 15. xii. 37. In the pass. *to lean sideways, recline,* or *be reclined.* occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29. [Judith xii. 15.]—The above cited are all the texts of the N. T. wherein the word occurs.

☞ Ἀνακόπτω, from *ἀνά back*, and *κόπτω to strike, impel.—To beat* or *drive back, to hinder.* occ. Gal. v. 7. "It hath been observed," says Doddridge, that "*ἀνέκοψε* is an Olympic expression, answerable to *ἐτρέχετε*: and it properly signifies *coming across the course* while a person is running in it, in such a manner as to *jostle* and *throw him out* of the way." I cannot, however, find that this V. is ever used as an Olympic term, though Theophrastus, Eth. Char. cap. 25, speaks of τοῦ κυβερνήτου ΑΝΑΚΟΠΤΟΝΤΟΣ, a steersman *interrupting* the course of a ship; and in Plutarch, Crass. p. 563, τὸν ἵππον ΑΝΑΚΟΠΤΕΙΝ denotes *stopping* a horse, i. e. by laying hold on his bridle. See more in Elsner and Alberti. But in Gal. v. 7, very many MSS, among which six

[2] See Bochart, vol. ii. p. 598. Campbell's Prelim. Dissertat. to Gospels, p. 361, &c. and Note in Virgil. Delph. Æn. i. 702. [The earlier Jews sat upright. See Gen. xxvii. 19. 1 Sam. xx. 5. 24. Ezek. xliv. 3.]

[3] [Schl. says, that in this place *αὐτούς* refers to the Apostles, *πάντας* to the multitude.]

ancient, read ἐνέκοψε: which reading is approved by Wetstein, and admitted into the text by Griesbach. [Wisd. xviii. 23.]

Ἀνακράζω, from ἀνά emphatic, and κράζω *to cry.*—*To cry out, exclaim.* occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. קָרָא *to cry out*, and רוּעַ *to shout.* [See 1 Sam. iv. 5. Judg. vii. 20. Josh. vi. 5. Zech. i. 17.]

Ἀνακρίνω, from ἀνά emphatic, and κρίνω *to judge.*

I. *To examine* or *question*, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately* or *carefully.* occ. Acts xvii. 11. [1 Sam. xx. 12. Xen. Cyr. i. 6, 12.]

IV. *To inquire, ask questions*, in general. occ. 1 Cor. x. 25. 27. [Schleusn. suggests, that in these passages the sense of *rejecting* or *condemning* is possibly true, though he allows that the words διὰ τὴν συνείδησιν are in favour of the other; but he thinks that the sense of *condemning* must be given to 1 Cor. xiv. 24.]—The LXX have once used it for the Heb. חָקַר *to search out, explore.* [1 Sam. xx. 12.]

☞ Ἀνάκρισις, εως, ἡ, from ἀνακρίνω, *a judicial examination.* occ. Acts xxv. 26. [See Budæus on this word, and Taylor on Demosth. t. iii. p. 555. Polyb. viii. 19, 8. 3 Macc. vii. 4. Susann. 48. 51.]

Ἀνακύπτω, from ἀνά *back again* or *up*, and κύπτω *to bend.*

I. *To lift* or *raise up one's self from a bending posture.* occ. Luke xiii. 11. John viii. 7. 10. Thus used by Theophrastus, Eth. Char. cap. 11.

II. *To lift up one's self*, or *look up*, as persons in hope. occ. Luke xxi. 28. Josephus, de Bel. lib. vi. cap. 8, § 5, uses the phrase ὀλίγον ΑΝΑΚΥΨΑΝΤΕΣ ἐκ τοῦ δέους, "*recovering* a little from their terror." Raphelius, on Luke xxi. 28, shows that this V. is used likewise by Herodotus, †v. 91.† Xenophon, [Œc. xi. 5] and Polybius, [i. 55] for *recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits.* See also Wetstein, and Kypke on Luke, and Duport on Theophrast. p. 377. [D'Orvill. on Charit. p. 301, ed. Lips.]

Ἀναλαμβάνω, from ἀνά *up*, and λαμβάνω *to take.*

I. *To take up.* ἀναλαμβάνομαι, pass. *to be taken up*, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16. comp. Acts x. 16. [2 Kings ii. 11. Ecclus. xlviii. 9. 1 Macc. ii. 58.]

II. *To take up and carry.* occ. Acts vii. 43, where the correspondent Heb. word to ἀνελάβετε of St. Luke, and of the LXX, is נְשָׂאתֶם. [Amos v. 26. See Spencer de L. Heb. Rit. iii. 10. Exod. xix. 4. Numb. i. 50.]

III. *To take up*, as *on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the Life of Homer ascribed to Herodotus, namely, in cap. vii. viii. xix. cited by Wetstein.

IV. *To take up*, or *set*, as *upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than *to take with one*, or *in one's company*, as it does 2 Tim. iv. 11. [Gen. xlv. 18. Xen. Hell. i. 1, 3. Cyrop. i. 5, 7.]

V. *To take up, take*, as armour. occ. Eph. vi. 13. 16. On the former of these verses, Wetstein (whom see) cites from Josephus and Herodian, ii. 23, ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ: from Lucian, ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ: and from Philostratus, ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΩΜΕΝ, *let us take the shield.* (The above-cited are all the passages of the N. T. where the V. occurs.) [See Jer. xlvi. 3. Deut. i. 41. 2 Macc. x. 27. Diod. Sic. xx. 33. Xen. Hell. ii. 4, 12.]

☞ Ἀνάληψις, εως, ἡ, from ἀναλαμβάνω.—*A being taken up*, or, rather, according to Campbell (whom see), *a removal*; but perhaps best of all, according to Bishop Pearce (whom also see), *a retiring*, i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus *retiring*, for he had lived in Galilee, were now *completed.* occ. Luke ix. 51. [Schleusner and Br. both say, "*Christ's ascension into heaven*," and Br. cites the same expression from the Test. xii. Pat. Fab. Cod. Ps. i. p. 585. Heinsius thinks that ἀνάληψις has some reference to *death*, as ἀναλαμβάνω in Antonin. Imp. iv. 8, 14. See Suicer, i. p. 281.]

Ἀναλίσκω, from ἀνά *away*, and ἁλίσκω *to take.*—*To take away, destroy, consume.* occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of *fire*, so the LXX often use it for the same, answering to the Heb. אָכַל *to eat, consume.* [See Gen. xli. 30. Numb. ix. 33. Jerem. l. 7. Ezek. v. 12.]

☞ Ἀναλογία, ας, ἡ, from ἀνά denoting *distribution*, and λόγος *account, proportion.*—*Proportion.* occ. Rom. xii. 6. "*The measure of faith*, ver. 3, and *proportion of faith*, in this verse, signifies the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also Raphelius and Wolfius, the latter of whom embraces the too common interpretation of ἀναλογίαν τῆς πίστεως by the *analogy of faith*, or *the general* and *consistent scheme* or *plan of doctrines delivered in the Scriptures.* But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, p. 109—114, and comp. Macknight on Rom. [Schl. agrees with Parkhurst.]

☞ Ἀναλογίζομαι, from ἀνά denoting *distribution, distinction*, or *repetition*, and λογίζομαι *to reckon, think*, which see.—*To consider accurately and distinctly*, or *again and again.* occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the verb in the like sense.—[Br. says *consider and compare*, (i. e. Christ's sufferings and yours). The verb occurs in the sense *to consider* in Xen. Memor. ii. 1, 5. Plut. Vit. Mar. c. 46. 3 Macc. vii. 7.]

☞ Ἄναλος, ὁ, ἡ, from *a* neg. and ἅλς *salt.*—*Without saltness, not having the taste of salt.* occ. Mark ix. 50. [Aquila, Ezek. xiii. 10. xxii. 28.]

☞ Ἀνάλυσις, εως, ἡ, from ἀναλύω.—*Departure* [or *death*]. Comp. ἀναλύω III. occ. 2 Tim. iv. 6. [Schl. explains this sense as meaning *dissolution, separation of soul and body.* See Krebs. Obs. Flav. p. 366. Albert. Peric. Crit. p. 102. Schöttgen. H. H. on Phil. i. 23. Philo, in Flacc. p. 991.

There is no doubt that the Greeks frequently expressed *death* by words referring to a *journey*, a *feast*, &c., and it is therefore more probable that this word derived its sense from the second meaning of ἀναλύω. See Gataker, Opp. Critt. p. 319. D'Orvill. ad Charit. p. 317. Barth. Advers. lii. c. 3. xliii. c. 3. On the other side, see Duker ad Flor. iv. 11.]

Ἀναλύω, from ἀνά *back again*, or denoting *separation*, and λύω *to loose*.

I. *To loose.* It is particularly applied, by Homer, *to loosing the cables* of a ship, in order to sail from a port. See Odyss. ix. 178. xi. 636. xii. 145. xv. 547. Hence

II. In the N. T. *to return*, or *depart*. occ. Luke xii. 36; where Wetstein shows that this V., followed by ἀπὸ τῶν δείπνων, ἐκ συμποσίου, is in the Greek writers likewise used for *returning* or *departing from supper, from a banquet*, &c. Comp. Judith xiii. 1. [See Polyb. iii. 69. Philost. Vit. Apoll. ii. 7. iv. 86. Job ii. 2. Wisd. ii. 1.]

III. *To depart*, i. e. out of this life. occ. Phil. i. 23. The verb is used for *departing*, not only 2 Macc. xii. 7, but by Polybius and Philostratus, cited by Elsner: so Chrysostom explains ἀναλῦσαι by ἐντεῦθεν πρὸς οὐρανὸν μεθίστασθαι, *removing* from hence to heaven; and Theodoret by τὴν ἔντευθεν ἀπαλλαγήν, a *departing* hence. Comp. Suicer, Thesaur. in ἀναλύω. See also Bowyer's Conject. and Kypke in Phil.

Ἀναμάρτητος, ου, ὁ, ἡ, from α neg. and ἁμαρτέω *to sin*, which see.—*Without sin, sinless, guiltless.* occ. John viii. 7.—[From a well-known sense of ἁμαρτία, Schl. thinks that in this passage ἀναμάρτητος means *free from the guilt of fornication and adultery*. See Deut. xxix. 9. Kypke, Obs. Sacr. i. p. 319. In its common sense it occurs Xen. Mem. iv. c. 2, 26. Diog. Laërt. vii. 122. 2 Macc. viii. 4.]

Ἀναμένω, from ἀνά emphatic, and μένω *to remain, wait.—To wait for, await, expect.* occ. 1 Thess. i. 10. [Job vii. 2. Is. lix. 11.]

Ἀναμιμνήσκω, from ἀνά *again*, and μιμνήσκω *to put in mind*.

I. Active, *to put in mind again, to remind.* occ. 1 Cor. iv. 17. 2 Tim. i. 6. [Xen. Mem. iii. 5, 9.]

II. Pass. *to be put in mind again, to recollect, remember.* occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32. [Gen. viii. 1.] In the LXX this verb answers to the Heb. זָכַר *to remember*, and הִזְכִּיר *to remind*.

Ἀναμνάω, from ἀνά *again*, and obsolete μνάω *to remind, put in mind* or *remembrance*. Comp. under μνάομαι. *To remind.* occ. 1 Cor. iv. 17.—Ἀμαμνάομαι, pass. or depon. *To call to mind again, to remember.* occ. Mark xi. 21. xiv. 72. Comp. ἀναμιμνήσκω.

Ἀνάμνησις, εως, ἡ, from ἀναμνάω.

I. *A commemoration.* occ. Heb. x. 3.

II. *A memorial.* occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this εἰς τὴν ἐμὴν ἀνάμνησιν for a memorial* or *remembrance of me.* In which expression he seems to allude to the correspondent institution of the Passover. Comp. Exod. xii. 14. 17. 25—27. Deut. xvi. 1. 3, and see Dr. Bell, on the Lord's Supper, especially § vi. and Appendix, No. II. [Schl. seems to interpret this word always as *memorial*. The word occurs Lev. xxvii. 7. Numb. x. 10. Wisd. xvi. 6.]

Ἀνανεόομαι, οῦμαι, from ἀνά *again*, and νέος *new.—To be renewed.* occ. Eph. iv. 23. [Job xxxiii. 14. Ps. li. 12. Est. iii. 13.] Thus frequently used in the Apocrypha.

☞ Ἀνανήφω, from ἀνά *again*, and νήφω *to be sober.—To awake out of a drunken sleep, and become sober.* occ. 2 Tim. ii. 26. † Ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος: "This clause is a blending together of two metaphors: 1. to awaken from the deep sleep, and become sober from the inebriation of diabolical error: 2. to arise, disengage one's self from a snare." Bloomf. Recens. Synopt.† "This word," says Doddridge, "refers to an artifice of *fowlers*, to scatter seeds impregnated with some drugs, intended to lay birds *asleep*, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, p. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvass of the size of a door, by means of which they *stupify* or *astonish* their game, and thus easily destroy them. This V. is applied by Cebes in his Picture (p. 18, ed. Simpson) to one who *awakes* from the *intoxications* of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein. [See Porphyr. de Abst. iv. 20. Lucian. Herm. 83. De Salt. 48. Joseph. A. J. vi. 11, 10.]

☞ Ἀναντίῤῥητος, ου, ὁ, ἡ, from α neg. ἀντί *against*, and ῥέω *to speak.—Not to be spoken against* or *contradicted, indisputable.* occ. Acts xix. 36. [Symm. Job xi. 2. xxxiii. 12.]

☞ Ἀναντιῤῥήτως, adv. from ἀναντίῤῥητος. —*Without gainsaying* or *disputing.* occ. Acts x. 29. [Polyb. xxiii. 8.]

Ἀνάξιος, ου, ὁ, ἡ, from α neg. and ἄξιος *worthy.—Unworthy.* occ. 1 Cor. vi. 2. [Ecclus. xxv. 2. Jer. xv. 19.]

☞ Ἀναξίως, adv. from ἀνάξιος. — *Unworthily, irreverently, in an unbecoming manner.* 1 Cor. xi. 27. 29.

Ἀνάπαυσις, εως, ἡ, from ἀναπαύω.

I. *Refreshment, rest.* occ. Mat. xi. 29. xii. 43, et al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the Hebraical and Hellenistical style (see Jer. vi. 16. Ps. cxvi. 7. Ecclus. li. 26, 27), yet we meet with the like in Xenophon, Cyr. vii. (p. 413, ed. Hutchinson, 8vo) where Cyrus says, "Now since a most laborious war is at an end, δοκεῖ μοι καὶ ἡ ἐμὴ ΨΥΧΗ' ΑΝΑΠΑΥΣΕΩΣ τινος ἀξιοῦν ΤΥΓΧΑΝΕΙΝ, my *soul* also seems to think that she ought to *obtain* some *rest*." [The sense in this passage appears to be rather *comfort* and *tranquillity of mind*, as in Ecclus. vi. 29. See also li. 35. In the sense of *rest* it occurs, Rev. iv. 8. xiv. 11.]

[II. *A place of rest* or *habitation.* Mat. xii. 45. Luke xi. 24. So Gen. viii. 9. Ruth iii. 1. Jer. xxxiv. 14. See also Num. x. 33. In the LXX it is *tranquillity*, Is. xxxii. 17. 1 Chron. xxii. 9. Ps. cxxxi. 8.]

Ἀναπαύω, from ἀνά *again*, and παύω †*to make to cease,*† *to give rest.*

I. *To give rest again, to quiet, recreate, refresh.* occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. 20. In pass. *to be refreshed.* 2 Cor. vii. 13. Philem. 7. [Prov. xxix. 7. Is. xiv. 3.]

II. Ἀναπαύομαι, mid. *to rest, rest one's self, to take one's rest.* occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Is. xi. 2, in the LXX, where ἀναπαύομαι is in like manner applied to the Holy Spirit's *resting* upon Christ. So ἐπαναπαύομαι is used in the LXX of Num. xi. 25, 26, for the Spirit's *resting* upon the seventy elders; and 2 Kings ii. 16, for his *resting* on Elisha. The correspondent Heb. word in all which passages is נָחַ or נוּחַ *to rest, remain.* [See Deut. xxviii. 65. xxxiii. 20. Is. xxxiv. 14.]

Ἀναπείθω, from ἀνά *back again,* and πείθω *to persuade.—To dissuade from a former,* or *persuade to a different, opinion,* "primam persuasionem novis rationibus labefactatam evellere," Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.—[This word is generally (as in this place) used in a bad sense. See Jer. xxix. 8. 1 Mac. i. 12. Xen. Mem. iii. 11, 10. Œc. iii. 7. Polyb. xxix. 3, 3. Plat. Phæd. c. 26. Abresch. Auctar. Dil. Thuc. p. 258.]

☞ Ἀναπέμπω, from ἀνά *again, back again,* and πέμπω *to send.*

I. *To send again* or *back again.* occ. Luke xxiii. 11. Philem. 12.

II. *To send, remit.* occ. Luke xxiii. 7. 15. [Polyb. i. 7, 12.]

☞ Ἀνάπηρος, ου, ὁ, ἡ, from ἀνά emphat. and πηρός *maimed.—Maimed, having lost a limb* or *some part of the body.* occ. Luke xiv. 13. 21. [2 Mac. viii. 24. See Fisher on Plat. Crit. c. 14, p. 208, and Wetst. i. p. 754. Reland. ad Joseph. A. J. iii. 12, 2.]

Ἀναπίπτω, from ἀνά emphat. and πίπτω *to fall.*

I. *To fall down.* In this sense it is sometimes used in the profane writers, but not in the N. T. [Susan. 37.]

II. *To lie down* in order *to eat,* either upon the ground, as Mat. xv. 35. (where see Wetstein.) Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20, et al. comp. ἀνάκειμαι II. [See Plin. ix. ep. 23. Athen. i. p. 23. Schwarz. in Comm. L. Gr. p. 98. Schleusner refers Mat. xv. 35. Mark vi. 40. viii. 6, to the sense *to lie down.*] The LXX have once used it, Gen. xlix. 9, for Heb. בָּרַע *to bend down, crouch.*

Ἀναπληρόω, ῶ, from ἀνά *up,* or emphatic, and πληρόω *to fill,* which see.

I. *To fill,* as a seat or place. occ. 1 Cor. xiv. 16; where see Elsner and Wolfius. [This is a mere Hebraism. See Hottinger de Usu Scriptor. Hebr. ap. Rhenferd. p. 399. Buxtorf, Lex. Tal. et Rabb. p. 2001.]

II. *To fill up, complete.* occ. 1 Thess. ii. 16. [Gen. xv. 16.]

III. *To fill up,* or *supply,* a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that Clement, in his first Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δι' οὗ ἈΝΑΠΗΡΩΘΗ͂ι αὐτοῦ τὸ ΥΣΤΕΡΗΜΑ, by whom his *want may be supplied.*" So Lucian, Harmon. t. i. p. 643, ed. Bened., has ἈΝΑΠΗΡΟΥ͂ τὸ ἐνδέον, "*supply what is wanting,*" [See Zosim. i. c. 17. Polyb. vii. 7, 7. Plat. Conviv. p. 321; and Schwarz. Comm. Ling. Gr. p. 98. Br. observes that from this sense arose sense I., and I think this remark just.]

IV. *To fulfil* a prophecy. occ. Mat. xiii. 14.

[V. *To fulfil* or *observe* a law. Gal. vi. 2. So the simple verb πληροῦν, which see.]

☞ Ἀναπολόγητος, ου, ὁ, ἡ, from α neg. and ἀπολογέομαι *to apologize, excuse.—Without apology* or *excuse, inexcusable.* occ. Rom. i. 20. ii. 1. Wolfius observes, that this uncommon word is used by Polybius, and Cicero ad Att. xvi. 7. [In Polyb. xii. 12. Exc. Legat. 86. Dion. Hal. vii. 46. Plut. Brut. c. 46.]

Ἀναπτύσσω, from ἀνά *back again,* and πτύσσω *to roll up.—To roll back, unroll,* as *a volume* or *roll* of a book. The word refers to the *form* of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as the copies[1] of the *Old Testament* used in the *Jewish synagogues* now are, *long scrolls of parchment,* that were *rolled* upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17. See Whitby and Doddridge on the place, and Leigh's Crit. Sacr. Raphelius on the above texts cites from Herodotus, i. 123, the very same phrase, ἈΝΑΠΤΥ΄ΞΑΣ ΤΟ͂ ΒΙΒΛΙ΄ΟΝ "*unrolling the book.*" Comp. Elsner. [Wagenseil. ad Sota, p. 677.] In the LXX this word is several times used for the Heb. פָּרַשׂ *to spread out,* and applied, 2 Kings xix. 14, to Hezekiah's *spreading out* Rabshakeh's letter before the Lord. Comp. 1 Macc. iii. 48.

Ἀνάπτω, from ἀνά intens. and ἅπτω *to kindle.—To kindle, light, set on fire.* occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text Wetstein cites from Plutarch, Sympos. viii. p. 730, E. Τὸ ΠΥ͂Ρ *τὴν* ΥΛΗΝ *ἐξ ἧς* ΑΝΗ΄ΦΘΗ, *μητέρα καὶ πατέρα οὖσαν, ἤσθιε,* "The *fire* ate up the *wood* from which it was *kindled,* and which is both its father and mother." [On Luke xii. 49, Schleusner says, "But what do I say, when it is already kindled?" or "lo! it is already kindled," for the word εἰ in the LXX (Gen. iv. 14, and Ezek. iv. 14) answers often to הֲגַם, as Krebsius remarks here. †Rosenm. and Kuinoel explain it: "And how wish I that it were already kindled!" Τί, like πῶς, may be rendered *quam, quantopere, how much!* On εἰ for ὅτι, *that,* see the word.† Of course the phrase means *to cause* or *spread quarrels.* See Jerem. ix. 12. 2 Chron. xiii. 11.]

Ἀναρίθμητος, ου, ὁ, ἡ, from α neg. and ἀριθμέω *to number.—Not to be numbered, innumerable.* occ. Heb. xi. 12. [Job xxi. 33. Prov. vii. 26. Wisd. vii. 11.]

☞ Ἀνασείω, from ἀνά emphatic, and σείω *to move.—To move* or *stir up.* In the N. T. it is used only for *stirring up* the multitude or people; and Elsner on Luke xxiii. 5, shows that Dionysius Halicarn. [viii. 31] and Diodorus Siculus [Eclog. i. 5, 32] apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

☞ Ἀνασκευάζω, from ἀνά *back,* and σκευάζω *to prepare,* which from σκεῦος *a vessel, furniture.* [*To move furniture, to go away* or *leave.*]—*To subvert, destroy.* occ. Acts xv. 24, where Kypke

[1] Several of these are to be seen in the British Museum.

cites Plutarch and Thuc. [iv. 116] using it for the demolishing of buildings, and Polybius, Demosthenes, and Euripides applying it to oaths, covenants, common report, and men. It seems very nearly to agree in sense with *ἀναστατοῦντες*, which is spoken of the same sort of false teachers, Gal. v. 12. See *ἀναστατόω*.

Ἀνασπάω, ῶ, from *ἀνά up* or *back again*, and *σπάω to draw.—To draw up* or *back again*. occ. Luke xiv. 5. Acts xi. 10. [Joseph. A. J. ii. 11, 2.] In the LXX of Hab. i. 15, it answers to the Heb. הַעֲלָה *to cause to ascend, bring up*.

Ἀνάστασις, εως, ἡ, from *ἀνίστημι* †*to set up*, mid.† *to rise*.

I. *A standing on the feet again*, or *rising*, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Is. viii. 14, 15.

II. *A rising* or *resurrection* of a dead body to life. Heb. xi. 35. comp. 1 Kings xvii. 21. 2 Kings iv. 34.

III. *A rising* or *resurrection* of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. 28.) Acts xxiv. 15, et al. freq. [In John xi. 25, by a common metonymy, Christ is called *The Resurrection*, as the author of our resurrection. See Deut. xxx. 20, *He is thy life*.]

IV. [*The state consequent on the resurrection, the future life*. Mat. xxii. 28. 30. Mark xii. 23.]—In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קוּם *to stand up, rise*, and in the former is opposed to יָשַׁב *to sit*. It also occurs 2 Mac. vii. 14. xii. 43, and in both these places denotes the *resurrection of the body* from the dead.

Ἀναστατόω, ῶ, from *ἀνάστατος disturbed, overthrown*, which is from *ἀνίστημι* in the sense of *disturbing, overthrowing*.

I. *To overthrow, subvert, destroy*. So Hesychius explains *ἀναστατοῦντες* by *ἀνατρέποντες*, and *ἀναστάτους* by *κατεστραμμένους*. occ. Acts xvii. 6 (where see Wetstein), Gal. v. 12, where see Kypke, and comp. *ἀνασκευάζω*. [*Ἀνάστατος* is used in Greek *of any one who is driven from his own place and wanders*. See Isocr. Paneg. c. 31. Æl. V. H. iii. 43. Thence *ἀναστατόω* means *to drive any one from his place*, and then *to subvert* or *destroy*. It occurs in Symmachus, Is. xxii. 3. 2 Kings xviii. 34.]

II. *To excite, stir up, to sedition*. occ. Acts xxi. 38.

☞ *Ἀνασταυρόω*, ῶ, from *ἀνά again* or *up*, and *σταυρόω to crucify*, which see.—*To crucify again* or *afresh*, or rather, according to Lambert Bos, Alberti, and Raphelius, simply *to crucify, hang up on a cross*; for these learned critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Macknight. [Schl. says simply *to crucify*, and observes from Fischer (de Vit. Lex. N. T. Prol. i. p. 20) that *ἀνά* in Greek and *re* in Latin are very often idle. On the use of the word in the simple sense by the Greeks see Schwarz. Comm. p. 101. Br. gives Parkhurst's explanation.]

Ἀνασταζω, from *ἀνά* emphatic, and *στενάζω to groan*, which see.—*To groan deeply*. occ. Mark viii. 12. [Schl. says, *to be angry*. The word occurs Ecclus. xxv. 18. Susann. 22. 2 Mac. vi. 30.]—The LXX use it, Lam. i. 4, for the Heb. אָנַח *to sigh, groan*.

Ἀναστρέφω, from *ἀνά again*, and *στρέφω to turn*.

I. *To overturn*. occ. John ii. 15. [Polyb. v. 9. Isoc. Philip. 2, 13.]

II. *To turn back, return*; in which sense it is used both by Polybius [iv. 2, 2] and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16. [Gen. viii. 7. 9. 1 Sam. iii. 5.]

III. *Ἀναστρέφομαι, to be conversant, have one's conversation*, in this sense *to live*. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xii. 18. x. 33, *τῶν οὕτως ἀναστρεφομένων, of those who were thus conversant*, i. e. in reproaches and afflictions[1]. On Mat. xvii. 22, Wetstein shows that this V. is joined with a N. of place, in the sense of *being*, or *abiding*, by Polybius [iii. 33], Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epictet. iv. 4, ὅτι ΚΑΛΩ῀Σ ΑΝΕΣΤΡΑΦΗΣ ΕΝ *τῷδε* ΤΩΙ῀ ΕΡΓΩι, *because you have behaved well in this affair*. [Josh. v. 5. Ezek. xix. 6.]

☞ *Ἀναστροφή*, ῆς, ἡ, from *ἀνέστροφα*, p. m. of *ἀναστρέφω.—Behaviour, manner of life*. Gal. i. 13. Eph. iv. 22, et al. freq. Polyb. [iv. 22] and Arrian [Epict. i. 9. iv. 7.] cited by Wetstein, use the N. in the same sense. [In Heb. xiii. 7, Schl. says that from that passage it appears that this word has the sense of *calamities endured, evil destiny*. The word occurs in Tob. iv. 19. 2 Mac. v. 8.]

Ἀνατάσσω, from *ἀνά* emphat. and *τάσσω to put in order.*—*Ἀνατάσσομαι*, mid. *to compose*. occ. Luke i. 1.

Ἀνατέλλω, from *ἀνά up*, and *τέλλω*, obsolete, *to arise*.

I. Intransitively, *to rise, spring, spring up*, as the *sun* or *solar light*. Mat. iv. 16. xiii. 6, et al. Comp. 2 Pet. i. 19. [Num. xxiv. 17. Polyb. ix. 15, 10.]

II. Transitively, *to cause to rise*. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, p. 2, and Masclef in his Heb. Grammar, p. 107, give this as an instance of a Greek verb being applied in a transitive sense, in imitation of the Hebrew conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. 777, where, speaking of Juno's horses, he says,

Τοῖσιν δ' ἀμβροσίην Σιμόεις ΑΝΕ῎ΤΕΙΛΕ *νέμεσθαι*.

——— Simois *caused to spring*
Ambrosia from his bank, whereon they browsed.
COWPER.

So Anacreon, Ode liii. 40, where he says the assembly of the gods *caused* the rose *to spring* (ΑΝΕ῎ΤΕΙΛΕΝ) from the thorn-bush that bears it. Pindar also, and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. *ἐξανατέλλω*. [Gen. iii. 18. Is. lxi. 11. 1 Sam. viii. 22, et al. See Pricæus on Mat. v. 45.]

III. *To rise, spring*, as our blessed Lord did, like a *shoot*, from the tribe of Judah. occ. Heb. vii. 14. Comp. Is. xi. 1.

[1] [In Greek authors it signifies even *to practise a trade*. See Polyb. i. 14. Arrian. Epist. iv. 4. It occurs as in the N. T. Prov. xx. 8. Ecclus. xxxviii. 28.]

IV. *To rise*, as a cloud. occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb. זָרַח *to spring forth* or *spread upon*, as the light; פָּרַח *to bud, germinate;* or to צָמַח *to sprout up.* [See Lev. xiv. 43. 2 Sam. x. 5. Judg. xiv. 18, et al. Parkhurst's divisions 1, 3, and 4, might be well reduced to one.]

'Ανατίθημι, from *ἀνά* emphatic, and *τίθημι to propose.*—'Ανατίθεμαι, mid. *to relate, communicate, declare.* occ. Gal. ii. 2. Acts xxv. 14, where see Kypke. [See 2 Mac. iii. 9. Heliodor. ii. 21. It occurs in the LXX in the active, *to suspend* as a gift in a temple, or *consecrate.* 1 Sam. xxxi. 10. Lev. xxvii. 28.]

'Ανατολή, ῆς, ἡ, from *ἀνατέτολα*, perf. mid. of the V. *ἀνατέλλω.*

I. *The day-spring*, or *dawn.* It is used only in a spiritual sense, but applied with the most striking propriety to the *dawning of the gospel-day from on high*, i. e. from heaven, by the birth of John the Baptist, previous to the *rising of the* SUN OF RIGHTEOUSNESS. occ. Luke i. 78. [It may be doubted whether *ἀνατολή* is not here *that which springs, a race*, or *offspring.* For the Hebrews compare their children to plants, Is. lx. 21. Jer. xxiii. 5. See Plat. Symp. p. 1197. Ovid, Met. ix. 280. And *ἀνατολή* signifies a shoot in Zech. vi. 12. The Hebrew word in this place and in Jer. xxiii. 5, et al. is צֶמַח, which is certainly used in the O. T. of Christ, Is. iv. 2. Zech. iii. 8, and in this place of Zechariah. So Schleusner, who does not give any positive opinion.]

II. *'Ανατολή*, and plur. *'Ανατολαί, αἱ*, that region, or those parts of the heaven or earth, where the solar light first *springs up*, and appears, *the east.* Mat. ii. 1, 2 (where see Campbell), ii. 9. viii. 11, et al. Comp. Rev. vii. 2.—This word in the LXX very frequently answers to the Heb. מִזְרָח *the rising* of the sun, and thence *the east.*

'Ανατρέπω, from *ἀνά* emphatic, or *again*, and *τρέπω to turn.—To subvert, overturn.* occ. 2 Tim. ii. 18. Tit. i. 11. [LXX, Prov. x. 3. Diod. Sic. i. 77. See Wetstein, ii. p. 359.]

☞ 'Ανατρέφω, from *ἀνά* emphat. and *τρέφω to nourish, nurse.—To nurse, bring up, educate.* occ. Acts vii. 20, 21. xxii. 3. [Wisd. vii. 14. Herodian. i. 2.]

'Αναφαίνω, from *ἀνά* emphatic, and *φαίνω to show.*

I. *To show openly;* but it occurs not in the active voice in the N. T. [Polyb. v. 22, 10.]

II. *'Αναφαίνομαι*, pass. *to be shown*, or *appear, openly.* occ. Luke xix. 11. Acts xxi. 3, *ἀναφανέντες δὲ τὴν Κύπρον we appearing as to Cyprus*, for *ἀναφανείσης ἡμῖν τῆς Κύπρου Cyprus appearing to us.* An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, 'ΑΝΑΦΑΝΕΝΤΩΝ *αὐτῶν* ΤΗΝ ΓΗΝ; and from Virgil, Æn. iii. 291, "Aërias Phæacum abscondimus arces," literally, *We hide* the lofty *towers* of the Phæacians, i. e. *They are hidden from us*, or *get out of our sight*[1], as we sail past them. So the English seaman says, *We opened* such a bay, meaning, *It appeared to open to us.* See Kypke, and comp. *προσάγω* II.

'Αναφέρω, from *ἀνά up*, and *φέρω to carry, bring, bear.*

I. *To carry* or *bring up.* occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51. [Polyb. viii. 31, 1.]

II. *To offer* sacrifices, i. e. to *bring* them *up*[2] on the altar. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's *offering Himself* as a propitiatory sacrifice, Heb. vii. 27; and to the *spiritual* sacrifices which Christians are to *offer* in and through Him, Heb. xiii. 15.

III. *To bear* sins *by imputation really*, as the ancient *sacrifices* did *typically.* occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. i. 4. xvi. 21, 22. Exod. xxix. 10. Is. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הֵבִיא *to cause to come;* in the 2d, to הֶעֱלָה *to cause to ascend*, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָשָׂא *to bear*, and סָבַל *to bear as a burden*, bajulare, as in Is. liii. 11, 12, which see.

'Αναφωνέω, ῶ, from *ἀνά* emphatic, and *φωνέω to cry out.—To cry out aloud.* occ. Luke i. 42. [1 Chron. xv. 28. 2 Chron. v. 13.]

☞ *'Ανάχυσις, εως, ἡ*, from *ἀναχύω to pour forth, ἀνά* emphatic, and *χύω to pour out.*

I. *A profusion* or *pool* of water, colluvies, palus. Thus Elsner shows it is applied by Strabo [iii. p. 206] and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, *a sink* or *gulf of vice* or *debauchery.* occ. 1 Pet. iv. 4, where see Macknight.

'Αναχωρέω, ῶ, from *ἀνά back again*, or emphatic, and *χωρέω to go, depart.*

I. *To go* or *return back again.* Mat. ii. 12, 13.

II. *To depart.* Mat. ix. 24. xxvii. 5. Comp. xv. 21. [Polyb. i. 11, 15.]

III. *To withdraw, retire.* Mat. ii. 14. 22. John vi. 15. Acts xxiii. 19[3]. [Exod. ii. 15. Hos. xii. 12. Herodian. i. 3, 13.]

'Ανάψυξις, εως, ἡ, from *ἀναψύχω to refresh.—A refrigeration, refreshing*, or rather a *being refreshed;* for I apprehend with Wolfius that the times *ἀναψύξεως of refreshing*, and the times *of the restitution of all things*, are to be distinguished from each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory.* occ. Acts iii. 19. The LXX use the word for *a breathing* or *breathing time, a respite*, Exod. viii. 15, where it answers to the Heb. רְוָחָה of the same import.

'Αναψύχω, from *ἀνά again*, and *ψῦχος cold.*

I. *To cool again, refrigerate, refresh with cool air*, as the body when over-heated. (Comp. *καταψύχω.*) It occurs not in the N. T. in this sense; but

[1] [So Luc. Ver. Hist. ii. *ἐπεὶ δὲ ἀπεκρύψαμεν αὐτούς.*]

[2] [So the Jews called the victim עוֹלָה (from עָלָה *to ascend*), *ἀναφορά*, in Ps. l. 20.]

[3] [Schl. says that here it is *to lead away*, as *ἀναχωρίζω* in Xen. Cyrop. vii. 1, 20. Anab. v. 2, 9, but Br. is of a different opinion.]

II. Figuratively, *to refresh, relieve*, when under distress. occ. 2 Tim. i. 16.—In the LXX it is used only in the intransitive sense of *taking breath, being refreshed*, and answers (inter al.) to the Heb. נָפַשׁ *to take breath*, and to רָוַח *refreshment*. [Ex. xxiii. 12. 2 Sam. xvi. 14.]

☞ *Ἀνδραποδιστής, οῦ, ὁ*, from *ἀνδραποδίζω to reduce to slavery, carry away for a slave*, which from *ἀνδράποδον*[1] *a captive taken in war and enslaved*, and this from *ἀνήρ*, gen. *ἀνδρός a man's*, and *ποῦς*, gen. *ποδός a foot, because he follows* or *waits at his master's foot.—A man-stealer, a kidnapper, one who steals men to make them slaves*, or *sell them into slavery*. The Scholiast on Aristoph. Plut. 521, says, "An *ἀνδραποδιστής* is not only he who by deceit *reduces free men to slavery, but also he who seduces slaves from their masters*, in order to convey them elsewhere, and sell them." So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10. [See Ex. xxi. 16. Deut. xxiv. 7.]

Ἀνδρίζομαι, from *ἀνήρ*, gen. *ἀνδρός, a man.—To behave* or *acquit oneself* with the wisdom and courage of *a man*, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus de Bel. v. 7, 3, uses *ἀνδρίζεσθαι* for *behaving courageously*, and Homer, *ἀνέρες ἐστέ be men*, that is, *courageous*, Il. v. 529, et al. comp. Wetstein. —This word is often used by the LXX, and most generally answers to the Heb. חָזַק *to be strong*, or to אָמַץ *to be robust, valiant*. [Deut. xxxi. 6. Jos. x. 25.]

☞ *Ἀνδροφόνος, ου, ὁ*, from *ἀνήρ*, gen. *ἀνδρός a man*, and *πέφονα*, pf. m. of *φένω to slay*, which see under *φόνος.—A man-slayer, a murderer*. occ. 1 Tim. i. 9. [2 Mac. ix. 28.]

☞ *Ἀνέγκλητος, ὁ, ἡ*, from *α* neg. and *ἐγκαλέω to accuse, blame*, which see.—*Not to be blamed, blameless, irreproachable*. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7. [3 Mac. v. 31. Xen. Hell. vi. 1, 4.]

☞ *Ἀνεκδιήγητος, ὁ, ἡ*, from *α* neg. and *ἐκδιηγέομαι to relate particularly.—Not to be fully* or *adequately expressed* or *uttered, inexpressible, unutterable, ineffable*. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

☞ *Ἀνεκλάλητος, ὁ, ἡ*, from *α* neg. and *ἐκλαλέω to utter.—Unutterable, inexpressible*. occ. 1 Pet. i. 8.

☞ *Ἀνέκλειπτος, ὁ, ἡ*, from *α* neg. and *ἐκλείπω to fail*, which see[2].—*Which faileth not, never failing, unfailing*. occ. Luke xii. 33. [Diod. Sic. iv. 84. Munth. Obs. e Diod. Sic. p. 162.]

☞ *Ἀνεκτότερος, α, ον*, compar. of *ἀνεκτός tolerable*, which from *ἀνέχω to bear*, which see.—*More tolerable, more easy to be borne*. Mat. x. 15, et al.

Ἀνελεήμων, ονος, ὁ, ἡ, from *α* neg. and *ἐλεήμων merciful, compassionate*, which see.—*Unmerciful, incompassionate*. occ. Rom. i. 31. [Prov. v. 9. xi. 7.]

☞ *Ἀνεμίζομαι*, from *ἄνεμος the wind.—To be impelled* or *driven by the wind*. occ. James i. 6. [See Heisen. Nov. Hyp. ad Ep. Jac. p. 438.]

Ἄνεμος, ου, ὁ, from *ἄημι to blow*, or rather from *ἀνεῖμαι* pf. pass. of *ἀνίημι to loose, set loose*, which see.

I. *Wind*. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15, et al. freq. comp. Eph. iv. 14. [Schleusner says that רוּחַ is taken in the same way for *any thing light* or *inconstant* in Job vi. 26. xv. 2. See Glass. Phil. S. p. 1066, in Dathe's ed. and Ecclus. v. 11.]

II. *The four winds* are used for the four *cardinal points*, or the *east, west, north*, and *south*. Mat. xxiv. 31. Mark xiii. 27. Comp. Is. xliii. 5, 6. Dan. vii. 2. Rev. vii. 1. אַרְבַּע רוּחוֹת הַשָּׁמַיִם *the four winds* or *spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10, et al., and denotes the *four cardinal points*, because the *force* or *action* of the *spirit* or *gross air* is, in strict philosophical truth, principally exerted at the *western* and *eastern*[3] edges of the earth in supporting its *diurnal* motion, and from the *northern* and *southern* pole in regulating its *declination*. [Joseph. B. J. vii. 13, 12.]—In the LXX, this word, except in two passages, always answers to the Heb. רוּחַ.

☞ *Ἀνένδεκτον, ου, τό*, neut. from *α* neg. and *ἐνδέχεται it is possible*, which see under *ἐνδέχομαι.—Impossible*. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and *οὐκ ἐνδέχεται*, Luke xiii. 33.

Ἀνεξερεύνητος, ὁ, ἡ, from *α* neg. and *ἐξερευνάω to search out*, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. 6. Joel i. 9.—*Not to be searched out, inscrutable*. occ. Rom. xi. 33.

☞ *Ἀνεξίκακος, ὁ, ἡ*, from *ἀνέχομαι to bear*, and *κακός evil.—Enduring evil*, either men or things, *patient, forbearing*. occ. 2 Tim. ii. 24. [The substantive *ἀνεξικακία* occurs Wisd. ii. 19, and the verb *ἀνεξικακέω* often in eccl. writers. See Suicer, i. p. 336, and Poll. Onom. v. 138, the interpreters on Hesychius voce *ἀνεξικακία*, and D'Orvill. ad Charit. viii. 4, p. 616.]

Ἀνεξιχνίαστος, ὁ, ἡ, from *α* neg. and *ἐξιχνιάζω to trace out*, which from *ἐξ out*, and *ἴχνος the footstep*, which from *ἵκω to come*, and this from the Chald. חִקּ *to come* or *go.—Not to be traced out, untraceable*. occ. Rom. xi. 33. Eph. iii. 8. [Job v. 9. ix. 10.]—The LXX several times use the V. *ἐξιχνιάζω* for the Heb. חָקַר *to search out minutely*, and the N. *ἀνεξιχνίαστος* for אֵין חֵקֶר *there is no searching out*.

☞ *Ἀνεπαίσχυντος, ὁ, ἡ*, from *α* neg. and *ἐπαισχύνομαι to be ashamed.—Not ashamed*, i. e. of plainly preaching the Gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16: or, *not to be ashamed, that needeth not to be ashamed*. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke. [Schleus. concurs in the second explanation. The adverb *ἀνεπαισχύντως* occurs commonly. See Wetstein.]

☞ *Ἀνεπίληπτος, ὁ, ἡ*, from *α* neg. and *ἐπίληπτος blameable*, which from *ἐπιλαμβάνομαι to be caught*. [This word is taken from the ancient wrestling, and was used of a man who was defended in all parts of the body, and *could not be caught any where* by his antagonist. See Krebs. Obss. Flav. p. 351. Hence it signified, *one in*

[1] [This word occurs 3 Mac. vii. 5.]

[2] [The word *ἀνεκλιπής* in the same sense occurs Wisd. vii. 14. viii. 18.]

[3] See Catcott's Veteris et Veræ Philosophiæ Principia, pp. 6—10; and Catcott, the son's, Remarks on Creation, pp. 55—57.

whom there was no place for blame.]—*Unblameable, blameless, irreprehensible.* occ. 1 Tim. iii. 2. v. 7. vi. 14.

Ἀνέρχομαι, from *ἀνά up*, and *ἔρχομαι to go, come.*—*To go up.* [John vi. 3. comp. Judg. xxi. 8. 1 Kings xiii. 12. Fab. Cod. Pseud. i. p. 546. Like *ἀναβαίνω*, it is used of persons going to Jerusalem. In Gal. i. 17, "nor did I *return*." Hesych. *ἀνερχομένῳ· ὑποστρέφοντι.*]

Ἄνεσις, εως, ἡ, from *ἀνίημι to loose, relax.*

I. *Liberty, some degree of relaxation from bonds* or *confinement.* occ. Acts xxiv. 23. [Hence St. Paul is called by Eusebius (H. E. ii. 22) *ἄνετος.* See 2 Chron. xxiii. 15. Plat. Rep. i. Polyb. i. 66, 3.]

II. *Remission* or *relaxation from uneasiness, expense,* or *trouble; ease, rest.* occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

Ἀνετάζω, from *ἀνά* emphatic, and *ἐτάζω to examine*, which the Etymologist deduces from *ἔτεον, τό, the truth, reality*, as if it were *ἐτεάζω to search out the truth*; but *ἔτεος, α, ον*, is from *ἔω* or *εἰμί to be.*—*To examine strictly.* occ. Acts xxii. 24. 29. [Schl. says that the verb, like the simple one *ἐτάζω* (Wisd. ii. 10), has often the same force as *βασανίζω to examine by torture: ἐτασμός* is used of torments, 2 Macc. vii. 37. See Susan. 14. Judg. vi. 29, where it means to *inquire* or *examine into.*]

ΑΝΕΥ, an adv. governing a genitive.—*Without, not with.* occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shows that ΑΝΕΥ ΘΕΟΥ is an expression used by Homer [Od. ii. 372] and Lucian.—In the LXX it twice answers to the Heb. אַיִן. [Ex. xxi. 11. Amos iii. 5. See Job xxxi. 39. Is. lv. 1.]

☞ Ἀνεύθετος, ὁ, ἡ, from *a* neg. and *εὔθετος fit.*—*Unfit, inconvenient, not commodious.* occ. Acts xxvii. 12. [Hesych. *ἀνευθέτου· ἀχρήστου.*]

☞ Ἀνευρίσκω, from *ἀνά* emphatic, and *εὑρίσκω to find.*—*To find, find out by diligent seeking.* occ. Luke ii. 16. Acts xxi. 4. Raphelius, in his Annotation on Luke ii. 16, remarks, that *ἀνευρίσκειν* in the present tense is *to seek diligently, ἀνευρεῖν* in the 2d aor. *to find out by diligent seeking.* This he confirms by a passage from Arrian, Epictet. ii. 11, *καὶ διατί οὐ ζητοῦμεν αὐτὸν, καὶ* ΑΝΕΥΡΙΣΚΟΜΕΝ, *καὶ* ΑΝΕΥΡΟΝΤΕΣ *λοιπὸν ἀπαραβάτως χρώμεθα*; "Wherefore then do we not inquire and *diligently seek* after this (rule)? and when, *by diligent inquiry, we have found* it, why do we not use it without deviation?" [This observation is also made by Wolf. i. p. 1316, but Schl. doubts if it is ever true, and denies entirely its general truth. The passage of Arrian he thinks inapplicable; and Xen. Mem. ii. 9, 3, proves the contrary. *ἀνά* has no force in this verb. Suidas has a gloss on Luke ii. 16, which has escaped Ernesti: he says, *ἡ ἀνὰ πρόθεσις χάριν κόσμου κεῖται.*]

Ἀνέχομαι, mid. from *ἀνά up*, and *ἔχω to hold, bear.*—*To bear, bear with, suffer.* It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4. 20, or much more frequently with a N. following in the genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1, see Wolfius, Cur. Philol. and Wetstein. [It has even a dative in 2 Thess. i. 4. With Acts xviii. 14 (*to bear patiently*), compare Symm. Job xxi. 3. Polyb. ix. 30. Herodian. i. 17, 10. It often signifies *to contain one's self.* Herod. viii. 26. Gen. xlv. 1. Is. xlii. 14. It has an accus. as well as a genitive in Greek writers. Herod. i. 196. See Schweigh. Lex. Polyb. p. 47.]

Ἀνεψιός, οῦ, ὁ, probably from *ἀνῆφθαι to be connected*, perf. pass. infin. of *ἀνάπτω to connect*, which from *ἀνά* emphatic, and *ἅπτω to tie*, which see under *ἅπτομαι.*—*A cousin-german* or *nephew.* occ. Col. iv. 10. [At first, *any relation, a brother.* See Gen. xiv. 15, sec. Oxon. See for the word Tobit vii. 2.]

☞ Ἄνηθον, ου, τό.—*Dill*, a species of herb, so called perhaps from *ἀνά up*, and *θεῖν to run*, for its stalk *runs up* to the height of a *cubit* and *half*[1]. If it should not rather be derived from the Heb. חָנַט *to embalm*, on account of its *fragrant* smell, of which Virgil, Eclog. ii. 48, has taken particular notice,—

——*et florem jungit* bene olentis anethi.
And adds the flower of the *fragrant dill.*

occ. Mat. xxiii. 23. [It is here used for any common food. On its use in that way see Spanheim ad Aristoph. Nub. 978. It was used for pickling. See Colum. xii. 8.] Comp. *ἄνθος.*

Ἀνήκω, from *ἀνά up*, and *ἥκω to come.*

I. *To come up, come to.*

II. *To appertain, belong to.* [1 Macc. x. 40. xi. 35.] Hence

III. Ἀνήκει, impers. *it appertaineth, it becometh, it is fit.* occ. Col. iii. 18. Particip. neut. *ἀνῆκον, οντος, τό, what is fit, becoming.* occ. Eph. v. 4. Philem. 8. In Eph. v. 4, the expression *τὰ οὐκ ἀνήκοντα, which are not convenient*, is a litotes for, *which are highly inconvenient* and improper. So *τὰ μὴ καθήκοντα*, Rom. i. 28. On which last cited text Doddridge remarks, that Homer, in like manner, uses *ἀεικέα ἔργα, ungentle deeds*, for all the *barbarous indignities* which Achilles practised on the corpse of Hector, Il. xxii. 395. Comp. *ἀλυσιτελής.* [On the ellipse of this word, as Luke xiv. 28. Acts xxviii. 10, see Palairet, Obss. Phil. p. 348.]

☞ Ἀνήμερος, ὁ, ἡ, from *a* neg. and *ἥμερος mild*, which see under Ἥρεμος.—*Not mild, ungentle, fierce.* occ. 2 Tim. iii. 3. [Arrian. Epict. i. 3. Dion. Hal. Ant. i. 41.]

ΑΝΗΡ, *ἀνέρος* and *ἀνδρός*, ὁ, either from *ἄνω upwards* (see under *ἄνθρωπος*), or perhaps from the Heb. נֵר *a lamp*, with ה emphatic prefixed, according to that of Prov. xx. 27, *The spirit of* man is נֵר[2] *a* lamp *of Jehovah*: in which

[1] See Brookes's Nat. Hist. vol. vi. p. 106.

[2] And from this revealed truth, which, no doubt, was well known to the ancient believers long before the time of Solomon (see Gen. ii. 7), the heathens seemed to have borrowed their accounts of the *human soul*, impiously attributing to their arch-idol, the *heavens*, the supporting of its *spiritual* life, and even making the *human spirit* or *soul* a *part* of their god, the *heavens, air*, or *ether.* Thus Pythagoras, as we are informed by Diogenes Laërtius (in Pythag.), held that the *human soul* is a *portion* of the *ether* (*ἀπόσπασμα αἰθέρος*), and therefore immortal, because the *ether* is so: and Cicero (in the character of Cato) declares that Pythagoras and the Pythagoreans never doubted but our *souls* were *portions* of the universal mind or *god*, "quin ex universâ mente divinâ delibatos animos *haberemus.*" De Senect. cap. 21. So Horace, ii. Sat. 2, 79, calls the *human soul*—

——Divinæ particulam auræ.
A particle of breath divine.

Virgil, Æn. vi. 746:—

view it is remarkable that the ancient Greek poets, particularly Homer, frequently use φῶς[1], whose primary sense is *light* (from φάω *to shine*), for *a man*. [I need hardly observe that this is entirely visionary, not to say absurd.]

I. *Man*, a name of the species. Luke xi. 31, 32, et al. [In many places where so used, it is pleonastic, as Rom. iv. 8, and seems an imitation of the Hebrew, Ps. i. 1. Or it may be rendered by *some one, any one*, &c. See Luke ix. 38. Acts iii. 14. So the Greek writers used the word. See Eur. Hec. 644, and Munker. ad Antonin. Metam. p. 284.]

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. [From a child, 1 Cor. xiii. 11. 1 Sam. xvii. 33.]

III. *A man*, as related to a woman, *a husband*. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16—18, et al. freq. [So אִישׁ Jer. iii. 1. Hos. ii. 7. See Theoph. Char. xiii. 5. Xen. Mem. ii. 2, 5. Terent. Hecyr. act. v. sc. i. In Mat. i. 16, it is *one betrothed* (comp. Luke i. 27. Rev. xxii. 2); for the rights of betrothal and marriage were little different. See Surenhus. βίβλος καταλλαγῆς, p. 137. Gen. xxix. 21, and Liban. Ep. 658. Zonar. Lex. c. 170.]

IV. The vocative plur. ἄνδρες is used in addressing the discourse to *men*, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvi. 10.

V. It is used, as it were, pleonastically.

Ἀνὴρ προφήτης *a prophet*. Luke xxiv. 19.

Ἄνδρες ἀδελφοί *brethren*. Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Judg. vi. 8. xix. 1. 16. 22, in Heb. and LXX.) But then it is no less true that the purest Greek writers use ἀνήρ in the same manner. Thus Blackwall (Sacred Classics, i. p. 29, 8vo) produces from Homer, Il. iii. 170, ΒΑΣΙΛΗΪ ΄ΑΝΔΡΙ΄: from Thucyd. i. 41, ΄ΑΝΔΡΑ ΣΤΡΑΤΗΓΟ΄Ν: and from Demosthenes, ΄ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ΄. To which we may add, from Herod. i. 90, ΄ΑΝΔΡΟ΄Σ ΒΑΣΙΛΕΎΟΣ, and 141, ΄ΑΝΔΡΑ ΄ΑΥΛΗΤΗ΄Ν: and from Plato's Phædon, § 9, ΦΙΛΟΣΟ΄ΦΟΥ ΄ΑΝΔΡΟ΄Σ, so § 34. [Schl. considers the word as used in many places as an honourable title, as in the common address to the Athenians, and in Lucian (Jup. Tragœd. c. 15), ὦ ἄνδρες θεοί. See Schwarz. Comm. p. 113. In James ii. 2, the word means *a rich and powerful man*, and is illustrated by Eccles. x. 26. To show that in Acts viii. 27 it means *a man of dignity*, see 1 Mac. ii. 25. vi. 57.]

Æthereum sensum, atque auraï simplicis IGNEM.
A sentient ether, purè aerial FIRE.

And Pliny, the naturalist, speaks thus of Hipparchus, giving us thereby his own opinion:—"The never-enough commended Hipparchus, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of *our souls being a part of the heaven*, animasque nostras partem esse cœli." Nat. Hist. ii. 26. The same doctrine is maintained by the infidel in Wisd. ii. 2.—See also Leland's Advantage and Necessity of Christian Revelation, part i. ch. xii. p. 261, &c. 8vo. Of Pythagoras; and ch. xiii. p. 293, note (g); and Mrs. Carter's Introduction to her Translation of Epictetus, §§ 19 and 31.

[1] Others deduce φῶς, when used in this sense, from נֶפֶשׁ *a living* or *breathing* creature (see Gen. ii. 7), or from φάω *to speak*.

[VI. *An inhabitant*. Mat. xiv. 35. Luke xi. 32, an imitation of the Hebrew. See Gen. xix. 4. xxvi. 7. 1 Sam. v. 7.—Schl. adds the signification *a soldier*, referring to Luke xxii. 63, compared with John xviii. 3, and Hom. Il. i. 7. Polyb. ii. 64, 6, but this is clearly fanciful.]

Ἀνθίστημι, from ἀντί *against*, and ἵστημι *to stand*. — *To stand against, to resist*, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10, et al.

Ἀνθομολογέομαι, οῦμαι, mid. from ἀντί *in return*, and ὁμολογέω *to confess, acknowledge*. With a dat. of the person, *to confess, return thanks to*. occ. Luke ii. 38; where Wetstein explains this word by *giving thanks to* God ἀντ' εὐεργεσίας *for* the benefit bestowed, and cites from Plutarch. Æmil. (misprinted Timol) p. 260. B, ΄ΑΝΘΟΜΟΛΟΓΕΙ΄ΣΘΑΙ΄ τινα χάριν, *to return thanks* for a favour.—In the LXX the V. is used, Ps. lxxix. 13, for Heb. הוֹדָה *to confess*. Comp. Ezra iii. 11, where LXX render וַיַּעֲנוּ בְהַלֵּל וּבְהוֹדוֹת לַיהוָה *and they answered* (each other) *in praising and* confessing *to Jehovah*, by καὶ ἀπεκρίθησαν ἐν αἴνῳ καὶ ἀνθομολογήσει τῷ Κυρίῳ. [Schl. expressly denies that the word ever means *to confess in return*, and says it means, both in this single place in the N. T. and in those cited by Parkhurst, *to praise* simply.]

΄ΑΝΘΟΣ, εος, ους, τό. The Greek Etymologists derive it from ἄνω *up*, and θεῖν *to run*, because while growing it generally *tends upwards*: but may it not be more probably deduced from the Heb. חָנַט *to embalm, make sweet*? See Cant. ii. 13.—*A flower* of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Is. xl. 6, 7. So Juvenal, Sat. ix. 126—8,

——— Festinat *enim* decurrere *velox*
Flosculus angustæ miseræque brevissima vitæ
Portio;——

[See Num. xvii. 8. Job xv. 33.]

☞ Ἀνθρακιά, ᾶς, ἡ, from ἄνθραξ, ακος.—*A heap* or *fire of live coals*. occ. John xviii. 18. xxi. 9. On the former text Wetstein shows that this word is used by Homer [Il. ix. 213], Athenæus, Aristophanes [Eq. 777], and Plutarch. Comp. Ecclus. xi. 32. [2 Mac. ix. 20.]

΄ΑΝΘΡΑΞ, ακος, ὁ. *A burning* or *live coal*. occ. Rom. xii. 20. [Schleusner translates or paraphrases this, *You will create great uneasiness in your enemy*, or *make him blush and grieve for his malice*; and he adds, that St. Paul does not advise us to confer benefits on our enemies on purpose to cause them uneasiness, but speaks of the natural effect of such conduct. St. Paul certainly refers to Prov. xxv. 22. On which see Schultens. Comm. p. 335.]

Ἀνθρωπάρεσκος, ὁ, ἡ, from ἄνθρωπος *a man* and ἀρέσκω *to please*.—*One that is desirous of pleasing men, a man-pleaser*. occ. Eph. vi. 6. Col. iii. 22. The V. ἀνθρωπαρεσκέω is used by Ignatius in the same view, Epist. ad Rom. § 2. [The word, like ἄρεσκος, is always used in a bad sense. Ps. liii. 5. See Psalt. Salom. ap. Fabr. Cod. Pseud. i. p. 929.]

Ἀνθρώπινος, η, ον, from ἄνθρωπος *man*. *Human, belonging to man*, his manners, customs, nature or condition. occ. Rom. vi. 19. 1 Cor. ii. 4. 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane

writers. See Wetstein. [Num. v. 6. Ezek. iv. 12.]

☞ Ἀνθροποκτόνος, ὁ, from *ἄνθρωπος a man*, and *ἔκτονα* p. m. of *κτείνω to slay.—A man-slayer, a murderer.* occ. John viii. 44. (where comp. Wisd. ii. 24, and see Campbell.) 1 John iii. 15. [Sch. says, *he who hates another, and makes him unhappy*, like a murderer.]

Ἄνθρωπος, ου, ὁ, from *ἄνω ἀθρεῖν τῇ ὠπί looking upwards with his countenance*, or from *ἄνω τρέπειν ὤπα turning his view upwards.* Ovid, Met. i. having observed that Prometheus[1], i. e. the *divine Counsel* (comp. Gen. i. 20), formed man *in the image of the all-ruling gods*, adds in those well-known lines, 85, &c.

> Pronaque cum spectent animalia cætera terram,
> *Os homini sublime dedit, cœlumque tueri*
> *Jussit, et erectos ad sidera tollere vultus.*
>
> Whilst other creatures towards the earth look down,
> *He gave to man a front sublime, and raised*
> *His nobler view to ken the starry heaven.*

Nor is this of Ovid to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the heathen urge the same sentiments. Thus Cicero, in the character of a Stoic, observes, "God *raised men aloft from the ground*, and *made them upright*, that, *by viewing the heavens*, they might receive the knowledge of the gods. For men (says he) are upon the earth not merely as inhabitants, but as *spectators of things above them in the heavens* (superarum rerum atque cœlestium), *the view of which belongs to no other animals.*" De Nat. Deor. ii. 56, ed. Olivet. And again, De Leg. i. 2, "*Cum cæteras animantes ad pastum* abjecisset, *solum* hominem erexit, ad cœlique *quasi cognationis domicilium pristini* conspectum excitavit." "When God had made other animals prone to feed on the ground, *he made man alone upright*, and raised him *to a view of heaven*, as of his native and original habitation." So Agrippa in Dio, Hist. lib. lii. p. 315, *τὸ ἀνθρώπινον πᾶν, ἅτε ἔκ τε θεῶν γεγονὸς καὶ ἐς θεοὺς ἀφῆξον*, Ἄνω βλέπει: "The whole human race, as being sprung from the gods, and destined to return to them, *looks upward.*"

I. *Man*[2], a name of the *species* without respect to sex, Mat. v. 13. 16. vi. 1. 1 Cor. vii. 26, et al. —or to age, John xvi. 21. [Phil. ii. 7. Comp. Plat. Phæd. ix. p. 929, ed. Bip.]

II. *A man*, as distinguished from a woman. [1 Cor. vii. 1, more especially *a husband.* Mat. xix. 3. 5. 10. Mark x. 7. Job vi. 9. Test. xii. Pat. ap. Fab. Cod. i. p. 529. Schleus. says, that in Rom. vii. 1, it means *the woman* or *wife* in opposition to the husband, but Br. observes that the proposition is universal, and that the special one (with respect to the wife) is frequently omitted by St. Paul. Schleusner further thinks that in the expression *the Son of man*, the word always means *woman*, when Christ is spoken of. Some have thought that our Saviour, in using this phrase (for none of the Apostles use it in writing of him), meant to represent himself as coming with great humility, as the lowest and most despised of men. But Schl. says that our Saviour meant to show by it, that he was the promised Messiah, born of a virgin, who had taken on him our nature, and come to fulfil that great decree of God, that mankind should be saved by one in their own *form.*]

III. *Every man, every one, any one.* 1 Cor. iv. 1. xi. 28. Gal. iii. 12. [Gen. xiii. 12. 1 Sam. viii. 22.]

IV. In the N. T. *ἄνθρωπος* is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28. 45. 52. Luke ii. 15, et al. Comp. Gen. ix. 5. 20. xiii. 8. xlii. 30. 33, in Heb. and LXX, and *ἀνήρ* V.—So Raphelius on Luke ii. 15, cites from Arrian, ΔΟΥΛΟΙΣ ΑΝΘΡΩΠΟΙΣ for *slaves*, ΝΟΜΑΔΕΣ ΑΝΘΡΩΠΟΙ for *shepherds*[3]. See Campbell's Preliminary Dissert. to Gospels, p. 613. [I may mention here that Schl. ascribes many meanings to *ἄνθρωπος* which it never possessed, except when placed in a particular relation to other words. Thus, "I came to set a man against his father" occurs Mat. x. 35, and therefore Schleus. ascribes the sense of *son* to *ἄνθρωπος*, and in the same way that of *master* (from Mat. x. 36), *slave* (from Luke xii. 36), *soldier* simply from Mat. viii. 9.]

[V. *A vile person* (as *perhaps* in John xi. 47, and according to Maius, Obs. Sac. ii. p. 63, in Phil. ii. 8; see also Luke v. 20. xxii. 58, and Mounteney on Demosth. Phil. i. p. 221, and Petit, Obs. Misc. p. 181; and hence it is applied to the Gentiles, Mat. xxvii. 22, (comp. Mark x. 33.) and Mark ix. 31. Luke xviii. 32.]

[VI. *The nature of man.* Thus in the phrases so often occurring, *ὁ παλαιὸς ἄ.* and *ὁ καινὸς ἄ.* we understand respectively, man's old and sinful nature, and his new and regenerate one, and so of the phrase *ὁ ἔσω ἄ.* Rom. vii. 22. Eph. iii. 16.]

[VII. *Human*, used for *ἀνθρώπινος*, 1 Cor. i. 25. iii. 21, and always in an unfavourable sense. The phrase *κατὰ ἄνθρωπον after the manner of mankind* has relation to this sense. It occurs Rom. iii. 5. 1 Cor. iii. 3. ix. 8. Gal. iii. 15, with some sense in general of the *weakness* of man. It often occurs in good writers. See *κατά.*]

[VIII. The phrase *ἄνθρωποι Θεοῦ* deserves notice. In the O. T. it is used of the prophets and preachers. See 1 Kings xiii. 1. 2 Kings iv. 40. Deut. xxiii. 1.]

☞ Ἀνθυπατεύω, from *ἀνθύπατος.—To be proconsul, to have proconsular authority.* occ. Acts xviii. 12.

☞ Ἀνθύπατος, ου, ὁ, from *ἀντί for, instead of*, and *ὕπατος* superlat. of *ὑπέρ* q. *ὑπέρατος, the supreme, highest*; also, *a consul*, so called by the Greek writers, because, after the expulsion of the kings, the *consuls* had the *supreme* or *highest authority* in the Roman government.—*A proconsul, a person sent as governor into a Roman province with consular power.* In the time of the commonwealth, the authority, both civil and military, of the *proconsuls*, was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of *proconsuls;*

[1] Προμηθεύς from *προμηθεύομαι to provide, take thought beforehand.*

[2] [See Valck. ad Theocr. Adon. p. 395.]

[3] [So in LXX, Gen. ix. 20. xlvi. 32. Lev. xxi. 9; and the word is often found in the LXX where there is nothing in the Hebrew. See Lev. xx. 10. xxi. 20, et al.]

though they were denied the whole military power, and so fell short of the old *proconsuls*[1]. That this title of *proconsul* is with great *accuracy* given by St. Luke to Sergius Paulus, Acts xiii. 7, 8. 12, and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. occ. Acts xix. 38. The later Greek writers use the N. *ἀνθύπατος*, and the V. *ἀνθυπατεύω* in the same sense as St. Luke. See Wetstein on Acts xiii. 7.

'Ανίημι, from *ἀνά back*, and *ἵημι to send.*

I. *To send back;* but it occurs not strictly in this sense in the N. T.

II. *To loosen, unloose.* occ. Acts xvi. 26. xxvii. 40; where comp. under *πηδάλιον.*

III. *To lessen, moderate.* occ. Eph. vi. 9. So Epictetus, Enchir. c. 54, cited by Alberti and Wetstein, *τὴν αἰδῶ*—'ΑΝΙΕ'ΝΑΙ, *to lessen* the respect. [Deut. xxxi. 6.]

IV. *To dismiss, leave.* occ. Heb. xiii. 5. [Mal. iv. 2.]

☞ 'Ανίλεως, ω, ὁ, ἡ, Att. for *ἀνίλαος*, from *α* neg. and ἵλεως (Att. for ἵλαος) *merciful. Without mercy.* occ. James ii. 13.

☞ 'Ανιπτος, ὁ, ἡ, from *α* neg. and *νίπτω to wash.—Not washed, unwashen.* occ. Mat. xv. 20. Mark vii. 2. 5. [See Surenh. Misch. vi. p. 480.]

'Ανίστημι, from *ἀνά again*, and *ἵστημι to place, stand.* See the remark under *ἵστημι.*

I. In the 2nd aor. active, intransitively, *to stand again, to rise from a sitting* or *recumbent posture.* Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60, et al. freq. Acts xii. 7. *'Ανάστα rise up*, 2nd aor. imper. act. for *ἀνάστηθι.* So Eph. v. 14. [Schl. observes, and very justly, that in all the passages where the participle of this verb is added to another verb, or this verb is joined with another, it is almost pleonastic, and is a Hebraism; for in the Hebrew, a verb of action has often a verb preceding it which expresses an action necessarily preceding the action of the verb, as *ἀναστὰς ἐξῆλθε.* See Deut. xvii. 18. xxxii. 38.]

II. In the 2nd aor. act. and 1st fut. mid. intransitively, *to rise*, or *arise from the dead*, applied to Christ. Mat. xvii. 9. xx. 19, et al. freq.; and to men in general, Mark xii. 23. 25. Luke xvi. 31. John xi. 23, 24. 1 Thess. iv. 16. See 2 Mac. vii. 14. Homer, Il. xxi. 56. But in the 1st fut. and 1st aor. act. transitively, *to raise, cause to rise* from the dead. Acts ii. 24. 32. John vi. 39, 40. See 2 Mac. vii. 9. Homer, Il. xxiv. 551.

III. *To rise from the spiritual death* of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2nd aor. act. intransitively, *to rise, arise, appear, begin to act.* Acts v. 36, 37. vii. 18. *'Ανίσταμαι* pass. the same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *to raise up, cause to appear.* Mat. xxii. 24. Acts iii. 22. 26. [vii. 37.] xiii. 32, et al. On Acts ii. 30, observe that the words *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν* are omitted in the Alexandrian and Ephrem MSS., and in the Cambridge one by correction, as also in the Vulg. Syriac, and other ancient versions, and that Griesbach accordingly rejects them from the text.

[1] See Kennet's Antiquities of Rome, p. 125, 6. Lardner's Credibility of Gospel Hist. vol. i. book i. ch. 1. § 11, and Crevier, Hist. des Empereurs, t. i. p. 25, 26. 49, 12mo.

V. In the 2nd aor. act. intransitively, it imports *hostility* or *opposition: to rise up, commence hostilities* or *opposition.* Mark iii. 26. Acts vi. 9. [2 Chron. xiii. 7. Thuc. viii. 45.]

VI. *To depart.* Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, Kypke cites the best Greek writers using the V. in this sense.—In the LXX it most frequently answers to the Heb. קוּם *to stand up, arise.*

'Ανόητος, ὁ, ἡ, from *α* neg. and *νοέω to consider.*

I. *Inconsiderate, thoughtless, foolish.* occ. Luke xxiv. 25. Gal. iii. 1. 3.

[II. *Ignorant.* Rom. i. 14. Tit. iii. 3. In 1 Tim. vi. 9, it seems to be "that which makes men foolish or mad." See Etym. M. v. *εὐνοῦχος.*—The word occurs, Prov. xvii. 28. xv. 21.]

*Ανοια, ας, ἡ, from *ἄνοος, mad, foolish*, which from *α* neg. and *νόος, mind, understanding.—Madness, folly, want of understanding.* occ. Luke vi. 11. 2 Tim. iii. 9. [In 2 Tim. iii. 9, it is rather *impiety*, as 2 Mac. iv. 6. xiv. 5, et al. LXX, Prov. xxii. 15.]

'Ανοίγω, from *ἀνά*, and *οἴγω to open.* From *ἀνοίγω* we have in the N. T. not only several tenses formed regularly, but also several after the Attic dialect, as the 1st aor. *ἀνέῳξα* John ix. 14. perf. pass. part. *ἀνεῳγμένος* Acts xvi. 27, et al. freq. 1st aor. pass. *ἀνεῴχθην* Luke i. 64, et al. and (with a triple augment) *ἠνεῴχθη* and *ἠνεῴχθησαν* Rev. xx. 12. infin. *ἀνεῳχθῆναι* Luke iii. 21. perf. mid. *ἀνέῳγα* 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19. 23. xii. 14. comp. xiv. 27.

II. *To open*, as the mouth or eyes. See Mat. v. 2. ix. 30. 2 Cor. vi. 11. John ix. 14. 17. comp. Num. xxii. 28. Ps. lxxviii. 2. Gen. xxi. 19. 2 Kings vi. 20. Is. xlii. 7, in the LXX and Heb. Elsner, in like manner, cites from Æschylus, ΟΙ'ΓΕΙΝ ΣΤΟ'ΜΑ. To which we may add from Lucian, Rhet. Præc. t. ii. p. 448, ed. Bened. 'ΑΝΟΙ'ΞΑΣ ΣΤΟ'ΜΑ, and Ad Indoct. p. 537, 'ΑΝΕΩΙΓΜΕ'ΝΟΙΣ—ΤΟΙ'Σ 'ΟΦΘΑΛΜΟΙ'Σ. On Luke i. 64 comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. Lexicon, under פתח V.

III. In the mid. and pass. *to be opened*, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11, and under *σχίζω* I. See Kypke on 1 Cor. xvi. 9. [This word is often metaphorically used: the phrase, *a door is opened*, often means, *an opportunity is given.* See 1 Cor. xvi. 9. (on the passive use of *ἀνέῳγα* here see Thom. M. in voce, and Græv. ad Lucian. t. iii. p. 575.) 2 Cor. ii. 12. See also Acts xiv. 17.]

'Ανοικοδομέω, ῶ, from *ἀνά again*, and *οἰκοδομέω to build a house*, which see.—*To build up again.* occ. Acts xv. 16.—The Hebrew words answering to this in the LXX of Amos ix. 11, are גָּדַר *to fence, wall up*, and בָּנָה *to build.*

☞ *Ανοιξις, εως, ἡ, from *ἀνοίγω to open. An opening*, as of the mouth. occ. Eph. vi. 19.

'Ανομία, ας, ἡ, from *ἄνομος lawless.*

[I. *A state of lawlessness* or *vice.* Mat. xxiii. 28. Rom. vi. 19. Tit. ii. 14. 1 John iii. 4. Wisd. v. 7. Ecclus. xlii. 24. Gen. xix. 5.]

[II. *Any sin.* Mat. vii. 23. xiii. 41. Rom. iv. 7. vi. 19. Heb. viii. 12. x. 17. Ecclus. xxi. 4. Exod.

xxxiv. 9, et al., and especially *sins of violence* or *cruelty*. Mat. xxiv. 12. Heb. i. 9. Ezek. vii. 23. viii. 17.—Schleusner thinks that in 2 Thess. ii. 7, it has the meaning of *apostasy*, (referring to Job vii. 21. viii. 4, and especially to Is. i. 5.) and in 2 Cor. vi. 14, absolutely, *the false religion* of Paganism.]

Ἄνομος, ὁ, ἡ, from *a* neg. and *νόμος law*.

I. *Lawless, not having, knowing*, or *acknowledging a* [*revealed*] *law*. occ. 1 Cor. ix. 21, where observe the paronomasia. [1 Mac. ii. 44. Wisd. xvii. 2.]

II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8, et al. [On Luke xxii. 37, comp. Is. liii. 12, and Mark xv. 28. In 1 Tim. i. 9, it seems to be, *a transgressor under punishment*.]

☞ Ἀνόμως, adv. from ἄνομος. — *Without having the law*. occ. Rom. ii. 12; where Alberti observes, that Isocrates likewise applies ἀνόμως in this unusual sense, Paneg. p. m. 94, τοὺς Ἕλληνας ΑΝΟΜΩΣ ζῶντας, καὶ σποράδην οἰκοῦντας, "The Greeks living *without laws*, and in scattered dwellings." [Parkhurst is quite wrong in citing this passage. The word in the N. T. means "without a revealed law," i. e. the law of Moses.]

Ἀνορθόω, ῶ, from ἀνά *again*, and ὀρθόω *to erect*.

I. *To make straight*, or *upright, again*. occ. Luke xiii. 13. comp. Heb. xii. 12. [LXX, 1 Chron. xvii. 24. Ecclus. xi. 12.]

II. *To erect again*. occ. Acts xv. 16. [Herod. i. 19.]

Ἀνόσιος, ὁ, ἡ, from *a* neg. and ὅσιος *holy*.—*Unholy, impious*. occ. 1 Tim. i. 9. 2 Tim. iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

☞ Ἀνοχή, ῆς, ἡ, from ἀνέχομαι *to bear*.—*Forbearance*. occ. Rom. ii. 4. iii. 26. [In this sense it is not found elsewhere. In 1 Mac. xii. 25, it means, *time of delay*. In Joseph. A. J. vi. 5, 1, and B. J. i. 8, 6, it is *delay*, or *truce*.]

☞ Ἀνταγωνίζομαι, from ἀντί *against*, and ἀγωνίζομαι *to strive*.—*To strive against*. occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Pereg. t. ii. p. 759, ed. Bened. τὸν ΑΝΤΑΓΩΝΙΖΕΣΘΑΙ καὶ αὐτῷ τῷ Ὀλυμπίῳ δυνάμενον, "Who was able to *contend* or *engage with* even the Olympian Jove himself." So Josephus, p. 1335, ed. Hudson.

Ἀντάλλαγμα, ατος, τό, from ἀντήλλαγμαι perf. pass. of ἀνταλλάσσω *to exchange*, which from ἀντι *instead of*, and ἀλλάσσω *to change*.

I. *A thing given in exchange for another, a compensation, price*. In this sense the word is used by the LXX, 1 Kings xxi. 2. (Alex.) Job xxviii. 15. So in Josephus [Ant. xiv. 16, § 3, ed. Hudson, cited by Kypke], Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ὡς ἐπὶ τοσούτῳ πολιτῶν φόνῳ, βραχὺ καὶ τὴν τῆς οἰκουμένης ἡγεμονίαν ΑΝΤΑΛΛΑΓΜΑ, that "he should esteem even the empire of the world but a small *compensation* for such a slaughter of the citizens."

II. *A ransom, a price paid to redeem from punishment* or *evil*. occ. Mat. xvi. 26. Mark viii. 37. comp. Ps. xlix. 8. [See Ecclus. vi. 15. xxvi. 13. Job xxviii. 18. Ruth iv. 7. Jer. xv. 13.]—

This word in the LXX answers to the Heb. מְחִיר *a price*, חֲלִיפָה *change* or *exchange*, תְּמוּרָה *exchange, commutation*, &c.

☞ Ἀνταναπληρόω, ῶ, from ἀντί *in turn* or *correspondency*, and ἀναπληρόω *to fulfil*.—*To fill up*, or *complete in turn*, or *in correspondency*. occ. Col. i. 24, ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, I in my turn fill up *what is wanting of the afflictions of Christ* (in his members, comp. Acts ix. 4, 5) *in my own flesh*, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, *so I in my turn fill up*, &c. Or rather, as Christ once suffered *in the flesh* many afflictions, so *I*, in conformity to his example (ἀντί), *am filling up in my own flesh what is wanting of such-like sufferings as he endured*. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decompounded V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein. [Schleusner says, that ἀντί has very often no force in composition, and this remark is applicable here; and he further construes this passage rightly, "I bear whatever sufferings are left for me to endure *on account* of the Christian religion." But he neglects to justify this meaning of the phrase ἡ θλίψις τοῦ Χριστοῦ by examples. See Rev. i. 9.]

Ἀνταποδίδωμι, from ἀντί *in turn*, and ἀποδίδωμι *to render*.—*To recompense, repay, return*, whether good or evil. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Ecclus. iii. 31. This verb in the LXX most commonly answers to the Heb. גָּמַל *to requite*, הֵשִׁיב *to return*, שָׁלַם *to repay*. [Is. iii. 9. Prov. xx. 22.]

Ἀνταπόδομα, ατος, τό, from ἀνταποδίδωμι.

I. *Recompense, retribution*, of good. occ. Luke xiv. 12. [Ecclus. xii. 2.]

II. *Recompense, retaliation*, of evil. occ. Rom. xi. 9. [2 Chron. xxxii. 25. Ecclus. xiv. 6.]

Ἀνταπόδοσις, εως, ἡ, from ἀνταποδίδωμι.—*Recompense, reward*. occ. Col. iii. 24. [Is. xxxiv. 8.]

Ἀνταποκρίνομαι, from ἀντί *against*, and ἀποκρίνομαι *to answer*.—*To answer in opposition, to reply against*. occ. Luke xiv. 6. Rom. ix. 20. [Job xvi. 8.] This word in the LXX is used for the Heb. הֵשִׁיב *to return*, and עָנָה *to answer*.

Ἀντέπω, †of which the only part in use is the 2nd aor. ἀντεῖπον,† from ἀντί *against*, and ἔπω *to say*.—*To gainsay, contradict*. occ. Luke xxi. 15. Acts iv. 14. [Job ix. 3. 1 Mac. xiv. 44.]

Ἀντέχομαι, mid. from ἀντί *against*, and ἔχω *to hold*, †mid. ἔχομαι,† *to adhere*.—It is construed with a genitive.

I. *To hold any thing against* some resisting force.

II. *To hold fast, adhere to*, notwithstanding resistance or opposite force. occ. Mat. vi. 24 (where see Wetstein). Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famine during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Ἐκόπτοντο δὲ γέροντες ΑΝΤΕΧΟΜΕΝΟΙ τῶν σιτίων, "Old men were beaten while they *held fast* their victuals." De Bel. v. 10, § 3.

III. *To succour, support,* as an infirm body by the hand from falling. [Rather *to attend to, to direct one's attention and endeavours to.* See Tit. i. 9.] occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, ἈΝΘΕΎΞΕΤΑΙ *τοῦ μὴ πεσεῖν εἰς θάνατον, He shall* sustain *him from falling to death.* Comp. Acts xx. 35.

'ΑΝΤΙ', a preposition which denotes *answering, correlation,* or *correspondency to,* or *return for* somewhat else.

I. Governing a genitive.

1. *For, in return for, for the sake of.* Rom. xii. 17. Heb. xii. 16, et al.

2. *For, upon account of, answerable to.* Mat. v. 38. xvii. 27. John i. 16, *χάριν ἀντὶ χάριτος grace* for, answerable to, (his) *grace:* for the pronoun *αὐτοῦ*, which occurs after *πληρώματος*, must be understood as repeated after *χάριτος.*—*The Word incarnate,* says the Apostle, *resided among us, full of grace and truth; and of his fulness we all have received, even grace* for his *grace;* "that is, of every grace or celestial gift conferred above measure upon Him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402, ed. 1790.—[Schöttgen and Schleusner say, from the Hebrew, *grace upon* (or in addition to) *grace.* See Theogn. 344, *ἀντ' ἀνιῶν ἀνίας*: and Gataker, Op. Posth. 27. So Bengel ad l. quoting Æsch. Agam., Chrysostom, and many moderns. Deyling (part iii. obs. 33) says, *The favour of the Gospel* instead of *that of the law.*]

'Ανθ' ὧν, an elliptical Attic expression for *ἀντὶ τούτων ὧν*, literally, *on account of these things that,* i. e. *on this account that, because that, because.* Luke i. 20. xix. 44. Acts xii. 23.

3. *In the stead,* or *place, of.* Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. Comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In composition it denotes,

1. *Contrariety, opposition,* as in *ἀνθίστημι to stand against, oppose.*

2. Acting *in turn, return,* or *reciprocally,* as in *ἀντιμετρέομαι to measure back again, ἀντιλοιδορέω to revile in return* or *again.*

3. *Answerableness,* or *correspondency,* as *ἀντίλυτρον a correspondent ransom.*

4. *In the place* or *stead of,* as in *ἀνθύπατος a proconsul.*

☞ 'Αντιβάλλω, from *ἀντὶ reciprocally,* and *βάλλω to cast.*—*To cast,* or *toss from one to the other by turns,* as a ball, &c. Hence it is applied to *discourse* or *mutual discussion* of a subject *by speech.* occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13. [where it is applied to thought.]

☞ 'Αντιδιατίθημι, from *ἀντί against,* and *διατίθημι to dispose.*—*To oppose,* or *indispose.* occ. 2 Tim. ii. 25, where *ἀντιδιατιθεμένους* means either those who *directly oppose* the Gospel, or those who are *indisposed* or *disaffected* towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the *ἀντιδιατιθεμένους* in a very different manner from the *ἀνθισταμένους opposers,* mentioned ch. iii. 8, from whom he was to *turn away,* ver. 5.

'Αντίδικος, ὁ, ἡ, from *ἀντί against,* and *δίκη a cause* or *suit at law.*

I. *An adversary,* or *opponent in a lawsuit.* So Herodian, vii. 17, has 'ΑΝΤΙΔΙΚΟΥΣ *ἐν πράγμασιν ἀγοραίοις, adversaries* in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3. [Jer. l. 4. Is. xli. 11. It is *any enemy* in Luke xviii. 3, according to Schl.]

II. It is applied to the devil, the great *adversary* of man, and the *accuser* of our brethren. occ. 1 Pet. v. 8. Comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1, and Heb. and Eng. Lexicon in שטן.

☞ 'Αντίθεσις, εως, ἡ, from *ἀντιτίθημι to oppose,* which from *ἀντί against,* and *τίθημι to place.*—*Opposition.* occ. 1 Tim. vi. 20.

'Αντικαθίστημι, from *ἀντί against,* and *καθίστημι to place.*—*To place against* or *in opposition to;* but in 2nd aor. *to stand against, resist.* occ. Heb. xii. 4. [Josh. v. 7. Mic. ii. 8, in the Alex. MS.]

☞ 'Αντικαλέω, ῶ, from *ἀντί, in return,* and *καλέω to call.*—*To call* or *invite in return.* occ. Luke xiv. 12. Thus applied by Xenophon. [Sympos. i. 15 [1].]

'Αντίκειμαι, from *ἀντί against,* and *κεῖμαι to be placed, to lie.*—*To be placed against* or *in opposition; to be opposite, to oppose, be an adversary to.* Luke xiii. 17. [(comp. 1 Tim. v. 14.) xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4.] Gal. v. 17. 1 Tim. i. 10. [In the two last places it does not imply active opposition. Zech. iii. 2. Job xiii. 25.]

☞ 'Αντικρύ, an adv. governing a genitive, from *ἀντί against,* compounded with *κάρα the head,* or Heb. קָרָה *to meet.*—*Opposite to, over against.* occ. Acts xx. 15. [See notes on Thom. M. v. *ἀπαντικρύ.*]

'Αντιλαμβάνομαι, mid. from *ἀντί mutually* or *against,* and *λαμβάνομαι to take hold.*

I. With a genitive following, *to take hold on another mutually,* as by the hand: hence figuratively, *to support,* as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. comp. Lev. xxv. 35, LXX, and Heb. and Ecclus. ii. 6.

II. *To take hold,* as it were, *on the opposite side.* occ. 1 Tim. vi. 2. *οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι taking hold on the glorious benefit* of Christ's redemption *on the other side;* for *ἀντιλαμβάνεσθαι,* says Piscator, properly denotes, *to support a burden with another person, and,* as it were, *on the other side.* In this view the expression beautifully represents the *masters as laying hold on the benefit of the Gospel on one side,* while their slaves also, who are now the Lord's freemen, *have hold on it,* in like manner, *on the other.* Elsner however observes, that *ἀντιλαμβάνεσθαι* often signifies, in the Greek writers, *to partake of, receive, enjoy,* and would explain the passage, *but rather let them do service,* because *οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι they who* receive the *benefit* (of their service) *are believers, and beloved.* The *structure* of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that *εὐεργεσία* signifies *a benefit freely* conferred, and therefore is hardly fit to express even the cheerful and exact obedience of *slaves*") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the *mild* and *equitable* genius of Christianity.

[1] [So *revoco* in Latin. See Cic. pro Rosc. Amer. c. 19.]

Comp. Eph. vi. 8. Philem. 16, and Macknight on 1 Tim. vi. 2. [Schleusner says, the word decidedly means, *to be partaker of, to enjoy,* and mentions two interpretations, approving the first, in which *ἀντ.* is referred to the slaves, "who enjoy many benefits abounding from their masters to them." The second refers the verb to the masters, "who by Christianity are made partakers of all the benefits obtained by Christ." Br. gives Elsner's interpretation. Wahl says, "Active in, performing acts of duty to their master." For the sense *to enjoy, perceive,* see Thuc. vii. 66. Æschin. Dial. iii. 16. The word occurs Ecclus. ii. 6. xii. 4.]—In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. חָזַק *to lay fast hold on,* סָמַךְ *to support,* סָעַד *to prop,* and to עָזַר *to help.*

Ἀντιλέγω, from *ἀντί against,* and λέγω *to speak.*

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under κολάζω. [Xen. Hell. vi. 5, 37.]

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9; in which last passage our translation renders it in the text *not answering again,* which includes the sense of *gainsaying,* which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. [In Luke xx. 27, there is a negative after this verb, which is pleonastic, as after ἔξαρνος (see Raphel. Obs. Herod. on this place). See Kuinoel's note. In Luke ii. 34. John xix. 12. Rom. x. 21. Tit. ii. 9. Is. xxii. 22. lxv. 2. Sch. gives the sense, *to rebel.*]

Ἀντίληψις, εως, ἡ, from *ἀντιλαμβάνομαι to support, help.—A help.* occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains *ἀντιλήψεις* by *τὸ ἀντέχεσθαι τῶν ἀσθενῶν helping* or *supporting the infirm.* So Gennadius in Œcumenius interprets *ἀντιλήψεις* by *τὸ ἀντέχεσθαι τῶν ἀσθενούντων καὶ προστατεῖν αὐτῶν helping the infirm, and taking care of them;* for which difficult and self-denying office, it is probable, persons were, in the apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess v. 14. Vitringa, de Synagog. Vet. ii. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii., thinks that *ἀντιλήψεις* denote *them who had the gift of interpreting foreign languages.* But to express these, the word seems *strangely obscure.* Macknight, whom see, explains it by "*helpers,* who, speaking by inspiration to the edification of the Church, are fitted to *assist* the superior teachers, and to *help* the faith and joy of others." [Schl. says, "deacons, who had the care of the sick;" and so Br. In their opinion, as in Wahl's, it therefore means "helpers." †"By Lightfoot, Locke, and others, these *ἀντιλ.* are supposed to have been the vicars or deputies of the apostles, appointed for the purpose of baptizing, catechizing, &c." Bloomf. Recens. Synopt.† In the sense *help,* it occurs Ecclus. xi. 12. 2 Mac. xi. 26. Ps. xxii. 19, et al.]

Ἀντιλογία, ας, ἡ, from *ἀντιλέγω to contradict.*

[I. *Contradiction.* Heb. vii. 7.]

[II. *Opposition of any kind.* Heb. xii. 3. In Jude 11, it is *rebellion,* and see Prov. xvii. 11. It occurs also Heb. vi. 16, where it is *opposition at law.* See Deut. i. 12. 2 Sam. xv. 4, et al.]

☞ Ἀντιλοιδορέω, ῶ, from *ἀντί in return,* and λοιδορέω *to revile.—To revile again,* or *in return.* occ. 1 Pet. ii. 23. [Lucian. Conviv. c. 40.]

☞ Ἀντίλυτρον, ου, τό, from *ἀντί in return,* or *correspondency,* and λύτρον *a ransom.—A ransom, price of redemption,* or rather *a correspondent ransom.* "It properly signifies *a price* by which captives are *redeemed* from the enemy; and that kind of *exchange* in which the *life of one is redeemed by the life of another*[1]." So Aristotle uses the verb *ἀντιλυτρόω* for *redeeming life by life.* See Scapula. occ. 2 Tim. ii. 6. comp. Mat. xx. 28. Gal. iii. 13. Cæsar informs us that the ancient Gauls practised human sacrifices on this very remarkable principle, that "the anger of the immortal gods could be no otherwise appeased than by *paying the life of one man for that of another*[2]." What is this but a corruption of the true tradition, that *the Seed of the woman was to give Himself,* or *his life, a ransom for all?* And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered *human* victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own *children,* especially their *first-born?* See 2 Kings iii. 27. Mic. vi. 7, and comp. under Μόλοχ and Heb. and Eng. Lexicon under בכר I.

☞ Ἀντιμετρέω, ῶ, from *ἀντί in return,* and *μετρέω to measure.—To measure* or *mete back again* or *in return.* occ. Matt. vii. 2. Luke vi. 38. But in Mat. very many MSS., four of which are ancient, read *μετρηθήσεται,* which reading is adopted by Wetstein and Griesbach. [See Targum on Is. vii. 8, for this proverb.]

☞ Ἀντιμισθία, ας, ἡ, from *ἀντί in return,* and *μισθός a reward.—A recompense,* either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

☞ Ἀντιπαρέρχομαι, [from *ἀντί on the opposite side,* and *παρέρχομαι to pass by.*] *To pass by on the opposite side, to turn out of the way, and so pass by.* occ. Luke x. 31, 32; where the priest and Levite are represented by our blessed Saviour as *turning out of the way* at the sight of the poor wounded and half-dead man, and *so passing by,* for fear, it should seem, of being legally polluted by touching *a dead carcase.* See instances of similar *hypocrisy* among the Jews, Mat. xxvii. 6. John xviii. 28.

Ἀντιπέραν, adv. joined with a genitive case, from *ἀντί against,* and *πέραν beyond, on the further side.—Over against, on the opposite shore.* occ. Luke viii. 26.

Ἀντιπίπτω, from *ἀντί against,* and *πίπτω to fall.—To rush against, to assault, to resist,* as it were, *by force and violence;* literally, *to fall against.* occ. Acts vii. 51. [Num. xxvii. 14. Polyb. xxv. 9, 5.]

☞ Ἀντιστρατεύομαι, from *ἀντί against,* and *στρατεύω to war.—To war, to make war, against.* occ. Rom. vii. 23. [Aristæn. ii. ep. 1. See Alberti, Gloss. N. T. p. 101.]

[1] Hyperius, in Leigh's Crit. Sacra.

[2] *Quod* pro vitâ hominis, nisi vita hominis reddatur, *non posse aliter deorum immortalium numen placari arbitrantur.* Cæsar. Comm. vi. 15.

Ἀντιτάσσομαι, from *ἀντί against*, and *τάσσω to set in array*; mid. *to set one's self in opposition to*, and, as it were, *in array against*. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. [Schleusner thinks that in James iv. 6, it is *to punish*, as in 1 Pet. v. 5. comp. Prov. iii. 34, and in James v. 6, *to revenge*. The word occurs in the sense of *resisting*, Est. iii. 4. Arrian. de Exp. ii. 7; *of military matters*, Demosth. Ol. iii. See Elsner, Obss. S. i. p. 452.]

Ἀντίτυπος, ὁ, ἡ, from *ἀντί* denoting *correspondency*, and *τύπος a form* or *figure*.

I. *Corresponding in form, like, similar*. So Hesychius, *ἀντίτυπος, ἴσος, ὁμοῖος*, and in Nonnus, *ἀντίτυπα ἤθη similar* manners. Hence in the N. T.

II. *Figurative, typical*, correspondent to and representing a higher *reality*. occ. Heb. ix. 24. On which passage Chrysostom, *Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν. Ἆρα ἐκεῖνά ἐστιν ἀληθινά, ταῦτα δὲ* TYPOI. "For Christ is not entered into the holy places made with hands, which are the *ἀντίτυπα* of the true. These latter, then, are the true, the former are *types*." So the ancient Christians used to call the *bread* and *wine* in the communion the *ἀντίτυπα* of Christ's body and blood[1]. But they who speak thus plainly reject the *novel* and *monstrous* doctrine of *transubstantiation*.

III. Ἀντίτυπον, τό, *antitypical* or *an antitype*, somewhat *answering to*, and represented by, *a type* or *emblem*. occ. 1 Pet. iii. 21.

☞ Ἀντίχριστος, ου, ὁ, from *ἀντί against*, and *Χριστός Christ*.—*An opposer of Christ, an antichrist*, and with ὁ prefixed, THE *antichrist*. occ. 1 John ii. 18. 22. iv. 3. 2 John 7. On all which texts see Macknight. [See Tittmann, Vestig. Gnost. frustra petit. p. 179.]

Ἄντλέω, ῶ, from *ἄντλος a sink*, which may be from the Heb. אָנָה infin. of עָנָה *to return*[2], compounded perhaps with טוּל *to cast down*, because it *returns* the moisture, &c., *downwards* to the earth whence it came.

I. Properly, *to empty a sink*. In this sense the word is used in the profane writers, as, for instance, by Lucian, Cataplus, t. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7. 15.—as liquor from a vessel. John ii. 8. See Heb. and Eng. Lex. under שׁאב. —This verb in the LXX answers thrice to the Heb. שָׁאַב *to draw* water, once to דָּלָה *to draw out*. [Gen. xxiv. 13. 20. Ex. ii. 16. 19.]

Ἄντλημα, ατος, τό, from ἤντλημαι, p. p. of *ἀντλέω*.—*Something to draw water with, a pitcher*. See Gen. xxiv. 15—29, and Heb. and Eng. Lex. in שׁאב. occ. John iv. 11.

☞ Ἀντοφθαλμέω, ῶ, from *ἀντί against*, and *ὀφθαλμός the eye*.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T., but is thus used by Clement, 1st Ep. Cor. § 34, ed. Russell. Comp. Wisd. xii. 14, and Wetstein on Acts xxvii. 15.

II. Applied to a ship, *to bear* (or, in the sailors' phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "on the *prow* of the ancient ships was placed *a round piece of wood*, called sometimes *ὀφθαλμός the eye* of the ship, because fixed in its *fore-deck*[3]."

Ἄνυδρος, ου, ὁ, ἡ, from *α* neg. and *ὕδωρ water*. —*Without water, dry*. occ. 2 Pet. ii. 17. Jude 12. [In Mat. xii. 43. Luke xi. 24, (and see Is. xli. 19. xliii. 19, 20,) it describes the effect of drought on a country. *Desert*.]

☞ Ἀνυπόκριτος, ου, ὁ, ἡ, from *α* neg. and *ὑποκρίνομαι to pretend, feign*, which see.—*Without hypocrisy* or *simulation, unfeigned*. Rom. xii. 9. James iii. 17.—[2 Cor. vi. 6, where see Theodoret. 1 Tim. i. 5. 2 Tim. i. 5. 1 Pet. i. 22. Wisd. v. 19.]

☞ Ἀνυπότακτος, ου, ὁ, ἡ, from *α* neg. and *ὑπότακτος subject*, which from *ὑποτάσσω to subject*.

I. *Not subject, not put in subjection*. occ. Heb. ii. 8. [Philo i. p. 473.]

II. *Not subject, disobedient to authority, refractory, disorderly*. occ. 1 Tim. i. 9. Tit. i. 6. 10. [Symm. 1 Kings ii. 21.]

Ἄνω, adv. from the prep. *ἀνά*, in the sense of *ascent, upwards*.

1. *Up, upwards*. John xi. 41. Heb. xii. 15.

2. *Above*. Acts ii. 19. [Deut. xxviii. 43.]

3. With the article ὁ, it is used as a N. denoting *what is above, high, exalted*. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them ἕως ἄνω up to the* higher part, or brim. Comp. *κάτω* II.

☞ Ἀνώγεον, ου, τό, so called because *ἄνω τῆς γῆς above the ground*.—*An upper room* or *chamber*. occ. Mark xiv. 15. Luke xxii. 12. [In Xen. Anab. v. 4, 16, it is *a granary in the upper part of the house*.]

Ἄνωθεν, adv. of place or time, from *ἄνω above*, and the syllable *θεν* denoting *from*.

1. *From above*. John iii. 31. James i. 17, et al. [Gen. xxvii. 39. Exod. xxviii. 27. In several of these places, John iii. 31. xix. 11. James i. 17. iii. 15. Job iii. 4. Arrian, Diss. Epict. i. 13, 3. Dio Or. xxxii. 365, it is the same as *οὐρανόθεν*.]

2. *From the beginning* or *first rise*. occ. Luke i. 3. Acts xxvi. 5. So Josephus, Ant. xv. cap. 7, § 8, *φίλοι γὰρ* ΑΝΩΘΕΝ *ἦσαν*, "for they were his *old* friends." See Wetstein in Luke. [Schl. says, rather *formerly* than *from the beginning*. It occurs Herodian iv. 13, 5. viii. 6, 13. Just. Mart. Tryph. § 124.]

3. *Again, anew, as before*. occ. Gal. iv. 9. John iii. 3. 7. It is plain that *again*, and not *from above*, is nearly the true meaning of *ἄνωθεν* in the two last-cited texts, because it appears from ver. 4, that Nicodemus understood our Saviour in this sense; and though there is an ambiguity in the Greek word *ἄνωθεν*, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to Nicodemus. But Kypke, whom see, remarks that *ἄνωθεν* is a much more emphatical word than *δεύτερον*,

[1] See Suicer's Thesaurus in *ἀντίτυπον* I.

[2] It seems worth remarking on this occasion, that the *sea* is called, both by Homer and Euripides, *ἄντλος*. Comp. Eccles. i. 7.

[3] See Potter's Antiquities of Greece, ii. p. 140, 1st ed. and Beza on Acts xxvii. 15 [and Poll. Onom. 1, 9].

ver. 4, and signifies, "Denuo, inde à primis initiis, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being;* and in Gal. iv. 9, where it is joined with πάλιν *again*, Macknight, whom also see, renders ἄνωθεν *from the first*, of their conversion namely. So Galen, cited by Wetstein, ἤδη—ΠΑ΄ΛΙΝ ΄ΑΝΩΘΕΝ ἀρξάμενος, Now beginning *again from the very first;* and γράψας ΠΑ΄ΛΙΝ ΄ΑΝΩΘΕΝ ὑπὲρ τῶν αὐτῶν, Writing *again from the beginning* on the same things. Comp. Wisd. xix. 6, in the Greek. The Syriac version in all the three texts has ܡܢ ܩܕܡ *anew, from the beginning.*

4. With a preposition it is used in the sense of a N., *the top* or *upper part*. Mat. xxvii. 51. Mark xv. 38. Comp. ἄνω 3.

☞ ΄Ανωτερικός, ή, όν, from ἀνώτερος *upper, higher*, comparative from ἄνω *up, upwards.—Upper, higher.* occ. Acts xix. 1, where it means *higher up the country, further* or *more distant from the sea*, as the districts of Phrygia and Galatia here intended (comp. Acts xviii. 23) were. So Josephus, c. Apion. lib. i. § 12, Οἱ δὲ ταύτης (θαλάσσης namely) ΄ΑΝΩΤΕ΄ΡΩ τὰς οἰκήσεις ἔχοντες, Those who had their habitations *further up* from sea. And de Bel. i. Procem. § 1, he uses τοῖς ΄ΑΝΩ βαρβάροις for the *inland* barbarians. See more instances of the like expression in the learned Hudson's note on this place. To what he has adduced I add, that in Herod. i. 95, we have likewise τῆς ΄ΑΝΩ ΄Ασίης the *higher* Asia, for that part of it which was *further from the sea*. Comp. Wetstein on Acts.

΄Ανώτερος, α, ον, comparat. of ἄνω *above.—The higher, the upper;* hence ἀνώτερον, neut. used adverbially.

I. *Higher, to a higher place.* occ. Luke xiv. 10. [Ezek. xxi. 7.]

II. *Above, before.* occ. Heb. x. 8.

΄Ανωφελής, ὁ, ἡ, from *a* neg. and ὠφελέω *to profit.—Unprofitable.* occ. Tit. iii. 9; ἀνωφελές, τό, *unprofitableness*, the neut. being used for a substantive, as usual. occ. Heb. vii. 18. [Prov. xxviii. 3. Jer. ii. 8.] In the LXX it answers to the Heb. לֹא הוֹעִיל, and בְּלָתִי הוֹעִיל *it doth not profit.*

΄Αξίνη, ης, ἡ, from ἄγω or ἄγνυμι, fut. ἄξω, *to break*, say the Greek etymologists.—*An axe.* occ. Mat. iii. 10. Luke iii. 9.

΄Αξιος, α, ον, from ἄγω, either as it signifies *to estimate, value*, or rather as it refers to a pair of scales, in which, when the *weights* on each side are *equal*, they ἄγουσι *bring* or *draw down* the beam to a level or horizontal position. Comp. under sense IV.

I. *Worthy, deserving, meriting*, whether absolutely, as Mat. x. 11 (see Alberti and Elsner), or with a gen. or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11, et al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing* worthy of, or deserving, *death has* (in Herod's opinion) been done by Him, ΄ΕΣΤΙ΄ ΠΕΠΡΑΓΜΕ΄ΝΟΝ ΑΥ΄ΤΩΙ΄. Raphelius, in his notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. Wetstein.

II. In a passive sense, *deserved, due.* Luke xxiii. 41.

III. *Worthy, fit, suitable.* Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3. [2 Mac. vi. 24. Polyb. iii. 44.]

IV. *Worthy to be compared, comparable, such as being put in the opposite scale*, as it were, *may draw down* (ἄγειν [1]) *the beam.* Thus Homer, Il. viii. 234, 5.

——— Νῦν δ' οὐδ' ἑνὸς ΄ΑΞΙΟΙ εἴμεν
΄Εκτορος.

But now we're not a *poise*
To Hector single.

Comp. Ecclus. xxvi. 15.—Οὐκ ἄξια—πρός, *not comparable to, not to be compared with.* occ. Rom. viii. 18. Raphelius shows, that in Herodotus the phrase οὐκ ἄξιος, joined with a genitive, or with the verb συμβληθῆναι *to be compared*, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes, with a genitive, *not worth;* and that both Herodotus and Polybius use the preposition πρός in *comparisons.* But I have not yet met with an instance, in any Greek writer, of ἄξιος being construed with πρός in the same sense as in this text of St. Paul. Wetstein, however, cites from Plato's Protag. the similar phrase ΄ΑΝΑΞΙ΄Α ἡδονὴ ΠΡΟ΄Σ λύπην, pleasure *not comparable to* sorrow.—The modern Greek version, in Rom. viii. 18, has οὐδὲν εἶναι ΄ΑΞΙΑ ΠΡΟ΄Σ.—The LXX use ἀργύριον ἄξιον (answering to the Heb. כֶּסֶף מָלֵא *full money*) for the *money any thing is worth*, Gen. xxiii. 9. 1 Chron. xxi. 22. 24; and ἄξιος, followed by a genitive, in that version, denotes *comparable to*, Prov. iii. 15. viii. 11. [See Ecclus. xxvi. 20. Æschin. Socr. ii. 3. Xen. Cyr. viii. 5, 11.]

΄Αξιόω, ῶ, from ἄξιος *worthy.*

I. *To esteem, count*, or *reckon worthy* or *deserving.* Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29. [Æl. V. H. iii. 24.]

II. *To think fit* or *proper.* Acts xv. 38. Comp. xxviii. 22.

III. *To count worthy* or *fit, to account* or *accept as worthy.* 2 Thess. i. 11.

☞ ΄Αξίως, adv. from ἄξιος *worthy.—Worthily, suitably, as it becometh.* Rom. xvi. 2. Col. i. 10, et al. [Always with a genitive.]

΄Αόρατος, ον, ὁ, ἡ, from *a* neg. and ὁρατός *visible.—Invisible, that cannot be seen.* occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27. [LXX, Gen. i. 2. Is. xlv. 3. Diod. Sic. ii. 21.]

΄Απαγγέλλω, from ἀπό *from*, and ἀγγέλλω *to tell.*

I. *To declare, tell from* some one else. Mat xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. *To bring* or *carry word back*, renunciare. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. xviii. 33.—Mark vi. 30. Luke ix. 36. xiv. 21. [It is construed either with εἰς, or with a dative. Gen. xiv. 13. Neh. vi. 7. Xen. Ages. viii. 3.]

III. *To tell, declare.* Luke viii. 47. xiii. 1, et al.—This word in the LXX generally answers to the Heb. נָגִיד *to declare.*

[1] "Ἄξιον enim παρὰ τὸ ἄγειν· est autem ἄγειν vox τῆς σταθμικῆς, et idem valet quod ἕλκειν pendere; ἄγω, ἄξω, ἄξιος. Illud igitur est ἄξιον, quod ἄγει, h. e. καθέλκει, τὸν ζυγόν, lancem, in quâ ponitur, trahit ac deprimit." Duport in Theophr. Char. Ethic. cap. iii. pp. 242, 243.

Ἀπάγχω, from ἀπό intens. and ἄγχω *to strangle*, which from Heb. חָנַק *to strangle.*—*To strangle, kill by strangling* or *hanging.* Hence ἀπάγχομαι, mid. *to strangle, hang oneself.* occ. Mat. xxvii. 5. The verb ἀπήγξατο is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. חָנַק, and so it is by the profane writers, particularly by Theophr. Eth. Char. 12, Παῖς—πληγὰς λαβὼν ΑΠΗΓΞΑΤΟ, A servant having been beaten *hanged himself;* on which passage the learned Duport declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphelius cites from Arrian, Epictet. i. 2, towards the beginning, the very expression of the Evangelist, ΑΠΕΛΘΩΝ ΑΠΗΓΞΑΤΟ, where it can have no other sense than, as Mrs. Carter translates it, "he goes and *hangs himself.*" Comp. Wolfius, Le Clerc, Scott, and Wetstein on Mat. [As there are two accounts of the death of Judas, one of which relates that he hanged himself, the other that his intestines burst out, Krebsius supposes that he might have attempted to hang himself, and that the noose might break, so that by a violent fall he might undergo the terrible fate alluded to. This method of reconciling the different accounts is approved by Schleusner. Ἀπάγχομαι is used for "the suffocation of grief." Aristot. Polit. vii. 7. Andoc. Orat. i. p. 235.]

Ἀπάγω, from ἀπό *from,* and ἄγω *to carry, lead.*

I. *To lead, carry,* or *take away.* Mat. xxvi. 57. Acts xxiv. 7, et al. comp. Acts xxiii. 17. 1 Cor. xii. 2 [1]. [Deut. xxviii. 37.]

II. Passive, *to be led* or *carried away to prison, punishment,* or *death.* So Hesychius, ἀπάγεσθαι, εἰς θάνατον ἕλκεσθαι. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shows that this verb is in like manner applied by the Greek writers to those who are led *to death* or *execution.* Thus from Galen he cites, Ἐκέλευσεν αὐτὸν ΑΠΑΧΘΗΝΑΙ τεθνηξόμενον, He ordered him to be *led away* to die; and from Achilles Tatius, Ποῦ τοίνυν ὁ δήμιος; ΑΠΑΓΕΤΩ τοῦτον λαβών, Where now is the executioner? Let him *take* this man *away,* i. e. to despatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to *milder* punishments; and such a one he thinks was inflicted on the soldiers there mentioned. [Est. ii. 23. In Gen. xxxix. 22, ἀπηγμένους is used for *vinctos.* In this sense the word occurs also, Ælian. V. H. xiii. 34. Philost. Vit. Apoll. iv. 39. See Athen. vi. 2. Salmas. de Modo Usur. c. 17. Schweigh. Lex. Polyb. 61.]

III. *To lead* or *tend,* as a way. Mat. vii. 13, 14, where Wetstein produces from Stephanus, ΤΗΝ ΟΔΟΝ ΤΗΝ ἐκ Θεσπιῶν ΕΙΣ Πλαταίας ΑΠΑΓΟΥΣΑΝ, The way *leading* from Thespiæ *to* Platææ.

Ἀπαίδευτος, ου, ὁ, ἡ, from *a* neg. and παιδεύω *to instruct.*—*Unlearned.* occ. 2 Tim. ii. 23. [Plut. vi. 143.]

Ἀπαίρω, from ἀπό *from,* and αἴρω *to take away.*—*To take away.* occ. Mat. ix. 15. Mark ii. 20. Luke v. 35. [Schl. says these passages also may bear the sense of *going away,* in which sense the word occurs in good authors. See Palæph. de Incred. vi. 6. Schweigh. Lex. Polyb. p. 62.]

Ἀπαιτέω, ῶ, from ἀπό *again,* or intens. and αἰτέω *to ask.*

I. *To require, ask again.* Luke vi. 30.

II. *To require, demand.* "Αἰτεῖν," says Casaubon on Theophr. Eth. Char. xi., "is *to ask as a favour: ἀπαιτεῖν to demand as a debt.*" So the orator Andocides, Ταῦτα ὑμᾶς, εἰ μὲν βούλεσθε, ΑΙΤΩ· εἰ δὲ μὴ βούλεσθε, ΑΠΑΙΤΩ, These things, if you are willing, I *ask* of you; if not, I *demand* them. occ. Luke xii. 20, *But God said unto him, Thou fool, this night* ἀπαιτοῦσιν do THEY require (Eng. marg.) *thy soul of thee.* Of whom must we understand this? Who are THEY that can *require* the ψυχήν *soul* or *life* of any man, but *the ever-blessed Trinity only?* of *whom* it is written, Deut. xxxii. 39, *See now that I, even I, am* הוּא *HE* (*the very Essence*), וְאֵין אֱלֹהִים עִמָּדִי, *and there are no ALEIM with me;* I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 Kings v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not *Aleim,* then, the noun, though not expressed, with which the V. plur. ἀπαιτοῦσιν agrees? as the V. δώσουσιν *THEY shall give,* may likewise, Luke vi. 38, (comp. Prov. xix. 17.) and perhaps παρέθεντο *THEY committed,* and αἰτήσουσιν *THEY will ask,* Luke xii. 48. So the Heb. אֱלֹהִים, when denoting the *true God,* is sometimes joined with *plural* verbs in the O. T., as Gen. xx. 13. xxxi. 7. 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under לאה II. 1. [Schl. says, that in the two places of the N. T. the verb has the force of *asking back;* and in Wisd. xv. 8, there occurs τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. In Ecclus. xx. 15, σήμερον δανεῖ καὶ αὔριον ἀπαιτήσει. So Br.]

☞ Ἀπαλγέω, ῶ, from ἀπό denoting *privation,* and ἀλγέω *to feel pain,* which from ἄλγος *pain,* and this perhaps from Heb. אָלַח *to putrefy.*—*To grow* or *become insensible, void of* or *past feeling.* occ. Eph. iv. 19. So Phavorinus has ΑΠΗΛΓΟΥΝΤΑΣ—ἀπὸ πολλοῦ ῥίγους *losing their feeling* through intense cold. But Raphelius on this word cites several passages from Polybius, wherein it signifies the *utmost pitch of despair;* and remarks that Hesychius explains it by μηκέτι θέλοντες πονεῖν *being no longer willing to work.* These several meanings of *insensibility, despair,* and *indolence,* Raphelius is of opinion, were intended by the Apostle to be included in this dreadfully emphatic word ἀπηλγηκότες. See also Elsner, Wolfius, and Wetstein. [Schl. says the sense is metaphorical, and that it means in this place of Ephesians, *to lose all feeling of shame* or *morality,* and so Br. The word *occalesco* in Latin (Cic. ad Att. ii. Ep. 18) answers to this.]

Ἀπαλλάσσω, from ἀπό *from,* and ἀλλάσσω *to change.* It denotes in general *change* of place or condition.

[1. *To dismiss,* and hence, in the middle, *to dismiss one's self* or *go away.* Acts xix. 12, and so Æsch. Socrat. ii. 21. Herod. viii. 44. The active occurs in this sense, Xen. Mem. i. 7, 3. Ages. ii. 26. Theophr. Char. 4. It occurs in its own

[1] [In this place it seems rather, as Schl. says, to mean, *to excite* or *influence.*]

sense, Æsch. Socr. ii. 26. See Job ix. 34. Jer. xxxii. 31.]

[II. *To free.* Heb. ii. 15. Xen. Cyr. v. 1, 6. Æsch. Socr. Dial. ii. 27. Wisd. xii. 2. 20. Carpzovius (Exerc. Philon. ad Ep. ad Heb. p. 110) shows that the word is used of *freedom* from slavery.]

[III. *To free*, in a judicial sense, as *a debtor* or *adversary*; and thus in the passive, *to be freed from a legal adversary*, or *to make up a quarrel with him.* Luke xii. 58. Comp. Mat. v. 24. Xen. Mem. ii. 9, 6. Demosth. Or. in Mid. p. 406, 412.]

'Απαλλοτριόω, ῶ, from *ἀπό from*, and *ἀλλοτριόω to alienate*, which from *ἀλλότριος alien, strange, foreign.—To estrange, alienate entirely*, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. זָרָה *to disperse* (whence the N. זָר *foreign, a stranger*), and to נָזַר *to be separated.* [See Job xxi. 29. Jer. xix. 4. Ecclus. xi. 35. Polyb. Hist. iii. 77.]

'Απαλός, ή, όν, according to the Etymologist and Eustathius, from *ἀφή the touch*, which from *ἅπτομαι to touch*, which see.—*Yielding to the touch, soft, tender.* occ. Mat. xxiv. 32. Mark xiii. 28. [See Ezek. xvii. 4.] In the LXX it constantly answers to the Heb. רַךְ *soft.* [Gen. xviii. 7.]

'Απαντάω, ῶ, from *ἀπό from*, and *ἀντάω to meet.—To come* (i. e. *from* some other place) *into the presence of, to meet.* Mat. xxviii. 9. Luke xiv. 31, et al. Wetstein on Luke cites Appian, Polybius, and Arrian, applying this verb in like matter to *meeting in hostility.* [1 Sam. xx. 17. 2 Sam. i. 15.]

'Απάντησις, εως, ή, from *ἀπαντάω.—A meeting.* Εἰς *ἀπάντησιν to the meeting, to meet.* occ. Mat. xxv. 1. 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, 'ΕΞΗΙΕΣΑΝ 'ΕΠΙ' ΤΗ`Ν 'ΑΠΑ'ΝΤΗΣΙΝ. [1 Sam. ix. 14. Jer. xli. 16.]

"Απαξ, adv. from *a* collective, and *πᾶς all.*

I. *Once, once for all.* See Heb. vi. 4. ix. 7. 26—28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude 3. On Heb. ix. 7, comp. 3 Macc. i. 11; and observe, that Wolfius cites Herodotus using the very phrase "ΑΠΑΞ ΤΟΥ" 'ΕΝΙΑΥΤΟΥ". In 1 Pet. iii. 20, for *ἅπαξ ἐξεδέχετο*, the Alexandrian and another ancient MS., with many later ones, and several printed editions, have *ἀπεξεδέχετο*, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. *Once, one time.* See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18. ["In Phil. iv. 16, *several times*; in 1 Thess. ii. 18, *not only once, but a second time.*" Schl. The phrase occurs 1 Sam. xvii. 39. 1 Mac. iii. 30, for *several times.*]

III. *Entirely, thoroughly.* Jude 5; where join *ἅπαξ* with *εἰδότας*: and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12. The above-cited are all the passages of the N. T. wherein the word occurs.

☞ 'Απαράβατος, ου, ὁ, ή, from *α* neg. and *παραβαίνω to pass.—Which passeth not from one to another* (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains *ἀπαράβατον* by *ἀδιάδοχον not successive.* occ. Heb. vii. 24, where see Wolfius.

☞ 'Απαρασκεύαστος, ὁ, ή, from *α* neg. and *παρασκευάζω to prepare.—Unprepared, not ready.* occ. 2 Cor. ix. 4. [Herodian. iii. 10, 19. Dion. Hal. Ant. v. 49. Xen. Mem. iii. 4, 11. Poll. Onom. vi. 143.]

'Απαρνέομαι, οῦμαι, from *ἀπό from*, and *ἀρνέομαι to deny.*

I. *To deny* or *renounce* another, *to deny one has any connexion* or *acquaintance* with him, as Peter did Christ. Mat. xxvi. 34, 35. (comp. 72. 75.) Luke xii. 9.

II. Joined with *ἑαυτόν one's self, to deny one's self, renounce one's own natural inclinations and desires.* occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23. [Is. xxxi. 7.]

☞ 'Απάρτι, adv. from *ἀπό from*, and *ἄρτι now.—From this time, from henceforth.* occ. Rev. xiv. 13. Comp. *ἄρτι* 5. [Schl. says that sometimes *ἀπάρτι* means *exactly, precisely, truly.* See Phavorinus, and Fœs. Œcon. Hippoc. p. 44. There *ἀπάρτι μακάριοι* is *perfectly happy.*]

'Απαρτισμός, οῦ, ὁ, from *ἀπήρτισμαι* p. p. of *ἀπαρτίζω to perfect*, which from *ἀπό* intensive, and *ἀρτίζω to perfect, finish*, from *ἄρτιος perfect, complete*, which see. *A completion, finishing, perfecting.* occ. Luke xiv. 28.

'Απαρχή, ῆς, ή, from *ἀπό from*, and *ἀρχή the beginning.*

I. *The first-fruits*, i. e. *the first of the first-ripe fruits*, רֵאשִׁית בִּכּוּרִי, as it is expressed, Exod. xxiii. 19, which (besides *the sheaf* of רֵאשִׁית *first-fruits* offered at the Passover for *the whole people* of Israel, Lev. xxiii. 10; and the בִּכּוּרִים *first-ripe fruits* of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T., but frequently in the LXX version of the Old, where it often answers to the Heb. רֵאשִׁית, never to בִּכּוּרִים.

II. *The first-fruits* in a figurative sense. It is applied,

1. To *Christ risen from the dead*, as the *first-fruits* of them that slept, and whom the *full harvest* of those who are Christ's shall follow[1]. 1 Cor. xv. 20. 23. The resurrection of Christ in this respect was typified[2] by *the sheaf of first-fruits which was waved before the Lord on the morrow after the sabbath* of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. Comp. *μεγάλη ἡμέρα* under *μέγας* IV.

2. To *the gifts of the Holy Spirit*, which believers obtain in this life as a *foretaste*[3] and *earnest* of their eternal *inheritance.* Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5. [In Rom. viii. 23, They that have the first-fruits of the Spirit are the apostles, say Deyling, Obss. Sacr. i. p. 311, and Schl. These gifts, says Deyling, are said to be

[1] Τῇ δὲ *ἀπαρχῇ πάντως ἀκολουθήσει τὸ φύραμα*, says Theodoret.

[2] See Bishop Pearson on the Creed, Art. V.

[3] Τούτεστι *τῶν μελλόντων ἤδη γευσάμενοι*, says Chrysostom.

typified by the first-fruits offered at Pentecost. Levit. xxiii. 17.]

3. To the *Jewish believers*, to whom the Gospel was *first* preached, and who consequently were the *first* converts to Christianity. James i. 18.

4. To *believers*, *first* converted in any particular place or country. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To *the true believers* during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated *to God and the Lamb*, an earnest and assurance of a more plentiful harvest that should follow. See Rev. xiv. 4, where see Vitringa, Bp. Newton, and Johnston.

6. It intimates the *patriarchs* and *ancestors of the Jewish people*, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above-cited are all the passages of the N. T. wherein the word occurs.

Ἅπας, ἅπασα, ἅπαν, from *α* collect. or *ἅμα together*, and *πᾶς all*.

I. *All, the whole*, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1. 4, et al. freq.

II. *All, the whole* in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

ΑΠΑΤΑ΄Ω, ῶ, from *α* neg. and *πάτος*, *a highway*, according to some, but rather from the Heb. הָפַתָה, Hiph. of פָּתָה *to seduce*, for which the LXX have frequently used *ἀπατάω*.—*To deceive, bring* or *seduce into error*. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26. [Is. xxxvi. 24.]

☞ Ἀπάτη, ης, ἡ, from *ἀπατάω*. †Rather the reverse.†—*Deceit, deceitfulness*. Mat. xiii. 22. Eph. iv. 22, et al.

☞ Ἀπάτωρ, ορος, ὁ, from *α* neg. and *πατήρ a father*.—*Without father*, i. e. of a priestly family. occ. Heb. vii. 3. See Elsner.

☞ Ἀπαύγασμα, ατος, τό, from *ἀπαυγάζω to emit*, or *eradiate, light* or *splendour*, "lucem edo, splendorem reddo." Hederic. And this is compounded of *ἀπό from*, and *αὐγάζω to shine*.—*Light* or *splendour emitted* or *eradiated, eradiation, effulgence*, "effulgentia, splendor." Hederic. So Hesychius explains *ἀπαύγασμα* by *ἡλίου φέγγος the light* or *splendour of the sun*; Suidas, by *ἀπαυγὴ ἡ ἔκλαμψις emitted splendour* or *effulgence*; the Vulgate renders it by *splendour*, and the Syriac version by ܙܗܪܐ, which is a derivative from the V. זָהַר *to spring forth*, (see the Syriac version of Is. xlii. 9.) occ. Heb. i. 3; where the *Son* is styled Ἀπαύγασμα *τῆς δόξης—αὐτοῦ*, the effulgence *of his* (*God's*) *glory*; and that, I humbly apprehend, in respect of his *divine nature* and *glorious appearances* previous to his taking human nature upon him. "The whole structure of the words," i. e. in the three first verses of Heb. i., says the learned Elsner, (Obs. Sacr. on the place,) shows that Christ was the Ἀπαύγασμα and Χαρακτὴρ of the Father, before that, being made man, he expiated our sins; for thus run the words: ὃς ὢν ἀπαύγασμα, κ. τ. λ. *who, when he was* (cum esset) the effulgence *of his glory*, &c. *having by himself purged our sins, sat down on the right hand*, &c. The same order is observed in the parallel place, Phil. ii. 6, 7. 9, ὃς ἐν μορφῇ, κ. τ. λ. *who, being in the form of God, emptied himself*, &c., *wherefore God hath very highly exalted him*."—Thus Elsner. I add, that both in the Old and New Testament *the Logos* or *Divine Word*, and his offices and acts, are described to us by the *light*, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Is. ix. 2. xlix. 6. lx. 1. 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36. 46.) And under both dispensations the *peculiar presence* of the same *Divine Person* was occasionally demonstrated to men by the attendance of his emblem, a *preternatural light* or *glory*. See Exod. iii. 2[1]. (comp. Acts vii. 30. 35.) Exod. xl. 34, 35. 1 Kings viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2. 5. Rev. i. 13—15. And besides these occasional manifestations of the *glory of the Lord*, the appearance of *the God-Man over the cherubim* in the Holy of Holies of the tabernacle and temple, was constantly accompanied with the like *preternatural splendour* or *brightness*. This is evident from St. Paul's calling those sacred emblems *the cherubim of* GLORY, Heb. ix. 5, and from the description of the *man* over the *cherubim* in Ezek. i. 26, 27. The same prophet, ch. x. 4, describes the *glory of Jehovah*, i. e. the appearance of the God-Man in glory, *as going up from the cherub* (whereon he was, ch. ix. 3.) and standing over the *threshold of the house*; and then he adds, *and the house was filled with the cloud, and the court was full of* THE BRIGHTNESS OF THE GLORY OF JEHOVAH, אֶת נֹגַהּ כְּבוֹד יְהוָה, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥ΄ΓΑΣΜΑ (or —ΑΤΟΣ) ΤΗ῀Σ ΔΟΞΗΣ ΤΟΥ῀ ΘΕΟΥ῀ or ΚΥΡΙΟΥ. It is probable, therefore, that when St. Paul, writing to the *Hebrews* or *converted Jews*, gave the *Son of God* this title, he alluded to this very text of Ezekiel, and thus referred to his *divine character* and *glorious appearances* before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus[2]) should, among other personal attributes of wisdom, entitle her, ch. vii. 25, 26, ΑΠΟ΄ΡΡΟΙΑ ΤΗ῀Σ *τοῦ παντοκράτορος* ΔΟΞΗΣ *εἰλικρινής, a bright* efflux, emanation, or stream (Eng. Marg.) from or of the glory *of the Almighty*, and also, ΑΠΑΥ΄ΓΑΣΜΑ *φωτὸς ἀϊδίου*, the effulgence *of the eternal light*. Much less ought we to wonder that Clement, the companion and fellow-labourer of St. Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΠΑΥ΄ΓΑΣΜΑ *τῆς μεγαλωσύνης αὐτοῦ*, the effulgence *of his* (*God's*) *majesty*, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the *Son* by the apostle to the Hebrews. See Suicer's Thesaurus in Ἀπαύγασμα. [See also Phil. i. p. 35, and p. 337, ed. Mang.]

[1] Observe, that the *fire* mentioned in this text was *a fire which consumed not*; and it is justly observed by one who well knew what he was writing about, "Indeed *light together* (without the mixture of spirit) *could not appear otherwise but like fire*." Hutchinson's Works, vol. vi. p. 39.

[2] I know not of any writer who has proved this point so convincingly as the learned Whitaker, in his Origin of Arianism disclosed, pp. 121, &c. 131, &c. 160, &c.

Ἀπείδω, from ἀπό intensive, and εἴδω *to see.*—*To see* or *perceive.* [See Jonah iv. 5. It seems rather to be used of *seeing with the mind* or *understanding*, in Phil. ii. 23. It does not occur again.]

☞ Ἀπείθεια, ας, ἡ, from ἀπειθής.

1. *Unbelief, want of true faith.* Rom. xi. 30. 32. Heb. iv. 11.

II. *Resistance of persuasion, contumacy, obstinacy, disobedience.* Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of *unbelief* is evidently included, and in the former texts ἀπείθεια does also imply *disobedience;* so that it might perhaps be best to reduce this word to the one general meaning of *disbelief*, or of *disobedience accompanying unbelief.* "It signifies," says the judicious Leigh, "*the want of obedience of faith.*" It is more than ἀπιστία, and implies *obstinacy in unbelief, and the rejection of the true faith when proposed.*

Ἀπειθέω, ῶ, from *a* neg. and πείθω *to persuade.*

I. *Not to believe, to disbelieve*, as implying also *disobedience.* John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18. [Schl. says, and I think justly, that in this last place *want of confidence* in the divine assistance is meant, as in Ecclus. xli. 3, 4, and Deut. xxviii. 65.]

II. *To disobey*, as through *unbelief.* Rom. ii. 8. 1 Pet. iii. 20. ii. 8, where join τῷ λόγῳ with ἀπειθοῦντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide (comp. ἀπείθεια), only the word sometimes refers more to the *inward*, sometimes more to the *outward* act. [Deut. xxi. 20. Ex. xxiii. 21.]

Ἀπειθής, έος, οῦς, ὁ, ἡ, from *a* neg. and πείθω *to persuade*, or πείθομαι *to obey.*

I. *Unbelieving.* Luke i. 17.

II. *Disobedient.* Acts xxvi. 19. Rom. i. 30, et al. In the LXX it several times answers to the Heb. מֶרִי *rebellious.* [See Num. xx. 10. Jer. v. 23. Is. xxx. 9. Deut. xxi. 18.]

Ἀπειλέω, ῶ.—*To threaten, menace.* occ. Acts iv. 17. 1 Pet. ii. 23. [In Acts iv. 17, ἀπειλῇ is redundant, and this is a common Hebraism. See Vorst. de Hebraism. p. 625. c. 34.]—It is by some deduced from ἀπό *from*, and the obsolete ἐλέω *to withdraw*, because *threats* are used to *withdraw* men from their purpose. I know not, however, whether the primary sense of ἀπειλέω be not *to boast, vaunt*, "αὐχεῖν, καυχᾶσθαι," Scapula, as the V. is used by Homer, Il. viii. 150, ὥς ποτ' ἀπειλήσει, Thus will he *vaunt.* [LXX, Gen. xxvii. 42.]

Ἀπειλή, ῆς, ἡ, from ἀπειλέω *to threaten.*—*A threat, threatening, menace.* occ. Acts iv. 17. 24. ix. 1. Eph. vi. 9. [LXX, Job xxiii. 6, in the Vat. MS. Elsewhere in the LXX it has a different sense.]

Ἄπειμι, from ἀπό *from*, and εἰμί *to be.*—*To be absent.* 1 Cor. v. 3. Col. ii. 5, et al.

Ἄπειμι, from ἀπό *from* and εἶμι *to go.*—*To go, go away.* occ. Acts xvii. 10, where observe that ἀπῆεσαν is the 3rd pers. plur. imperf. [LXX, Ex. xxxiii. 8.]

☞ Ἀπείραστος, ου, ὁ, ἡ, from *a* neg. and πειράζω *to tempt.*—*Not to be tempted, incapable of being tempted.* occ. James i. 13.

Ἄπειρος, ου, ὁ, ἡ, from *a* neg. and πεῖρα *experience.*—*Unexperienced, unskilful.* occ. Heb. v. 13. [It is rather here *unequal to, unable to understand the doctrines of Christianity.* It occurs in its primary sense, Xen. Mem. ii. 1, 23. Thuc. i. 141. LXX, Zech. xi. 15.]

Ἀπεκδέχομαι, from ἀπό intens. and ἐκδέχομαι *to expect.*—*To wait for with earnest expectation and desire, to expect earnestly.* occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. [It is doubtful whether ἀπό has this *intensitive* force here. Schl. says simply to *expect*, though he says the other interpretation may be true.]

☞ Ἀπεκδύομαι, mid. from ἀπό *from*, and ἐκδύω *to put off.*

I. *To put* or *strip off*, as clothes. Hence it is in the N. T. applied figuratively to the *old man*, or that *corrupt nature* we derive from fallen Adam. Col. iii. 9. [The verb is used in this sense, Joseph. A. J. xiii. 7. 1. (as *exuere* in Latin, Tac. Ann. xiv. 52.) but Schleusner says it is rather derived from the Chaldee use of the word חָלַץ in such phrases as *he puts off his heart* (*dispositions*). See Schöttgen. Hor. Heb. i. p. 820. Krebsius (Obs. Flav. p. 342) says that the phrase is perhaps borrowed from *actors*, who put off the dress of one character to assume another.]

II. *To strip, divest*, of power or authority. Col. ii. 15. [Schl. says that the verb means *to strip*, as, *to strip the vanquished of their clothes*, and hence *to vanquish*, or *break the strength of*, in this place of the Colossians. Dresig. (i. 17) denies this sense, but see Perizon. ad Ælian. V. H. ii. 13. Wakefield (Silv. Crit. pt. iii. p. 120) says that a comma must be put after the verb, which means *to strip off clothes*, as if to go less encumbered to a contest.]

☞ Ἀπέκδυσις, εως, ἡ, from ἀπεκδύομαι, *a putting* or *stripping off.* occ. Col. ii. 11. See Suicer, Thes. in ἀπέκδυσις.

Ἀπελαύνω, or ἀπελάω, ῶ, from ἀπό *from*, and ἐλαύνω or ἐλάω *to drive.*—*To drive away.* Acts xviii. 16. [See Plutarch. Mar. p. 410, and D'Orvill. ad Charit. vi. 1, p. 512. LXX, Ez. xxxiv. 12.]

☞ Ἀπελεγμός, οῦ, ὁ, from ἀπήλεγμαι perf. pass. of ἀπελέγχω *to refute, confute;* which from ἀπό intensive, and ἐλέγχω *to refute.*

I. *Refutation, confutation;* in which sense it is used in the profane writers.

II. *Disgrace, disrepute.* occ. Acts xix. 27. [Ἔλεγμός occurs 2 Kings xix. 3. Is. xxxvii. 3, as *upbraiding.*]

☞ Ἀπελεύθερος, ου, ὁ, ἡ, from ἀπό *from* and ἐλεύθερος *free.*—*A man freed from* slavery, *a freedman; a man not born, but made, free.* It is the Greek word for the Latin *libertus:* so Scapula cites from Arrian on Epictetus, ΑΠΕΛΕΥΘΕΡΟΣ τοῦ Νέρωνος, Nero's *freedman;* and Josephus, de Bel. vi. 9, § 2, mentions ἕνα τῶν ΑΠΕΛΕΥΘΕΡΩΝ *one of* (Titus's) *freedmen*, unum ex *libertis.* Hudson. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So Ignatius, Epist. to the Romans, § 4, ed. Russell, applies this word to himself, *but if I suffer, I shall be* ἀπελεύθερος Ἰησοῦ, *Jesus'* freedman.

Ἀπελπίζω, from ἀπό denoting *privation*, and ἐλπίζω *to hope.*—*To despair.* occ. Luke vi. 35, Μηδὲν ἀπελπίζοντες, *nothing* or *nowise* despairing. It does not appear that ἀπελπίζω ever signifies *to hope from* or *again*, as our translators, after the

printed copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is *to be hopeless, despair,* of which Wetstein has produced many instances; and the LXX have once, Is. xxix. 19, used the participle *ἀπηλπισμένος hopeless,* for the Heb. אֶבְיוֹן *indigent.* The verb or participle occurs likewise in the sense of *despairing,* Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see Campbell's note on Luke vi. 35. [Schl. sides with our translators, and says from Krebsius (Obs. Flav. p. 117) that often a notice of a word omitted is given by a preposition, as *ἐσθίειν ἀπό τινος,* shortly *ἀπεσθίειν,* according to Athenæus, xiv. p. 649, and *ἀπαιτεῖν* in Theophrastus in the same way. See Casaub. ad Theophr. Char. 12. Br. sides with Parkhurst.]

Ἀπέναντι, adv. from *ἀπό from, at,* and *ἔναντι before.*

1. *Over-against.* Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of.* Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18. [Gen. xxv. 9. xlix. 30.]

3. *In opposition to, against.* Acts xvii. 7. [Ecclus. xxxvii. 4.]

Ἀπέπω, from *ἀπό from,* and *ἔπω to speak.—To renounce, disclaim.* occ. 2 Cor. iv. 2. On which passage Raphelius shows that Herodotus often uses the same form of the V., i. e. the 1st aor. mid. *ἀπειπάμην,* in the same sense. [The verb signifies *to forbid.* Joseph. A. J. iii. 12, 1. Xen. Mem. i. 2, 33. *To fail.* Xen. de Re Eq. viii. 5; and so in the middle, *to forbid myself any thing, to give it up.* Herod. vi. 10. 1 Kings xi. 2, *to forbid.* See Zech. xi. 12. Job x. 3.]

Ἀπέραντος, ου, ὁ, ἡ, from *α* neg. and *περαίνω to finish,* which from *πέρας a bound, end.—Endless, infinite,* or *useless, ending in nothing.* occ. 1 Tim. i 4, where see Elsner, Wetstein, Kypke, and Macknight. [Job xxxvi. 26. Schl. says, as *περαίνω* signifies also *to profit, ἀπέραντος* is here *useless,* according to Kypke, Obs. Sacr. i. p. 347, who gives instances from Œcumenius and Theophyl. See Strab. ii. p. 167.]

☞ Ἀπερισπάστως, adv. from *ἀπερίσπαστος without distraction,* which from *α* neg. and *περισπάω, to distract,* which see.—*Without distraction* or *distracting care.* That this is the true sense of the word, Raphelius has confirmed by citations from Arrian[1] and Polybius; agreeably to which Hesychius explains it by *ἀμερίμνως without carefulness, ἀφροντίστως without anxiety* (so Œcumenius), and *ἡσύχως quietly.* occ. 1 Cor. vii. 35. The adj. *ἀπερίσπαστος* occurs Ecclus. xli. 1, which see, and comp. ver. 2. [Polyb. ii. 20, 12.]

Ἀπερίτμητος, ου, ὁ, ἡ, from *α* neg. and *περίτμητος circumcised,* which from *περιτέμνω to circumcise,* which see.—*Uncircumcised.* occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xliv. 7. 9. Jer. vi. 10. ix. 25, in LXX, and see Heb. and Eng. Lex. in עָרֵל.—In the LXX it always answers to the Heb. עָרֵל *having the superfluous foreskin uncircumcised,* except in Josh. v. 7, where *ἀπεριτμήτους* occurs for the Heb. לֹא מָלוּ אוֹתָם *they had* not circumcised *them.*

Ἀπέρχομαι, from *ἀπό from,* and ἔρχομαι *to go.*

I. *To go, go away, depart.* Mat. ii. 22. viii. 18, 19. ix. 7. x. 5. xxv. 46, et al. freq.

II. *To go forth.* Mat. iv. 24.

III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4. [Song of Sol. ii. 11. Arr. Diss. Ep. iv. c. 3.]

[IV. *To go.* Mat. viii. 19. x. 5. xiv. 15. 25. xvi. 21. xxviii. 10. Mark v. 24. John iv. 47. Rom. xv. 28. Gal. i. 17. Gen. xix. 2. xxiv. 56. Is. xxxvii. 37; and this is its sense where it is used with *ὀπίσω* and a genitive, *to go after any one,* i. e. to be his disciple. Mark i. 20. John xii. 19, and without the addition, Luke xvii. 23.]

[V. *To come.* Mark iii. 13. vii. 30. Luke xxiii. 33. Mat. viii. 33, where see Bois. Collat. Vet. Intp. Gen. xlii. 21.]

[VI. *To return.* Mat. ii. 22. viii. 21. ix. 7. xiii. 46. Luke i. 23. Gen. iii. 19. xxxi. 13. See Suidas v. *ἀπέλθῃ.* Schl. adds a variety of other meanings which are reducible to one or other of the above heads.]

Ἀπέχω, from *ἀπό from,* and *ἔχω to have, be.*

I. *To receive, obtain from* another, so *to have.* Mat. vi. 2. 5. Luke vi. 24. Phil. iv. 18. Philem. 15. Josephus applies this V. as in Mat. vi. Ἀλλ' *ἐγὼ μὲν* ΤΟ ΄ΑΠΕΊΧΩ *τῆς ἀσεβείας* ΤΟ ΄ΕΠΙΤΊΜΙΟΝ, But I indeed *receive* or *have the reward* of my wickedness. De Bel. i. 30, § 6. And Wetstein on Mat. cites from Plutarch, Solon, p. 90, F. the very phrase ΤΟ ΄Ν—ΜΙΣΘΟ ΄Ν ΄ΑΠΕΊΧΕΙ: and on Phil. iv. 18, from Arrian, Epict. iii. 2, ΄ΑΠΕΊΧΕΙΣ *ἅπαντα.* [See Gen. xliii. 23. Numb. xxxi. 19. Athen. xiv. p. 649. Gataker. ad Marc. Anton. iv. 49. p. 135. Fischer, de Vit. Lex. N. T. Prol. xxvii. p. 12. 59.]

II. *To be distant* or *at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6. [Polyb. vi. 25. Xen. de Vect. iv. 43.]

III. Ἀπέχει, impersonally, *it is enough, sufficient,* Mark xiv. 41. q. d. I have exhorted you *enough* to watchfulness; I need *not now* give you any *further* directions on this subject. Ἀπέχει is used in the same sense (though an unusual one) by Anacreon, Ode xxviii. 33, ΄ΑΠΕΊΧΕΙ· *βλέπω γὰρ αὐτήν, 'Tis now enough;* herself I see. Comp. Wetstein. [Schl. says that the meaning is, *ye have slept enough.* Schw. (Comm. p. 147) says *ἀπέχει* (*ὥρα*), *the time is absent,* or *the proper hour* (for sleep) *is absent.*]

IV. Ἀπέχομαι, mid. *to keep oneself from, to abstain* or *refrain from.* Acts xv. 20. 29.

☞ Ἀπιστέω, ῶ, from *α* neg. and *πίστις faith, belief.*

1. *Not to believe, to disbelieve.* Mark xvi. 11. 16. Luke xxiv. 11. 41. Acts xxviii. 24. Rom. iii. 3. [Sometimes it is *to disobey,* as in the three last places, and in Xen. Symp. iv. 49. Apol. Socr. 14. Polyb. iii. 98, 1.]

II. *To be unfaithful.* 2 Tim. ii. 13, where it is opposed to *πιστός faithful.* See Doddridge on the place, but comp. Rom. iii. 3. [So Aq. Symm. and Theod. in Ps. xxiv. 3.]

☞ Ἀπιστία, ας, ἡ, from *α* neg. and *πίστις faith.—Want of faith, unbelief.* Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12. 19. comp. Mark ix. 24. [In Mat. xiii. 58. Mark vi. 6. xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12. 19, it seems to be *wilful disbelief.* In 1 Tim. i. 13, *ignorance from disbelief.*]

☞ Ἄπιστος, ου, ὁ, ἡ, from *α* neg. and *πιστός credible, believing.*

[1] See Mrs. Carter's Note (*r*) on her Translation of Arrian's Epictetus, book iii. cap. 22, § 8.

I. In a passive sense, spoken of a thing, *not to be believed, incredible.* Acts xxvi. 8. [Polyb. xviii. 18, 7. Xen. Symp. iv. 50.]

II. *Not to be trusted, unfaithful,* as a servant, Luke xii. 46. *Unfaithful,* as Christians, Tit. i. 15. See Macknight. [Schl. says, *hesitating,* in Tit. i. 15.]

III. In an active sense, *not believing.* Mat. xvii. 17. John xx. 27. Hence,

IV. It denotes *one who disbelieveth the Gospel of Christ, an unbeliever, an infidel.* 1 Cor. vi. 6. vii. 12—15. 2 Cor. vi. 15.

Ἁπλόος, οῦς, όη, ῆ, όον, οῦν, from *a* denoting *unity* or *together,* and πέλω *to be.* Comp. διπλόος.

I. *Simple, uncompounded.* In this sense it is used in the profane writers.

II. Applied to the eye, *clear.* "It is opposed to an eye overgrown with *film,* which would obstruct the sight." Doddridge.—"*Sound.* Both Chrysostom and Theophylact represent the Greek word as synonymous here with *ὑγιής,* sanus." Campbell. occ. Mat. vi. 22. Luke xi. 34.

Ἁπλότης, ητος, ἡ, from ἁπλόος.

I. *Simplicity, sincerity, purity of mind, freedom from sinister designs* or *views.* occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22. [1 Chron. xxix. 17. Wisd. i. 1 [1].]

II. *Bountifulness, liberality,* springing from *simplicity* or *sincerity* of mind. occ. 2 Cor. viii. 2. ix. 11. 13. comp. Rom. xii. 8, where see Kypke. [See Krebs, Obs. Flav. p. 302.]—In the LXX this N. answers to the Heb. יֹשֶׁר *uprightness,* and to תֹּם *integrity.*

Ἁπλῶς, adv. from ἁπλόος.—*Bountifully, liberally.* occ. James i. 5.

ΑΠΟ' (by apostrophe, before a vowel with smooth breathing, ἀπ' : with an aspirate one, ἀφ' : Lat. ab ; Germ. ab, af ; Sax. of ; Eng. *of, off*), perhaps from the Heb. אָב denoting the *first author* or *original.* But when ἀπό implies *motion,* may it not be best derived from the Heb. עוּף *to fly away?*

I. A preposition governing a genitive case.

1. [*From,* denoting the efficient cause. Mat. xi. 19. xii. 38. xvi. 21. Mark viii. 31. Luke xvii. 25. Rom. i. 7, peace *from* God. xiii. 1. 1 Cor. i. 3. 30. iv. 5. 2 Cor. i. 2. Phil. i. 28. James i. 17. Rev. xii. 6. 1 Macc. viii. 6. See Duk. ad Thuc. i. 25.]

2. [*From,* denoting *the place from which.* Mat. iv. 25, *from* Galilee. xxvii. 51. Mark xv. 38. Rom. xv. 18. Heb. viii. 11.]

3. [*From,* or *away from,* denoting *local removal* or *distance from.* Mat. xxviii. 2, rolled the stone *away from* the door. Luke xxiv. 2. John xxi. 8. Mat. vii. 23. xxvii. 41. Hence it is sometimes prefixed to the *description* of the distance, and must be rendered, *at the distance of.* John xi. 18. xxi. 8. Rev. xiv. 20. So Joseph. de Bell. iii. 8, 7. 9, 7. v. 2, 1. See Kypke. i. p. 390.]

4. [*From,* denoting an object from which one is freed, or of which one is deprived. Mat. i. 21, save the people *from* their sins. vi. 13. Mark v. 34. Luke iii. 7. vii. 21. Rom. v. 9. 1 Cor. x. 14. 2 Cor. vii. 1. 1 John i. 7.]

5. [*From,* denoting the person so freed, &c. Luke viii. 2. *from whom seven devils had gone out,* 33. 35. xii. 20. Rom. xi. 26. Mark xiv. 35.]

6. [*Out of,* as *out of a place.* Mat. iii. 16. vii. 4. xiv. 29. xxiv. 31. Mark vii. 4. Luke xxiii. 26.]

7. *From.* See Mat. i. 17. 24. iii. 7. 13. viii. 1. 11. Mark vii. 4, where observe that ἀπὸ ἀγορᾶς is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market* or *after market.* Thus ΄ΑΠΟ΄ ΔΕΙΠΝΟΥ *after supper.* Theophr. Char. Eth. cap. 24. Comp. sense 3. Hom. Il. viii. 53, and see Raphelius, Elsner, Wolfius, and Kypke. Acts xvi. 33, "*washed* from *the stripes,* i. e. *the blood from* them." Bp. Pearce.

8. *From, after,* of time. Mat. ii. 16. Luke ii. 36. John xi. 53.

9. *From, since,* of time. Rom. i. 20. (Comp. Ecclus. xvi. 26.) Acts xxiv. 11, where observe ἀφ' ἧς agrees with δυοδεκάτης ἡμέρας understood.

10. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where Kypke shows that this sense of ἀπό is common in the Greek writers.

11. *From, of,* denoting the matter. Mat. iii. 4.

12. *From, by, by means of.* Mat. vii. 16.

13. Of time, *at the distance of, at, on.* Acts x. 30, ἀπὸ τετάρτης ἡμέρας at the distance of, or on, *the fourth day,* reckoning backwards. Comp. Acts xxiii. 23.

14. *Of, some of,* as if τι were understood. Luke xxiv. 42. Acts v. 2, 3.

15. *Before, in presence of.* coram, answering to the Heb. מִפְּנֵי. 1 John ii. 28. So repeatedly, Ecclus. xli. 17, 18.

16. *Of, belonging to,* a place. John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.

17. Redundant, ἀπὸ μακρόθεν, Mat. xxvi. 58, where see Wetstein : ἀπὸ ἄνωθεν, Mat. xxvii. 51, Mark xv. 38.

II. In composition it denotes,

1. *Removal* or *passing,* as ἀποπλέω *to sail from* or *away.*

2. *Separation* or *privation,* as ἀποκόπτω *to cut off,* ἀποκεφαλίζω *to behead,* ἀπόθεσις *a putting off.*

3. *Back again,* as ἀποδίδωμι *to give back, render,* ἀποκαθίστημι *to restore.*

4. *Intenseness,* as ἀπεκδέχομαι *to expect earnestly.*

Ἀποβαίνω, from ἀπό *from, out,* and βαίνω *to go, come.*

I. *To go* or *come out of* a ship. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke. [Thuc. i. 116. iv. 9.]

II. *To happen, to come,* or *turn out,* as we say : so the Lat. evenio *to happen* (whence our English *event,* &c.) is in like manner from è *out,* and venio *to come.* Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke. [Job xiii. 5. xv. 31. and especially Exod. ii. 4. Job xi. 6. xiii. 16. See Thuc. iii. 93. iv. 39. Xen. Symp. iv. 49. Artemid. iii. 67. Arrian, Epict. iv. 10.]

Ἀποβάλλω, from ἀπό *from,* and βάλλω *to cast.*

I. *To cast off* or *away.* Mark x. 50.

II. Metaphorically, *to lose.* Heb. x. 35. So Is. l. 30. Xen. Œc. xii. 2. Heliod. v. 22, and often in Greek authors.]

[1] [See also Test. xii. Patr. in Fabr. i. p. 624.]

Ἀποβλέπω, from ἀπό intensive, and βλέπω *to look.—To behold* or *look earnestly* or *attentively;* respicio, suspicio. occ. Heb. xi. 26. So in Xen. H. Gr. vi. †1, 4, p. 359,† we have ἡ σὴ πατρὶς ΕΙΣ σε ἈΠΟΒΛΕΠΕΙ, Thy country *looks earnestly* at thee. See Wetstein and Kypke. [Schl. says, rationem habeo, *I take into account,* and quotes Arrian, Epict. ii. 16, 46. Polyb. ii. 39, 10. See Krebs, Obs. Flav. p. 386, and Bishop Bull's Sermon on the text. In Parkhurst's sense it occurs, Ps. xi. 4. Song vi. 1. In the Test. xii. Patr. ap. Fabr. i. p. 694, it is, *to look to* or *have respect to.*]

Ἀπόβλητος, ὁ, ἡ, from ἀποβέβληται, 3rd pers. perf. pass. of ἀποβάλλω.—*That is to be rejected.* occ. 1 Tim. iv. 4. [Jer. xxii. 28.]

☞ Ἀποβολή, ῆς, ἡ, from ἀποβέβολα, perf. mid. of ἀποβάλλω.

I. *A casting off, rejection.* Rom. xi. 15.

II. *A loss.* Acts xxvii. 22. [Jos. Ant. ii. 6, 9.]

☞ Ἀπογίνομαι, from ἀπό *from,* and γίνομαι *to become.—To die;* in which sense it is frequently used by the Greek writers, particularly Herodotus[1]. See Raphelius and Wetstein. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Ἀπογραφή, ῆς, ἡ, from ἀπογράφω, which see. —*An enrolment* or *register* of persons and estates. occ. Acts v. 37. Luke ii. 2, αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. In the first edition I embraced the explanation of this difficult passage which is given, and at large illustrated, by Lardner in his Credibility of Gospel Hist. pt. i. book ii. ch. 1, namely, "*This was the first enrolment of Cyrenius, governor of Syria,* i. e. who was afterwards *governor of Syria,* and best known among the Jews by that title." But I am since convinced, by Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer (whom see): "*This first register* took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xviii. 19. xxvi. 42. Luke ii. 2. xxii. 42. 1 Cor. xv. 54) *when* Cyrenius *was president of Syria.*" And this *effect* is what Acts v. 37 refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. xviii. 1, 1. [Mr. Benson, in his Essay on the Chronology of the Life of Christ (p. 129), suggests the following reading, ἐγένετο πρώτη ἡ ἡγεμονεύοντος, and translates, *this taxing took place before that which took place when Cyrenius, &c.* The transposition is justified by MSS., and his conjecture that one of the three Etas was omitted by the transcriber is certainly happy. But it need not be added, that corrections of the SS. can hardly ever be admissible.]

Ἀπογράφω, from ἀπό intens. and γράφω *to write.*

I. *To enrol, register.* Luke ii. 1. 3. 5. This is a term referring to the Roman polity, and particularly to their *census;* for what the epitome of Livy expresses by *census* actus, *a* census *was taken,* Dio denotes by ἀπογραφὰς ἐποιήσατο *he made* enrolments. And we learn from Florus[2], the Roman historian, that the business of the *census* was "to make a *distinct register* of every one's estate, dignity, age, employment, and office." Such was the ἀπογραφὴ or *census* now made by Augustus Cæsar. See more in Grotius on Luke ii. 1; in Lardner, as cited under ἀπογραφή: in Prideaux, Connect. pt. ii. book 9, anno 5; and in Bp. Chandler's Vindication of Defence of Christianity, vol. ii. p. 437. [The first census (Luke ii. 1) in Herod's time was from the mere ambition or curiosity of Augustus, and was merely a list of names, and, as it seems, not confined to Judea; the second (Acts v. 37), ten years after, and after Herod's death, was an account of property. See Joseph. Ant. xvii. 13, 1. xviii. 1, 1. LXX, Judg. viii. 14.]

II. Pass. *to be registered, enrolled,* in a figurative and spiritual sense. Heb. xii. 23. Comp. Num. iii. 40. 42, 43.

Ἀποδεικνύω, ἀποδείκνυμι, and obs. ἀποδείκω, from ἀπό intensive, and δεικνύω or δείκω *to show.*

I. *To show openly* or *publicly.* 2 Thess. ii. 4. On which text Wetstein shows that the Greek writers apply the V. in like manner to a *declaration of dignity.* Thus, among other passages, he cites from Strabo, ἈΠΕΔΕΙΞΕΝ αὐτὸν βασιλέα, he *declared* him king; and from Diodorus Siculus, σύνθρονον ΕΑΥΤΟΝ ΑΠΟΔΕΙΚΝΥΝΤΟΣ τοῦ βασιλέως τοῖς δώδεκα θεοῖς, The king *showing* or *declaring himself* of equal dignity with the twelve gods. [Diod. Sic. xvi. 92.]

II. [*To show* or *set forth publicly* or *prove.* Acts ii. 22. xxv. 7. Xen. de Rep. i. 1. Mem. iii. 6, 8. See Krebs, Obs. Flav. p. 168. 1 Mac. x. 34. xiv. 23. Est. ii. 9.]

III. [*To exhibit as appointed,* or *to appoint, make,* or *constitute.* 1 Cor. iv. 9. Xen. de Re Eq. i. 5. Isoc. Paneg. c. 23. Hemsterh. ad Lucian. i. p. 460, and Irmisch. ad Herodian. i. p. 121.]

☞ Ἀπόδειξις, εως, ἡ, from ἀποδεικνύω.—*Proof, demonstration.* occ. 1 Cor. ii. 4. [Polyb. v. 10, 3.]

Ἀποδεκατόω, ῶ, from ἀπό *from,* and δεκατόω *to tithe.*

I. *To pay the tithe* or *tenth.* Mat. xxiii. 23. Luke xi. 42. xviii. 12. [Test. xii. Patr. ap. Fabr. i. 569.]

II. *To take* or *receive tithe from, to tithe.* In this sense, occ. Heb. vii. 5.—So in the LXX ἀποδεκατόω answers to the Heb. עָשַׂר in the senses both of *paying tithe,* Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12, and of *receiving it,* 1 Sam. viii. 15. 17.

☞ Ἀπόδεκτος, ὁ, ἡ, from ἀποδέχομαι.—*Acceptable, pleasing, grateful.* occ. 1 Tim. ii. 3. v. 4. [Plut. Opp. x. p. 380.]

☞ Ἀποδέχομαι, from ἀπό intensive, and δέχομαι *to receive.*

I. Of persons, *to receive kindly* or *hospitably.* Luke viii. 40. Acts xv. 4. xviii. 27. [xxviii. 30. 2 Mac. iii. 9.]

II. Of God's word, *to receive* or *embrace heartily.* Acts ii. 41. [Xen. Mem. i. 2, 8.]

III. Of benefits, *to receive* or *accept gratefully.* Acts xxiv. 3. [Schl. and Br. say, *to celebrate* or

[1] [See Thuc. ii. 34. Herod. ii. 35.]

[2] "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." Flor. i. 6. Comp. Cic. de Leg. iii. 3.

praise. See Jos. Ant. vii. 12. Phil. Legat. ad Caium, p. 1014. in Flacc. p. 979. Krebs, Obs. Flav. p. 253.]

☞ Ἀποδημέω, ῶ, from ἀπόδημος.

I. *To go from one's own people, to go* or *travel abroad,* or *into a foreign country.* Mat. xxi. 33. [xxv. 14. Mark xii. 1. Luke xv. 13.]

[II. *To be* or *live abroad.* Luke xx. 9. Ælian, V. H. xiii. 14. Lys. Orat. iii. p. 73.]

☞ Ἀπόδημος, ου, ὁ, ἡ, from ἀπό *from,* and δῆμος *a people.—Going from one's people, going abroad* or *into a strange country.* occ. Mark xiii. 34.

Ἀποδίδωμι, from ἀπό *from* or *back again,* and δίδωμι *to give.*

I. *To give, bestow.* 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, *to give, bear.* Acts iv. 33. [See D'Orvill. ad Charit. p. 597, ed. Lips.]

III. Ἀποδίδομαι, mid. *to sell, give from* one's self, as it were, *for a price.* Acts v. 8. vii. 9. Heb. xii. 16. [See Gen. xxv. 33. Deut. ii. 28. Xen. de Vect. c. 5, § 4. Hell. i. 6, 9. ii. 3, 18. Polyb. iii. 22, 9.]

IV. *To reward, recompense, render,* whether in a good or bad sense, as Mat. vi. 4. 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14. [Schl. adds, 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. Ecclus. xi. 26. xii. 6. xvii. 19. Is. lxv. 6. Job xxxiv. 21.]

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8. [1 Mac. xii. 46.]

VI. *To pay,* as a debt. Mat. v. 26. xviii. 25, 26. [Luke vii. 42] ; tribute, &c. Rom. xiii. 7. Mat. xxii. 21 ; hire, Mat. xx. 8. [See also 1 Cor. vii. 22.]

VII. Ἀποδίδωμι λόγον, *to give* or *render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon. Ὑμῖν τοῖς δικασταῖς βούλομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΥ̑ΝΑΙ, To you, the judges, I will *give an account.* Comp. λόγος IX.

VIII. With a dat. of the person, ἀποδίδωμι ὅρκους, *to render* or *perform one's oaths to.* Mat. v. 33. comp. Deut. xxiii. 21. 23. [Job xxii. 27. Ecclus. xviii. 22. Xen. Mem. ii. 2, 10.]

IX. Ἀποδίδωμι καρπόν, *to return ;* i. e. *to produce* or *yield fruit,* as a tree. Rev. xxii. 2. This is a pure Greek phrase used by Herod. (i. 193) and Pausanias, but by them applied to the earth. See Wetstein, and comp. Heb. xii. 11.

☞ Ἀποδιορίζω, from ἀπό *from,* and διορίζω *to divide, separate,* which from διά denoting *separation,* and ὁρίζω *to limit,* which see.—*To separate from,* other Christians namely. occ. Jude 19.

Ἀποδοκιμάζω, from ἀπό *from,* and δοκιμάζω *to prove.—To reject, disallow.* Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. Isocrates ad Demon. cap. xxi. Τοὺς ψευδομένους ΑΠΟΔΟΚΙΜΑ΄ΖΟΜΕΝ, We *disapprove* liars. [The word properly is used of metals which could not bear the touchstone.]

☞ Ἀποδοχή, ῆς, ἡ, from ἀποδέδοχα p. m. of ἀποδέχομαι.—*Acceptation, acceptance, reception.* occ. 1 Tim. i. 15. iv. 9. comp. ἀποδέχομαι II. Elsner on 1 Tim. i. 15, shows that the phrase ἀποδοχῆς ἄξιον, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also Wets. [See Diod. Sic. iv. p. 239. v. p. 292. Diog. Laërt. v. 37. Polyb. Hist. ii. 55. Joseph. Ant. vi. 14, 4. Kypke, Obs. Sacr. ii. p. 351. Krebs, Obs. Flav. p. 254. 349.]

☞ Ἀπόθεσις, εως, ἡ, from ἀποτίθημι *to put away.—A putting away* or *off.* occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Ἀποθήκη, ης, ἡ, from ἀποτίθημι *to lay up.—A repository,* particularly *for corn, a granary.* Mat. iii. 12. vi. 26. [xiii. 30. Luke iii. 17. xii. 10. LXX, Jer. i. 26.]

☞ Ἀποθησαυρίζω, from ἀπό intensive, and θησαυρίζω *to treasure.—To treasure up in safety* and *security.* occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.—This verb is used by Arrian, Epict. iii. 22, p. 314, ed. Cant. 1655 ; and by Lucian, Pseudom. t. i. p. 877, ed. Bened. [Artemid. i. 75.]

Ἀποθλίβω, from ἀπό intensive, and θλίβω *to press.—To press closely, to squeeze.* occ. Luke viii. 45. [Numb. xxii. 25. Aq. Exod. iii. 9.]

Ἀποθνήσκω, from ἀπό *from,* or intens., and θνήσκω *to die.*

I. *To die* a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24. 27. xxvi. 35, et al. freq. Ἀπέθνησκεν, 3rd pers. sing. imperf. *was a-dying,* Luke viii. 42, where Wetstein shows that the Greek writers use this form of the V. in the same sense. Thus Arrian, Epict. ii. 23, p. 249, ed. Cant. Ὅτε ΑΠΕ΄ΘΝΗΣΚΕΝ, When it *was a-dying ;* and Max. Tyr. xxiv. 9, Μέμψεται τῇ Ξανθίππῃ ὀδυρομένῃ ὅτι (read ὅτε) ΑΠΕ΄ΘΝΗΣΚΕ, He blames Xanthippe for bewailing when he *was a-dying.*

II. Ἀποθανεῖν τῇ ἁμαρτίᾳ, *to be dead to sin,* as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his *death,* Rom. vi. 2. comp. Col. iii. 3. But when the expression is applied to Christ, it means *to die for* or *on account of sin,* i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp. Heb. ix. 26. 28. Thus I wrote in the former editions ; but must now observe that in Rom. vi. 2. 10, 11, Macknight, whom see, understands τῇ ἁμαρτίᾳ as the dative of the *instrument* or *cause, dead* by *sin :* so ζῆν τῷ Θεῷ *living* by *God ;* and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἁμαρτίᾳ and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθανεῖν, *to be dead to the law,* i. e. to have no more dependence on mere *legal righteousness* for justification and salvation, than a *dead man* would have, as being one's self crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with Macknight, whom see, render Gal. ii. 19, *I through the law have died* by *the law, so that I must live* by *God.* Comp. under sense II.

IV. *To die,* or *undergo a dissolution,* with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See Clement's 1st Ep. to the Corinthians, § 24. Cudworth's Intellectual System, ii. p. 795, ed. Birch, and Scheuchzer, Phys. Sacr. on both texts.

Ἀποκαθίστημι, or ἀποκαθιστάνω, from ἀπό *back again,* and καθίστημι or καθιστάνω *to constitute.*

1. *To restore,* as to health or soundness. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See Wetstein on Mat. and Elsner on Mark. [Lev. xiii. 16. Job v. 18. Polyb. ii. 28.]

II. *To restore, reform*, applied to the *reformation* wrought by the preaching and ministry of John the Baptist. Mat. xvii. 11. Mark ix. 12. comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore* lost dominion or authority. Acts i. 6, where Kypke shows that the Greek writers use the V. in the same sense with a dat. of the person and an accus. of the thing. [Schl. refers this to sense II., Wilt thou reform the kingdom of Israel?]

IV. In pass. *to be restored, brought*, or *sent back again*. Heb. xiii. 19; where see Wetstein. [Jer. xvi. 14. Polyb. iii. 5.]

Ἀποκαλύπτω, from *ἀπό from*, and *καλύπτω to hide, conceal*.

I. Properly, *to remove a veil* or *covering*, and so *to expose to open view what was before hidden*.

II. *To make manifest*, or *reveal a thing before secret* or *unknown*. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25. 27. xvi. 17. 1 Cor. ii. 10, et al. [See Dan. ii. 22. Amos iii. 7. It seems to mean simply *to display*. Rom. i. 17.]—This word in the LXX generally answers to the Heb. גָּלָה *to remove*, or *turn back* a garment or covering; so *to uncover, reveal*.

Ἀποκάλυψις, εως, ἡ, from *ἀποκαλύπτω*.

I. *A revelation* or *manifestation of a thing hidden* or *secret*. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, *φῶς εἰς ἀποκάλυψιν ἐθνῶν*. If this last passage be compared with the LXX version of Is. xlix. 6, *I have given thee εἰς φῶς ἐθνῶν* for a light of the Gentiles; and with that of Ps. xcviii. 2, *before the Gentiles ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested *his righteousness*, it may seem that the words *φῶς εἰς ἀποκάλυψιν ἐθνῶν* are put by transposition, which St. Luke frequently uses, for *φῶς ἐθνῶν εἰς ἀποκάλυψιν a light of the Gentiles for revelation* or *manifestation*, namely of the righteousness of God. Comp. Rom. i. 17, and see Grotius in Pole, Synops. on Luke; or else the words may be cleared by pointing them, *φῶς, εἰς ἀποκάλυψιν, ἐθνῶν*. See Bowyer's Conjectures.

II. It denotes the *glorious appearing, manifestation*, or *coming* of our Lord to judgment. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7. 13. comp. 1 Pet. iv. 13

☞ **Ἀποκαραδοκία, ας, ἡ**, from *ἀπό from*, *κάρα the head* (which from Heb. קָרַע *to bend*) and *δοκάω to expect*.—*Attentive* or *earnest expectation*, or *looking for*, as with the neck stretched out, and the *head thrust forward*. occ. Rom. viii. 19. Phil. i. 20. Polybius, cited by Wetstein, uses the V. *ἀποκαραδοκέω* for *earnestly* and *solicitously observing* or *attending to*; as Josephus likewise does, de Bel. iii. 7, 26, and *καραδοκέω*, for *earnestly expecting* or *waiting for*, iv. 5, 1, and 9, 2, and v. 1, 5. Xenophon and Herodotus also apply the latter verb in the same sense as Josephus. See Blackwall's Sacred Classics, vol. i. p. 236, and more in Wetstein on Rom. [Schl. thinks that in Josephus, as well as in Polybius and other Greek authors, the verb signifies simply *to hope* or *expect*. See Aq. Ps. xxxvii. 7. xxxix. 8. cxxx. 5. Prov. x. 28. Hesychius makes the simple verb signify *to watch the head* or *principal part of the matter*. Deyling, i. p. 304, says that the phrase here *ἀποκ. τῆς κτίσεως* is for *ἡ κτίσις ἀποκαραδοκοῦσα* in the Hebrew manner, and he understands *κτίσις* of all the converted, because in Hebrew the phrase *creatures, creation*, or *nations*, means the Gentiles. See Lightfoot, Hor. Heb. ad Mark xvi. 15.]

☞ **Ἀποκαταλλάσσω**, from *ἀπό from*, and *καταλλάσσω to change, reconcile*.—*To change from* a state of enmity to one of friendship, *to reconcile*. occ. Eph. ii. 16. Col. i. 20, 21.

☞ **Ἀποκατάστασις, εως, ἡ**, from *ἀποκαθίστημι*.—*Restoration, restitution, regulation*. occ. Acts iii. 21, "where, by *the times of the restitution of all things*, is understood *the day of judgment, and of the end of the world*, (comp. Acts i. 11.) which is so called by the apostle: 1st, because then life shall be *restored* to the *bodies of the dead*, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly *renewed* in the blessed. 2ndly, because to God shall then be *restored his glory*, the glory namely of his most *wise government*, not *thoroughly* discoverable (*non agniti*) in this world, and of *his power*, which the wicked seemed for some time to have eluded or escaped, and of *his justice*, in virtue of which he will then render to every one according to his works. 3rdly, because the *truth* of the *divine predictions, promises, and threatenings*, shall be then, as it were, *restored* to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question, 2 Pet. iii. 3, 4." Thus Stockius. But Raphelius, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that *ἀποκατάστασιν* properly signifies *a settling* of all things, or *a restoring* of them *to a state of tranquillity after wars and tumults*. This learned and accurate critic shows that Polybius applies the word in this view. Comp. 1 Cor. xv. 24, 25.—[Schl. prefers the opinion of Lightfoot and Knatchbull, who think that the word means (as Hesychius shows it sometimes did) *perfection, consummation*, and translates, *until every thing is completed which was foretold by the prophets*.]

Ἀπόκειμαι, from *ἀπό from*, and *κεῖμαι to lie, be laid*.

I. *To be laid up*, locally. Luke xix. 20.

II. *To be laid up, reserved, appointed*. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. Elsner on Col. i. 5, shows that this verb is applied, in the profane as well as in the sacred writers[1], to such things as are *not only certain, but of great value*. Comp. Kypke. [LXX, Job xxxviii. 23.]

Ἀποκεφαλίζω, from *ἀπό from*, and *κεφαλή the head*.—*To cut off the head, behead*. occ. Mat. xiv. 10. Mark vi. 16. 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9, (according to the Complutensian edition) for קָרָה רֹאשׁ: *they cut off his head*, and in the apocryphal Psalm cli. 6. And Raphelius and Alberti cite several passages from Arrian, [Diss. Epict. iii. 26.] where that author applies it in the same sense. Comp. Wetstein and Kypke on Mat.

Ἀποκλείω, from *ἀπό back again*, and *κλείω to shut*.—*To shut to*, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סָגַר, Gen. xix. 10, et al.

Ἀποκόπτω, from *ἀπό from, off*, and *κόπτω to smite*.

[1] [See 2 Mac. xii. 45. Hos. vi. 11. Pausan. vii. 2. D'Orvill. ad Charit. p. 466.]

I. *To smite*, or *cut off*. occ. John xviii. 10. 26. Acts xxvii. 32. comp. Mark ix. 43. 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being *cut off by excommunication* (see Kypke and Macknight), or rather, according to Elsner and Wolfius, being *cut off from all opportunity, hope*, and *power* of disturbing the Galatian Christians. Elsner shows that ἀποκόπτεσθαι is in this view applied by Polybius to *hopes*, and Wolfius, that Xenophon uses it for *cutting off*, or dislodging an enemy's troops from an *elevated* post. But comp. under ὄφελον. [Schl. thinks that *perhaps* the following (which is the opinion of Chrysostom, Theodoret, Theophylact, and Augustine) may be the real meaning: "Let them, if they please, not only circumcise, but make themselves eunuchs." See ἀποκόπτω and its derivatives in this sense. Arrian, Epict. ii. 20, 19. Hesych. v. ἀπόκοπος and the Schol. of Lucian, Cronos. 12. So Grotius and Raphelius.]

☞ Ἀπόκριμα, ατος, τό, from ἀποκέκριμαι, perf. pass. of ἀποκρίνομαι.—*A sentence, decision.* occ. 2 Cor. i. 9. So Hesychius explains ἀπόκριμα by κατάκριμα *condemnation*, ψῆφον *sentence*. See Wolfius.

Ἀποκρίνομαι, mid. and pass. from ἀπό *from*, and κρίνω *to separate, discern, judge*.

I. Pass. *to be separated, selected*, in the profane writers.

II. Mid. and pass. *to answer, return answer*, which ought to be done with *discretion*. Mat. iii. 15. iv. 4. xxvi. 23. 33, et al. freq. Wetstein on Mat. iii. 15, remarks, that, according to the (old) grammarians, ἀποκριθείς does not denote *answering*, but *disjoined* or *separated*. Lucian, however, uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety in speaking*. "To a person of whom Demonax had asked a question, καὶ ὑπεραττικῶς ΑΠΟΚΡΙΘΕΝΤΙ, and who had *answered* him too Attically, he said, Friend, I asked you now, but you answer me (ἀποκρίνῃ) as in the days of Agamemnon." Demonax, t. i. p. 1008. [This word signifies *to answer accusation*, Mat. xxvi. 62. xxvii. 12. John v. 17. Plat. Apol. Socr. § 2. On the usual phrases ἀποκριθεὶς εἶπε, &c. (Exod. iv. 1. Deut. xxvii. 7.) see Vorst. de Hebr. xxxiii. p. 606, and on the other side Vitringa, c. vi.]

III. *To take occasion to speak* or *say*, not strictly in answering, but in *relation* or *reference* to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25. 63. Mark ix. 5. 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. עָנָה *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 Kings xiii. 6.

Ἀπόκρισις, εως, ἡ, from ἀποκέκρισαι 2nd pers. perf. pass. of ἀποκρίνομαι. *An answer*. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9. [Job xv. 2. Prov. xv. 1.]

Ἀποκρύπτω, from ἀπό *from*, and κρύπτω *to hide*.—*To hide, conceal*. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. 5, 6, &c., et al. [LXX, 2 Kings iv. 27.]

Ἀπόκρυφος, ου, ὁ, ἡ, from ἀποκέκρυφα perf. act. of ἀποκρύπτω.

I. *Hidden, concealed*. Mark iv. 22. Luke viii. 17. [Herod. ii. 35. Xen. Symp. 8, 11.]

II. *Laid up*, as treasure in a coffer. Col. ii. 3. So in Theodotion's version of Dan. xi. 43, this word answers to the N. מִכְמַנֵּי *hidden treasures*; and in LXX of Is. xlv. 3 to מַטְמֻנֵי, which likewise denotes *hidden treasures*; so in 1 Mac. i. 23 or 24, we meet with the phrase ΤΟΥ͂Σ ΘΗΣΑΥΡΟΥ͂Σ ΤΟΥ͂Σ ΑΠΟΚΡΥ͂ΦΟΥΣ.

Ἀποκτείνω, from ἀπό intens. and κτείνω *to kill*, which from the obsolete κτάω the same: (whence in the profane writers, imperf. ἔκτα, ἔκτας, ἕκτα, fut. κτήσω, &c.)

I. *To kill, murder, butcher*. It generally implies *cruelty* and *barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35. 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, Wetstein and Griesbach, agreeably to many MSS. and some editions, read ἀποκτενόντων. The former observes, after Mill (Proleg. p. 109), that ἀποκτεινόντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS. or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and Gentiles by his cross. Eph. ii. 16. comp. 15; as sin doth by bringing into a state of eternal death, Rom. vii. 11; as the *letter of the divine law* doth by condemning to *death* and *destruction*, 2 Cor. iii. 6.

☞ Ἀποκυέω, ῶ, †or ἀποκύω,† from ἀπό *from* and κύω *to be pregnant*, which see.

I. Properly, *to bring forth* young, as females do. In this sense it is used by the profane writers, but not in the N. T. See Wetstein on James i. 15. [4 Mac. xv. 17.]

II. *To bring forth*, as sin doth death. James i. 15.

III. *To beget*. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3. 23.) So τίκτειν, which properly denotes *to bring forth* as the *female*, is often spoken[1] of the *male*, and St. Paul applies ὠδίνω *to be in labour*, to himself. Gal. iv. 19. Lucian, Philopatr. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus.

Ἀποκυλίω, from ἀπό *from*, and κυλίω *to roll*.—*To roll away*. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.—It is used thrice in the LXX, namely Gen. xxix. 3. 8. 10, in which passages it answers to the Heb. גּוֹל, or גָּלַל *to roll*, and is in all these, as in the texts above cited from the N. T., applied to a *stone*.

Ἀπολαμβάνω, from ἀπό *from*, and λαμβάνω *to take*.

I. Act. and mid. *to receive, get, obtain*. [Rom. i. 27. iv. 5. Coloss. iii. 24. 2 John 8. 2 Mac. viii. 6. Num. xxxiv. 14.]

II. [*To get* or *receive back*. Luke vi. 34. xv. 27. xviii. 30. Chariton, i. 13. Polyb. ii. 61, 10.]

III. *To receive*, as a guest, *to entertain*. 3 John 8.

IV. Mid. *to take aside*. Mark vii. 33; where see Wetstein and Kypke, and comp. 2 Mac. vi. 21. [Joseph. Bell. ii. 7. Philostr. Vit. Apoll. vii. c. 18.]

Ἀπόλαυσις, εως, ἡ, from ἀπολαύω *to enjoy*, from ἀπό intens. and obsolete λαύω *to enjoy*.—*Enjoyment, fruition*. occ. Heb. xi. 25. 1 Tim. vi. 17; where see Wetstein.—The LXX have once used the V. ἀπολαύω for the Heb. רָוָה *to be satiated, drunken*; Eng. transl. *to take one's fill*. Prov. vii. 18. [Hemst. ad Lucian. i. p. 101.]

Ἀπολείπω, from ἀπό *from*, and λείπω *to leave*.

[1] See Vigerus, de Idiotism. cap. v. § 5.

I. *To leave, leave behind.* 2 Tim. iv. 13. 20.

II. *To leave, forsake.* Jude 6.

III. Pass. *to be left, remain.* Heb. iv. 6. 9. x. 26. [LXX, 2 Chron. xvi. 5.]

☞ Ἀπολείχω, from *ἀπό from*, and λείχω *to lick*, which may be either from the Heb. לָקַק (for which the LXX have thrice used the simple V. λείχω, and as often the compound ἐκλείχω), or rather from לָקַק *to lick, lap*, as a dog, which in like manner the LXX rendered twice by λείχω, and once by ἐκλείχω. [See Judges vii. 5.]—*To lick*, as a dog. occ. Luke xvi. 21.

Ἀπολλύω or ἀπόλλυμι, from ἀπό intens. and ὀλλύω *to destroy.*

I. [*To lose.* Mat. v. 29. x. 39. 42. Mark ix. 4. Luke xv. 4. 6. 8. James i. 11. Hence it is in the passive *what is lost* or *fades.* John vi. 27. Deut. xxxii. 28. Ecclus. xxix. 19. viii. 15. In the middle it is frequently applied to animals which *are lost* or *have wandered.* Mat. x. 6. 1 Pet. ii. 25. Mat. xv. 24, as אָבַד in Hebrew, 1 Sam. ix. 20. Prov. xxxi. 6. See also Jer. xxxi. 2. It is used in the passive also metaphorically. See John xvii. 12. 1 Cor. ii. 18.]

II. [*To destroy* or *make vain.* 1 Cor. i. 19, and perhaps Mark i. 24, *to destroy our power*, and then *to destroy* or *spoil in any way.* Mat. ix. 17, and perhaps John vi. 12.]

III. [*To kill.* Mat. ii. 13. xii. 14. xxi. 41. xxvi. 52. xxvii. 20. Luke xi. 51. John x. 11. Acts v. 37. 2 Cor. iv. 9. Gen. xx. 4. Esth. ix. 11. 16. 1 Mac. ii. 37, and hence in the passive *to be perishing* or *in danger of life.* Mat. viii. 25. Mark iv. 38.]

IV. [The word is used of *the destruction* or *punishment* of sinners in another life. Mat. x. 28. xviii. 14. John iii. 15. Rom. ii. 12 ; and from this sense of punishment it gets that of *inflicting great pain* or *evil.* Rom. xiv. 15. (where perhaps it is rather "to expose one to future punishment by setting him a bad example.") 1 Cor. viii. 11. 13. xv. 18. Ecclus. x. 3.—Lastly, ὁ Ἀπολλύων is used for *the Destroyer*, or *King of Hell.* See Vitringa's Comm. and Bp. Newton on the Prophecies, iii. 96.]

Ἀπολογέομαι, οῦμαι, depon. from ἀπό from, and λόγος *a speech.*

I. *To defend one's self by speech from* some accusation, *to speak in defence*, or *plead in favour of one's self, to apologize.* It is used either transitively with an accusative of the thing, as Luke xii. 11 ; or intransitively, as Acts xix. 33. xxiv. 10, et al. [LXX, Jer. xii. 1.]

II. Applied metaphorically to thoughts or reasonings, *to apologize, excuse.* occ. Rom. ii. 15.

☞ Ἀπολογία, ας, ἡ, from ἀπολογέομαι.—*An apology, a defence*, or *excuse.* Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

Ἀπολούω, from ἀπό *from*, and λούω *to wash. To wash, wash away*, abluo. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the *baptismal washing* or *ablution.* occ. Acts xxii. 16. 1 Cor. vi. 11.

Ἀπολύτρωσις, εως, ἡ, from ἀπολυτρόω *to redeem as a captive*, which from ἀπό *from*, and λυτρόω *to redeem.*

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively *the spiritual redemption of men by the blood of Christ from the bondage of sin and death.* See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution* or *death.* Luke xxi. 28. Heb. xi. 35. The LXX have used the V. ἀπολυτρόω for Heb. פָּדָה *to redeem*, Exod. xxi. 8. [Job v. 20.] which see ; and for גָּאַל *to vindicate*, Zeph. iii. 1. [See Dan. iv. 32, in the Chish. MS.]

Ἀπολύω, from ἀπό *from*, and λύω *to loose.*

I. *To loose, set loose, release*, as from a bond. It is spoken of a disease, Luke xiii. 12, comp. 16 ; of bonds or imprisonment, Mat. xxvii. 15. 17. 21. 26, et al. ; of punishment, Mat. xviii. 27. [Mark xv. 26. Luke vi. 37. xxii. 68. xxiii. 16, 17. John xviii. 39. Acts iii. 13. iv. 21. Heb. xiii. 23. Susann. 52. 1 Mac. x. 43. Xen. Mem. iv. 8, 6. Artemid. iv. 35. Hemsterh. ad Poll. viii. 2, 9. Valck. ad Herod. iv. 68.]

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39, et al. comp. Mat. xv. 23.—Ἀπολύομαι, mid. and pass. *to depart*, Acts xxviii. 25. Polybius, as Raphelius has shown, uses the verb in the same sense [1]. Comp. Heb. xiii. 23, where see Macknight.

III. *To dismiss, suffer to depart*, from the body, or out of this life. So Elsner cites from Porphyry, ἀπολύειν τοῦ σώματος, from Ælian, ἀπολύειν τοῦ ζῆν, and ἀπολύειν ἐκ τῶν τοῦ σώματος δεσμῶν, *to dismiss from the bonds of the body.* Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and Whitby, Wetstein, and Kypke on Luke. [See Gen. xv. 2. Job iii. 6, and Alex. Mor. Nott. ad quædam loca N. T. p. 63.]

IV. *To divorce* a wife, *discharge* or *dismiss* her *by loosing the bond of marriage.* Mat. i. 19. v. 31, 32. xix. 3, et al. freq. So Mark x. 12, *to put away* a husband ; an instance of which we have in Salome, Herod the Great's sister, of whom Josephus, Ant. xv. 7, 10, says, that having quarrelled with her husband Costobarus, πέμπει μὲν εὐθὺς αὐτῷ γραμμάτιον, ΄ΑΠΟΛΥΟΜΕ΄ΝΗ τὸν γάμον, She immediately sends him a bill of divorcement to *dissolve* the marriage. Comp. βιβλίον II. and Joseph. Ant. xviii. 6, 4, and xx. 6, 3. Doddridge's note (*g*) on Mark x. 12, and Calmet's Dictionary in DIVORCE.

☞ Ἀπομάσσομαι, mid. from ἀπό *from*, and μάσσω *to wipe off.—To wipe off.* occ. Luke x. 11. [Athen. iv. 149, C [2].]

Ἀπονέμω, from ἀπό *from*, and νέμω *to give, tribute.—To allot, give.* occ. 1 Pet. iii. 7. comp. τιμή I. [See Deut. iv. 19. 3 Mac. i. 7. iii. 16. Lucian, Caucas. 17. Herodian i. 8.]

Ἀπονίπτομαι, mid. from ἀπό *from*, and νίπτω *to wash.—To wash*, as the hands. occ. Mat. xxvii. 24 ; where it has been supposed by some that Pilate, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered that the case there mentioned and that in Mat. are widely different ; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of Pilate's character, should show any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who

[1] [See Gataker. ad M. Anton. xi. 3, p. 319. Raphel. Annot. Polyb. p. 403.]

[2] [See Spanh. ad Callim. H. in Del. 14.]

held that *the hands were polluted by human blood* (comp. under καθαρίζω IV.) and *were to be cleansed by washing with water*. Thus in Homer, Il. vi. 266, Hector, when returned from *battle*, tells his mother that he feared to offer libations to Jupiter with *unwashen hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΣῚ δ' ἈΝΙΊΠΤΟΙΣΙ Διὶ λείβειν αἴθοπα οἶνον
Αἵζομαι· οὐδέ πη ἐστὶ κελαινεφέϊ Κρονίωνι
ΑἸΜΑΤΙ καὶ λύθρῳ ΠΕΠΑΛΑΓΜΈΝΟΝ εὐχετάασθαι.

So Æneas, Virg. Æn. ii. 719, speaking of the *penates* or *household gods*, &c.

Me bello è tanto digressum et cæde recenti
Attrectare nefas; *donec me flumine vivo*
Abluero.

In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war;
Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.
DRYDEN.

And the Scholiast on Soph. Aj. 665, says, Ἔθος ἦν παλαιοῖς, ὅταν ἢ ΦΌΝΟΝ ἈΝΘΡΏΠΟΥ ἢ ἄλλας σφαγὰς ἐποίουν, ΥΔΑΤΙ ἈΠΟΝΊΠΤΕΙΝ ΤἈΣ ΧΕἸΡΑΣ ΕἸΣ ΚΆΘΑΡΣΙΝ ΤΟΥ̃ ΜΙΆΣΜΑΤΟΣ, It was customary with the ancients, after having *killed a man*, or other animal, *to wash their hands in water, in order to cleanse themselves from the pollution*. See also Elsner and Wolfius on Mat. xxvii. 24. [Prov. xxx. 12. 20.]

Ἀποπίπτω, from ἀπό *from*, and πίπτω *to fall*. —*To fall off*. occ. Acts ix. 18. [Job xxix. 25.]

Ἀποπλανάω, ῶ, from ἀπό *from*, and πλανάω *to seduce*.—*To seduce*. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10. [Ecclus. iv. 22. xiii. 7. 10. Prov. vii. 21. Polyb. iii. 57, 4.]

☞ Ἀποπλέω, ῶ, from ἀπό *from*, and πλέω *to sail*.—*To sail away*. occ. Acts xiii. 4. xiv. 26. xxvii. 16. [Polyb. v. 70, 3.]

Ἀποπλύνω, from ἀπό *from*, and πλύνω *to wash*.—*To wash*, as nets. occ. Luke v. 2. [Jer. ii. 22. Ezek. xvi. 19.]

☞ Ἀποπνίγω, from ἀπό intensive, and πνίγω *to choke*.—*To choke, suffocate*, "*to choke by exclusion* or *interception of air*." Johnson. occ. Mat. xiii. 7. Luke viii. 7. 33. In the two former passages it is applied to *corn choked* by thorns. For "not only *animals*," says the learned Dr. Derham[1], "but even *trees* and *plants*, and *the whole vegetable race*, owe their *vegetation* and *life* to this useful element[2] (the air), as is manifest from their glory and verdure in a *free air*, and their becoming pale and sickly, languishing and dying, when by any means *excluded* from it." What a proper *emblem*, therefore, is this *wonderful element* of that blessed *Spirit*, who, in conjunction with the *Divine Light*, is the *Lord* and *Giver* of spiritual *life!* How cautious should we be, lest *the cares* or *pleasures of this life*, or *the deceitfulness of riches*, or *the lust after other things*, *intercept* his gracious influences from the good *seed* of the word sown in our hearts, and *make it unfruitful!* See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a *free communication* with the *vivifying air*, we behold a striking emblem of many among Christians—perhaps of *ourselves!* Raphelius, on Mat. xiii. 22, cites a similar passage from Xen. Œc. †17, 14,† where he applies the simple verb πνίγω in the same manner, ἣν ὕλη ΠΝΊΓΗι συνεξορμῶσα τῷ σίτῳ, If wood springing up with corn *chokes* it. See also Wetstein on Mat. xiii. 7. [It occurs in Tob. iii. 9.]

Ἀπορέομαι, οῦμαι, from ἄπορος *perplexed, not knowing which way to go*, and this from α neg. and πόρος *a way, passage*, from πείρω *to pass through*, which see.

I. *To hesitate, be at a stand, as not knowing one's way, or which way to go.* [Xen. Hell. v. 4, 44.]

II. *To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak*, or *act*. occ. John xiii. 22. Acts xxv. 20. Gal. iv. 20. [See Ecclus. xviii. 6. 11. 2 Mac. viii. 20. Herod. iv. 179. In 2 Cor. iv. 8, it means *to be vexed* and *distressed*, as Gen. xxxii. 8. 1 Mac. iii. 31.—It may be added, that the original meaning is, *to be in want of the means of living*, as from πόρος *vectigal*. Xen. Œc. iii. 5. Levit. xxv. 47.]

Ἀπορία, ας, ἡ, from ἄπορος, which see under ἀπορέομαι. — *Perplexity*. occ. Luke xxi. 25; where see Wetstein. [Properly *want of money*. Deut. xxviii. 22. Ecclus. iv. 2.—See Lev. xxvi. 16. Is. viii. 22.]

Ἀποῤῥίπτω, from ἀπό *from*, and ῥίπτω *to cast*. —*To cast from* or *out, to cast*. occ. Acts xxvii. 43; on which text Bos, Ellips. in ἑαυτοῦ, remarks that ἑαυτούς is understood, and produces a parallel ellipsis from Lucian, Ver. Hist. i. tom. i. p. 732, ἈΠΟΡΡΊΨΑΝΤΕΣ ἐνηχόμεθα, Casting ἑαυτούς *ourselves*, namely into the sea, we swam. [See also Thucyd. iv. 108, and D'Orvill. ad Charit. iii. 5. The word occurs Exod. xxii. 31. 2 Kings xiii. 23, et al.]

☞ Ἀπορφανίζω, from ἀπό *from*, and ὀρφανίζω *to bereave*, properly *of parents*, from ὀρφανός *an orphan, one bereaved of parents*, or *of somewhat else near and dear*.—*To bereave*, properly *of parents*. occ. 1 Thess. ii. 17. "Ἀπορφανισθέντες may perhaps mean," saith Chrysostom, "*bereaved, deprived*, as *a father bereaved of his children*[3]. But this word ἀπορφανισθέντες is applied properly to *children wanting their parents;* and the apostle hereby expresses his love to them, which he had before represented by that of a father to his children (ver. 11) or of a nurse to her infants (ver. 7). Not *they*, saith the apostle, were made orphans (ἀπωρφανίσθησαν), but as helpless young children, who *have been* untimely *reduced to an orphan state*, greatly desire their parents, so do *we* long after you. Thus he showeth his concern at being separated from them." Theodoret and Theophylact concur in the same interpretation.

[Ἀποσκενάζω. LXX, Lev. xiv. 36.]

Ἀποσκευάζομαι, mid. from ἀπό *from*, and σκεῦος *furniture, baggage*.—*To pack up one's baggage*. occ. Acts xxi. 15, ἀποσκευασάμενοι, *taking*

[1] Physico-Theology, book i. ch. 1. comp. book x. at the beginning; and Nature Displayed, vol. iii. p. 181, English ed. 12mo.

[2] How strongly does the Orphic Hymn to Ἥρα, *Juno*, or the *Air*, express this *physical* truth!

——— Παντογένεθλε·
Χωρὶς γὰρ σέθεν οὐδὲν ὅλως ΖΩΗ̃Σ φύσιν ἔγνω.

Mother of *All!* without whom nought e'er knew
The breath of *life*.

[3] Thus Elsner on John i. 18, cites from Dionys. Hal. i. p. 69, 'ΟΡΦΑΝῸΝ ΤΈΚΝΩΝ ἔθηκε, He made him *childless*. Comp. Kypke on 1 Thess.

what was necessary for the journey, saith Œcumenius. Raphelius, however, explains this word by sarcinas deponere *ut expeditiores simus, laying down or leaving one's baggage* for the sake of greater expedition; and cites Polybius using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is ἐπισκευασάμενοι *having laden our baggage*, as the word is frequently used in the Greek writers. See Mill, Wetstein, and Griesbach. [Schleusner cites Dion. Halic. ix. 23, where it is said that certain fugitives had not power ἀποσκευάσασθαι, but were contented with saving their persons. And this seems strong, though Br. thinks that this passage is no authority for ours. Chrysostom says, τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες.]

☞ Ἀποσκίασμα, ατος, τό, from ἀπεσκίασμαι, perf. pass. of ἀποσκιάζω *to shadow, overshadow*; which from ἀπό *from*, and σκιάζω *to shade, overshadow*; from σκιά *a shade, shadow*, which see.—*A shadowing, overshadowing*, or else *a shadow, adumbration, slight appearance*. occ. James i. 17; where I am well aware that several learned men[1] understand the expression ἀποσκίασμα τροπῆς as an allusion to the various *shadows cast by the sun*, as he approaches to one or the other *tropic* or *solstice*. And true indeed it is, that τροπή is used in the Greek writers for the *solstice*; but I can find no proof that ἀποσκίασμα ever signifies *the casting of a shadow*, as the sun does, *by shining on an opaque object*. Raphelius, therefore, explains ἀποσκίασμα of the *shadow* which the *earth casts* when the sun is under it, and τροπή of the sun's *turning* not from north to south, or vice versâ, but from *east* to *west*, by which, when it sets, night is caused. So Arrian, Epict. i. 14, speaks of that small part of the universe ὅσον οἷόν τ' ἐπέχεσθαι ὑπὸ ΣΚΙΑ῀Σ ἣν ἡ γῆ ποιεῖ, which may be covered by the *shadow* which the earth makes. And Budæus, Comm. p. 1180, teaches us that the very word ἀποσκίασμα is used for the *earth's shadow* by which the moon is eclipsed: τὸ τῆς γῆς ΑΠΟΣΚΙ΄ΑΣΜΑ, ᾧ δὴ ἐμπεσοῦσα ἡ σελήνη ἐκλείπει. Thus Raphelius. Wolfius, however, is not satisfied with this exposition, but interprets τροπή to mean not *a turning*, but, as he shows it is used by Antoninus, *a change*, and so would interpret ἀποσκίασμα τροπῆς *a shadow, adumbration*, or *appearance of change*, such as the *natural* sun is subject to from clouds, mists, and eclipses. He adds from Henry Stephens, that Gregory Nazianzen has applied ἀποσκίασμα in this sense, where he mentions τὸ τῆς ἀληθείας ἴνδαλμα καὶ ΑΠΟΣΚΙ΄ΑΣΜΑ, the appearance and *adumbration* of the truth. [Schl. says, that it means *any slight impression*, as ἴχνος. Lex. MS. and Etymol. τροπῆς ἀποσκίασμα ἀντὶ τοῦ ἀλλοιώσεως καὶ μεταβολῆς ἴχνος.] Comp. 1 John i. 5, and see more in Wolfius on James i. 17.

Ἀποσπάω, ῶ, from ἀπό *from*, and σπάω *to draw*.

I. *To draw forth* or *out*, as a sword *from* its sheath. Mat. xxvi. 51. [1 Sam. xvii. 51.]

II. Pass. *to be withdrawn, retire*. Acts xxi. 1. Luke xxii. 41, where see Wetstein and Kypke, the latter of whom remarks and proves that in the Greek writers it often imports *hurrying*, and *putting a kind of force on one's self*.

III. *To draw away, withdraw, seduce*. Acts xx. 30. On which passage Elsner shows that both Lucian and Ælian use this V. for *drawing away disciples from* their master. [Luc. Lapith. 26. Æl. V. H. xiii. 32.]

Ἀποστασία, ας, ἡ, from ἀφίστημι.

I. *A local departing* or *departure*. In this sense it is used by the profane writers.

II. *A falling off* or *defection* in matters of *religion, an apostasy*. occ. Acts xxi. 21. 2 Thess. ii. 3, where see Macknight, and comp. 1 Tim. iv. 1. [occ. Jer. xxix. 32. 1 Mac. iv. 15.]

Ἀποστάσιον, ου, τό, from ἀφίστημι.

I. Properly, *a departure*.

II. *A divorce*, or *dismission* of a woman from her husband, or the *deed* or *instrument* of such *divorce*. occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כְּרִיתוּת *divorce*.

☞ Ἀποστεγάζω, from ἀπό *from*, and στεγάζω *to cover*, which from στέγη *a roof*.—*To uncover, remove a covering*. occ. Mark ii. 4, ἀπεστέγασαν τὴν στέγην. Eng. transl. *they uncovered the roof*, i. e. according to Bp. Pearce[2], they opened the trap-door, which used to be on the top of the *flat-roofed* house in Judea, (comp. 2 Kings i. 2. Deut. xxii. 8.) and which lying even with the *roof*, was a *part* of it when it was let down and shut; or, according to Dr. Shaw's explanation, *they removed the veil*, which, agreeably to the custom still preserved in the East, was spread over that part of the *court* where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other might be folded and unfolded at pleasure[3]. But with regard to Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποστεγάζειν is *to unroof, break up the roof*; and that the verb is twice used by Strabo, cited by Elsner and Wetstein, in this sense, which also best agrees with the following word ἐξορύξαντες in Mark. As to Dr. Shaw's explanation, there is no proof that στέγη ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as κάλυμμα, καταπέτασμα: but its usual meaning is the *roof* or *flat terrace of a house*[4], and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, v. 18—20, seems to be this. Jesus, after some days' absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room[5] in which

[1] See Hammond, Lambert Bos, and Wetstein on the place, Stanhope on the Epist. for the fourth Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. Bp. Bull's Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

[2] See his Miracles of Jesus vindicated, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 4, in his Comment on N. T.

[3] See Shaw's Travels, p. 208—212.

[4] See Maximus, cited by Wetstein.

[5] See Whitby's Note on Mark ii. 4.

Jesus was, καὶ ἐξορύξαντες, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid [1], as was necessary for the purpose, they let down the paralytic's mattress, διὰ τῶν κεράμων *through the tiles* or *roof*, into the midst *of the room*, before Jesus.

Ἀποστέλλω, from ἀπό *from*, and στέλλω *to send*.

I. *To send from* one place to another, *to send* upon some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18, et al. freq. It is a more solemn term than πέμπω. See Campbell's note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. xvii. 7, at the end, and de Bel. i. 33, 7, at the end, and see Wetstein.

II. *To send away, dismiss.* [Mark v. 10. viii. 26. Luke iv. 18, *with violence.* Mark xii. 3, 4, *to let go.* Mat. xxi. 3. Mark xi. 1. 3.]

III. *To send* or *thrust forth*, as a sickle among corn. Mark iv. 20. This last use of the word seems *Hellenistical*; the LXX, in like manner, apply the decompounded verb ἐξαποστέλλω to a *sickle*, Joel iii. 13.

[IV. Used of doctrine, *to deliver.* Acts x. 36. xiii. 26. Rev. i. 1. Judg. xi. 28. Jer. ix. 7.]—In the LXX this word most commonly answers to the Heb. שָׁלַח *to send*, which is likewise a very general word.

Ἀποστερέω, ῶ, from ἀπό *from*, and στερέω *to deprive.*

I. *To deprive, wrong*, or *defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Ἀποστερέομαι, οῦμαι, pass. of persons, *to be defrauded.* occ. 1 Cor. vi. 7 [2].—of a thing, *to be kept back by fraud.* occ. James v. 4.

II. Ἀποστερέομαι, pass. joined with a genitive, *to be destitute, devoid of.* occ. 1 Tim. vi. 5.—In the LXX it answers to the Heb. גָּרַע *to diminish*, Exod. xxi. 10, (comp. 1 Cor. vii. 5.) and to עָשַׁק *to oppress.* Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Ἀποστολή, ῆς, ἡ, from ἀπέστολα, p. m. of ἀποστέλλω *to send.*—*The office of an apostle* of Christ, *apostleship.* occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. ἀπόστολος. [Its proper sense is a *mission*, and then *the thing sent.* See Deut. xxii. 7. 3 Esdr. ix. 52. 1 Mac. ii. 18. 2 Mac. iii. 2.]

Ἀπόστολος, ου, ὁ, from ἀπέστολα, p. m. of ἀπόστελλω *to send.*

I. *A messenger, a person sent by another upon some business.* John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25, and Macknight on both texts. [1 Kings xiv. 4.]

II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3. 8. 21. 23. xx. 21, et al.

III. And most frequently, *an apostle, a person sent by Christ* to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1, et al. freq. Herod. i. 21, uses this word for a *public herald* or *ambassador.* [See Vales. ad Euseb. H. E. p. 19. It need not be observed that the word is applied frequently to the companions and chosen assistants of the first apostles, as being *sent* also on similar errands, and they are called ἀπόστολοι ἐκκλησιῶν because they collected churches. See 2 Cor. viii. 23. Rom. xvi. 7.]

☞ Ἀποστοματίζω, from ἀπό *from*, and στόμα, ατος, *the mouth.*—*To draw* or *force words*, as it were, *from the mouth* of another, *to incite* or *provoke to speak*; otherwise, *to question magisterially*, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see Pole, Synops. Wolfius, Doddridge, Wetstein, and Kypke, and Suicer, Thes. in ἀποστοματίζω. [Its first sense was, *to repeat from memory*, (see Tim. Lex. Plat. and Ruhnken. p. 31.) and then, *to command one to do so.* See Plat. Euthydem. t. iii. p. 14, ed. Bipont.]

Ἀποστρέφω, from ἀπό *from* or *back again*, and στρέφω *to turn.*

I. *To turn away.* Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4. [Ecclus. iv. 4. ix. 8.]

II. *To pervert, incite to revolt.* Luke xxiii. 14. comp. 2. [Ecclus. xlvi. 13.]

III. [*To put* or *bring back.* Mat. xxvi. 52. (of a sword, and see 1 Chron. xxi. 27.) Mat. xxvii. 3. Gen. xxiii. 12. xviii. 21. xxviii. 5. Exod. xxiii. 4.]

IV. Ἀποστρέφομαι, mid. pass. with an accusative following, which seems governed of the preposition κατὰ understood. (Comp. under ἀποτρέπω.) *To turn myself away*, or *be turned away from, to slight*, aversari. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Josephus uses it in the same manner, de Bel. ii. 19, 6, ΑΠΕΣΤΡΑΜΜΕΝΟΣ ὁ Θεὸς ἤδη καὶ ΤΑ ΑΓΙΑ, God being now *averse to*, or *turned away from*, even his own holy temple; and vi. 3, 4, καὶ ΤΗΝ ἐμὴν ΑΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ, And *ye turn away from* my sacrifice. For other instances of a similar construction in the Greek writers see Elsner, Alberti, and Wetstein. [So *to slight.* Ecclus. xviii. 25. Wisd. xvi. 3, and then *to refuse a request* (see Psalt. Sal. 5, 7, in Fabr. Cod. Ps. i. p. 933), which is the meaning in Mat. v. 42.]

☞ Ἀποστυγέω, ῶ, from ἀπό *from*, or intens. and στυγέω *to shudder with horror, to hate*, which is from the N. στύξ, στυγός, ἡ, *a shuddering* or *shivering, from intense cold.* And is not this derived from the Heb. שָׁתַק *to be still* [3], properly as the sea after a storm, and thence applied (in the Greek, I mean) to that *convulsive motion* we call *shuddering*, which is evidently occasioned by some *stop* or *check* given to the *perspiration*, or to the *circulation* of the blood, or of the nervous fluid, by *cold*, &c.? *To abhor, reject with horror*, occ. Rom. xii. 9, where see Kypke.

☞ Ἀποσυνάγωγος, ου, ὁ, from ἀπό *from*, and συναγωγή *an assembly, a synagogue.*—*Expelled from* or *put out of the congregation, assembly,*

[1] "Si, quod mihi placet, tegulæ fuerunt asserculis impositæ, detegi facilè poterat tectum, et per aperturam factam lectulus unà cum ægro demitti." Scheuchzer Phys. Sacr. in Mat. ix. 2, whom see, and his plate, No. 674.

[2] [Schl. and Br. consider this, and I think rightly, as *middle*, and say, *to bear fraud patiently.* See Dresig. de Verb. Med. N. T. ii. 3, p. 511.]

[3] Whence also the name of the river Στύξ Styx, feigned to be in the *infernal* regions; but there really was one so called in Arcadia, whose waters are said to have been of so *cold* a nature as to be *deadly*, and with some of this water it is reported that Alexander the Great was poisoned in Babylon. See Prideaux, Connect. pt. i. bk. 8, an. 323, and the authors there quoted.

or *society*, and so deprived of all *civil intercourse* or *communication* with the Jews, and, by consequence, of the liberty of entering their *synagogues of worship* also. occ. John ix. 22. xii. 42. xvi. 2[1]. Thus the man mentioned John ix. became ἀποσυνάγωγος, by the officers of the Jewish Sanhedrim taking and *thrusting him out of the assembly* of the Jews *there gathered together* to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, Luke vi. 22, that men ἀφορίσουσι *shall separate* them, that is, from their *society*, both civil and religious. Comp. Ezra x. 8. And thus Theophylact explains ἀποσυναγώγους ποιήσουσιν, Luke vi. 22, by καὶ τῶν συνεδρίων ἐνδόξων, καὶ ὅλως τῆς αὐτῶν κοινωνίας ἀφορίσουσιν: They shall separate you both from their *honourable assemblies*, and even *entirely from their society*.

Ἀποτάσσομαι, mid. from ἀπό *from*, and τάσσω *to order*.

I. With a dative of the person, *to take leave, bid adieu to, bid farewell*, valedicere. Luke ix. 61. Acts xviii. 18. 21. 2 Cor. ii. 13. comp. Mark vi. 46. Salmasius pretends that the word in this sense is *barbarous* and *vulgar*. The elegant Josephus[2], however, uses it exactly in this sense concerning Elisha, who, after Elijah had cast his mantle upon him, desired leave to go and salute his parents; which when Elijah had permitted, ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ εἶπετο, *having taken leave of them*, he followed him. Ant. viii. 13, 7. See also Wetstein on Mark, who cites Callisthenes and Libanius using the V. in the same sense, with a dat. of the person. Comp. also Kypke on Luke.

II. With a dat. of the thing, *to renounce, bid adieu to*. Luke xiv. 33. Thus applied also by Plutarch, Iamblichus, Philo, and Josephus, cited by Kypke.

☞ Ἀποτελέω, ῶ, from ἀπό intensive, and τελέω *to complete.—To perfect, accomplish*. occ. James i. 15. 2 Mac. xv. 40.

Ἀποτίθημι, mid. ἀποτίθεμαι, from ἀπό *from* and τίθημι *to lay*.

1. *To lay off* or *down*. Acts vii. 58. [Schl. thinks the meaning here is, *to lay up* or *lay by, to commit to some one's care*. See Suid. and Hesych. Xen. Cyrop. vi. 1, 11. Lev. xxii. 23.]

II. *To lay aside, put off*, in a figurative sense. Rom. xiii. 12 (where see Macknight). Eph. iv. 22. 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1. [It is common in Greek writers for *to put off*, as clothes, &c. Herodian. iv. 7, 5, and so Ezek. xxi. 25. 1 Kings xvii. 22, and in the fig. sense, Eurip. Iph. A. 556. Dion. Halic. ix. 33.]

Ἀποτινάσσω, from ἀπό *from*, and τινάσσω *to shake*, which seems a derivative by transposition from the Heb. נָטַשׁ *to set loose* or *free*, which word the LXX have rendered by ἀποτινάσσω, 1 Sam. x. 2.—*To shake off*. occ. Luke iv. 5. Acts xxviii. 5.

Ἀποτίω, from ἀπό *again*, and τίω *to pay*, which see.—*To pay, repay*. occ. Philem. 19. [1 Sam. xxiv. 19. Ex. xxi. 19.]

☞ Ἀποτολμάω, ῶ, from ἀπό intensive, and τολμάω *to dare.—To dare very much, be very bold*. occ. Rom. x. 20. Josephus uses this V. transitively in the same view, Ant. xv. 10, 3, ταῦτα δὲ ἈΠΕΤΟΛΜΩΝ, They had such *great boldness*. See also Wetstein.

☞ Ἀποτομία, ας, ἡ, from ἀπότομος *severe*, (used by Polycarp. Epist. ad Philip. § 7.) which from ἀποτέτομα, p. m. of ἀποτέμνω *to cut off*, which from ἀπό *from*, and τέμνω *to cut*.

I. *A cutting off*, so used in the profane writers.

II. *Severity*, as of a man *cutting off* dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice: comp. ver. 19, 20. 24, &c. Plutarch, de Lib. Educ. p. 13, D, δεῖ δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ΑΠΟΤΟΜΙΑΝ τῇ πραότητι μιγνύναι, Fathers ought to temper the *severity* of reproofs with mildness. See more in Wetstein and Kypke. [Diod. Sic. xii. 16.]

☞ Ἀποτόμως, adv. from ἀπότομος.—*Severely, with severity, cutting off*, or *cutting*, as it were, *to the quick*. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5. Tit. i. 13. On 2 Cor. xiii. 10, observe that ὑμῖν is understood, That, being present, *I may not use* or *treat* (*you*) with severity. Comp. under χράω IV. On Tit. i. 13, comp. Plutarch cited under ἀποτομία II. [Polyb. xvii. 11, 2.]

Ἀποτρέπω, from ἀπό *from*, and τρέπω *to turn*.—Ἀποτρέπομαι, mid. followed by an accus. probably governed by the preposition κατά understood, *to turn away from*. occ. 2 Tim. iii. 5. Comp. under ἀποστρέφω V. [Plut. Fab. p. 183, A.]

☞ Ἀπουσία, ας, ἡ, from ἀπών, οὖσα, όν, part. of ἄπειμι *to be absent.—Absence*. occ. Phil. ii. 12.

Ἀποφέρω, from ἀπό *from*, and φέρω *to carry*.—*To carry away*. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. [Hos. x. 6.]

☞ Ἀποφεύγω, from ἀπό *from*, and φεύγω *to flee*. Governing either a gen. or an accus. *To flee away from, escape*. occ. 2 Pet. i. 4. ii. 18. 20. [Ecclus. xxii. 24.]

Ἀποφθέγγομαι, from ἀπό *from*, and φθέγγομαι *to utter*.—*To utter, declare, speak*, particularly *pithy* and *remarkable sayings*, as Elsner on Acts ii. 4, shows that the V. is used by Diogenes Laërtius and Iamblichus; and Kypke shows that it is applied particularly to *oracles* or *prophetic responses*, by Plutarch, Strabo, Josephus, and Philo, [de Vita Mos. ii. p. 139, 32.] occ. Acts ii. 4. 14. xxvi. 25. [1 Chron. xxv. 1. Ezek. xiii. 9.]

☞ Ἀποφορτίζω, from ἀπό *from*, and φορτίζω *to lade*, which from φορτίον *a burden*, from φέρω *to carry*.—*To unlade*, as a ship. occ. Acts xxi. 3; where see Wetstein. [Dion. Hal. Ant. iii. 44.]

☞ Ἀπόχρησις, εως, ἡ, from ἀποχράομαι *to abuse, consume by use*, or simply *to use*, (see Suicer, Thesaur.) which from ἀπό *from*, or intens. and χράομαι *to use.—An using* or *use*. occ. Col. ii. 22, ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, quæ omnia sunt in interitum *ipso usu*, Vulg. So our translation, *all which things are to perish* in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical,) though a different one is proposed by Hammond, Doddridge, and Kypke. But see Wolfius on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.—The new interpretation which Macknight has given of the words in Col. ii. 22, appears to me not only quite unsuitable to St. Paul's nervous, lively style, but also inconsistent with the plain meaning of the Greek, ἅ ἐστι πάντα. But let the reader consult that very able and respectable commentator, and judge for himself.

[1] See Hammond on John ix. 22, and Vitringa de Synagog. Vet. lib. iii. pars 1, p. 739, &c. [Seld. de Syn. i. 7.]
[2] See Josephus, Ant. xx. 10, 2, and Contr. Apion. i. § 9.

[Schl. says, *use, consumption by use.* And in this sense probably it occurs Col. ii. 22. "The use of which things brings mischief and severe punishments." The writer speaks of things forbidden by the Mosaical law. Br. says, "All which things, if we use them, are reckoned pernicious according to the doctrine of these men." Neither defends his opinion.]

Ἀποχωρέω, ῶ, from *ἀπό from*, and *χωρέω to go.—To depart, go from.* occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Ἀποχωρίζομαι, from *ἀπό from*, and *χωρίζω to separate*, which from *χωρίς apart*, which see.—*To depart.* occ. Acts xv. 39. Rev. v. 14. [Gen. xiii. 14.]

☞ Ἀποψύχω, from *ἀπό* denoting *privation*, and *ψυχή breath, life*, or *soul.*—*To expire, die.* occ. Luke xxi. 26. Elsner shows that Arrian uses the V. in the same sense, Epictet. iii. 26, p. 369, and Appian, de Bel. Civ. iv. p. 973, and cites from Soph. Aj. 1656, the full phrase, ΑΠΕΨΥΞΕΝ *βίον he breathed out* his life. Comp. Wetstein and Kypke. [Schl. and Br. say that in St. Luke it means *to faint from fear, to become not dead*, but *as if dead.* So Hom. Od. xxiv. 347. See Eust. ad Iliad. x. 2. Arr. Diss. Epict. iv. 1, 142. So *expirare* in Seneca, Nat. Quæst. ii. c. 59, and *evanimor*, Ter. Andr. i. 5, 17. The word occurs 4 Mac. xv. 18, but no where else.]

☞ Ἀπρόσιτος, ου, ὁ, ἡ, from *α* neg. and *πρόσιτος accessible*, which from *πρόσειμι to approach*, and this from *πρός unto*, and *εἶμι to go* or *come.—That cannot be approached, inaccessible* [or *incomprehensible*]. occ. 1 Tim. vi. 16. [Hes. *ἀχώρητος.*]

Ἀπρόσκοπος, ου, ὁ, ἡ, from *α* neg. and *προσκοπή an occasion of stumbling*, which see.

I. Intransitively, *not stumbling* or *falling*, i. e. figuratively, in the path of duty and religion. Phil. i. 10. But Chrysostom seems to have understood it in this text transitively, as in the third sense below; and thus Macknight, whom see, understands it. [Ecclus. xxxii. 22.]

II. Applied to the conscience, *not stumbling* or *impinging*, as it were, against any thing, for which, as St. John speaks, *our hearts condemn us.* Acts xxiv. 16. comp. xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31, and Heb. and Eng. Lex. כשל V.

III. Transitively, *not occasioning* or *causing others to stumble, giving them no occasion to fall into sin.* 1 Cor. x. 32. comp. 2 Cor. vi. 3. In Ecclus. xxxii. 21 or 22, *ὁδῷ ἀπροσκόπτῳ*, or (as some copies read) *ἀπροσκόπῳ*, is used for *a plain way*, where there are *no stumbling stones.*

☞ Ἀπροσωπολήπτως, adv. from *α* neg. and *προσωπολήπτης, a respecter of persons*, which see.—*Without accepting* or *respect of persons, impartially.* occ. 1 Pet. i. 17. This word is used in the same sense by Clement, in his first Epistle to the Corinthians, § 1.

☞ Ἄπταιστος, ου, ὁ, ἡ, from *α* neg. and *πταίω to stumble.—Free from stumbling* or *falling.* occ. Jude 24; where Wetstein cites from Xenophon [de Re Eq. i. 6], ΑΠΤΑΙΣΤΟΣ ἵππος, a horse that does *not stumble*; and from Plutarch the same word applied to the *successful* Pericles. [3 Mac. vi. 39.]

"ΑΠΤΟΜΑΙ, mid. or deponent, from *ἅπτω to connect, bind.*

I. *To touch.* Mat. viii. 3. ix. 20.

II. *To lay hold on, embrace.* John xx. 17, lay *not* hold *on me* (*now*), as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and *embrace them*, as the other women did. [So Schl.] Mat. xxviii. 9. See Kypke on John, and comp. Mark x. 13, and Wolfius there. [Job xxxi. 7.]

III. *To touch, have to do with.* occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by Aristotle, Epictetus, Plutarch. See Gataker [Op. Crit. p. 79, Ox.] in Pole Synops. Wetstein and Kypke on the text. [Æl. H. An. i. 13. Valck. ad Phœn. p. 349.]

IV. *To take*, as food. occ. Col. ii. 21; on which text Raphelius cites Xenophon applying this V. to *food.* Thus Mem. Socr. ii. 1, 2, *σίτου* "ΑΠΤΕΣΘΑΙ is *to take* food; and in Cyrop. i. p. 17, ed. Hutchinson, 8vo, "ΑΡΤΟΥ "ΑΠΤΕΣΘΑΙ is used for *taking bread*, as *θιγεῖν* also is for *taking other* sorts of food. It seems, therefore, that in Col. ii. both *μὴ ἅψῃ* and *μὴ θίγῃς* may be best referred to *food.* See Wolfius, Wetstein, and Kypke. [Some refer 2 Cor. vi. 17, to food also; but Schl. and Br. translate *form no connexion* or *intimacy with the Gentiles*; and Schl. thinks that Col. ii. 21 may be explained in the same way.]

V. *To touch, hurt.* 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as Raphelius and Elsner have shown.—In the LXX this word generally answers to the Heb. נָגַע *to touch*, and that in all the above senses.

"ΑΠΤΩ, from Heb. אָפָה *to heat through.—To light* or *kindle*, as a lamp or fire. occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55. [See Perizon. ad Æl. V. H. ii. 13.]

Ἀπωθέω and *ἀπώθω*, from *ἀπό from*, and *ὠθέω to thrust, drive.* [It occurs only in the mid. in the N. T.]—*To thrust away, repel, reject.* occ. Acts vii. 27. 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19[1]. [1 Kings xii. 22. Ezek. xliii. 9.]

Ἀπώλεια, ας, ἡ, from *ἀπόλλυμι to destroy.*

I. *Destruction*, either temporal, as Acts xxv. 16. comp. viii. 20, or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1, et al.—In 2 Pet. ii. 2, for *ἀπωλείαις* of the common printed editions, very many MSS., three of which are ancient, have *ἀσελγείαις*, which reading is confirmed by the Vulg. *luxurias*, and other ancient versions, and has accordingly been given in several editions, is approved by Wetstein, and received into the text by Griesbach. "But the common reading (says Macknight) should be retained, because any transcriber who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write *ἀσελγείαις* for *ἀπωλείαις.* But no transcriber would substitute *ἀπωλείαις*, or a word whose meaning he did not know, in place of *ἀσελγείαις*, a word well understood by him." [Schleusner agrees that *ἀσελγ.* is only a gloss. He gives us the following places from the O. T. The word occurs Deut.

[1] [On this text Br. says, that he would refer *ἥν* to *στρατείαν* (not, as some do, to *πίστιν* or *συνείδησιν*, referring to Prov. xxiii. 23. Hos. iv. 6), and construes, "which battle for the true faith declining," &c.]

xxxii. 35. Job xxxi. 3, for אֵד, and Is. xlvii. 11, for נָעָה, and in (Theod.) Job xxvi. 5, where it means hell, for שְׁאוֹל. It occurs in Bel and the Dragon, ver. 41, where it is *severe* or *capital punishment;* and Schl. gives this meaning to Acts viii. 20.]

II. *Destruction, waste.* Mat. xxvi. 8. Mark xiv. 4. [Theoph. Char. xv.]

Ἀπών, **οὖσα**, **όν**, particip. pres. of **ἄπειμι**, which see.—*Being absent, absent.* 1 Cor. v. 3. 2 Cor. x. 11, et al.

ΑΡΑ, **ᾶς**, **ἡ**, from Heb. אָרַר *to curse*, for which the LXX have used the verb **ἀράομαι**, Num. xxii. 6. xxiii. 7, and the compound **καταράομαι**, Gen. v. 29. xii. 3, et al. freq., and the decompounds **ἐπικαταράομαι** and **ἐπικατάρατος**, Num. v. 19. Gen. iii. 14, et al. freq.

A curse, cursing. occ. Rom. iii. 14. [Gen. xxiv. 41. Prov. xxvi. 2.]

ΑΡΑ, adv. denotes *affirmation* or *asseveration.*—*Indeed, in truth.* It generally implies an *inference* from somewhat preceding, and may frequently be rendered *then indeed, therefore.* See Mat. xix. 25. 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal. ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant.* This seems to be always *affirmative, emphatic*, or *illative.* [It means *perhaps* in the sense of *hope*, Mark xi. 13. Acts viii. 22. Num. xxii. 6. 11. *In good truth* (asseveration), Luke xi. 20. Gal. ii. 21. 1 Cor. v. 10. vii. 14. xv. 14. 18. Heb. xii. 8. Ps. lviii. 12.]

Ἄραγε, from **ἄρα** denoting an *inference*, and **γε** *truly.—Therefore, indeed, then indeed.* occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Ἀργέω, **ῶ**, from **ἀργός** *idle.—To linger, loiter.* occ. 2 Pet. ii. 3, where Kypke shows that Polybius and Plutarch in like manner apply to things this V. which properly relates to persons. [LXX, Ezra iv. 24.]

Ἀργός, **ή**, **όν**, contracted of **ἀεργός**, which from *a* neg. and **ἔργον** *work.*

I. *Not at work, idle, not employed, inactive.* Mat. xx. 3. 6. 1 Tim. v. 13. 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable.* Mat. xii. 36. comp. 2 Pet. i. 8, and Kypke. In the latter text the Vulg. rendering **ἀργούς** by *vacuos* preserves the *ambiguity* of the original. Comp. Eph. v. 11. Symmachus uses the word **ἀργόν** for the Heb. מְגוֹאָל *polluted.* Lev. xix. 7. [In Mat. xii. 36, it is rather *evil* or *mischievous.* See Chrysostom, Hom. xliii. in Mat. p. 480, tom. i. ed. Frf. So **ἀργία** is used 4 Kings ii. 24, and the Chaldee word בְּטֵל, and Heb. בָּטֵל. See Targum. Exod. v. 9, and Eccl. v. 2. Wetst. N. T. i. p. 394. Palairet (Obs. Phil. Crit. p. 40.) and others think this is Greek; but Fischer, (de Vet. p. 8.) after Vorst and others, says it is Hebrew. See Cren. Anal. Phil. Hist. Crit. p. 142. Symm. Lev. xix. 7.]

Ἀργύρεος, **οῦς**; **έα**, **ᾶ**; **εον**, **οῦν**; from **ἄργυρος** *silver.—Made of silver, silver.* occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Ἀργύριον, **ου**, **τό**, from **ἄργυρος.**

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. Cumberland, to 2*s.* 4½*d.* of our money, but, according to Michaelis, to no more than 11*d.*[1] Mat. xxvi. 15. xxvii. 3. 5, et al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as Isidorus also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18. 27. Luke ix. 3, et al. On Mat. xxv. 18, Wetstein cites from Diogenes Laert. the same phrase, ΑΡΓΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic *drachms*, which, at 7½*d.* each, would amount to 1562*l.* 10*s.* of our money. [On the money here mentioned, see Fisch. de Vit. iii. 11, and xxiv. 12. Petav. ad Epiphan. de Mens. t. ii. p. 428. Casaub. Exerc. Antib. xvi. 8, 9. We may simply remark here, that the shekel (= Attic tetradrachm, or Alexand. didrachm,) though translated by Symmachus and Aquila by **στατήρ**, is always by the LXX called **σίκλος** or **δίδραχμα**, because the **στατήρ** *at Alexandria* was valued at 8 Attic or 4 Alexandrian drachmæ.]

Ἀργυροκόπος, **ου**, **ὁ**, from **ἄργυρος** *silver*, and **κέκοπα** p. m. of **κόπτω** *to beat.—A silversmith.* Observe that our Eng. word *smith*[2], Saxon ꝑmiꝺ, is from the V. ꝑmiꝺan or ꝑmiðan *to strike, smite*, which from the Heb. צָמַת *to cut off, destroy*, or from שָׁמַד *to destroy, demolish.* occ. Acts xix. 24. [The Vulgate has *argentarius.* Erasmus, after Theophylact, *faber argentarius.* Beza, *signator argenti*, and see Jer. vi. 29. Plut. Opp. t. ix. p. 301, and 473, ed. Reisk. with Hesych. and Harpoc. whence it will be seen that the word signified *any worker in silver* or *money.*]

Ἄργυρος, **ου**, **ὁ**, from **ἀργός**, *white.*

I. The metal called *silver.* Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money.* Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy *believers*, as being built into Christ's Church, will abide *the fire of persecution.* occ. 1 Cor. iii. 12. Comp. under **πῦρ** V.—As[3] *silver* is called in Heb. כֶּסֶף, on account of its *pale colour;* so there is little doubt but the etymologists are right in deducing its Greek name **ἄργυρος** from **ἀργός** *white*, which seems a corrupt derivative from the Heb. יָרֵחַ *the moon* or *lunar light*, which is of this *colour.* Thus in the Heb. the *moon* or *lunar orb* is called לְבָנָה, from לָבָן *white*, and Virgil, Æn. vii. 8, 9.

————*Nec* candida *cursum*
Luna *negat;* splendet *tremulo sub* lumine *pontus.*

————The *moon* was bright,
And the sea trembled with her *silver* light.
DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by

[1] See Heb. and Eng. Lex. 3rd ed. under שֶׁקֶל IV.
[2] See Junius, Etymol. Anglican.
[3] So the Eng. name *silver* seems of the same root as the Greek **στίλβω** *to shine.*

her name Luna, and representing it in writing by the character of that planet. So the poets frequently compare the *light of the moon* to *silver*. Thus Milton:

> ——The *moon*
> Rising in clouded majesty, at length
> Apparent queen unveil'd her *peerless light*,
> And o'er the dark her *silver* mantle threw.
> *Paradise Lost*, iv. 606, &c.

Ἄρειος, ὁ, from Ἄρης *Mars*, the supposed god of war.—*Of* or *belonging to Mars*, *Mars'*. occ. Acts xvii. 19. 22. comp. Πάγος, [and Potter's Grecian Antiq. i. p. 201.]

Ἀρέσκεια, ας, ἡ, from ἀρέσκω *to please*.—*A pleasing*. In Col. i. 10, "it denotes not so much the *event*, as the *desire* and *intention*, *of pleasing*[1]." Comp. Rom. xv. 2. Gal. i. 10.—The LXX use it in the plur. Prov. xxxi. 30, for Heb. חֵן *grace* or *gracefulness*, by which one *pleases* others.

ΑΡΕΣΚΩ, 1st fut. ἀρέσω, from הִרְצָה (the Hiph. of the Heb. רָצָה) which would signify to *conciliate* or *gain the affections*. So the LXX several times render the N. רָצוֹן *will*, *pleasure*, by ἀρεστόν *pleasing*, from this V. ἀρέσκω.—*To please*. Mat. xiv. 6. Rom. xv. 1—3. 1 Cor. vii. 32, et al. On 2 Tim. ii. 4, observe, that in like manner Xen. Cyrop. iii. p. 172, ed. Hutchinson, 8vo, applies this V. to soldiers behaving so as to *gain the approbation* of their commanders. [Ἀρέσκω is used sometimes in a bad sense, almost like κολακεύειν. See Theoph. Char. v. Athen. vi. 15. Whence, perhaps, we may explain Rom. xv. 1 and 3.]

Ἀρεστός, ή, όν, from ἀρέσκω.—*Pleasing*, *agreeable*, *grateful*. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in [Gen. xvi. 6.] Exod. xv. 26. [Is. xxxviii. 3.]

Ἀρετή, ῆς, ἡ, q.[2] ἀρεστή *pleasing*, from ἀρέσκω *to please*, or rather from Ἄρης *Mars*, the supposed god of war (see under Ἄρειος); for in Homer ἀρετή generally denotes *military virtue*, *strength*, or *bravery*; and if, as Monsieur Goguet (Origin of Laws, &c. vol. ii. 392.) observes, the word ἀρετή be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.—*Virtue*. It is applied both to God and man.

I. *Virtue*, *excellency*, *perfection*. 1 Pet. ii. 9. Arrian, Epict. iii. 24, p. 343, τὰς ἐμὰς ΑΡΕΤΑΣ ἐξηγοῦνται—καὶ ἐμὲ ὑμνοῦσι, they recount my *virtues*, and celebrate me.

II. The *virtue*, *force*, or *energy* of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. δύναμις, and see Alberti, Wolfius, and Wetstein. [Schleusner considers it as often denoting especially the *benignity of God*. 1 Pet. ii. 9. 2 Pet. i. 3. Habak. iii. 3. Is. xlii. 8, especially lxiii. 7. See Krebs, Obs. Flav. p. 398. 403.]

III. *Human virtue* in general. Phil. iv. 8.

IV. *Courage*, *fortitude*, *resolution*. 2 Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρετή of St. Peter will correspond with the ἀνδρίζεσθαι of St. Paul, 1 Cor. xvi. 13. See Hammond. Ἀρετή in the LXX answers twice to הוֹד *glory*, thrice to תְּהִלָּה *praise*, as our translators render ἀρετάς 1 Pet. ii. 9.

[1] Davenant in Pole, Synops.
[2] See Note 3 in init. lib. v. Xen. Cyrop ed. Hutch.

Ἀριθμέω, ῶ, from ἀριθμός.—*To number*, *reckon by number*. occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9. [Job xxxi. 4.]

Ἀριθμός, οῦ, ὁ, from ἀρθμός *coaptation*, *conjunction*; from ἄρω *to adapt*, *join together*, *compose*; which see.—*A number*, according to that of Euclid, ἀριθμός, τὸ ἐκ μονάδων συγκείμενον πλῆθος, *number* is a multitude *composed* of units. Luke xxii. 3. John vi. 10, τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, in number (κατά being understood) *about five thousand*. So in Herod. i. 14, κρητῆρες ΑΡΙΘΜΟΝ ἕξ, goblets *in number* six; and Josephus, in his Life, § 66, τετρακισχίλιοι ΤΟΝ ΑΡΙΘΜΟΝ, four thousand *in number*; and § 75, περὶ ἑκατὸν καὶ ἐννενήκοντα ὄντας ΤΟΝ ΑΡΙΘΜΟΝ, being about one hundred and ninety *in number*; and in many other places.

Ἀριστάω, ῶ, from ἄριστον, which see.—*To dine*. occ. Luke xi. 37. John xxi. 12. 15. See Kypke on ver. 12, and comp. under ἄριστον. [LXX, Gen. xliii. 25.]

Ἀριστερός, ά, όν.—*The left*, as opposed to the *right*. 2 Cor. vi. 7. So ἡ ἀριστερά is the *left-hand*, χείρ being understood, as δεξιτερή in Homer is the *right-hand*. Mat. vi. 3. Ἀριστερά, τά, *the left-hand side*, μέρη *parts* being understood. Luke xxiii. 33. The *left-hand side*, according to the superstition of the Grecian[3] heathen, was accounted *unlucky*, and *of evil omen*, and[4] it was a part of the same superstition to call such things by more *auspicious names*. Thus, according to Eustathius, they called the *left* ἀριστερός, from ἄριστος the *best*, κατ' εὐφημισμόν. Comp. εὐώνυμος, and see Wetstein in Mat.

Ἄριστον, ου, τό, q. ἄόριστον *indefinite*, because taken at no *certain* time, or rather from ἦρι *early* (which from the Heb. אוֹר *the light*); because this meal was taken *early* in the morning (comp. John xxi. 4. 21); so the Latin prandeo *to dine*, and prandium *dinner*, is derived from πράν (Doric for πρωΐ) *early*, and ἔδω *to eat*.

I. *A meal eaten in the morning*. So Xen. Cyrop. vi. p. 353, ed. Hutchinson, 8vo, αὔριον δὲ ΠΡΩΙ—πρῶτον μὲν χρὴ ΑΡΙΣΤΗΣΑΙ καὶ

[3] The omens that appeared to the *east*, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the *great principle of all light* and *heat*, *motion*, and *life*, diffuses his first influences from that part of the world. On the contrary, the *western* omens were unlucky, because the *sun* declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the *north*, and then the *east* must needs be upon their *right-hand*, and the *west* upon their *left*: and that they did so, appears from a passage of Homer, who brings in Hector telling Polydamas that he regarded not the birds:

> Εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε,
> Εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἠερόεντα.
> Il. xii. 239.
>
> Ye vagrants of the sky! your wings extend,
> Or where the suns *arise*, or where *descend*;
> To *right* or *left* unheeded take your way.—Pope.

For this reason, the signs which were presented to *them* (the Grecians) on the *right-hand* were accounted *fortunate*, and those on the *left* unlucky. Antiquities of Greece, vol. i. b. ii. c. 15.

[4] "Ill-boding words they had always a superstitious care to avoid; insomuch that instead of δεσμωτήριον, i. e. a prison, they would often say οἴκημα a house, for πίθηκον (an ape) καλλίας (a beauty), for μῦσος (an abominable crime) ἅγος (a sacred thing), or where ἐριννύες (the Furies) εὐμένιδες or σεμναὶ θεαί (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. b. ii. c. 17.

ἄνδρας καὶ ἵππους, to-morrow morning *early* the men and horses ought first *to take some food*.

II. [In progress of time it came to signify *the midday meal* or *dinner*. In Luke xiv. 12, it is distinguished from δεῖπνον, and is a feast to which others are invited. See Luke xi. 38; thence it is put for any great feast, as a marriage-feast. Mat. xxii. 4.]—The LXX have used the N. ἄριστον 2 Sam. xxiv. 15, for the Heb. מוֹעֵד, but I think erroneously; [for לֶחֶם *food*, 1 Kings iv. 22.]

☞ Ἀρκετός, ἡ, όν, from ἀρκέω.—*Sufficient, enough*. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακία is construed with the neut. ἀρκετόν, Raphelius observes, that it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression. [See also Il. ii. 204. Herod. iii. 36. Plat. Rep. iv. p. 328. Wetstein on Mat. vi. 34, and Matth. Gr. Gr. § 437. On the Proverb in Mat. vi. 34, see Vorst. de Adag. c. 9.]

ΑΡΚΕ'Ω, ῶ, from Heb. עָרַךְ *to dispose, order, adjust*.

I. *To suffice, be sufficient, satisfy*. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where Kypke shows that both Euripides [Hec. 1164.] and Sophocles [Trach. 711.] use ἀρκεῖν for *giving assistance, helping*, and Josephus (p. 1292, ad fin. ed. Hudson) for *helping sufficiently*. [LXX, Prov. xxx. 16.]

II. Ἀρκέομαι, οῦμαι, pass. governing a dative. —*To be satisfied, content with*. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐπί, 3 John 10. [2 Mac. v. 15. Æsch. Socr. Dial. iii. 15.]

Ἄρκτος, ου, ὁ, ἡ, from ἀργός *idle, sluggish*, or from ἀρκέω *to suffice*.—*The bear*, a well-known animal. occ. Rev. xiii. 2. So called either from his *sluggishness*, and particularly from his remaining in his den for several of the winter months in an *inactive* sleepy state[1]; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in Bochart, vol. ii. 810. Or else his Greek name ἄρκτος may be derived from ἀρκεῖν, q. ἀρκετός, because he is, as it were, *self-sufficient* while he continues so long without external nourishment. [LXX, Judg. i. 35.]

Ἅρμα, ατος, τό, from ἤρμαι, p. p. of ἄρω, *to fit, join fitly together*.—*A chariot* or *vehicle*, from its *ingenious structure*, or being *fitted* or *joined* to the horses with harness. occ. Acts viii. 28, 29. 38. Rev. ix. 9. [It is a *war-chariot* in the last passage. See Joel ii. 4.]

ΑΡΜΑΓΕΔΔΩ'Ν, Heb. from הַר *a mountain*, and מְגִדּוֹן or (Zech. xii. 11.) מְגִדּוֹ *Megiddo*.—*Armageddon*, or *the mountain of Megiddo*. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for *destruction* and *slaughter*. See Judges v. 19. 2 Kings ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and Vitringa in Rev. [Schleusner thinks it means a dry and sterile mountain country, such as the Jews believed to be inhabited by evil spirits. See Castell. Lex. Hept. fol. 507. Olear. de Stil. N. T. p. 349. 359. Glass. Philol. S. p. 809.]

[1] Pontoppidan's Nat. Hist. of Norway, in Modern Travels, vol. i. p. 221, 2. Comp. Dr. Brooke's Nat. Hist. vol. i. p. 195.

Ἁρμόζω, from ἁρμός *a compages* or *joining fitly together*.

I. *To adjust, join fitly together*. In this sense it occurs in the profane writers (see Scapula's Lex.), but not strictly in the N. T. [Prov. viii. 30. Xen. Anab. iii. 5, 6.]

II. Ἁρμόζομαι, mid. *to contract, espouse*, or *betroth*; or rather, *to fit, prepare*. occ. 2 Cor. xi. 2, ἡρμοσάμην γὰρ ὑμᾶς, κ. τ. λ., *for* I have prepared you, *to present* (*you as*) *a chaste virgin to Christ*[2]. So LXX in Prov. xix. 14, παρὰ δὲ Κυρίου ΑΡΜΟ'ΖΕΤΑΙ γυνὴ ἀνδρί, *but by the Lord a wife* is fitted *to a husband*. In the Greek writers the active V. ἁρμόζω is used for a *father betrothing his daughter* to a man, and the middle ἁρμόζομαι for a *man's betrothing a woman to himself* (see the passages cited in Wetstein); but it does not appear that in this latter form the V. is ever applied to *a man's betrothing a woman to another*. It seems, therefore, best to exclude the *nuptial* sense from 2 Cor. xi. 2[3].

Ἁρμός, οῦ, ὁ, from ἤρμαι perf. pass. of ἄρω *to fit, join fitly together*.

I. [*A joint*. Ecclus. xxvii. 2; and so ἁρμονία, Ezek. xxxvii. 7. See Etym. M. in voce, and Poll. Onom. ii. 141.]

II. *A joint* or *articulation* of the bones in the human body. occ. Heb. iv. 12.

Ἀρνέομαι, οῦμαι.

I. *To deny*, [often used of *facts* laid to one's charge. Mat. xxvi. 70. 72. Mark xiv. 68. 70. Luke viii. 45. John i. 20. (Compare for the phrase Dion. Hal. viii. 8. Hesiod, Theog. 511. Soph. Ant. 453. Maius, Obs. SS. lib. ii. p. 77.) Acts iv. 16. 1 John ii. 22. LXX, Gen. xviii. 15.]

II. [*To deny* or *disown*, of Christ disowning the wicked, Mat. x. 33, ἀρνήσομαι αὐτούς, 2 Tim. ii. 12; of men professedly Christians, but leading unchristian lives, Tit. i. 16. 1 Tim. v. 8; of open deserters of Christ, or apostates, Luke xii. 57. Mat. x. 33, ὅστις δ' ἂν ἀρνήσηταί με. 2 Tim. ii. 12. Rev. ii. 13. iii. 8; of those who refuse to believe at all, Acts iii. 13. 2 Pet. ii. 1. Jude 4. In Acts vii. 35, *not to acknowledge the power*

[2] [Schl. would include ἡρμ. γ. ὑ. ἑνὶ ἀνδρί in a parenthesis, and join παραστῆσαι ἀγνὴν παρθένον with ζηλῶ ὑμᾶς, which would obviate Krebs's objections (Obs. Flav. p. 311.) to interpret the word in the sense *to espouse*. Krebs says, *to prepare*.]

[3] For the above observations I am indebted to an excellent MS. Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly schoolmaster at Bishop's Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

"Ἁρμόζομαι, apto, adapto, accommodo, aptè compono. Plutarch, Solon. τοὺς νόμους ΑΡΜΟ'ΖΕΤΑΙ τοῖς πολίταις, *leges* aptat, accommodat, *civibus*. *Et in* Themist. ΑΡΜΟΤΤΟ'ΜΕΝΟΣ πρὸς θάλασσαν, *civitatis animos ad res navales* disponens; *et ita simplicius interpretari possumus* 2 Cor. xi. 2, ἡρμοσάμην, &c. adaptavi *enim vos* (*Christianis doctrinis et virtutibus* imbui, institui, paravi, composui, ornavi) *ut uni viro tamquam virginem puram sistam, nempe Christo. Omnes interpretes* ἡρμοσάμην *sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiâ inter* ἁρμόζειν *et* ἁρμόζεσθαι. *Pater enim dicitur* ἁρμόζειν, Eur. Elect. 24. *Domi Electram tenebat Ægisthus, ubi* ΗΡΜΟΖΕ *νυμφίῳ τινί, nec sponso alicui* despondebat; *sponsus verò* ἁρμόζεσθαι sibi despondere, sponsam sibi matrimonio jungere. Ælian, H. A. xii. 31, Eurysthenes et Proclus ΗΡΜΟ'ΣΑΝΤΟ τὰς Θησέως τοῦ Κλεοβούλου θυγατέρας. *Hinc putare licet sensum hunc minus convenire huic loco. Præterea infinitivus* παραστῆσαι *huic verbi significationi minus accommodatur, quoniam accusativus aliàs cum dativo reperitur.*"

of. It is once used for *to renounce* in Tit. ii. 12, and perhaps the phrase ἀρνεῖσθαι ἑαυτόν is of somewhat the same force in 2 Tim. ii. 13, *to renounce* or *change one's character.*]

Ἀρνίον, ου, τό, a diminutive of ἄρς *a lamb.*

I. *A lamb, a young lamb, a lambkin.* [Poll. vii. 33. 184. LXX, Jer. xi. 19.]

II. In the N. T. it signifies figuratively the *weakest* or *feeblest of Christ's flock.* John xxi. 15. Comp. Is. xl. 11.

III. It is applied to *Christ himself*, the spotless antitype of the paschal and other sacrificial *lambs*, which were offered by the law. Rev. v. 6. 8, et al. freq.

Ἀροτριάω, ῶ, from ἄροτρον.—*To plough, cultivate the earth by ploughing.* occ. Luke xvii. 7. 1 Cor. ix. 10. [Deut. xxii. 10. Is. xxviii. 24.]

Ἄροτρον, ου, τό, from ἀρόω, *to plough.*—*A plough.* occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a *careless, irresolute* person, which may be much illustrated by a passage of Hesiod[1], where he is directing the *ploughman*,

> Ὅς κ' ἔργον μελετῶν ἰθεῖαν αὔλαξ' ἐλαύνοι,
> Μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
> Θυμὸν ἔχων.—Ἔργ. καὶ Ἡμ. lin. 441—3.
>
> Let him attend his charge, and careful trace
> The right-lined furrow, *gaze no more about,*
> But have his mind intent upon the work.

[See Schott. Adag. Sacr. N. T. p. 75.] In three passages out of four, wherein the LXX use the word ἄροτρον, it answers to the Heb. אֵת, and cannot signify the *whole* plough, but only a *part* of the *iron* work thereof, and most probably *the coulter.* See Is. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἁρπαγή, ῆς, ἡ, from ἥρπαγον, 2nd aor. of ἁρπάζω.

I. Actively, *the act of plundering* or *pillage.* Heb. x. 34. [Polyb. xvi. 5. Xen. Cyr. iv. 2, 12.]

II. Passively, *rapine, plunder, the thing unjustly seized.* Mat. xxiii. 25. Luke xi. 39. [Schl. says that the word in Heb. x. 34, is *loss without violence*, and that in Luke xi. 39, the sense is active. I do not see the distinction between that passage and Mat. xxiii. 25; but think that both may perhaps be better translated in the active sense. The other, however, is known in good Greek, as Xen. Hell. iii. 2, 19. (See Schwarz. Comm. Ling. Gr. p. 190.) and so Is. iii. 14.]

☞ Ἁρπαγμός, οῦ, ὁ, from ἥρπαγμαι, perf. pass. of ἁρπάζω.—*Rapine, robbery, an act of rapine* or *robbery.* So Hederic, "ipsa rapiendi actio, raptus." occ. Phil. ii. 6; where it is said of Christ, that *when he was in the form of God*, namely, *in his glorious appearances* under the Patriarchal and Mosaic dispensations, οὐχ ἁρπαγμὸν ἡγήσατο, he thought it not robbery (as our translators, rightly, I think, render the expression) *to be equal with*, or *as, God.* (For proof of this, see inter al. Gen. xvi. 11. 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the *Son of God*, have, however, dissented from this plain interpretation, and have translated the Greek words by "*he did* not *arrogate to himself* to be equal with God, i. e. *he made* no *ostentation* of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452, fol. ed.[2]) or, "*he did not eagerly covet* to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Serm. 5, p. 96.) But I must confess that, after diligent search, I cannot find the phrase ΑΡΠΑΓΜΟΝ ΗΓΕΙΣΘΑΙ ever applied in either of these senses by any *ancient* Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus, bishop of Tricca, in Thessaly, who flourished towards the end of the *fourth* century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for, speaking of a young man who rejected the amorous advances of a queen, he says οὐχ ΑΡΠΑΓΜΑ, οὐδὲ Ἑρμαιον ΗΓΕΙΤΑΙ τὸ πρᾶγμα, he does not *regard* the offer as a *prey* (*prize*) or treasure-trove: which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not ΑΡΠΑΓΜΟΝ, but ΑΡΠΑΓΜΑ, which latter signifies, not *the act of robbing* or *plundering*, but the *plunder, spoil*, or *prey itself*, "quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with ἅρπαγμα in the Greek writers[3]; but in them ἁρπαγμός is a word of very rare occurrence. Plutarch however uses it, de Lib. Educ. t. ii. p. 11, 12, τὸν ἐκ Κρήτης καλούμενον ΑΡΠΑΓΜΟΝ, where it certainly denotes the action. [See M. Casaubon, Diatr. de Verb. Usu, p. 110, in Cren. Anal. Philol. Crit. Historicorum, and Magee, i. 71. ii. 479.]

ΑΡΠΑΖΩ, from the Heb. חָבַק *to strip, spoil.*

I. *To snatch, take away with haste and violence.* Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude 23. [Schl. observing that the original sense is to *steal* or *take with violence*, says, that it is never so used in the N. T. Parkhurst's first instance does not certainly imply *violence*, but in all the other passages it appears to me that the verb is not as Schl. says, *to take*, or *take away*, but to do so either *with haste* or *violence.* Indeed in Jude 23, where he translates it *mature eripere*, I feel surprise at his avoiding so clear a sense. comp. Zech. iii. 3. Amos iv. 17.]

II. *To seize, take by force* or *violence.* Mat. xi. 12. John vi. 15. [In Mat. xi. 12, the sense is *to receive* the happiness offered with greediness, as in Xen. Anab. vi. 5, 11. Plat. Ep. viii. p. 716, ed. Lugd. D'Orvill. ad Charit. i. 9, p. 263, ed. Lips.]

III. *To seize*, as a wild beast doth its prey, and so *to tear* and *devour.* John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גָּזַל *to ravage*, or טָרַף *to tear in pieces.* [See Gen. xxxvii. 33. Amos i. 11. Xen. Mem. ii. 7, 14.]

[1] See Whitby's Note on Luke ix. 62.

[2] [This is Schleusner's opinion, but he offers little or no argument for adopting it.]

[3] See inter al. Plut. t. ii. p. 330, D. Josephu Ant. xi. 5, 6. So Ecclus. xvi. 13 or 15.

Ἅρπαξ, αγος, ὁ, ἡ, τό, from ἁρπάζω.

I. *Rapacious, ravening,* as wolves. occ. Mat. vii. 15. Ἅρπαξ in the Greek, and *rapax* in the Latin writers, are the usual epithets of *wolves.* [Lycoph. 1309. Hor. Carm. iv. 4.]

II. *Rapacious, given to rapacity* or *extortion, an extortioner.* occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10. [LXX, Gen. xlix. 27.]

ΑΡΡΑΒΩ'Ν, ῶνος, ὁ. This is plainly in Greek letters the Hebrew word עֵרָבוֹן *a pledge* (from the root עָרַב *to be surety*), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.—*A pledge* or *earnest,* which stands for part of the price, and is paid beforehand to confirm the bargain. So Hesychius explains it by *πρόδομα somewhat given beforehand.* [It also signifies a pledge to assure the fulfilment of a promise or contract; see Gen. xxxviii. 17. See Le Moyne, Not. ad Var. Sacr. pp. 460—480.] It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath *given* to the apostles and believers in this present life, to *assure* them of their future and eternal inheritance. Occ. 2 Cor. i. 22. (where see Kypke and Macknight,) v. 5. Eph. i. 14, where see Macknight. [Middleton says it is used of the *gifts of the Spirit.*]—In the LXX it is thrice used, namely, Gen. xxxviii. 17, 18. 20, and always answers to the Heb. עֵרָבוֹן.

☞ Ἄῤῥαφος, ου, ὁ, ἡ, from *a* neg. and ῥαφή *a seam,* which from ἔῤῥαφα, perf. act. of ῥάπτω *to sew.—Without seam, having no seam.* occ. John xix. 23. [On the garment here spoken of (proper to Palestine, Chryst. Hom. 84 on St. John), see Ernest. Inst. Interp. N. T. p. 258, and Braun. de Vest. Sacr. Heb. i. c. 16, p. 259.]

Ἄῤῥην, ενος, ὁ, the same as ἄρσην, of which it seems a corruption.—† It is stated by grammarians to be the later Attic form for the old or Ionic ἄρσην.†—*A male.* occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

☞ Ἀῤῥητος, ου, ὁ, ἡ, from *a* neg. and ῥητός *utterable,* from ῥέω *to speak, utter.*—Either, *Not before spoken;* or, *not utterable, not to be uttered, not possible* or *lawful to be uttered.* Vitringa, Obs. Sacr. lib. iii. cap. 20, § 8, whom see, shows that the Greek writers use the word in both these senses. Comp. also Wolfius and Wetstein. occ. 2 Cor. xii. 4.

Ἀῤῥωστος, ου, ὁ, ἡ, from *a* neg. and ῥωστός *strong,* from ῥωννύω *to strengthen.—Infirm, sick, an invalid.* occ. Mat. xiv. 14. Mark vi. 5. 13. xvi. 18. 1 Cor. xi. 30. [Mal. i. 8. 1 Kings xiv. 5.]

ΑΡΣ, ἀρνός, ὁ, ἡ.—*A lamb.* occ. Luke x. 3.

☞ Ἀρσενοκοίτης, ου, ὁ, from ἄρσην *a male,* and κοίτη *a bed.—One that lieth carnally,* or *abuseth himself, with a male, a sodomite.* occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ΑΡΣΗΝ, ενος, ὁ, ἡ, and ἄρσεν, τό. It occurs in the masc. plur. twice in Rom. i. 27; and in the neut. sing. ἄρσεν, γένος *sex* being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

☞ ΑΡΤΕΜΙΣ, ιδος, ἡ.—*Artemis, Diana.* occ. Acts xix. 24. 27, 28. 34, 35. A heathen goddess said to be the daughter of Jupiter and Latona, and twin-sister to Apollo. This enigmatical genealogy is easily explained: it is well known that the later Greeks and Romans, by Ἄρτεμις or Diana[1], generally meant the Moon; and even among the ancient Orphic hymns we find one addressed to Ἄρτεμις under this character. And indeed the word Ἄρτεμις itself may import as much, for it may be derived from אוֹר[2] *light,* and תָּם *perfect,* because, according to the observations of the Son of Sirach, Ecclus. xliii. 7, 8, she *not only decreaseth in her* perfection, but also increaseth *wonderfully in her changing,*—shining *in the firmament of heaven.* When, therefore, the heathen say that Apollo or the Sun and Ἄρτεμις were the twin-children of Jupiter and Latona, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14. 16), according to which the sun and moon were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (Jupiter) had begun to act on Latona, i. e. the before-*hidden* matter of their orbs? For Latona, or, as the Greeks call her, Λητώ, is a plain derivative from the Heb. לָאַט or לָט *to hide, involve.*—I cannot forbear adding on this occasion, that, in the Orphic hymn above mentioned, is clearly preserved a remarkable point of true philosophy, namely, the effect of Ἄρτεμις or the Moon in *vegetation,* where he says,

—Ἄγουσα καλοὺς καρπούς ἀπὸ γαίης.
Thou bringest from the earth *the goodly fruits.*

Does not this exactly agree with *the precious things put forth by the moon,* or *streams of light from the moon,* Heb. יְרָחִים, of which Moses speaks, Deut. xxxiii. 14? Comp. Heb. and Eng. Lex. under גרשׁ V.—"The Temple of Diana, at Ephesus, has been always admired as one of the noblest pieces of architecture that the world has ever produced. It was [3] four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one Erostratus, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuaries of Greece." Appendix to Boyse's Pantheon, 2d ed. p. 241. Comp. Complete System of Geography, vol. ii. p. 77. This latter temple was (according to Tre-

[1] See Vossius de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

[2] However, when by Ἄρτεμις the ancient heathen meant, as they sometimes did, the whole *expanse of the heavens,* this name may perhaps be best deduced from אָר *to flow* †?† and תָּם *to bind;* and to show that the celestial fluid in its several conditions "acts only by means of *mechanical impulses,* and a *connexion* with even the *most extreme* or *lowest* parts of nature, a *chain* was carried down from each *hand* of the image (of the Ephesian Diana) and *connected* with its *feet,*" as Mr. Jones has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy,* p. 199, which I gladly embrace this opportunity of recommending to every *truly candid* reader.

[3] See Pliny, Nat. Hist. xxxvi. 24. The length of St. Paul's Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where it is widest, including the north and south porticoes, 311.—*Complete System of Geography,* vol. i. p. 94.

bellius Pollio in Gallien. cap. 6) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of Gallienus, about the middle of the third century.—As to the cry of the Ephesian populace, mentioned Acts xix. 28, ΜΕΓΑ΄ΛΗ Ἡ ΆΡΤΕΜΙΣ *τῶν Ἐφεσίων*, Elsner and Wolfius observe, that this was a usual *form of praise* among the Gentiles when they magnified their gods for their beneficent and illustrious deeds, and cite a very similar passage from Aristides, p. 520, *Ἦν καὶ βοὴ πολλὴ τῶν τε παρόντων καὶ ἐπιόντων, τὸ πολυύμνητον δὲ τοῦτο βοώντων·* ΜΕΓΑ΄Σ Ὁ ΆΣΚΛΗΠΙΟ΄Σ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well-known form of praise, "Great is Æsculapius!"

☞ Ἀρτέμων, *ονος*, ὁ, from *ἀρτάω to suspend, hang up*, which perhaps from *ἦρται*, 3rd pers. perf. pass. of *αἴρω to lift up*.—The meaning of this word is dubious, but it seems to denote either *a sail in the fore-part of the ship*, or *the top-sail* which *hung* towards the head of the mast. occ. Acts xxvii. 40. [Luther makes it *the mast*, Grotius *the sail next the prow*. The largest sail of the ship is still called *Artimon* by the Venetians, according to Schleusner.]

1. ΆΡΤΙ, Adv. *Now, at present*. Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. *νῦν* I. 1. [Used only with the present.]

2. *Now, already*. Mat. ix. 18; where see Wetstein. [Schleusner says that it here means *prope, fere, brevi*, both from the parallel passage, Mark v. 23, and from Phavorinus, who says that *ἄρτι* signifies what is about to happen directly.]

3. *Now, lately*. 1 Thess. iii. 6. [Poll. i. 7. Æsch. Socr. Dial. iii. 15.]

4. Ἕως *ἄρτι*, *Until now, to this present time*. Mat. xi. 12. John v. 17.

5. Ἀπ' *ἄρτι*, *From this present time, henceforward*. Mat. xxiii. 39. xxvi. 29. John i. 51.

☞ Ἀρτιγέννητος, *ου*, ὁ, ἡ, from *ἄρτι now, lately*, and *γεννητός born*, which from *γεννάω to bring forth.—Lately born, new born*. occ. 1 Pet. ii. 2; where Wetstein cites ΒΡΕΦΟΣ ΆΡΤΙΓΕΝΝΗΤΟΝ from Lucian, who also uses the adj. *ἀρτιγέννητον* twice in his Pseudomantis. [On the phrase see Schöttgen. Hor. Heb. and Talm. i. p. 1036.]

☞ Ἄρτιος, *ου*, ὁ, ἡ, from *ἄρω to fit.—Complete, sufficient, completely qualified*, +*perfect*.+ occ. 2 Tim. iii. 13; where see Wolfius and Wetstein.

Ἄρτος, *ου*, ὁ, from *αἴρω to raise, lift up*, either because it renews, and *αἴρει raises* man's exhausted strength (see Ps. civ. 15); or because *ἦρται*, it is itself *raised* or puffed up with *leaven*, in French *levain*, which is in like manner from the V. *lever* to raise up.

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shows the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17, et al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30. 35.

II. *Food* in general, of which *bread* is a principal part, especially among the eastern people[1]. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. [iv. 4.] xv. 2. 26. Luke xiv. 1. 15. xv. 17. [The phrase *ἐσθίειν* or *φαγεῖν ἄρτον*, for *to be at a meal* or *feast*, is Hebrew. See Gen. xliii. 24. Prov. xxiii. 6. 1 Sam. xx. 24.]—It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek *βρωτόν food*. See under *βρώσκω*.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who *sustains* the *spiritual life* of believers here unto *eternal life* hereafter. See John vi. 33. 35. 41. 48. 50, 51. 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

☞ Ἀρτύω, from *ἄρω to fit*.

I. *To fit, prepare*. In this sense it is generally used in the profane writers. [Athen. ii. p. 67.]

II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6. [In this last passage there is allusion to the wholesomeness of salt. *Let your conversation be advantageous to others*. The word occurs in Symm. Song of Solomon viii. 2.]

Ἀρχάγγελος, *ου*, ὁ, from *ἀρχή head*, and *ἄγγελος* an *angel*.—*An archangel, a chief angel*. occ. 1 Thess. iv. 16. Jude 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11. [The Jews thought there were four, to each of whom God had given a certain charge; see Syncell. Chron. p. 33. Michael was thought the patron of the Jews. See Targum on Song of Solomon viii. 9.]

Ἀρχαῖος, *α*, *ον*, from *ἀρχή the beginning.—Old, ancient*. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, *the old*, i. e. *the original* (so Vulg. originali) *antediluvian* world: et al. [Ezek. xxi. 21. See Fritzsche on Mat. v. 21.]

ΆΡΧΗ΄, ῆς, ἡ.

I. *A beginning, in order of time, an entrance into being* or *act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. *Λαμβάνειν ἀρχήν, to receive its beginning*, i. e. *to begin*, in a neuter sense, Heb. ii. 3. On which texts Raphelius cites several instances of the same phrase from Polybius, and Wetstein from Ælian. [Parkhurst has here entirely neglected to notice numerous passages where the sense of *ἀρχή* (i. e. what beginning is alluded to) must be judged from the context. *The beginning of Christ's ministry on earth* occurs Luke i. 1, and perhaps John xv. 27; of that of the apostles after his death, Acts xi. 15; of acquaintance with Christianity, 1 John ii. 7. 24; of the life of the being spoken of, Acts xxvi. 4. 1 John iii. 8; and frequently *what was before the creation*. See especially 2 Thess. ii. 13.]

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. [Middleton (after Wakefield) cites a passage from Diod. Sic. p. 52, where *ἀρχή* means *a string*.] The LXX use the word for the Heb. קְצוֹת, Exod. xxviii. 23. xxxix. 16. [for סוֹף 2 Chron. xx. 16.]

III. *A first* or *original state*. occ. Jude 6 [and so Schl. and Cyril. Alex. c. Jul. iv. p. 121], where

[1] See Heb. and Eng. Lexicon in לֶחֶם II. and Shaw's Travels, p. 230.

some would interpret *τὴν ἑαυτῶν ἀρχήν* by *their own head or chief*, i. e. *Christ;* and in support of this latter exposition it may be observed, that *ἀρχήν* is used in this sense by the LXX, Hos. i. 11. But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to *τηρήσαντες*, namely, that of *adhering to*, or *obeying, a person*. Macknight (whom see) renders *τὴν ἑαυτῶν ἀρχήν* in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of *ἀρχή*. Comp. sense V.

IV. Christ is called Ἀρχή, *The beginning* or *head*. Rev. i. 8[1]. xxi. 6. xxii. 13. comp. Rev. iii. 14, Ἀρχὴ τῆς κτίσεως, *The beginning, head*, or *efficient*[2] *cause of the creation;* because *HE IS before all things*, and *all things were created by him and for him*. comp. John i. 1—3. Col. i. 16, 17. Heb. i. 10. Ἀρχή in this application answers to the Heb. רֵאשִׁית, by which name Wisdom, i. e. the Messiah, is called, Prov. viii. 22, Jehovah possessed *מֵרֵאשִׁית דַּרְכּוֹ the beginning, head*, or *principle of his way*, i. e. of his work of *creation*, as the context plainly shows. And the first word in Genesis, בְּרֵאשִׁית, besides its respect to *time*, has been thought by some to refer to Christ, *by* and *for* whom the world was created. Accordingly the Jerusalem Targum very remarkably renders בְּרֵאשִׁית in Gen. i. 1, בְּחוּכְמָא, *by Wisdom*, i. e. the Messiah.—In Col. i. 18, as the apostle is speaking of Christ, as *the head of the body, the Church*, Macknight (whom see) explains Ἀρχή, *the first cause* or *beginning*, in respect of the Church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power:* whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. Pearce there); but it is generally used in the *concrete* sense for the *persons* or *beings* in whom the *dominion* or *power* is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10. 15, where see Macknight. Wetstein on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers*. [See Neh. ix. 17. Amos vi. 1. Dan. vi. 26. vii. 27. Eur. Phœn. 990. Philost. Vit. Apoll. ii. c. 30.]

VI. Τὴν ἀρχήν, for *κατὰ τὴν ἀρχήν*, occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers (verily *what*, or *the same as, I am now telling you*, namely, *one from above*, ver. 23); or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18. 20, and by Theodotion, Dan. viii. 1. For further satisfaction see Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell, on John.—[In the LXX, ἀρχή has many other meanings, as *office*, Gen. xl. 11; *cohort*, Judg. vii. 16. Job i. 17; and *sum* or *principal part*, Ecclus. i. 14. x. 12. xi. 3.]

Ἀρχηγός, οῦ, ὁ, from *ἀρχή the beginning, head, chief*, and *ἄγω to lead.—A leader* [properly of soldiers], *author, prince*. occ. Acts iii. 15. v. 31: Heb. ii. 10. xii. 2. Raphelius, on Acts iii. 15, and Heb. xii. 2, shows that Polybius has several times used *ἀρχηγός* for *a first leader* or *author*. Comp. Wolfius in Heb. xii. Kypke in Acts iii. and Macknight in Heb. ii. [See Micah i. 13. 1 Mac. ix. 61. Isoc. Paneg. c. 16. Herodian vii. 1, 2, 3. See Wessel. ad Diod. Sic. v. c. 65.]

Ἀρχιερατικός, ἡ, όν, from *ἀρχιερεύς.—Belonging to the chief priest, the chief priest's*. occ. Acts iv. 6. Josephus, Ant. xv. 15, 1, uses the same phrase ΑΡΧΙΕΡΑΤΙΚΟΥ῀ ΓΈΝΟΥΣ.

Ἀρχιερεύς, έως, ὁ, from *ἀρχή a head* or *chief*, and *ἱερεύς a priest*.

I. *A high* or *chief priest*, applied by way of eminence, and, according to its spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. *The Jewish high* or *chief priest*, (styled in Heb. כֹּהֵן הָרֹאשׁ[3], 2 Kings xxv. 18.) properly so called, who was the instituted type of Christ in *offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us*. (See Epistle to the Hebrews, particularly ch. ix.) Mat. xxvi. 57, 58. 62, 63. 65, et al. freq.

III. Ἀρχιερεῖς, οἱ, *Chief priests*, i. e. not only the *high-priest* for the time being, and his *deputy*, (called כֹּהֵן מִשְׁנֶה *the second priest*, 2 Kings xxv. 18.) with those who had formerly borne the *high-priest's office*, but also the *chiefs* or *heads of the twenty-four sacerdotal families*, which David distributed into as many *courses*, 1 Chron. xxiv. These latter are styled in Heb. שָׂרֵי הַכֹּהֲנִים *chiefs of the priests*, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and רָאשֵׁי הַכֹּהֲנִים *heads of the priests*, Neh. xii. 7. Josephus calls them by the same name as the writers of the N. T. *ἀρχιερεῖς*, Ant. xx. 7, 8, and de Bel. ii. 15, 2—4, and iv. 3, 6. And in his Life, § 38, mentions ΠΟΛΛΟΥ῀Σ—ΤΩ῀Ν ΑΡΧΙΕΡΈΩΝ *many of the chief priests*. Mat. ii. 4. xxvii. 1. 3. 41. Mark xi. 27. Luke xxii. 52. Acts v. 24, et al. freq. Comp. Wetstein on Mat. ii. 4.—The word is once used in the singular, in this last sense, for *a chief of the priests*, Acts xix. 14.

Ἀρχιποίμην, ενος, ὁ, from *ἀρχός chief*, and *ποιμήν a shepherd.—A chief shepherd*. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ (comp. Heb. xiii. 20); but in 1 Sam. xxi. 7 or 8, such an officer is mentioned in a natural sense, under the title of אַבִּיר הָרֹעִים *the chief of the shepherds*, or *herdsmen*. And in *some curious remarks on the sheep-walks of Spain*, published in the Gentleman's Magazine for May 1764, we find, that in that country (where it is not at all surprising to meet with *eastern* customs, still preserved from the Moors) they have, to this day, over each flock of sheep *a chief shepherd*. "Ten thousand," says my author, "compose a flock, which is divided into ten tribes. One man

[1] But observe, that in Rev. i. 8, Ἀρχὴ καὶ τέλος are wanting in many MSS. (three of which are ancient,) in several ancient versions, and in some printed editions; and these words are accordingly rejected by Mill, Wetstein, and Griesbach.

[2] It may not be amiss to observe, that Ovid uses the *abstract* term, *Origo*, in like manner for an *agent* or *efficient cause*. Metamorph. i. 79,

Ille Opifex rerum, mundi melioris Origo.

[3] [This word כֹּהֵן is used in several oriental languages, and means *one who approaches to the king;* whence it was applied to the high-priest, because he entered the Holy of Holies.]

has the conduct of all: he must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the Hexaplar versions uses ἀρχιποίμην for the Heb. נֹקֵד, 2 Kings iii. 4.

☞ Ἀρχισυνάγωγος, ου, ὁ, from ἀρχός *head* and συναγωγή *a synagogue*.—*A ruler* or *rector of a synagogue*, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8. 17[1]." Mention is made of this officer of the Jewish synagogue in an epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8, *Nemo illic* (*in Ægypto*, scilicet) Archi-synagogus Judæorum.

Ἀρχιτέκτων, ονος, ὁ, from ἀρχός *a head*, and τέκτων *a workman*, which see.—*A head* or *master-workman*, or *builder, an architect*. occ. 1 Cor. iii. 10. [Isa. iii. 2.]

☞ Ἀρχιτελώνης, ου, ὁ, from ἀρχός *a head, chief*, and τελώνης *a publican*.—*A chief publican*, or *head-farmer*, or *collector of the public revenues*. comp. τελώνης. occ. Luke xix. 2.

☞ Ἀρχιτρίκλινος, ου, ὁ, from ἀρχός *a head, ruler*, and τρικλίνιον *a dining-room*, triclinium, so called from τρεῖς *three*, and κλίνη *a couch*, because, among the Romans at least[2], *three couches* were in their *dining-rooms* usually set to one square table, the remaining fourth side of which was always left free for the access of the servants.—*A ruler, governor*, or *president of a feast*. occ. John ii. 8, 9, where see Wetstein. Theophylact's remark on the eighth verse seems well worth our attention, and will explain what was the business of the ἀρχιτρίκλινος. "That no one," saith he, "might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by *the governor of the feast*, who certainly was sober; for those who on such occasions are entrusted with this office *observe the strictest sobriety*, that every thing may, by their orders, be conducted with regularity and decency." Comp. Ecclus. xxxii. 1, and Arnald's note there; and see Suicer, Thesaur. on the word.

Ἄρχω, from ἀρχή *rule, beginning*.

I. *To rule, govern*. occ. Mark x. 42. Rom. xv. 12. Particip. pass. ἀρχόμενος, *ruled, governed, in subjection*, to his parents namely. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, ἄρχω act. and ἄρχομαι mid. *to begin*. But in the N. T. ἄρχομαι only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1, et al. freq. Luke xxiv. 47, ἀρξάμενον ἀπό: Raphelius observes that ἀρξάμενον is here an impersonal participle, and may be rendered, initio facto, *a beginning being made*, initium faciendo, *in making a beginning*, ita ut initium fiat, *so that a beginning be made*, and produces a passage from Herod. ii., where ἀρξάμενον ἀπό is used in the same manner. He also remarks from Weller, that δέον, ἐξόν, παρόν, ἐνδεχόμενον (to which, from Vigerus de Idiotism. cap. vi. § 1, reg. 2, and Not. we may add ἐνόν, δοκοῦν, δόξαν, διαφέρον, ἐγχωροῦν, παρασχόν, παρατυχόν), are used by the Greek writers in the same impersonal sense. So also κελευσθέν *it being ordered, an order being given*, is applied by Josephus, de Bel. i. 11, 2, and μηνυθέν *it being told*, ib. c. 24, 7. It is evident that ἀρξάμενον, when thus applied, is in the neuter gender; and from Bos, Ellips. in μετά, p. 359, we may remark, that such participles are governed by that preposition understood. †This is altogether erroneous.† [The verb is frequently almost pleonastic when joined with the infinitive of another verb, ἤρξατο ἀποστέλλειν *he sent*. Mark vi. 7. see also x. 32. xiv. 65. Luke iii. 8. xiii. 25. xiv. 18. 24. So in the LXX, Gen. ii. 3. Deut. iii. 24. Judg. x. 18. xiii. 5.]

Ἄρχων, οντος, ὁ, from ἄρχω *to rule*.—*A ruler, chief, prince, magistrate*. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem, from a comparison of John iii. 1, with John vii. 50, that ἄρχων τῶν Ἰουδαίων in the former passage means *a member of the Jewish Sanhedrim*; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5. 8.) But it is plain, from comparing Mat. ix. 18. 23, with Mark v. 22, and Luke viii. 41, that ἄρχων in those texts of Mat. means only a *ruler of a synagogue*[3]. Josephus, in like manner, mentions the ἄρχοντες *rulers* and *counsellors* as distinct, de Bel. ii. 17, 1. Comp. βουλευτής. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider πνεύματος as put in apposition with ἐξουσίας τοῦ ἀέρος *the aërial rulers*, and understand it in a collective sense, as denoting a *band* or *army of evil spirits*. Compare the use of πνεῦμα in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer. [Acts xvii. 9, *the magistrates* or *senators*, who in ver. 20 are called στρατηγοί, as in good Greek occasionally. In 1 Cor. ii. 6 and 8, the term is general, and may comprehend the heads of the Jews and Gentiles, the chiefs of the philosophers, &c. The devil is often in the N. T. called the ἄρχων of this world. See 2 Cor. iv. 4. John xii. 31. xiv. 30. xvi. 11. In Luke xii. 58, we are to understand one of the magistrates appointed in each town to decide minor cases. See Miscell. Duisburg. i. p. 222, and Wesseling, Diatr. de Archont. Jud. in Maffei's Antiq. Gall. Ep. 1 and 8. LXX, 2 Kings v. 1.]

Ἄρωμα, ατος, τό, from ἄρ or ἄρι *very much*, and ὄζω *to smell*.—*An aromatic, a spice*, "*a vegetable production, fragrant to the smell, and pungent to the taste*." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. בֹּשֶׂם, which as a V. in the Oriental dialectical languages signifies, in like manner, *to be sweet*. [2 Kings xx. 13. Esth. ii. 12.]

[1] See Prideaux, Connex. pt. i. book 6, p. 385, 1st ed. 8vo. Vitringa, de Syn. Vet. lib. ii. cap. 10, 11, and lib. iii. cap. 1.

[2] See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospels, p. 365, &c.

[3] [See, however, Ernest. Inst. Int. N. T. p. 242.]

Ἀσάλευτος, ου, ὁ, ἡ, from α neg. and σαλεύω *to agitate*, which see.—*Not to be shaken, unshaken, immoveable.* occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight. [Diod. Sic. ii. 48. iii. 47.]

☞ Ἀσβεστος, ου, ὁ, ἡ, from α neg. and σβεννύω *to quench.*—*Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43. 45. Luke iii. 17.

Ἀσέβεια, ας, ἡ, from ἀσεβής *impious.*

I. *Impiety towards God, ungodliness.* Rom. i. 18 [LXX, Deut. xviii. 22.]

II. *Wickedness* in general, *neglect* or *violation of duty* towards *God, our neighbour,* or *ourselves,* joined with and springing from *impiety towards God.* Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude 15. 18.

Ἀσεβέω, ῶ, from ἀσεβής.—*To act impiously* or *wickedly.* occ. 2 Pet. ii. 6. Jude 15.

Ἀσεβής, έος, οῦς, ὁ, ἡ, from α neg. and σέβω *to worship, venerate.*

I. *Impious, ungodly, not observing the true religion and worship of God.* 1 Tim. i. 9. 1 Pet. iv. 18. [LXX, Prov. xxi. 30.]

II. *Wicked* from *impiety.* Rom. iv. 5. 2 Pet. ii. 5, et al.

Ἀσέλγεια, ας, ἡ, from ἀσελγής *lascivious;* which, according to some, is derived from α intens. and Σέλγη, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to *luxury, wantonness,* and *lasciviousness.* Strabo, however, informs us (lib. xii. p. 854, ed. Almelou) that Σέλγή, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were ἀξιολογώτατοι τῶν Πισιδίων *the most considerable of the Pisidians,* and that they were σώφρονες *sober,* and even σωφρονέστατοι *most sober;* and Libanius, Schol. in Demosth. Orat. in Mid. ἐν Σέλγῃ πάντες δίκαιοι ἦσαν, καὶ ἀρετῆς ἀνάμεστοι, all in Selga were *just,* and *full of virtue.* If the Selgians deserved this character, and ἀσελγής be derived from the name of their city, it is plain that the α must be negative. But may not ἀσελγής be better deduced from α intens. and Heb. שָׁגַל *to know carnally,* whence also the Greek V. σαλαγεῖν, *to ravish, deflower,* and Σέλγη the name of the *city* just mentioned? See Bochart, vol. i. p. 364.

I. *Lasciviousness, lewdness, lechery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19, et al.

II. *An enormous* or *insolent injury,* or *injustice.* Mark vii. 22. On which place Raphelius justly observes, that if ἀσέλγεια were in this passage designed to denote *lewdness* or *lasciviousness,* it would have been added to μοιχεῖαι and πορνεῖαι, vices of a like kind, in the preceding verse. But as it is joined with δόλος *deceit,* he interprets it in general *as injury of a more remarkable and enormous kind,* and shows that Polybius has in several passages used the word in this sense, [v. 28. viii. 9. And so Poll. (vi. 30. 126) has used the adjective.]

Ἄσημος, ου, ὁ, ἡ, from α neg. and σῆμα *a mark* or *signal,* which see.—*Not remarkable, mean, inconsiderable.* occ. Acts xxi. 39; where Wetstein, among other passages, cites from Achilles Tatius ὢν—ΠΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΥ: and from Euripides, ἔστι γὰρ ΟΥΚ ΑΣΗΜΟΣ Ἑλλήνων ΠΟΛΙΣ. See more in his note on this text, and on Acts ix. 11. [The proper meaning of the word is *not marked,* used of money, Herod. ix. 40. See Olympiad. Caten. in Job xxxiii. p. 607, and LXX. Job xlii. 11.]

Ἀσθένεια, ας, ἡ, from ἀσθενής. [Generally *weakness,* and *imperfection;* and thence

[I. *Weakness of body, disease.* Mat. viii. 17. Luke v. 15. viii. 2. xiii. 11, 12. John v. 5. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. 2 Mac. ix. 22. Ps. xv. 3.]

[II. *The frailty of our human nature.* 1 Cor. xv. 43. 2 Cor. xiii. 4. Even with respect to *mind,* Rom. vi. 19. 1 Cor. ii. 3. Used of our inclination to *sin,* Heb. v. 2.]

[III. *The afflictions incident to humanity.* Rom. viii. 26. 2 Cor. xi. 30. xii. 5. 9. Gal. iv. 13. Heb. iv. 15.]

Ἀσθενέω, ῶ, from ἀσθενής.

I. *To be weak.* It occurs not in the N. T. strictly in this sense.

II. *To be infirm, sick.* Mat. x. 8. xxv. 36. Luke iv. 40, et al. freq. Xenophon and Demosthenes use the V. in this sense, as may be seen in Elsner on Mat. xxv. 36. [See Judg. xvi. 7. 11. 17. Ezek. xxxiv. 4.]

III. *To be weak* spiritually, as in faith, Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9, et al. Comp. 2 Cor. xi. 29.—Comp. Heb. vii. 18. [See 1 Mac. xi. 49.]

IV. *To be weak in riches, to be poor, indigent.* Acts xx. 35. Raphelius, in his note on this place, produces several passages from Herodotus, where he uses ἀσθένεια βίου for *poverty of condition,* and shows that Demosthenes uses the superlative ἀσθενέστατος for *very poor,* or *low in the world.* [See also Judg. vi. 15. 2 Sam. iii. 1.]

[V. *To be weak, destitute of authority, dignity,* or *power, contemptible.* See Rom. viii. 3. Of the law *being unable to justify,* 2 Cor. xi. 21. xiii. 3. 9; on which two last texts see Wolf. and Doddridge. Schleus. thinks that in 2 Cor. xi. 21, *weakness and folly of conduct* is implied, as in Is. xxxii. 4, ἀσθενοῦντες means *the foolish.* He interprets the last text, as also ver. 4 of the same chapter, and 2 Cor. xii. 10, *of calamities suffered* for Christianity.]

☞ Ἀσθένημα, ατος, τό, from ἀσθενέω.—*Weakness, infirmity* [from want of knowledge]. occ. Rom. xv. 1.

Ἀσθενής, έος, οῦς, ὁ, ἡ, from α neg. and σθένος *strength.*

I. *Weak, without strength.* [Of females, as inferior in strength to males, 1 Pet. iii. 7, where see Wetstein. Parkhurst interprets 1 Cor. xii. 22, *of the weaker parts of the body;* but I think Schl. is right in construing it *the viler* (i. e. the pudenda), from ver. 23. So in 1 Cor. i. 25, *what is vile* or *valueless in divine things.*]

II. *Infirm, sick, sickly.* Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. *Without strength* or *weak* in a *spiritual sense, weak* with regard to *spiritual* things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

IV. *Weak, destitute of authority* or *dignity, contemptible.* 1 Cor. i. 27. 2 Cor. x. 10 [1].

[1] [Schl. interprets this, *easy, good-natured,* but without any other proof than the existence of a similar German idiom. See Bishop Conybeare's Sermon on 2 Cor. xii. 7.]

Ἀσθενίς, τό, neut. used substantively, *weakness*, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

Ἀσιάρχαι, ῶν, οἱ, from Ἀσία, *Asia*, and ἀρχός *a head, chief.*—*Asiarchs.* occ. Acts xix. 31. These were *officers of a religious nature*, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of Polycarp, bishop of Smyrna in Asia, § 12 (ed. Russel), they ask τὸν [1] Ἀσιάρχην Φίλιππον *Philip the Asiarch* (who is afterwards, § 21, called ἀρχιερεύς the *high-priest*), to let out a *lion* upon Polycarp, which he declares he could not do, *because that kind of spectacle was now over.* All the Eastern provinces had such officers as the Ἀσιάρχαι, who, from their respective districts, were called Συριάρχαι, Φοινικάρχαι, Βιθυνάρχαι, &c. See more in Grotius, Hammond, Pole Synops. and Wetstein.

☞ Ἀσιτία, ας, ἡ, from ἄσιτος.—*Abstinence from*, or *neglect of, food.* occ. Acts xxvii. 21, πολλῆς δὲ ἀσιτίας ὑπαρχούσης. "The meaning is, *but when almost every body neglected their food*: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits* and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their *lives*." Markland in Bowyer's Conject. [and so Schl. citing 1 Mac. iii. 17.]

☞ Ἄσιτος, ον, ὁ, ἡ, from α neg. and σῖτος *corn, food.*—*Without food, fasting.* occ. Acts xxvii. 33; where see Wetstein, and comp. προσδοκάω. [Schl. says that this is the *proper* meaning of the word; but he thinks that in this place it means *one who has only eaten a little*, as in Soph. Aj. 315. Eur. Hipp. 275. Joseph. Ant. vi. 14, 8. vii. 7, 4.]

ΑΣΚΈΩ, ῶ, either from the Hebrew חָנַק *to act with strength*, or from the Chaldee אָסַק *to strive, endeavour*; "studuit, operam dedit." Castell.—*To exercise one's self, to exert all one's diligence, study, and industry.* occ. Acts xxiv. 16. Raphelius observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from Xenophon. Comp. also Wetstein. [See Soph. El. 1030. Athen. v. p. 259, D.]

ΑΣΚΌΣ, οῦ, ὁ, from α collect. and σχέω *to contain*, according to some.—*A bladder* or *skin sewed like a bladder to hold liquids*, in the N. T. *A bottle of skin, a skin-bottle*; such as were [2] anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4. 13 Job xxxii. 19, in which three texts the LXX use the word ἀσκός, and see Wetstein on Mat.

☞ Ἀσμένως, adv. from ἄσμενος *glad, rejoicing*, q. d. ἠσμένος *delighted*, part. perf. pass. of ἥδω *to delight*, which see under ἡδέως.—*Gladly, joyfully.* occ. Acts ii. 41. xxi. 17. On Acts ii. 41, Wetstein cites from Dion. Hal., Diod. Sic. [xii. 54], and Josephus, the similar phrases, ΑΣΜΈΝΩΣ ΥΠΟΔΈΞΑΣΘΑΙ ΤΟ͂Ν ΛΌΓΟΝ, and ΑΣΜΈΝΩΣ ΠΡΟΣΔΈΞΑΣΘΑΙ, and ΑΣΜΈΝΩΣ ΔΈΞΑΣΘΑΙ ΤΟΥ͂Σ ΛΌΓΟΥΣ. Comp. Kypke. [Ælian. V. H. xii. 18.]—Three ancient MSS., however, and one later, together with the Vulg. and two other ancient versions, omit ἀσμένως from the text in Acts, and Griesbach marks it as a word probably to be omitted. [2 Mac. iv. 12. 3 Mac. iii. 15. v. 21.]

☞ Ἄσοφος, ον, ὁ, ἡ, from α neg. and σοφός *wise.*—*Unwise, foolish*, [or, *ignorant of religion.*] occ. Eph. v. 15. [Prov. ix. 8.]

Ἀσπάζομαι, mid. or depon. from α collect. or intens. and σπάω *to draw.* So Eustathius on Il. p. 82, and p. 1249, says it signifies εἰς or πρὸς ἑαυτὸν σπᾶσθαι *to draw to one's self*; and to the same purpose the Scholiast on Aristoph. Plut. Κυρίως ἀσπάσασθαί ἐστι τὸ περιπλέκεσθαί τινα, διὰ τὸ ΑΓΑΝ ΣΠΑ͂ΣΘΑΙ εἰς ἑαυτὸν τὸν ἕτερον, καὶ περιβάλλειν τὰς χεῖρας ἐν τῷ φιλοφρονεῖσθαι. Ἀσπάσασθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to *draw* him *strongly* to one's self. But, after all, the Greek ἀσπάζομαι may perhaps be best derived from the Heb. אָסַף *to collect, gather together.*

I. *To embrace*, [*kiss*, and thence *to receive with joy.* Luke x. 4. (comp. 2 Kings iv. 29.) Rom. xvi. 16. Mark ix. 15.]

II. *To salute, hail, show some outward token of love* or *respect* to a person or thing present. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16, et al. freq. Comp. Mark xv. 18.

III. *To salute* or *greet* a person absent. Rom. xvi. 21, 22, 23, et al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where Kypke cites the Greek writers applying the verb to things as well as persons in this sense. Paræus, after Chrysostom and Theophylact, says, that this word is used by a metaphor taken from persons *sailing*, who, when they see at a distance their wished-for port, *with joyful shouts salute it.* Thus Wetstein cites from Virgil, Æn. iii. 522—4,

> *Cum procul obscuros colles, humilemque videmus*
> Italiam. Italiam *primus conclamat Achates*;
> Italiam læto socii clamore salutant.

[Schleusner gives the following peculiar meanings, which merit attention. *To congratulate*, Acts xxv. 13, where Festus takes possession. *To love*, in Mat. v. 47. Comp. Herod. i. 122. Plat. in Lyside, t. ii. p. 217. Ælian, V. H. ix. 4. Aristoph. Plut. 743. *To visit*, Acts xviii. 22. xxi. 7. *To be glad*, Heb. xi. 13. Comp. Max. Tyr. Diss. xxi. 1. D'Orv. Charit. lib. v. p. 224. He remarks also justly, that ἀσπάζομαι is *to salute* either in approaching, Matt. x. 12, or leaving any one, Acts xx. 1. See on the word Jensius, Ferc. Litt. p. 13.]

☞ Ἀσπασμός, οῦ, ὁ, from ἤσπασμαι perf. of ἀσπάζομαι.—*A salutation*, [made in any way.] Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18, et al. On 2 Thess. iii. 17, see Wolfius.

Ἄσπιλος, ον, ὁ, ἡ, from α neg. and σπῖλος *a spot.*—*Without spot, free from spot, spotless.* occ.

[1] See Usher's note in Russel's edit.

[2] So Homer makes mention of wine being brought ἀσκῷ ἐν αἰνείῳ, in a bottle made of *goatskin.* Il. iii. 247. Od. vi. 78. ix. 196. [See Herod. ii. 121.]

1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14. [See Symm. Job xv. 15.]

ἌΣΠΙΣ, *ίδος*, *ἡ*.—*An asp*, a species of serpent remarkable for *rolling itself up* in a spiral form, as Bochart hath proved, vol. iii. 379, 380. Hence the Greek etymologists derive it from *α* neg. and *σπίζω to extend*; but it may, in this view, be better deduced from the Heb. אָסַף *to collect, gather together*, if indeed *ἀσπίς* be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to *ἀσπίδων* of the LXX and of the apostle, is עֶכְשׁוּב, which seems in like manner derived from עָכַשׁ (Arab.) *to bend*, or عكس (Arab.) *to bend back*, and שׁוּב *to return* †††. Comp. Heb. and Eng. Lexicon in עכשוב.

☞ **Ἄσπονδος**, *ου*, *ὁ*, *ἡ*, from *α* neg. and *σπονδή a libation*, which from *σπένδω to offer libations*.—*Implacable, irreconcileable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices* and *libations* to their gods in their *solemn treaties*. So in the *treaty* between the Greeks and Trojans, in Homer, Il. iii., we find that they not only offered two lambs for a sacrifice, but, line 295, 6,

ΟΙ῎ΝΟΝ δ᾽ ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
῎ΕΚΧΕΟΝ, ἠδ᾽ εὔχοντο θεοῖς ἀειγενέτῃσιν.

Into the cups they draw the sacred *wine*,
And *pour libations* to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in Virgil, Æn. xii. 174, they in like manner sacrificed a swine and a sheep:

————*Paterisque altaria* libant.

And on their altars the *libations* pour'd.

Comp. Isa. xxx. 1, and Bishop Lowth there.—And this custom was so universally and constantly observed among all the Grecian states, that *σπένδω* or *σπένδομαι*, which properly denote *to offer libations*, are with them the usual words for *making a treaty*, as the N. *σπονδή*, properly *a libation*, is †used in the pl. *σπονδαί*† for the *treaty* itself; hence *ἄσπονδος πόλεμος* is a *deadly, irreconcileable war*.—We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers: and what could it denote among these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the *blood* of the Redeemer, thus *typically* poured out, on the performance of their respective parts of the treaty or covenant?

☞ **᾽ΑΣΣΑ᾽ΡΙΟΝ**, *ου*, *τό*. A word formed from the Latin *assarius*, the same as *as*.—*An as, a Roman coin*, equal to the tenth part of the *denarius* [or *drachm*], and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by Plutarch, Dionysius Halicarn., and Athenæus, as may be seen in Wetstein on Mat. Comp. also Kypke. [This is Schleusner's opinion also on the whole; but some say that the *ἀσσάριον* is the *half* only of the Roman as. Plin. N. H. xxxiii. 5. The value of the coins is as follows:

1 Drachm = 6 Oboli,
1 Obolus = 6 Chalci,
1 Chalcus = 7 Lepti,

and thus 1 as, according to Schl., = a German kreutzer, which is about five-sixths of an English halfpenny. See Gronov. de Pecun. Vet. p. 439, and Budæus de Asse, p. 200.]

☞ **᾽ΑΣΣΟΝ**, adv. comparative neut. of *ἐγγύς nigh*, †rather of *ἄγχι near*, *ἀγχίων* and *ἄσσων*,† whence *ἐγγίων* and *ἔσσων*, and neut. *ἔσσον* and *ἄσσον* (see Wolf.); so from *παχύς*, compar. *παχίων* and *πάσσων*, from *ταχύς*, *ταχίων* and *θάσσων*.—*Near, very nigh, close*. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in Alberti and Elsner, but Raphelius shows that Herodotus [ii. 52. iv. 3.] has several times applied *ἄσσον* in this sense, and so has Josephus, Ant. i. 20, 1, *τοὺς δὲ λειπομένους* ᾽ΑΣΣΟΝ *ἐκέλευεν ἀκολουθεῖν* and he ordered those that were behind to follow *near*, or *at a small distance*. Comp. also Wetstein.

☞ **᾽Αστατέω**, *ῶ*, from *α* neg. and *στατός fixed, settled*, which from *ἵστημι to stand, be fixed*.—*To be unsettled, have no certain* or *fixed abode*. occ. 1 Cor. iv. 11. [*ἄστατος* 3 Mac. v. 39.]

᾽Αστεῖος, *α*, *ον*, †or *ὁ*, *ἡ*,† from *ἄστυ a city*.

I. *One that dwelleth in a city*, courtly, urbane.

II. *Well-bred, polite, elegant*, as the inhabitants of *cities* usually are in comparison with those of the country. [Joseph. Ant. ix. 2, 1.]

III. *Beautiful, handsome, elegant in form*. In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *ἀστεῖος τῷ Θεῷ*[1] *beautiful through God*, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX, cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase *ἀστεῖος τῷ Θεῷ*, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words: "Grotius and others," says he, "have observed it as a common Hebraism; being no more than an *emphatical expression* to denote his *extraordinary* beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were *extraordinary* in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8), *goodly cedars* are *cedars of God* (Ps. lxxx. 10), *great mountains* are *mountains of God* (Ps. xxxvi. 6), and an *exceeding great city* is a *great city of God* (Jon. iii. 3), *πόλις μεγάλη τῷ Θεῷ*. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, *ὅπλα δυνατὰ τῷ Θεῷ*, might not improperly be rendered *very strong weapons*." Thus the

[1] Josephus mentions the *beauty* of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his *beauty*, and that as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him *παῖδα* ΜΟΡΦΗ ΘΕΙ῎ΟΝ a child *divine in form*. Ant. ii. 9, 5—7. Philo (in Vitâ Mosis, towards the beginning) says, that "at his birth he had a more elegant and *beautiful* (᾽ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person."—And it appears from Justin xxxvi. 2, that the fame of Moses' uncommon *beauty* had spread among the heathen.

Doctor. Let us now review the texts.—Gen. xxx. 8, Rachel, on the birth of a son to Jacob by her maid Bilhah, saith נִפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי *By the agency* (Heb. *twistings*) of God, *I am entwisted with my sister*, i. e. my family is now through *God's* blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in Bilhah's bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, Aquila, and Vulg. explain ver. 8 [1]. *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon, which Jehovah hath planted*, Ps. civ. 16, and which are therefore called *His*. Ps. xxxvi. 6, *Thy righteousness is like* the mountains *of God*, i. e. not *high* or *great*, but *stedfast* and *immoveable*, like *the mountains* which God *hath established* by his almighty power, (comp. Ps. lxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, Nineveh is styled עִיר גְּדוֹלָה לֵאלֹהִים a great city [2], "*for*, or *belonging to*, *the Aleim*, the true God; and accordingly the inhabitants of it *repented* upon the *preaching* of Jonah, and performed such services as showed that they *knew* what the true religion was, though, *in general*, they had not practised it." Lastly, do not ὅπλα δυνατὰ τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons* properly *divine*, *weapons mighty through God*, namely, *through the miraculous gifts of the Holy Spirit* bestowed on the apostles, which St. Paul elsewhere calls *the demonstration of the Spirit and of* power (δυνάμεως), and with which he declares he was assisted in preaching the Gospel, that their *faith might not stand in* (or *depend upon*) *the wisdom of man, but in the* power (δυνάμει) *of God?* See 1 Cor. ii. 4, 5. The LXX use the word ἀστεῖον for the Heb. טוֹב *goodly*, *beautiful*, *agreeable*, in the account of Moses' beauty, Exod. ii. 2; and in the description of David's, 1 Sam. xvi. 12, for טוֹב רֹאִי they put ἀγαθὸς ὁράσει Κυρίῳ, *fair in aspect* through the Lord, an expression very similar to ἀστεῖος τῷ Θεῷ.

ΑΣΤΗ'Ρ, έρος, ὁ.

I. *A star*, "*one of the luminous bodies that appear in the nocturnal sky*," (Johnson,) whether *fixed star*, *planet*, or *comet*. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. *A luminous body somewhat resembling a star*. So Homer plainly uses ἀστέρα for the *meteor* commonly called the *shooting of a star*, Il. iv. 75.

Οἷον δ' ΑΣΤΕΡΑ ἧκε Κρόνου παῖς ἀγκυλομήτεω.

And Lucian, Navig. tom. ii. p. 671, explains his own expression τινὰ λαμπρὸν ΑΣΤΕΡΑ, a certain shining *star*, by Διοσκούρων τὸν ἕτερον, i. e. one of those *luminous appearances* called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2. 7. 9, et al. comp. Jude 13. It [3] is evident that the *motion* of that *luminous body* which appeared to the *Magi* was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the *day-time*, and so, no doubt, its light was much more intense [4] than theirs, though inferior to that *light above the brightness of the sun, which shone round Paul and those that journeyed with him*, Acts xxvi. 13.

III. *The angels* or *bishops* of Churches are figuratively denoted by *stars*, who, "having gained *light* from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, *to give light* (prælucere) to others." Stockius. Rev. i. 16. 20. [So in the O. T. illustrious persons, especially *teachers of the divine word*, are called *stars*. Numb. xxiv. 17. Dan. viii. 10. 24. xii. 3. see, too, 1 Mac. i. 25. And so the Greeks: see Plut. Marath. c. 30. and Palairet, Obs. Phil. Crit. p. 521.]

IV. Jesus calls himself, Rev. xxii. 16, *the bright and morning* Star, as ushering in the *Gospel-day* of knowledge, grace, and glory; the last of which is especially alluded to under the same image in Rev. ii. 28.

☞ **Ἀστήρικτος**, ου, ὁ, ἡ, from *a* neg. and στηρικτός *confirmed*, *established*, which from στηρίζω *to confirm*, *establish*.—*Unsettled*, *unstable*, *unsteady*. 2 Pet. ii. 14. iii. 16. [Longin. de Subl. ii. 2.]

Ἄστοργος, ου, ὁ, ἡ, from *a* neg. and στοργή *natural affection*, which from στέργω *to love with such affection*; and this may be from the Heb. עָרַג *to be wreathed* or *knit together*.—*Void of natural affection*, particularly of *that love* and *affection* which *parents* ought to bear to their *children*, and *children* to their *parents*, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the *stork*, whose English name seems to be of the same origin as the Greek στοργή, and to have been given it on account of the reciprocal στοργή between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under חסד II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

☞ **Ἀστοχέω**, ῶ, from ἄστοχος *one who misseth his aim*, which from *a* neg. and στοχάζομαι *to aim and tend to the mark*, and this from στείχω *to go in order* or *regularly*.—*To err*, *deviate*. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18. [Polyb. Exc. Leg. 89. Ecclus. vii. 21. viii. 11. Plut. Galb. p. 106. de Def. Or. p. 414.]—This V. is several times used by Plutarch in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

[1] See Heb. and Eng. Lexicon, under פָּתַל.

[2] See Calcott's excellent "Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament," part i. p. 40, and the learned Parker's Bibliotheca Biblica, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic Glassius concurring in a similar explanation of the texts, Philolog. Sacr. lib. iii. tract 1, canon 17, 3, "If the whole nation of the Assyrians (says Dr. Waterland, Charge, May 19, 1731, p. 37.) were the posterity of Abraham, so called from Ashurim, Gen. xxv. 3, descended from Abraham by Keturah, (as an ancient writer in Josephus, Ant. i. 15, p. 44, ed. Havercamp. asserts, and as a learned modern, Joh. Frider. Schroeerus, Imperium Babylonis et Nini, sect. ii. p. 105, &c. now lately has undertaken to maintain,) we may then the more easily account for the quick repentance of the Ninevites upon the warning given them by a *single* prophet of Israel, as well as for their manner of expressing their repentance; not like *idolaters*, but true worshippers: (see Jon. iii. 3, 8, 9. Mat. xii 41.) *They had not altogether forgot the religion of their fathers.*"

[3] See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

[4] See Ignat. Epist. ad Ephes. § 19, ed. Russel.

'ΑΣΤΡΑΠΗ', ης, ἡ.

I. *Lightning.* Mat. xxiv. 27. xxviii. 3, et al.

II. *Vivid brightness, sprightly lustre,* as of a lamp. occ. Luke xi. 36 [1].

'Αστράπτω, from ἀστραπή.—*To lighten, flash,* or *shine as lightning.* occ. Luke xvii. 24. xxiv. 4. [LXX, 2 Sam. xxii. 15.]

"Αστρον, ου, τό, from ἀστήρ *a star.*—Properly, *a constellation* [2] *consisting of several stars,* as Orion, Pleiades, &c. Also, *a star.* occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12. [LXX, Deut. i. 10.]

'Ασύμφωνος, ον, ὁ, ἡ, from *a* neg. and σύμφωνος *agreeing in speech.—Disagreeing in speech, discordant.* occ. Acts xxviii. 25; where Wetstein cites from Diod. Sic. [iv. 1.] 'ΑΣΥΜΦΩ'ΝΟΥΣ ΕΙ'ΝΑΙ ΠΡΟ'Σ 'ΑΛΛΗ'ΛΟΥΣ. [Wisd. xviii. 10. Dan. xiv. 5, in the Chish. MS.]

'Ασύνετος, ον, ὁ, ἡ, from *a* neg. and συνετός *understanding, knowing.—Without understanding, unintelligent, foolish.* occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19. [Schl. says, Rom. i. 21, and x. 30, *ignorant of the true religion.* Rom. i. 31, *wicked* or *without religion.* 'Ασυνετέω occurs Ps. cxix. 157, for *to act perfidiously,* and ἀσύνετος in Deut. xxxii. 21. Wisd. i. 5, (comp. Ecclus. xv. 7, 8.) for *impious* or *sinful.*]

'Ασύνθετος, ον, ὁ, ἡ, from *a* neg. and συντίθημι *to make an agreement* or *covenant.—A covenant-breaker, one who doth not stand to,* or *perform, his covenant* or *agreement.* So Hesychius, ἀσυνθέτους· μὴ ἐμμένοντας ταῖς συνθήκαις: and Theophylact, τοῖς συμπεφωνημένοις μὴ ἐμμένοντας. occ. Rom. i. 31. [Jer. iii. 8. 11.]

'Ασφάλεια, ας, ἡ, from ἀσφαλής.

I. *Firmness, security, safety.* Acts v. 23. 1 Thess. v. 3. [In Acts v. 23, *the firmness* or *diligence in guarding* is meant, but in 1 Thess. v. 3, the *security* arising from such or similar precautions. In this sense it occurs, Lev. xxvi. 5. Deut. xii. 10. Polyb. Hist. iii. 27. 2 Mac. iii. 22. iv. 21. ix. 21.]

II. *Firmness, certainty.* Luke i. 4. [Xen. Mem. iv. 6, 15.]

'Ασφαλής, ἐος, οῦς, ὁ, ἡ, from *a* neg. and σφάλλω *to supplant, trip up the heels, throw down.*

I. *Firm, that cannot be thrown down.* In this sense strictly it occurs not in the N. T., but in the profane writers.

II. *Firm, sure, steady, that cannot be moved.* Heb. vi. 19. [Wisd. iv. 3. xiv. 3. Prov. xv. 8.]

III. *Safe.* Phil. iii. 1.

IV. *Certain.* Acts xxv. 26.

'Ασφαλές, τό, *certainty, truth,* the adj. neuter being, as usual, employed as a substantive. Acts xxi. 34. xxii. 30. [Wisd. vii. 23.]

'Ασφαλίζω, from ἀσφαλής.—*To make fast, safe, secure.* occ. Matt. xxvii. 64—66. Acts xvi. 24. [Wisd. xv. 15. Polyb. i. 42. 2 Chron. xxiv. 13.]

'Ασφαλῶς, adv. from ἀσφαλής.

I. *Safely.* Acts xvi. 23. Mark xiv. 44, where see Wolfius and Kypke. [This place is by the Vulgate rendered *caute;* and by the Syriac, by a word implying *circumspection.* Schl. says, "Lead him away safely, that he may not escape," or "without danger or fear of error;" or "without fear of danger from those who might be on his side." In Greek, this word signifies, *without danger* or *fear,* in Polyb. i. 19. iii. 110. Herodian ii. 9. Baruch v. 7, and *diligently,* Herodian iv. 12, 3.]

II. *Certainly, assuredly.* Acts ii. 36. [LXX, Gen. xxxiv. 25. Wisd. xviii. 6.]

'Ασχημονέω, ῶ, from ἀσχήμων.—*To behave indecently, unseemly,* or *unbecomingly.* occ. 1 Cor. vii. 36. xiii. 5. [Schl. says, that in the first passage, it is *to fall into disgrace* ("on account of his virgin daughter") and cites Deut. xxv. 3. Ezek. xvi. 9. Eur. Hec. 407. In the other sense it is of common occurrence. See Xen. de Re Eq. ii. 6.]

'Ασχημοσύνη, ης, ἡ, from ἀσχήμων.

I. *Indecency, obscenity.* Rom. i. 27. [and Ecclus. xxvi. 41. xxx. 13.]

II. *Nakedness, shame, shameful parts.* Rev. xvi. 15.—In the LXX it is frequently used in the latter sense, answering to the Heb. עֶרְוָה. See Lev. xviii. [6, 7. Hos. ii. 11.]

'Ασχήμων, ονος, ὁ, ἡ, from *a* neg. and σχῆμα *figure, mien.—Uncomely, indecent.* occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.—In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. עֶרְוָה *nakedness.*

'Ασωτία, ας, ἡ, from ἄσωτος *abandoned, profligate, riotously luxurious,* from *a* neg. and σῴω or σῴζω *to save, reserve;* because such persons usually *waste* their substance, yea themselves, in riotous living, *reserving nothing.* See Wetstein on Luke xv. 13. [Prov. xxviii. 7.]—*Profligacy, debauchery, abandoned riot.* occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

☞ 'Ασώτως, adv. from ἄσωτος, which see under ἀσωτία.—*Profligately, riotously.* occ. Luke xv. 13. Josephus uses the same phrase ἀσώτως ζῆν, *to live* riotously, Ant. xii. 4, 8.

☞ 'Ατακτέω, ῶ, from ἄτακτος.—*To behave irregularly* or *disorderly.* occ. 2 Thess. iii. 7, where see Kypke. [Properly *to leave one's post,* or τάξις, *to desert,* and then *not to discharge one's duty.* See Olear. de Stilo N. T. p. 3. Xen. Cyrop. viii. 6, 8. Œcon. v. 15.]

"Ατακτος, ου, ὁ, ἡ, from *a* neg. and τέτακται 3rd pers. perf. pass. of τάσσω *to set in order.* [See ἀτακτέω.]—*Disorderly, irregular,* i. e. *violating the order prescribed by God.* occ. 1 Thess. v. 14, where see Wolf. and Wetstein, and comp. 2 Thess. iii. 6, &c. [LXX, Deut. xxxii. 10.]

'Ατάκτως, adv. from ἄτακτος.—*Irregularly, disorderly.* occ. 2 Thess. iii. 6. 11.

"Ατεκνος, ου, ὁ, ἡ, from *a* neg. and τέκνον *a child,* which see.—*Having no child, childless.* occ. Luke xx. 28, 29, 30. [Jer. xviii. 21. Ecclus. xvi. 4.]

'Ατενίζω, from ἀτενής *intent, viewing attentively,* which from *a* intensive or augment. and τείνω *to tend, fix,* which see.—*To fix the eyes, behold* or *look stedfastly* or *attentively.* So Gr. Gloss. Albert. explains ἀτενίζοντες, by ἀτενὲς βλέποντες: and Hesychius, ἀτενίζει· προσέχει, βλέπει. Lucian. Contemp. i. p. 338, A, ἢν δ' 'ΑΤΕΝΙ'ΣΗΙΣ, if you *look attentively;* and de Merc. Cond.

[1] [The Hebrew word for lightning בָּרָק (Ex. xix. 16.) is used in the same way in Deut. xxxii. 41. Nahum iii. 3.]

[2] "Αστρον and ἀστήρ differ, says the Greek grammarian Ammonius; for ἄστρον is a celestial *sign* formed of *several* stars, as Orion, the Bear, but ἀστήρ a *single* star. [See Macrob. Somn. Sc. i. 14, Suidas and Ammonius, Schol. Pind. Ol. i. 9; but this is not always observed, as may be seen above, and also in Pind. Ol. i, 9. Æsch. Socr. Dial. iii. 7.]

p. 468, E. πρὸς τὸ ἐκείνου πρόσωπον ἈΤΕΝΙ-ΖΟΝΤΑ, having *your eyes fixed* on his countenance. Luke iv. 20. Acts [i. 10.] iii. 4. [vi. 15. vii. 55,] et al. freq. See Elsner and Kypke on Acts. [LXX, Job vii. 8.]

☞ ἌΤΕΡ, adv.—*Without, not with*, either *not having*, Luke xxii. 35, or *in the absence of*, Luke xxii. 6.

Ἀτιμάζω, from *a* neg. and τιμάω *to honour*.—*To dishonour, treat with contumely* or *indignity*. Luke xx. 11. John viii. 49. Rom. i. 24, et al. [LXX, Prov. xiv. 21. Ecclus. viii. 5. x. 32.]

☞ Ἀτιμία, ας, ἡ, from ἄτιμος.—*Dishonour, disgrace, ignominy*. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. [xi. 21,] et al. [In 2 Cor. xi. 21, Schl. says, that ἀτιμία is the same as ἀφροσύνη in v. 1, and means *boasting, unworthy of a dignified man*. He translates κατὰ ἀτιμίαν λέγω thus: "Let me now speak boastingly a little." occ. Job xii. 21.]

Ἄτιμος, ον, ὁ, ἡ, from *a* neg. and τιμή *honour*.—*Dishonoured, without honour*. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10. [Is. liii. 3. lxii. 4.]

☞ Ἀτιμώω, ῶ, from ἄτιμος.—*To dishonour, treat with indignity*. occ. Mark xii. 4. [Jer. xxxii. 28.]

ἌΤΜΙΣ, ίδος, ἡ, from ἄω *to breathe*, according to some. *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see Wolfius and Wetstein, and comp. Heb. and Eng. Lexicon in הבל I.—In the LXX this word answers to עָנָן *a cloud*, namely, of *incense*, Lev. xvi. 13. Ezek. viii. 11; to קִיטוֹר *smoke, vapour*, as *of a furnace*, Gen. xix. 28, (so ἀτμὶς καπνώδης *smoky vapour*, to עָשָׁן *smoke*, Hos. xiii. 3.) to תְּמָרוֹת *pillars*, namely of *smoke*. Joel ii. 30, or iii. 3.

☞ Ἄτομος, ον, ὁ, ἡ, from *a* neg. and τέτομα perf. mid. of τέμνω *to cut, divide*; which see.—*Indivisible*. ἄτομον, τό, *an indivisible point of time, an instant, a moment*. occ. 1 Cor. xv. 52.

Ἄτοπος, ον, ὁ, ἡ, from *a* neg. and τόπος *place*.—Literally, *without place*, or *having no place*.

I. Of things, *inconvenient, unsuitable, improper, amiss, wrong*. Luke xxiii. 41. Polybius, as cited by Raphelius on the place, uses ἄτοπον in the same sense; and in the LXX it several times answers to the Heb. אָוֶן *iniquity*. Comp. also Wetstein. Observe, that in Acts xxv. 5, eight MSS., two of which are ancient, for τούτῳ read ἄτοπον, and the Vulg. renders accordingly—*in viro crimen*. Another MS. and the Complutensian edition, add ἄτοπον after τούτῳ: and this reading, which is also approved by Bp. Pearce, appears to have been followed by our translators. [See Job iv. 8. xi. 11, and xxxiv. 12, for הַרְשִׁיעַ.]

II. *Inconvenient, prejudicial, hurtful, evil*. Acts xxviii. 6; where Wetstein cites the Greek writers using it in the like sense, and Galen in particular applying ΟΥ᾽ΔΕ᾽Ν ἌΤΟΠΟΝ to *escaping* the usual consequences of *venomous bites*. [2 Mac. xiv. 23. Jos. A. xi. 52.]

III. Of persons, *absurd, unreasonable*. 2 Thess. iii. 2. [Schl. says, *wicked, impious*.]

Αὐγάζω, from αὐγή. *To irradiate, beam*, or *shine forth*. occ. 2 Cor. iv. 4. [Lev. xiii. 24.]

ΑΥ᾽ΓΗ᾽, ῆς, ἡ.

I. *Light, splendour*. In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of daylight*. occ. Acts xx. 11; where Wetstein cites from Polyænus, κατὰ πρώτην ΑΥ᾽ΓΗ᾽Ν τῆς ἡμέρας, at the first *dawning* of the day.—In the LXX this word answers to the Heb. נֶגַהּ, in the only passage wherein it occurs, Is. lix. 9.

ΑΥ᾽ΓΟΥΣΤΟΣ, ου, ὁ.—The Latin name or title, Augustus, in Greek letters. occ. Luke ii. 1. See under Σεβαστός.

Αὐθάδης, ους, ους, ὁ, ἡ, from αὐτός *himself*, and ἀδέω *to please*. Comp. ἡδέως.—*Self-willed, self-pleased*, or rather *pleasing himself and despising others, supercilious, haughty, insolent, surly*. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See Theophr. Eth. Char. cap. xv. and Duport's Lectures thereon, and Raphelius and Wetstein on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10. [Gen. xlix. 3. Prov. xxi. 24.]

☞ Αὐθαίρετος, ου, ὁ, ἡ, from αὐτός *himself*, and αἱρέομαι *to choose*.—*Choosing* or *willing of himself*, or *of his own accord*. occ. 2 Cor. viii. 3. 17. See Wolfius, Wetstein, and Kypke. [Symm. Ex. xxxv. 5.]

☞ Αὐθεντέω, ῶ, from αὐθέντης[1] *one acting by his own authority* or *power*. Joined with a genitive, *to use* or *exercise authority* or *power over*. So Hesychius, αὐθεντεῖν, ἐξουσιάζειν, *to exercise authority, to domineer*. occ. 1 Tim. ii. 12, where see Kypke and Wetstein.

☞ Αὐλέω, ῶ, from αὐλός *a pipe* or *flute*.—*To pipe, play on a pipe* or *flute*. occ. Mat. xi. 17. Luke vii. 32. [where see Vorst. de Adag. N. T. c. xi. p. 815.] 1 Cor. xiv. 7.

ΑΥ᾽ΛΗ᾽, ῆς, ἡ, either from ἄω *to blow*, as the wind; or rather, as Mintert observes, from the Heb. אֹהֶל *a tent, tabernacle*.

I. Anciently and properly, *an open court inclosed by buildings, a court-yard* exposed to the *open air*. So the etymologist, αὐλή, ὁ περιτετειχισμένος καὶ ὕπαιθρος τόπος. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house* or *palace*, including the *open court*, about which, according to the eastern mode of building practised to this day, it was built. See Shaw's Travels, p. 207. Hence

II. *A large house* or *palace*. Luke xi. 21. See Wetstein on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see Wetstein. John x. 1. 16. [It acquired this sense from the sheep-fold being anciently the open court before the house.—The word occurs 1 Chron. ix. 22. 2 Chron. iv. 9. xxxiii. 5. Jer. xxxv. 2. Ex. xlii. 2.]

Αὐλητής, οῦ, ὁ, from αὐλέω *to pipe*.—*A player on a pipe* or *flute, a piper* or *flute-player*. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the music of *pipes* or *flutes*, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals.

[1] [See Eur. Supp. 442. The *common* meaning, however, in old Greek, is a *self-murderer*. See Vales. ad Harpoc. in Voce. Wisd. xii. 6.]

Josephus expressly mentions these ΑΥ᾽ΛΗΤΑ᾽Σ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. iii. 9, 5. See Wetstein on Mat. ix. 23, and Harmer's Observations, vol. iii. p. 392, &c.[1]

Αὐλίζομαι, from *αὐλή a sheep-fold.*

I. *To be put* or *remain in a fold* or *stable*, as sheep or other cattle. In this sense it is used in the profane writers. And because sheep were usually *folded* or *housed* at night, (see Bochart, vol. ii. p. 452, et seq.) hence,

II. Spoken of men, *to lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by Thucydides and Xenophon, and also in the LXX, where it answers to the Heb. לין above thirty times. [Judg. xix. 15. 20, and so שָׁכַן in Job xi. 14. xv. 28.] In the Greek writers, however, it is by no means confined to the *night*; for in Xen. Cyr. Exp. iv. p. 270, ed. Hutchinson, 8vo, we have *ταύτην δ᾽ αὖ τὴν* ῾Η-ΜΕ῾ΡΑΝ ΗΥ᾽ΛΙ῾ΣΘΗΣΑΝ *ἐν ταῖς κώμαις*, that *day they lodged* in the villages; and p. 451, *ταύτην μὲν οὖν τὴν* ῾ΗΜΕ῾ΡΑΝ *αὐτοῦ* ΗΥ᾽ΛΙ῾ΖΟΝΤΟ.—See also Hutchinson's Note 6, p. 253, and Wetstein on Mat. xxi. 17.

ΑΥ᾽ΛΟ῾Σ, οῦ, ὁ.—*A pipe* or *flute.* The Greek lexicographers derive this word from the V. *αὔω*[2] or *ἄω to breathe, blow* (so the Eng. *flute* seems related to the Latin flatus, *blowing*); but it may perhaps be better deduced from the Heb. חָלַל *to perforate, fistulate*; whence חָלִיל *a pipe* or *flute*, to which word the Greek *αὐλός* generally answers in the LXX. occ. 1 Cor. xiv. 7. [1 Sam. x. 5. Is. v. 12[3].]

Αὐξάνω, from *αὔξω* the same.

I. *To grow, increase in bulk*, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number* or *multitude.* Acts vii. 17.

III. *To grow, increase*, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow*, spiritually. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6, after *καρποφορούμενον*, Griesbach, on the authority of twelve or thirteen MSS. (six of which are ancient,) of both the Syriac, Vulgate, and other old versions, admits into the text the words *καὶ αὐξανόμενον*, as a probable addition. [It would be better to say, to increase in honour, John iii. 30; to be propagated, Acts vi. 7. xii. 24. xix. 20; to become more perfect, 2 Cor. x. 15. Eph. iv. 15. Col. i. 10. 2 Pet. iii. 18. Br. says in 1 Pet. ii. 2, "in an improper sense, *that ye may grow up to salvation*, i. e. become perfect Christians; Eph. iv. 15, *that we may grow up into one body with Christ*, i. e. be joined by love into one fellowship under Christ."]

IV. In a transitive sense, *to make to grow* or *increase.* 1 Cor. iii. 6, 7. [Gen. xviii. 6. Job xlii. 10.]

[1] [Schl. thinks the custom of late date in Judæa. He refers to Buxtorf, Lex. Talm. p. 1524. Geier de Hebr. Luct. c. 5, § 16, p. 75.]

[2] See note on this word under *αὐστηρός.*

[3] [The pipe was originally of reed, but afterwards of metal or horn. See Poll. iv. 9. It was used either on joyful or on sorrowful occasions.]

Αὔξησις, εως, ἡ, from *αὐξάνω.—Growth, increase.* It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥ᾽ΞΩ, from *ἀέξω to increase.—To grow, increase*, spiritually. occ. Eph. ii. 21. Col. ii. 19. [In this place, Schl. thinks that Θεοῦ may be merely put to increase the force, "the Church of Christ receives very great increase," or if not, "increases, so that God gives the increase."]

ΑΥ᾽ΡΙΟΝ, adv. It denotes *time immediately after*, or *succeeding soon after; to-morrow, within a short time.* Mat. vi. 30. Luke xii. 28. Acts xxiii. 15. 20. xxv. 22. With the prepositive article fem. ἡ (the N. *ἡμέρα day* being understood) it signifies, *the morrow, the immediately succeeding day.* Mat. vi. 34. Acts iv. 3. 5. James iv. 14. comp. *σήμερον.* On 1 Cor. xv. 32, Wetstein cites from Diog. Laërt. *τρυφῶσι ὡς* ΑΥ᾽ΡΙΟΝ ᾽ΑΠΟΘΑΝΟΥ᾽ΜΕΝΟΙ, they indulge in luxury as if they were *to die to-morrow.* [LXX, Ex. viii. 10.]

Αὐστηρός, ά, όν.

I. *Austere, rough.* It properly denotes a *taste* or *savour*, as of *unripe* fruits, and is deduced by the etymologists from the V. *αὔω*[4] *to dry*, because things of an *austere* taste make the mouth and palate feel *dry* and *harsh.* So in Dioscorides, ΑΥ᾽ΣΤΗΡΟ῾Σ ΟΙ῾ΝΟΣ is *rough wine.* See Scapula.

II. *Austere, harsh, severe* in temper or disposition. occ. Luke xix. 21, 22. [2 Mac. xiv. 30. Ps. lxix. 22.]

☞ Αὐτάρκεια, ας, ἡ, from *αὐτάρκης.*

I. *Sufficiency, competence.* 2 Cor. ix. 8.

II. *Content, contentment.* 1 Tim. vi. 6. See Wetstein on both texts. [Dion. Hal. ii. 74.]

Αὐτάρκης, εος, ους, ὁ, ἡ, from *αὐτός himself*, and *ἀρκέω to suffice.*

I. *Self-sufficient, sufficient.* In this sense it is used by the profane writers. [Xen. Cyr. iv. 3, 5. Mem. iv. 7, 1. Polyb. v. 55, 8. Ecclus. v. 1. xi. 24. Prov. xxx. 9.]

II. *Content, satisfied with one's lot.* Phil. iv. 11. [Ecclus. xl. 18. Diog. L. ii. 24.]

☞ Αὐτοκατάκριτος, ον, ὁ, ἡ, from *αὐτός himself*, and *κατακρίνω to condemn.—Self-condemned, condemned by his own conscience*, as knowing that he acts in violation of such *plain* and important precepts of our Lord as those contained in Mat. xxiii. 8. 10. Comp. *αἱρετικός*, and see Campbell's Prelim. Diss. to the Gospels, p. 436, &c. occ. Tit. iii. 11. [See Œcumen. ad loc.]

Αὐτόματος, η, ον, from *αὐτός oneself*, and *μάω to be excited, desirous*, which may be from the oriental מָהָה or מָהִי *to dilate, extend, excite.* See Castell.—*Spontaneous, of its own accord.* occ. Mark iv. 28. Acts xii. 10. It is evident that *αὐτομάτη* in the former passage is opposed, not to the concurrent *natural* causes of vegetation, *heat* and *moisture* (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of *man.* Hesiod

[4] Which is by some not improbably deduced from *ἄω to blow*, as the *air*, of which *dryness* is the effect; and the V. *ἄω* seems a derivative of הָוָא *the Essence*, which as in Heb. it is one of the names of the true God, Jehovah, so the idolatrous Arabs, and, with little variation, the Syrians and Chaldeans also, applied it to their God, *the Air*, which they adored as an *eternal* and *self-existent Essence.* See Hutchinson's Moses sine Princip. p. 31, &c.

applies the word in a similar sense to the *earth*, where, describing the golden age, he says, Ἔργ. καὶ Ἡμ. 117, 118,

> ———καρπὸν δ' ἔφερε ζείδωρος ἄρουρα,
> ΑΥ̓ΤΟΜΆΤΗ, πολλόν τε καὶ ἄφθονον.
>
> The fertile earth yielded her copious fruit
> *Spontaneous*———

So Ovid, of the same happy period, Metam. i. 101, 2,

> Ipsa *quoque immunis, rastroque intacta, nec ullis*
> *Saucia vomeribus*, per se *dabat omnia tellus.*
>
> The ground untill'd, nor wounded by the share,
> Did *of herself* her copious produce yield.

where *ipsa*, and *per se*, *of herself*, are evidently opposed to *being cultivated by man*. Comp. Lucretius, v. 935, 6, and Virgil Georg. i. 127, 8.—In the same view Josephus applies the adverb *αὐτομάτως* to the earth, Ant. i. 1, 4, where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, *τὴν γῆν οὐκ ἔτι μὲν αὐτοῖς τῶν ἑαυτῆς ἀναδώσειν* ΑΥ̓ΤΟΜΆΤΩΣ *εἰπών, πονοῦσι δὲ καὶ τοῖς ἔργοις τριβομένοις τὰ μὲν παρέξειν, τῶν δὲ οὐκ ἀξιώσειν*, "by saying that the earth should no longer yield its fruits to them *spontaneously*, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others[1]." Comp. Josephus in Life, § 2, and Wetstein on Mark. In the LXX, *αὐτόματα* or *αὐτόματα ἀνατέλλοντα* answers to the Heb. סָפִיחַ *corn which springs up the second year without cultivation*. Lev. xxv. 5. 11. 2 Kings xix. 29. As to Acts xii. 10, Josephus says of the eastern gate of the inner court of the temple, *ὤφθη*—ΑΥ̓ΤΟΜΆΤΩΣ Ἠ-ΝΕΩΓΜΈΝΗ, it was seen to open *of its own accord*. De Bel. vi. 5, 3; and in Wetstein the reader may find other Greek writers applying the adjective to *doors* and *gates* in like manner.

☞ Αὐτόπτης, ου, ὁ, from *αὐτός himself*, and *ὄπτομαι to see.—One who has seen with his own eyes, an eye-witness.* occ. Luke i. 2. The Greek writers use the word in the same sense. See Wetstein. [Polyb. iii. 4. See Xen. Cyr. v. 4, 9.]

ΑΥ̓ΤΌΣ, *αὐτή, αὐτό.*

I. A pronoun relative, referring generally to some preceding word, *he, she, it.* Mat. i. 18—21, et al. freq. In the style of the N. T. *αὐτός* is frequently redundant, as Mat. [iv. 10. vi. 4.] viii. 5. 23. 28. Mark v. 2. vii. 25. ix. 28. [Rev. ii. 7. 15.] but this manner of expression, though agreeable to the Hebrew idiom, yet is not a *mere Hebraism;* since it is sometimes used in the most approved and purest Greek writers. [See Soph. Œd. T. 287.] Xen. Cyr. i. p. 23, ed. Hutchinson, 8vo, and Note there; Blackwall's Sacred Classics, vol. i. p. 82; and Wolfius on Mark v. 2. [See Viger, p. 168.]—In John i. 6, *ὄνομα αὐτῷ* has been supposed a *mere* Hebraism for *ᾧ ὄνομα*: but Kypke there cites the same phrase from the eloquent orator and philosopher, Themistius, and from Dionys. Halicarn. speaking of one of the Vestal Virgins, Ὀπιμία ΟΝΟΜΑ ΑΥ̓ΤΗ῀ι. [John xv. 5. Rev. ii. 18. xv. 10. Xen. Mem. i. 3, 7.]—In Luke ii. 22, the Cambridge and four later MSS. for *αὐτῶν* have *αὐτοῦ*, so Vulg. *ejus*, whence has flowed *αὐτῆς*, the reading of the Complutensian edition, and of those derived from it. Griesbach marks *αὐτοῦ*, a reading equal or perhaps preferable to *αὐτῶν*, which is, however, that of the far greater number of MSS., is embraced by Mill and Wetstein, and defended by Campbell in his Note on Luke ii. 22.—In Acts xiv. 13, *αὐτῶν* is omitted after *πόλεως* in nine MSS., three of which are ancient, and in the Syriac, Vulg., and several other ancient versions, and is rejected from the text by Griesbach.

II. Joined with a N. *himself, herself, itself.* John xxi. 25. Rom. viii. 16. 21. 2 Cor. xi. 14. —Ἐξ *αὐτῆς* (*ὥρας*) *from*, or *at, this very time, immediately.* occ. Mark vi. 25. Comp. *ἑξαυτῆς.* [The word is used also for *I myself, I, thou thyself, thou*, &c. *ἐγὼ αὐτός, σύ*, &c. Mat. xxiii. 37. sent to *thee*, †but here most edd. read *αὐτήν*,† not *αὐτήν.*† Luke i. 45. See Vorst. Phil. S. E. xxvi. p. 536. John xiii. 11. Heb. xi. 21. Rev. v. 10. *αὐτούς us*, (see Storr. Obs. ad Syntax. et Anal. Heb. p. 391.) xviii. 24. Gen. xlii. 4. 9. See Georg. Hieroc. N. T. pt. i. p. 162, and Viger, Idiot. i. 9, p. 162.]

III. With the prepositive article, *ὁ, ἡ, τό, the same.* Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. [i. 12.] xiii. 8. So, when joined to a noun, *this, the same.* Mat. iii. 4. xxvi. 44, et al. [In this sense it sometimes governs a dative. See 1 Cor. xi. 5. This is common in good Greek; and the Latins have adopted the idiom, as in Horace, Invitum qui servat, idem facit occidenti.]—Ἐπὶ τὸ *αὐτό* (*χωρίον* namely), *upon*, or *to, the same* (place), *together.* Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify *together*, simul, as in the LXX, 2 Sam. ii. 13, for Heb. יַחְדָּו. See Wolfius and Kypke. So *κατὰ τὸ αὐτό*, Acts xiv. 1, where it may otherwise signify *at the same time*, as it is sometimes used in the Greek writers. See Wetstein and Kypke.

Ταὐτά, for *τὰ αὐτά, the same things.* occ. 1 Thess. ii. 14.

IV. But rarely, *of himself, of his own accord, spontaneous.* †So *ipse* in Latin.† John xvi. 27. And thus this pronoun is used by Homer, Il. viii. 293, 4, [where see Ernesti,]

> ———*τί με σπεύδοντα καὶ* ΑΥ̓ΤΟ῀Ν
> Ὀτρύνεις———
>
> Why dost thou me excite,
> Who *of myself* am eager for the fight?

and by Callimachus, Hymn. in Apoll. 6, 7,

> ΑΥ̓ΤΟΙ῀[2] *νῦν κατοχῆες ἀνακλίνεσθε πυλάων,*
> ΑΥ̓ΤΑΙ῀[2] *δὲ κληῖδες.*
>
> Ye bars, and bolts, that close the sacred gates,
> Fall back *spontaneous.*

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, *καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, and a sword shall pierce through* thine own *soul also.* So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. Αὐτὸ τοῦτο, governed by *κατά* or *διά* understood, 2 Pet. i. 5, which I take to be the *ἀπόδοσις*, or correspondent member of the sentence, to ver. 3, *ὡς, as* or *since his divine power hath given us all things that* (*pertain*) *to life and*

[1] [See also Herod. ii. 94. Diod. Sic. i. 8. Arr. de Exp. Alex. vii. 4, 8.]

[2] "Αὐτοὶ κατοχῆες, αὐταὶ κληῖδες.—Id est, αὐτόματοι, ut Schol. sine clavigeri operâ." Bentley.

godliness, &c. Καὶ (κατ') *αὐτὸ τοῦτο δέ—so also* agreeably, or according, to this very thing, or to all that I have just said, *giving all diligence, add*, &c. See Wolfius.

[VII. *Alone.* Mark vi. 31. 2 Cor. xii. 13. See Küster. ad Aristoph. Ach. 506.]

[VIII. In LXX, Ex. xxiv. 14. Numb. xxii. 19. 2 Sam. xx. 4, we may add as peculiarities, that *αὐτός* is sometimes inserted to increase the force, and point out a person or thing of great dignity. Thus in Rom. x. 12. Heb. xiii. 5, it is used of God, (see Carpzov. ad Heb. i. 12.) and in Mat. i. 21. xxv. 31. Mark i. 35, et al. of Christ. *Αὐτός* and *ipse* were used by servants or disciples of their master. See Casaub. ad Theoph. Char. *περὶ κολακείας*. Heins. ad Hesiod. Op. et D. p. 226. Hence the *αὐτὸς ἔφα* of the Pythagoreans.]

IX. Αὐτοῦ, adv. by syncope for *αὐτόθι. In this* or *that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοῦ, ῆς, οῦ, by contr. for *ἑαυτοῦ, ῆς, οῦ*, which see. †Mat. i. 21. iii. 12. Luke v. 25. ix. 14. Acts xv. 26. 2 Tim. ii. 19. Rev. xvi. 17.†

☞ *Αὐτόχειρ, ρος, ὁ, ἡ*, from *αὐτός himself*, and *χείρ a hand.* [Properly, *killing with one's own hands* [1], and hence, generally,]—*Acting* [or *doing any thing*] *with one's own hands.* occ. Acts xxvii. 19. [Aristoph. Av. 1135. Herodian vii. 2, 17, and see Hoogeveen on Viger, p. 166.]

☞ *Αὐχμηρός, ά, όν*, from *αὐχμός drought by too much heat;* and this from *αὕω to dry*, which see under *αὐστηρός.—Dry, desert.* occ. 2 Pet. i. 19, where Kypke shows that it is by the Greek writers applied to *the earth* and to *places* in this sense, but doubts whether it can, by the like authority, be proved to signify *dark, obscure* [in which sense Schl. takes it]; yet Wetstein cites Aristotle de Color., opposing *στίλβον καὶ λαμπρόν shining* and *bright*, to ΑΥ'ΧΜΗΡΩ῀ι and *ἀλαμπεῖ obscure.* [See Poll. Onom. v. 5, 110.]

Ἀφαιρέω, ῶ, mid. *ἀφαιρέομαι, οῦμαι*, from *ἀπό from*, and *αἱρέω to take.*

I. *To take off* or *away.* Luke i. 25. x. 42. xvi. 3. [Rev. xxii. 19. Deut. xii. 32.—In Rom. xi. 27. Heb. x. 4. Ecclus. xlvii. 4, we have the phrase *ἀφαιρεῖν τὰς ἁμαρτίας, to take away* (*the punishment of*) *sins.*]

[II. Specially, *to cut off.* Mat. xxvi. 51. Mark xiv. 17, and in LXX, 1 Sam. v. 4. xvii. 51. 1 Mac. vii. 47. xii. 17.]

Ἀφανής, έος, οῦς, ὁ *καὶ* ἡ, from *a* neg. and *φαίνομαι to appear.—Not appearing, not manifest.* occ. Heb. iv. 13. [Ecclus. xx. 32. Xen. Eq. i. 18.]

Ἀφανίζω, from *a* neg. and *φαίνω to show, bring to sight.*

I. *To remove out of sight.* Hence in pass. *to be removed out of sight, disappear, vanish away.* James iv. 14. [Æl. V. H. xii. 1.]

II. In pass. *to be destroyed, perish.* Acts xiii. 41. [Schl. refers this to another meaning, *to be astonished* or *terrified.* So in LXX, Ezek. xxx. 9. Hab. i. 5.]

III. *To destroy, corrupt, spoil*, as the moth or canker. Mat. vi. 19, 20; where Raphelius cites from Polybius, *αὐτὸν τ' ἀνεῖλον, καὶ τὸ γένος αὐτοῦ πᾶν* ΗΦΑ΄ΝΙΣΑΝ, they both killed him and *destroyed* his whole family. [See Abresch. ad Æschyl. p. 536. Auct. Vet. iii. p. 99. Song of Sol. ii. 13. Jer. iv. 26.]

IV. *To deform, disfigure*, as the hypocritical Pharisees did their countenances when they fasted. Mat. vi. 16, where Wolfius, whom see, seems right in understanding it as a *general expression* for *disfiguring* the countenance, or *making it look dismal, by whatever means.* Comp. Wetstein and Kypke; and observe the paronomasia,—Ἀ΄ΦΑΝΙ΄ΖΟΥΣΙ—ὅπως ΦΑΝΩ῀ΣΙ. [See Fab. Cod. Pseud. i. p. 184. 192. 545.]

Ἀφανισμός, οῦ, ὁ, from *ἠφάνισμαι* perf. pass. of *ἀφανίζω.—A disappearing*, or *vanishing away.* occ. Heb. viii. 13. [In LXX it is generally *desolation.* Ez. iv. 16. xii. 19.]

☞ *Ἄφαντος, ου, ὁ, ἡ*, from *a* neg. and *φαίνομαι to appear.—Not appearing, invisible.* occ. Luke xxiv. 31, where see Wetstein and Bp. Pearce; and to the passages produced by them we add, that Anacreon, ode 33, 4, applies *ἄφαντος* to the swallow's *disappearing*, by migrating, at the approach of winter, to the southern countries. [Diod. S. iv. 65.] †Eur. Or. 1557.†

☞ *Ἀφεδρών, ῶνος, ὁ*, from *ἀπό* denoting *separation*, and *ἕδρα a seat;* which see.—*A separate* or *retired place*, where men *sit* to ease nature, *a privy, a house of office.* occ. Mat. xv. 17. Mark vii. 19.

☞ *Ἀφειδία, ας, ἡ*, from *ἀφειδής not sparing*, which from *a* neg. and *φείδομαι to spare;* which see.—*A not sparing, severity.* occ. Col. ii. 23; [used of the body, severely treated in fasting, &c.] where Wetstein cites several of the Greek writers, using the phrase Ἀ΄ΦΕΙΔΕΙ῀Ν ΣΩ΄ΜΑΤΟΣ *not to spare the body.* [Thuc. ii. 51.]

☞ *Ἀφελότης, τητος, ἡ*, from *ἀφελής simple.—Simplicity, sincerity, purity* of intention. occ. Acts ii. 46.

Ἄφεσις, εως, ἡ, from *ἀφίημι to dismiss.* [Properly, *emission* (as of a dart), Polyb. xxvii. 9, 6.]

I. *Dismission, deliverance, liberty*, as of captives. occ. Luke iv. 18. [twice. On the latter see *θραύω.* Lev. xxv. 10. Polyb. i. 79, 12.]

II. *Remission, forgiveness*, of sins. Mat. xxvi. 28. Mark i. 4. iii. 29. [Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Eph. i. 7. Col. i. 14. It is put *absolutely* in this sense in Heb. ix. 22. x. 18. Comp. Deut. xv. 3.]

☞ *Ἀφή, ῆς, ἡ*, from *ἅπτω to connect*, whence Homer calls the *limbs* ἄψεα, Od. iv. 794, *ἀπὸ τοῦ συνῆφθαι* from *being connected*, says Didymus's note.—*A joint* or *articulation*, where the bones are *joined* or *connected* together. occ. [in a metaphorical sense] Eph. iv. 16. Col. ii. 19. [Plut. Anton. c. 27.]

☞ *Ἀφθαρσία, ας, ἡ*, from *a* neg. and *φθάρσις corruption*, which from *ἔφθαρσαι* 2nd pers. perf. pass. of *φθείρω to corrupt.*

I. *Incorruption, incorruptibility, incapacity of* [*death* or] *corruption*, [used as to the body.] 1 Cor. xv. 42. 50. 53, 54, et al.

II. *Incorruptness* in a moral or spiritual sense, *freedom from corrupt doctrines* or *designs.* Eph. vi. 24. Tit. ii. 7; but in this latter text *ἀφθαρσίαν* is not found in very many MSS., five of which are ancient, nor in most of the ancient

[1] [Whether killing one's self or another. So Hesychius and Phavorinus. See Morus ad Isoc. Pan. c. 32. Xen. Hell. vii. 3, 7.]

versions, nor in some printed editions, and is accordingly rejected by Griesbach.

[III. *Immortal life* in a future world. Rom. ii. 7. 1 Cor. xv. 50, where the sense is "the body, as it is now, cannot be partaker of immortal happiness." In 2 Tim. i. 10, it is "the doctrine as to immortal life." See Wisd. vi. 19, 20.]

☞ Ἄφθαρτος, ον, ὁ, ἡ, from *α* neg. and *φθαρτός corruptible.—Immortal, incorruptible, not capable of corruption.* See Rom. i. 23. 1 Cor. [ix. 25.] xv. 52. 1 Pet. i. 4. 23, where comp. John i. 13. 1 John iii. 9. [Wisd. xii. 1. Diog. Laert. x. 123. Bretschneider thinks it is rather of *uncontaminate purity.* In 1 Pet. i. 4, and iii. 4, it is rather *eternal, perpetual.*]

Ἀφίημι, from *ἀπό from*, and *ἵημι to send.*

I. *To send away, dismiss.* Mat. xiii. 36. Mark iv. 36. [Theoph. Char. v. 1. Ælian, V. H. xii. 9.]

II. *To emit, send forth*, as a voice. Mark xv. 37. [Gen. xlv. 2. Eur. Phœn. 1461.]

III. *To yield, give up*, as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ΑΦΗΚΕ *τὸ πνεῦμα*, as importing Christ's *voluntary dismission* of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ΑΦΙΕΝΑΙ *τὴν ψυχήν*: and Plutarch and Longus, cited by Alberti, apply the phrase ΑΦΗΚΕ *τὴν ψυχὴν* to the death of a mere man; and so doth Josephus, de Bel. vi. 5, 33. (Comp. Ant. vii. 13, 3. and viii. 13, 3.) And Wetstein, whom see, cites from Euripides, Hec. 571, the very phrase, ΑΦΗΚΕ ΠΝΕΥΜΑ. Comp. also Kypke. [Herod. iv. 190.]

IV. *To dismiss*, or *put away*, a wife. 1 Cor. vii. 11—13.

V. *To forsake, leave.* Mat. iv. 20. 22. v. 24. 40. xxvi. 56. John xvi. 28. 32, et al. freq.

[VI. *To leave remaining.* Mat. xxiii. 38. xxiv. 2. Mark xiii. 2. (Dan. iv. 12. 23.) Luke xix. 44. xxi. 6; to one's posterity or heirs, Mark xii. 19. John xiv. 27.]

VII. *To leave*, or *let alone.* Mark xiv. 6. Luke xiii. 8.

VIII. *To omit, neglect.* Mat. xxiii. 23. Luke xi. 42. [Mark vii. 9. Heb. vi. 1. Eur. Andr. 392, et al. freq.]

IX. *To permit, suffer, let.* Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14, et al. freq. In Mark i. 34, ἤφιε is the 3rd pers. sing. 2nd aor. indic. active, as if from *ἀφιέω*[1]. [John xi. 4. 8, "if we suffer him to act so." See Ex. xxxii. 10. 2 Sam. xvi. 11. Mat. xxiii. 13, "do not permit them to enter," and Mark v. 19. 37. vii. 12. Ecclus. xxiii. 1. In Mat. v. 40, and Mark xi. 6, the sense is, "to allow a person to take."]

X. *To remit, forgive*, as debts, sins, or offences. Mat. vi. 12. 14, 15. ix. 2. 5. [xii. 31. xviii. 21. Luke xxiii. 34. John xx. 23.] *Ἀφέωνται* is the 3d pers. plur. perf. pass. ind. according to the Attic dialect for *ἀφεῖνται.* In this last sense the verb *ἀφίημι* is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12), and frequently by the LXX for the Heb. נָשָׂא *to pardon*, נָשָׂא *to take away*, &c. See Vitringa, Observ. Sacr. iv. 3. [Is. xxii. 14. Deut. xv. 2. Gen. xviii. 26. The following are single phrases, but all partaking of the general meaning of the word. "Not to care for," Mat. xv. 14. "To leave" or "let alone," Mat. iv. 11. Perhaps John xii. 7, and Mat. xxii. 22, may be best explained in the same way. "To remit" or "grow slack in," Rev. ii. 4.]

Ἀφικνέομαι, οῦμαι, (2nd aor. *ἀφικόμην*, from obsol. *ἀφίκομαι,*) from *ἀπό from*, and *ἱκνέομαι to come*, which from *ἵκω to come.—To come from one place to another, to come, arrive, reach.* occ. Rom. xvi. 19. [Ecclus. xlvii. 17. Prov. i. 27.]

☞ Ἀφιλάγαθος, ον, ὁ, ἡ, from *α* neg., *φίλος a friend*, and *ἀγαθός good.—Not a lover of good men*, or *of goodness.* occ. 2 Tim. iii. 3. [ἐχθροὶ παντὸς ἀγαθοῦ, see Theophyl. and Œcum.]

☞ Ἀφιλάργυρος, ον, ὁ, ἡ, from *α* neg., *φίλος loving*, and *ἄργυρος money.—Not fond of money, not coretous, without coretousness.* occ. 1 Tim. iii. 3. Heb. xiii. 5.

Ἄφιξις, εως, ἡ, from *ἀφικνέομαι.—A going away, departure.* occ. Acts xx. 29. [Herod. ix. 17. 76. Dion. Hal. x. 8. See Alberti ad Hesych. in voce.]

Ἀφίστημι, from *ἀπό from*, and *ἵστημι to place*[2].

I. Intransitively, *to depart, withdraw.* Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. [xix. 9.] 1 Tim. vi. 5. 2 Tim. ii. 19, et al. [Gen. xii. 8.]

II. *To refrain from, let alone, not to meddle with* or *punish.* [Luke iv. 13.] Acts v. 38. Comp. xxii. 29. [add 2 Cor. xii. 8. Job vii. 16. Ecclus. xxiii. 12. In 2 Tim. ii. 19, it is "to renounce." In 1 Tim. vi. 5, "to avoid the society of," as in Ecclus. vii. 2.]

III. *To fall off, fall away, apostatize*, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12. [Ezek. xx. 3. Wisd. iii. 10. Ecclus. x. 14.]

IV. Transitively, *to draw off* or *away, to withdraw.* Acts v. 37. Raphelius remarks that Herodotus, i. 154, in like manner uses the verb in an active or transitive sense. Τοὺς Λυδοὺς ΑΠΕΣΤΗΣΕΝ *ἀπὸ Κύρου, he drew off* the Lydians from Cyrus. [See Deut. xiii. 10. Ecclus. xix. 2. Isocr. Evag. p. 476. Herodian vii. 7, 9, 13.]

Ἄφνω, adv. q. d. *ἀφανῶς*, from *α* neg. and *φαίνομαι to appear.—Suddenly, on a sudden*; it strictly imports something so *quick* and *sudden* as to *elude* the *sight.* occ. Acts ii. 2. xvi. 26. xxviii. 6. [See Josh. x. 9. Ecclesiast. ix. 12.]

Ἀφόβως, adv. from *ἄφοβος fearless*, which from *α* neg. and *φόβος fear.—Fearlessly, without fear.* occ. Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. [Prov. ii. 33. Wisd. xvii. 4.]

☞ Ἀφομοιόω, ῶ, from *ἀπό* denoting *intenseness*, and *ὁμοιόω to make like, liken. To make very like.* occ. Heb. vii. 3. [Ep. Jerem. 5. 63. 70.] †Xen. Mem. iii. 10, 2.†

☞ Ἀφοράω, ῶ, from *ἀπό* intensive, and *ὁράω to look.* [The obvious meaning is, "to look away from," (as Xen. Cyr. vii. 1, 8,) and thence, "to look away from other objects to one especially." It occurs Diod. Sic. xix. 23. See Jos.

[1] [This aorist occurs Mark xi. 16, and in Phil. Leg. ad Caium, p. 1021. Lucian, Timon, p. 66. Paus. ii. 5. See Kypke i. p. 151.]

[2] See Duport's Remarks under ἵστημι I. [and the distinctions between the senses of various parts of the verb in the Grammar.]

Ant. iv. 4, 7. Arrian, Diss. Epict. iv. c. 1. Heliod. vii. p. 330.]—*To look stedfastly* or *intently.* occ. Heb. xii. 2, where see Kypke.

Ἀφορίζω, from *ἀπό from*, and *ὁρίζω to define.*

I. *To separate locally.* Mat. xiii. 49. xxv. 32. Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. [Gen. ii. 10. x. 5.]

II. *To separate from*, or *cast out of, the society*, as wicked and abominable. occ. Luke vi. 22. Comp. *ἀποσυνάγωγος.*

III. *To separate, select*, to some office or work. occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The Pharisees, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from פָּרַשׁ *to separate*, q. d. *ἀφωρισμένοι separated ones;* and to this import of their name the apostle is by some learned men thought to allude, Rom. i. 1, where he, who, as a Pharisee, was before *ἀφωρισμένος εἰς τὸν νόμον separated* to the law of Moses, now says of himself that he was *ἀφωρισμένος separated* to the gospel of God. See Wolfius on Rom. i. 1, and compare Φαρισαῖος.

Ἀφορμή, ῆς, ἡ, compounded of *ἀπό from*, and *ὁρμή an impetus, violent tendency*[1].—*An occasion, an opportunity* or *casual circumstance producing a tendency to somewhat else.* occ. Rom. vii. 8. 11. 2 Cor. v. 12. xi. 12. Gal. v. 13. 1 Tim. v. 14. *Ἀφορμὴν λαβεῖν to take occasion.* Rom. vii. 11. So Polybius and Dionys. Hal. cited by Kypke, ΑΦΟΡΜΗ͂Σ, and ΑΦΟΡΜΉΝ, ΛΑΒΕΙ͂Ν.—*Ἀφορμὴν διδόναι to give occasion*, 1 Tim. v. 14, where Wetstein cites Polybius, Appian, and Diod. Sic. using the phrase in the same sense.

☞ Ἀφρίζω, from *ἀφρός.—To foam* or *froth*, as a man at the mouth. occ. Mark ix. 18. 20. [See Foes. Œc. Hipp. p. 71.]

☞ ΑΦΡΌΣ, οῦ, ὁ, deduced by some from the Greek adverb *ἄφαρ quickly, suddenly*, because it is *suddenly* formed, and *suddenly* dispersed.—*Foam, froth*, i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid *expanded* with air. In the N. T. it is used only for the *human foam.* occ. Luke ix. 39. [Eur. Iph. T. 307.]

Ἀφροσύνη, ης, ἡ, from *ἄφρων.*

I. *Folly, foolishness, want of wisdom.* 2 Cor. xi. 1. 17. 21. [*Boasting*, Schl.]

II. *Folly, foolishness*, as opposed to *spiritual wisdom* and *sobriety*, "*foolish, ungovernable passion*, in opposition to *σωφροσύνη.*" Macknight's Harmony. "Levity." Campbell. Mark vii. 22. [The sense is not certain.]—In the LXX it generally answers to the Heb. words נְבָלָה *vileness*, סִכְלָה *perverseness*, אִוֶּלֶת *foolishness*, &c. [Prov. xiv. 18. Deut. xxii. 21. Job iv. 6.]

Ἄφρων, ονος, ὁ, ἡ, from *α* neg. and *φρήν mind, wisdom.*

[I. *Foolish.* Luke xi. 40. xii. 20. 1 Cor. xv. 36. Job v. 2, 3. Prov. x. 1. 24.]

[II. *Ignorant of the truth of Christianity.* Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15.]

[III. *Boasting.* 1 Cor. xi. 16. xii. 6. 11.]

Ἀφυπνόω, ῶ, from *ἀπό* intensive, and *ὕπνος sleep.—To fall asleep, to be asleep.* occ. Luke viii. 23.—"Ἀφύπνωσε. How this word comes to signify, *he fell asleep*, I do not know: *ἀφυπνίζω* is of a contrary signification. It may be observed, that St. Luke often uses words compounded with *ἀπό* in a very unusual signification, which perhaps may be provinciality and an Antiochism." Markland in Bowyer's Conjectures. There is, however, but very slender proof that St. Luke was of Antioch[2]. But in the martyrdom of Ignatius, § 7, we have *μικρὸν* ΑΦΥΠΝΏΣΑΝΤΕΣ, *having slept* a little. [Judg. v. 27, in same sense.]

Ἄφωνος, ου, ὁ, ἡ, from *α* neg. and *φωνή a voice.*

I. *Dumb, having no voice.* 1 Cor. xii. 2. [Comp. Hab. ii. 18. 2 Mac. iii. 29.]

II. *Dumb, mute, uttering no voice.* Acts viii. 32. The LXX have once used this word, namely, in the correspondent text of Is. liii. 7, for the Heb. נֶאֱלָמָה *mute, silent.*

III. *Dumb, having no articulate voice.* 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* 1 Cor. xiv. 10.

☞ Ἀχάριστος, ου, ὁ, ἡ, from *α* neg. and *χάρις, thanks.—Unthankful, ungrateful.* occ. Luke vi. 35. 2 Tim. iii. 2. See Wetstein on Luke. [Wisd. xvi. 29. Herodian vi. 9, 1.]

☞ Ἀχειροποίητος, ου, ὁ, ἡ, from *α* neg. and *χειροποιητός made with hands.—Not made with* [*human*] *hands* or *art.* occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

☞ ΑΧΛΎΣ, ύος, ἡ.—*A mist, a thick mist, a fog.* Galen, as cited by Scapula, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former: whence a certain disorder of the eye is called *ἀχλύς*, and those that are afflicted with it *διά τινος ἀχλύος οἴονται βλέπειν*, seem to see through a sort of *thick mist* or *fog.*" Elymas, the sorcerer, was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. Homer Il. xx. 321. 341, 342, and see Wetstein. [Plut. Alex. M. c. 45.]

Ἀχρεῖος, α, ον, from *α* neg. and *χρεία utility, usefulness.*

I. *Unprofitable, useless.* Mat. xxv. 30.

II. *Unmeritorious, of no value.* Luke xvii. 10. See Campbell's Prelim. Diss. to Gospels, p. 604.—In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable*, answering to the Heb. שָׁפַל *low, humble.*

Ἀχρειόω, ῶ, from *ἀχρεῖος.—To make unprofitable.* Pass. *ἀχρειόομαι, To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of Ps. xiv. 3, where the correspondent Hebrew word is *ἠχρειώθησαν* is נָאֲלָחוּ *they are become stinking, filthy.*

Ἄχρηστος, ου, ὁ, ἡ, from *α* neg. and *χρηστός profitable.—Unprofitable, useless.* occ. Philem. 11, where St. Paul seems to allude to the name of Onesimus, which signifies *useful.* He also uses *ἄχρηστος*, by a litotes, for *hurtful, injurious.* See Wolfius and Elsner, and comp. under *ἀλυσιτελής*[3]. [LXX Hos. x. 8.]

[1] [The proper meaning is, "whatever is necessary for any undertaking." See Xen. de Vect. iii. 6, 9. 12. Mem. iii. 12, 4. Viger, p. 30. Schwarz, p. 225.]

[2] See Lardner's Hist. of Apost. and Evang. ch. vii. ii. 3, p. 86, ed. Watson.

[3] [Examples may be found in Xen. Cyr. i. 3, 8. Theophr.

΄ΑΧΡΙ, and sometimes before a vowel ΄ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24, et al. freq.—or not excluding it, Rom. v. 13. viii. 22. [On Rom. v. 13, Schl. says, "Before the promulgation of the law."]—΄Αχρις οὗ, used elliptically for ἄχρι τοῦ χρόνου ἐν ᾧ, *till the time in which*—1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.—2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts [xiii. 6.] xx. 4. xxviii. 15. [Rev. xviii. 5.]

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

΄Αχυρον, ου, τό, from *a* neg. and ἔχυρον *firm, steady.*—*Chaff*, "*the husks* (*and refuse*) *of corn separated by threshing and winnowing*[1]," which have no *steadiness*, but are easily *disturbed* or *put in motion* by every blast of air; so the Latin palea, *chaff*, is derived from the Greek πάλλω *to toss.* Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts ἄχυρον denotes not only *chaff*, properly so called, but also the *stalks* or *straw*, and in short whatever, though it grew with the grain, is separated from it and thrown away. In Xenophon, ἄχυρα, in like manner, includes the *stalks of corn.* See Raphelius, Wetstein, and Kypke. [The Jews used the stubble to burn, (Exod. v. 7.) to heat their ovens and to cook with, (Gen. xxiv. 25. Judg. xix. 19.) whence Christ compares the wicked with the stubble which is to be burned.]

☞ ΄Αψευδής, έος, οῦς, ὁ, ἡ, from *a* neg. and ψευδής *false, a liar.*—*That cannot lie* or *deceive.* occ. Tit. i. 2, where see Wetstein. [Wisd. vii. 18. Symm. Job xxxvi. 4.]

΄Αψινθος, ου, ὁ, q. d. ἄπινθος *not to be drunk*, on account of its extreme bitterness, from *a* neg. and πίνω *to drink.* So in Hebrew it is called לַעֲנָה from לָעַן *to reject*, †?† because animals *reject* or *refuse* to eat it.—*Wormwood.* occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of Bp. Newton[3], denotes Genseric king of the Vandals, who not only *bitterly* afflicted the Romans in the year 455, but also espoused the *bitter* and poisonous doctrines of Arius, and *during his whole reign most cruelly persecuted the orthodox Christians.*—But Vitringa on Rev. (whom see) by this *fallen star, whose name was Wormwood*, understands, and as it seems with greater probability, the heresiarch Arius himself. [The herb is mentioned, Theoph. Hist. Plant. ix. 18. Xen. Anab. i. 5, 1. Ol. Cels. Hierobot. P. i. p. 480. See Prov. v. 4. Schl. on this place in Rev. refers to Jonathan's Chald. Paraph. on Deut. xxix. 17. Br. says, that in Rev. it is the name of a star which descending into the waters corrupts them with bitterness. The image, he thinks, may be taken from Exod. xv. 23. Comp. Ecclesiast. vii. 27. Ecclus. xxviii. 25.]

☞ ΄Αψυχος, ου, ὁ, ἡ, from *a* neg. and ψυχή *life.*—*Without life, inanimate.* occ. 1 Cor. xiv. 7. [Wisd. xiv. 29. Polyb. vi. 47, 10. x. 24, 4.]

B.

Β, β, ϐ. *Beta.* The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth* of the Hebrews, but in form more nearly resembling the Samaritan or Phœnician *Beth.*

ΒΑ΄ΑΛ, Heb. בַּעַל.—[*A ruler*, probably preserved in the termination *Bal* of Carthaginian names, as Asdrubal, &c. See Fuller's Miscel. Sac. book ii. ch. 7, and Numb. xxiii. 4; used in LXX with masc. art. Numb. xxii. 41. 1 Sam. xvi. 31. 1 Kings vi. 31. It is the name of a place in 1 Chron. v. 33. of a man, 1 Chron. vii. 5. ix. 30. x. 56. See 2 Kings xi. 18. Others supply στήλη, from 2 Kings x. 26, 27. The *Bel* of Isaiah xlvi. 1. Jer. l. 2. li. 44, is בֵּל contr. from בַּעַל.]—*Baal*, An idol. The word denotes a *ruler*, and by this name, when singular, the idolaters of several nations worshipped the *sun* or *solar fire*, as the *great independent ruler* of nature. Thus Sanchoniathon, (or whoever was the author of the Phœnician Theology, published in Greek by Philo Byblius, and preserved by Eusebius, Præp. Evang. i. 10.) in his account of the ancient heathen, says expressly of the *Sun* ("Ηλιον), Τοῦτον Θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον, ΒΕΕΛΣΑΜΗΝ[2] καλοῦντες, ὅ ἐστι παρὰ Φοίνιξι Κύριος οὐρανοῦ. "This God they esteemed the *only Lord of Heaven*, calling him Beelsamen (i. e. בַּעַל שָׁמַיִם, or בַּעַל שָׁמֵין), which, in the Phœnician language, is *Lord of Heaven.*" occ. Rom. xi. 4; where it is observable, that Βάαλ has the feminine article ΤΗ῝ prefixed; ΤΗ῝ Βάαλ being either put elliptically for τῇ εἰκόνι τοῦ Βάαλ *the image of Baal*; or rather Βάαλ being thus used feminine, because the idol itself, which was of the *beere* kind, was sometimes a *female.* So good old Tobit, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of Israel sacrificed ΤΗ῝ ΒΑ΄ΑΛ ΤΗ῝ ΔΑΜΑ΄ΛΕΙ *to the heifer Baal*, Tobit i. 5, and the LXX frequently use not only Βάαλ singular with a feminine article, as Jer. ii. 8. 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes Βααλίμ plural also, as ΤΑ᾽Σ Βααλίμ, 1 Sam. vii. 4.[4] It is certain that the Pagan East Indians still retain the most religious veneration for a *cow.* Comp. Heb. and Eng. Lexicon in בעל III.

Βαθμός, οῦ, ὁ, from βαίνω *to go*, which see.

I. *A step.* But it occurs not in this sense strictly in the N. T. [It is put for מַעֲלָה *a step*, 2 Kings xx. 9, 10, 11. מִפְתָּן *a threshold*, 1 Sam. v. 5. In Wisd. vi. 38, βαθμοὺς τρίβων, we may say, "the traces of paths" or "the thresholds." Hesych. βαθμοί· ἴχνη· πόδες.]

Char. viii. 4: and see Ernest. Clav. Cic. voce *inutilis.* Fisch. de Vit. Lex. N. T. Prol. xxv. p. 7.]

[1] Johnson.

[2] Plautus, in the Punic language, writes it *Balsamen.* Pœnul. act v. scene 2.

[3] See his Dissertations on the Prophecies, vol. iii. p. 90—92, 2nd ed. 8vo.

[4] See Selden, de Diis Syris, syntag. ii. p. 166, &c. [and Additam. Beyeri, p. 137. 264.]

II. *A degree, rank.* occ. 1 Tim. iii. 13; where see Wolfius. ["Prepare a way for themselves to greater honours." Theodoret and others refer this to the rewards in a future life. It occurs in the sense of *dignity* and *height of honour* in Eus. H. E. iii. 21. Plut. Alc. 17. So ἐπαναβαίνω of soldiers rising, Xen. Cyr. ii. 1, 10. See Amm. Mar. xv. 13. See Suicer. Thes. Eccles. i. p. 614.]

ΒΑ΄ΘΟΣ, εος, ους, τό.

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. [Βάθος and βαθύ signify *fertility* of ground in Eur. Androm. 637, and see Lucian, Abdicat. p. 183. Prov. xxv. 3.] Luke v. 4.

II. *Depth*, in a figurative sense, as of poverty. Comp. Rom. viii. 39. [Referring to Ps. cxxx. 1; but Chrysostom explains this passage as denoting *things in heaven* and *things on earth;* and Schleusner says, *neither heaven nor earth, nothing in the universe.*]

III. *Greatness, immensity,* as of riches. occ. Rom. xi. 33. So Plutarch has ΒΑ΄ΘΟΣ ἡγεμονίας for *a vast* empire; Ælian, †V. H. iii. 18.† ΠΛΟΥ΄ΤΩι ΒΑΘΕΙ῀: and Euripides, cited by Polybius, compounds the two words βαθύς and πλοῦτος, when he calls peace ΒΑΘΥ΄ΠΛΟΥΤΕ, *abundant in riches.* See more in Raphelius, Wolfius, and Wetstein. To what they have produced I add from Josephus, Ant. vii. c. xv. § 1, ΠΛΟΥ῀ΤΟΝ ποιῆσαι ΒΑΘΥ΄ΤΑΤΟΝ, to acquire *immense riches.* [Again, βάθος κακῶν, Prov. xxiii. 3, signifies *immense evils,* and in 2 Cor. viii. 2, ἡ κατὰ βάθος πτωχεία, *excessive poverty.* So in Latin *profunda avaritia.* Sallust. Jug. c. 31.]

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see Vitringa. [This sense occurs Judith viii. 14, and Hesychius has τὰ βάθη, τὰ ἀκατάληπτα.]

Βαθύνω, from βαθύς.—*To deepen,* as in *digging.* occ. Luke vi. 48. [Judg. xiii. 10. See Ps. xci. 5. Jer. xlix. 8, referring to βάθος IV.]

Βαθύς, εῖα, ύ. See βάθος.

I. *Deep.* occ. John iv. 11.

II. *Deep,* †*profound,*† [*excessive,*] as sleep. occ. Acts xx. 9. So Theocr. Id. viii. 65, ΒΑΘΥ΄Σ ΥΠΝΟΣ *deep sleep.* Lucian, Timon. t. i. p. 61, τὸν ΒΑΘΥ΄Ν τοῦτον ΥΠΝΟ῀Ν; and Plutarch, t. i. p. 793. D, ed. Xyland. ΥΠΝΟΝ ΒΑΘΥ΄Ν. [And in the same way it is] spoken of the morning, *very early.* occ. Luke xxiv. 1. On which passage Elsner, Wolfius, and Wetstein show that ὄρθρος βαθύς, and ὄρθρου βαθέος, are phrases used by the best Greek writers.

[III. *Profound* or *inscrutable.* This sense occurs in the LXX. Isa. xxix. 14. xxxi. 6.]

Βαίνω, from βάω, the same, which is plainly from the Heb. בּוֹא, *to go, come.—To go, proceed.* The simple V. occurs not in the N. T.

☞ ΒΑΙ΄ΟΝ, ου, τό.—*A branch of the palm-tree,* as the gen. plur. βαΐων is used simply without φοινίκων, 1 Mac. xiii. 51. So Hesychius, βαΐς, ῥάβδος φοίνικος, καὶ βαΐον. Βαΐς, *a branch of the palm-tree,* also βαΐον. And the Etymologist, βαΐον—σημαίνει τὸν κλάδον τοῦ φοίνικος, βαΐον signifies *the branch of the palm-tree.* But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαι of the same import. Thus Porphyry, de Abstin. l. iv. § 7. speaking of the Egyptian priests, says, Κοίτη δὲ αὐτοῖς ἐκ τῶν σπαδίκων τοῦ φοίνικος, ἂς καλοῦσι ΒΑΙ΄Σ, ἐπέπλεκτο, their bed was a mat made of *palm leaves,* which they call *Baïs.* And Salmasius informs us, that the Egyptian gospel in John xii. 13. translates τὰ βαΐα τῶν φοινίκων simply by ZAN BAI, that is, τὰ βαΐα, for ζαν is only a mark of the plural number: where see Wetstein, and Suicer. Thesaur. in βαΐον. [Du Cange, Gloss. p. 167. Salmas. ad Achill. Tat. p. 621. Fischer de Vitiis Lex. N. T. Prol. i. p. 16.]

Βαλλάντιον, or Βαλάντιον, ου, τό, from βάλλειν *to cast,* or βάλλειν ἐντός *to cast in.—A bag* or *purse* into which money or other valuables are *put* or *cast, a money-bag.* occ. Luke x. 4. xii. 33. xxii. 35, 36.—In the LXX, Prov. i. 14. it answers to כִּיס *a bag* or *purse.*

ΒΑ΄ΛΛΩ.

I. *To cast, throw.* Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59, et al. freq.

II. *To cast,* as a tree its fruit. Rev. vi. 13. [So in Mat. v. 29, 30. xviii. 8, 9. Rev. iv. 10. the sense of *casting away* is found.]

III. *To put.* See Mat. ix. 17. [xxvii. 6.] Mark ii. 22. vii. 33. John v. 7. [xii. 6.] xiii. 2. xviii. 11. On the last text but one, Elsner cites from Plutarch the phrase ΕΙ΄Σ ΝΟΥ῀Ν ΄ΕΜΒΑ΄ΛΛΕΙΝ *to put into the mind,* in the same sense of *suggesting, persuading.* I add from Lucian, de Syr. Deâ, t. ii. p. 897. Ἡ Ἥρη (Juno) ΄ΕΠΙ΄ΝΟΟΝ ΄ΕΒΑΛΛΕ. See also Wetstein. But Kypke (whom also see) produces from Pindar, Olymp. xiii. 21, &c., Πολλὰ δ' ΄ΕΝ ΚΑΡΔΙ΄ΑΙΣ ἀνδρῶν ΄ΕΒΑΛΟΝ Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ', but the flowery hours (i. e. the daughters of Jupiter) *have put in the hearts* of men many ancient arts. [From this general sense of *putting,* or rather *putting in,* many particular explanations are given of this word. *To put a liquor into a vessel,* is *to pour.* Mat. ix. 7. Mark ii. 22. Luke v. 37. John xiii. 5. So Mat. xxvi. 12. Again, to *put seed into the ground* is *to sow.* Luke xiii. 19. Ps. cxxv. 7. In Mat. xxv. 27, βάλλειν τὸ ἀργύριον is a Greek phrase, *to put money out to interest.* See Salm. de Usuris, p. 632.]

IV. *To thrust.* Rev. xiv. 16. 19.

V. *To strike.* Mark xiv. 65.

VI. In a neuter sense, *To rush,* as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and pluperf. *To be cast down, to lie,* as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20, et al.

Βαπτίζω[1], from βάπτω *to dip.*

I. *To dip, immerse,* or *plunge* in water. But in the N. T. it occurs not strictly in this sense, unless so far as this is included in sense II. and III. below.

II. Βαπτίζομαι, mid. and pass. *To wash one's self, be washed, wash,* i. e. the hands by *immersion* or *dipping* in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2, and under πυγμή.—The LXX use βαπτίζομαι, mid. for *washing one's self by immersion,* answering to the Heb. טָבַל, 2 Kings v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Ecclus. xxxiv. 25.

III. *To baptize, to immerse in,* or *wash with,*

[1] See Gentleman's Magazine, vol. vii. p. 10. 152. vol. viii. p. 182. 285, and vol. ix. p. 10. 113.

water in token of purification from sin, and from spiritual pollution. Βαπτίζομαι, pass. denotes the *voluntary reception of baptism, To be baptized, receive baptism, to be initiated by the rite of baptism.* It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see Wetstein,) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16. [In the middle it signifies *to procure one's own baptism*, as in Acts xxii. 16.]—In Mark vi. 14. the participle ὁ *βαπτίζων* is used, according to the Hebrew and Greek idiom, for ὁ *βαπτιστής the baptizer.*—Βαπτίζεσθαι *ὑπὲρ νεκρῶν*, 1 Cor. xv. 29, see under *ὑπὲρ* I. 3. [Deyling has collected all the opinions on this difficult passage. (ii. p. 509.) His own is, that *ὑπέρ* is used for *ἀντί instead of;* and he would explain the passage thus, *who are baptized so as to take the place of the martyrs.* Schleusner explains it by reference to sense VI., and says, *Those who have offered themselves to the most serious evils on account of their hope of the resurrection of the dead.* He refers also to the Biblioth. Brem. Clas. vii. p. 667.] †"There is an ellipsis of *ἀναστάσεως, baptized in the confidence and expectation of a resurrection from the dead.* Of course by *dead* are meant, *the dead that die in the Lord;* and by the *resurrection*, the resurrection to *happiness.* This interpretation is established beyond all doubt by Chrysost., who has examined the passage at considerable length, and with his usual ability." Bloomf. Recens. Synopt.†

IV. *To baptize*, as the Israelites were into Moses in the cloud and in the sea. occ. 1 Cor. x. 2; where probably the true reading is *ἐβαπτίσθησαν*, as almost all the ancient, and some of the later MSS. read. See Wetstein's Var. Lect. and Griesbach. "*They were baptized* (not *unto*, as our English version has it, but) *into Moses*, i. e. into that covenant, and into obedience to those laws which Moses delivered to them from God; so *βαπτίζεσθαι εἰς* Χριστόν is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. Pearce. [Schl. agrees with Bp. Pearce's explanation.]

V. In a figurative sense, *To baptize* with the Holy Ghost. "It denotes the miraculous *effusion* of the Holy Ghost upon the apostles and other believers, as well on account of the *abundance* of his gifts (for anciently the water was *copiously* poured on those who were baptized, or they themselves were *plunged* therein) as of the virtue and *efficacy* of the Holy Spirit, who like *living water refresheth, washeth away pollutions, cleanseth*," &c. Stockius. Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed* or *plunged* in a flood, or sea, as it were, of *grievous afflictions and sufferings.* Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. בָּעַת *to terrify, affright*, Isa. xxi. 4. Ἡ Ἀνομία *με* ΒΑΠΤΙ'ΖΕΙ, *Iniquity* plungeth *me*, i. e. into *terror* or distress. So Josephus, de Bel. lib. iv. c. 3, § 3, says of the robbers who crowded into Jerusalem, that ἘΒΑ'ΠΤΙΣΑΝ *τὴν πόλιν, they plunged* the city, namely, into *calamities.* [So also Diod. Sic. i. c. 73, *ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς*, and Justin Mart. Dial. c. Tryph. p. 313, ed. Par. *βεβαπτισμένος ἁμαρτίαις*, full of vice. Schleusner cites these places on the last sense with his usual inclination to weaken the force of such meanings.]

☞ Βάπτισμα, *ατος, τό*, from *βεβάπτισμαι*, perf. pass. of *βαπτίζω*.

I. *An immersion* or *washing with water*, hence used in the N. T. for the *baptism* both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism* or *immersion* in grievous and *overwhelming afflictions* and *sufferings.* Mat. xx. 22, 23. Comp. *βαπτίζω* VI.

☞ Βαπτισμός, *οῦ, ὁ*, from *βεβάπτισμαι*, perf. pass. of *βαπτίζω*.—*An immersion* or *washing in water.* occ. Mark vii. 4. 8. Heb. ix. 10. vi. 2; in which last-cited text it includes also the Christian *baptism.*

☞ Βαπτιστής, *οῦ, ὁ*, from *βαπτίζω*.—*A baptizer*, "a title from John's office, not a proper name." Campbell, whom see. An agnomen or surname of John, the forerunner of our blessed Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11, et al. Comp. John i. 33; and see Josephus, Ant. xviii. c. 6, § 2, and Lardner's Collection of Testimonies, vol. i. c. 4.

ΒΑ'ΠΤΩ.—*To dip, plunge, immerse.* occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that *βάπτειν ὕδατος* is a good Greek phrase for *dipping* in *water.* Thus Homer, Il. vi. 508, and xv. 265, λούεσθαι ΠΟΤΑΜΟΙ'Ο (Ionic for ΠΟΤΑΜΟΥ῀) is to *bathe* in *a river.* Comp. Il. xxi. 560, λοεσσάμενος ΠΟΤΑΜΟΙ'Ο. And Wetstein cites from Aratus, ΒΑ'ΠΤΩΝ 'ΩΚΕΑΝΟΙ'Ο, *dipping* in the *ocean.* (In these expressions the preposition *ἐπί in*, or *ἐκ with*, is understood before the noun.) See Pasor's Lex., Bos Ellips. in *ἐπί*, and Dammii Lex. col. 1433, 4. [We find (Exod. xii. 22) that this verb is construed with *ἀπό*, *βάπτειν ἀπὸ τοῦ αἵματος, staining with blood*, i. e. *dipping so as to stain.* So Lev. xiv. 16. Hence perhaps the expression in Luke xvi. 24 may be explained. The verb is construed with *εἰς* in Lev. iv. 6. ix. 9. xiv. 6, and with *ἐν* in Deut. xxxiii. 24. Ruth ii. 14.]

ΒΑ'Ρ. Heb.—*Bar.* Heb. Chald. and Syriac בַּר, *a son.* So Βὰρ 'Ιωνᾶ, Mat. xvi. 17, is *son* of Jonas. Comp. John i. 42. xxi. 15, 16, 17, and Βαρτίμαιος, *son* of Timæus, Mark x. 46. Comp. Βαριησοῦς, Acts xiii. 6.

ΒΑ'ΡΒΑΡΟΣ, *ου, ὁ*.—*A man who speaks a foreign* or *strange language, a foreigner.* [So Ovid of himself in Pontus, Trist. v. 10, 37.

Barbarus hic ego sum, quia non intelligor ulli.

See also Eurip. Hec. 328, and Herod. ii. 158.] See 1 Cor. xiv. 11. "Some," says Mintert, "derive this word from the Arabic *barbar*, which signifies to *murmur.* Strabo[1], lib. xiv., thinks it is formed by an onomatopœia from the *sound*, as denoting a man who speaks with difficulty and *harshness.* Others deduce it from the Heb. בָּלַל *to confound*[2]." "The Greeks and Romans reckoned all other nations but their own *barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle Paul under the

[1] Οἶμαι δὲ τὸ ΒΑ'ΡΒΑΡΟΝ κατ' ἀρχὰς ἐκπεφωνῆσθαι οὕτως, κατ' ΟΝΟΜΑΤΟΠΟΙΙ'ΑΝ ἐπὶ τῶν δυσεκφόρως καὶ σκληρῶς καὶ τραχέως λαλούντων, ὡς τὸ βατταρίζειν καὶ τραυλίζειν καὶ ψελλίζειν, p. 977, ed Amstel.

[2] See Vitringa, Obs. Sacra, l. 1. c. 9, § 16.

distinction of *Greeks* and *Barbarians*, Rom. i. 14." Doddridge (comp. Kypke). And hence St. Luke, in conformity with the usual style, calls the inhabitants of Melita, or Malta, *βάρβαροι*, Acts xxviii. 2, 4; and no doubt their *language* was barbarous in respect to the Greeks and Romans; for as the island had anciently a Phœnician colony settled in it (see under Μελίτη), so it was afterwards, for a considerable time, subject to the Carthaginians, who established the Punic tongue therein; and hence the vulgar language of Malta, even to this day, contains a great deal of the Phœnician and old Punic, as the curious reader may see very satisfactorily proved in the Ancient Universal History, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11. [LXX, Ezek. xxi. 31.]

☞ Βαρέω, ῶ, from *βάρος weight, burden.*

I. *To burden, load, weigh down.* In pass. *βαρέομαι, οῦμαι, to be oppressed, weighed down, heavy,* as the eyes or body with *sleep.* occ. Mat. xxvi. 43 (where see Kypke). Mark xiv. 40. Luke ix. 32. So in the Anthologia (see Wetstein) ΒΕΒΑΡΜΕ΄ΝΟΣ ΥΠΝΩι: and Anacreon, ode 52, 18, speaks of a young woman, ΒΕΒΑΡΜΕ΄ΝΗΝ ἐς ΥΠΝΟΝ, *weighed down to sleep.* Thus likewise Ovid, Met. i. 224, gravem somno, *heavy with sleep.* And Virgil, Æn. vi. 520, somnoque gravatum.

II. *To be oppressed, burdened, weighed down,* with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. *To be burdened* or *charged* with expense. occ. 1 Tim. v. 16. comp. *βάρος* V.

☞ Βαρέως, adv. from *βαρύς.* — *Heavily, dully.* occ. Mat. xiii. 15. Acts xxviii. 27. [*Βαρέως ἀκούειν τοῖς ὠσί.* Properly, *to hear with difficulty,* but metaphorically said of those who, though taught, are unwilling to receive the better doctrine delivered to them. See Gen. xxxi. 35. Is. vi. 10. Xen. Cyrop. ii. 2, 1. Anab. ii. 1, 7.]

Βάρος, εος, ους, τό, from *βαρύς.*

I. *Weight, burden.* It occurs not in the N. T. strictly in this sense: but hence,

II. It is applied to that *eternal* weight *of glory* which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. St. Paul, in this expression, *βάρος δόξης weight of glory,* elegantly joins together the two senses of the Heb. כָּבוֹד, which denotes both *weight* and *glory,* i. e. *shining* or *being irradiated with light*; for the natural connexion between which two senses see Heb. and Eng. Lexicon, under כבד VI. and the authors there quoted. [See Soph. Aj. 130. Eur. Hipp. 626. Claudian. de Laud. Stilic. iii. 72. Suidas, *βάρος ἀντὶ τοῦ τὸ πλῆθος, τὴν ἰσχύν.*]

III. *Burdensome labour, laborious employment.* occ. Mat. xx. 12.

IV. *A burden, burdensome injunction.* occ. Acts xv. 28. comp. Rev. ii. 24. [See in sense III. and IV. 2 Mac. ix. 10. Eccles. xiii. 2. Dionys. Hal. Ant. iv. 10.]

V. *Burden, charge.* Hence *ἐν βάρει εἶναι, to be burdensome, chargeable.* occ. 1 Thess. ii. 6. Comp. Neh. v. 15. 1 Tim. v. 16, *ἀβαρής,* and *ἐπιβαρέω.* Wolfius, however, refers the phrase *ἐν βάρει εἶναι* to making use of the apostolic *authority* and *dignity* in general. This interpretation he confirms from the use of *βαρεῖαι,* 2 Cor. x. 10; from an expression in Phalaris's Epist. *βαρέα τινὶ εἶναι,* and from the opposition between *ἐν βάρει εἶναι,* ver. 6, and that *ἠπιότητα, mildness* or *gentleness,* which the apostle professes to have observed, ver. 7. French translation of ver. 6: *quoique nous eussions pû* montrer de l'autorité *comme les apôtres de Christ.* So Macknight.

VI. Βάρεα, η, τά, *infirmities, faults,* which in Christians are *burdensome* or *grievous,* not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14. [So Schleusner, and refers to Wessel. on Diod. Sic. iv. 61. and to Salm. on Trebell. Poll. Trig. Tyran. c. 4. for *pondus* in the same sense in Latin.]

Βαρύνω, from *βαρύς.*

I. *To oppress, overload, overcharge.* occ. Luke xxi. 34. So Homer, Od. iii. 139, ΟΙ΄ΝΩι ΒΕΒΑΡΗΚΟ΄ΤΕΣ, *o'ercharged with wine;* and xix. 122, ΒΕΒΑΡΗΚΟ΄ΤΑ *με φρένας* ΟΙ΄ΝΩι, my mind *o'ercharged with wine.* And Xenophon, cited by Raphelius on the place, says that Lycurgus thought that men should take so much food, *ὡς ὑπὸ πλησμονῆς μήποτε* ΒΑΡΥ΄ΝΕΣΘΑΙ, as never to be *oppressed* with repletion. Comp. under *τρέφω* III., and see Wetstein and Kypke on Luke.

[II. Metaphorically, *to harden* (the heart), Exod. viii. 15. 32. ix. 7. 31. x. 1. *Make dull* (the eyes or ears), Is. xxxiii. 15. lix. 7. *Make heavy* (of chains, &c.) Judg. i. 37. Lam. iii. 7. Zech. vii. 11. Ecclus. xxxiii. 33. *Multiply* (as words, &c.) Job xxxv. 16.]

ΒΑΡΥ΄Σ, εῖα, ύ.

I. *Heavy.* occ. Mat. xxiii. 4.

II. *Weighty, important.* occ. Mat. xxiii. 23. [Others explain *βαρύς* here by *difficult.* So Schleusner, giving, however, our interpretation, and justifying it by reference to Polyb. i. 38. iii. 13, 66. Herodian ii. 14, 7.] Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10. [Hesychius, *βαρύς, κακός, ἀηδής, σκληρός.*]

IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. Comp. 1 John v. 3. [Wisd. ii. 15. Exod. xxix. 31. xxx. 42. 1 Mac. i. 19.]—This word, in the LXX, generally answers to the Heb. כָּבֵד.

[V. In the LXX the word signifies *great.* In Gen. i. 9, 11. Ex. ix. 3, the word usually rendered by *βαρύς* is rendered by *μέγας* (גָּבֵר). And Hesychius says, *βαρύ—δηλοῖ δὲ καὶ μέγα.*]

☞ Βαρύτιμος, ὁ, ἡ, from *βαρύς heavy,* and *τιμή price.* [So in Latin *grave pretium,* Sall. Hist. 3.]—*Of great price, very precious* or *valuable.* occ. Mat. xxvi. 7.

Βασανίζω, from *βάσανος.*

I. *To examine, try.*

II. *To examine by torture.* Hence,

III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. Comp. Rev. xii. 2. [1 Sam. v. 3. 2 Macc. vii. 13.]

IV. Βασανίζομαι, *to be tossed,* as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. Longin. de Sublim. x. towards the end. [It is also used in a somewhat milder sense, i. e. *to afflict, vex,* or *annoy.* Thus, in Mat. viii. 29. Mark v. 7. Luke viii. 28. the word refers to the annoyance and vexation experienced by the devils at being deprived of their power over mankind, not to any actual torments then inflicted. Again, in Rev. xi. 10.

Eichhorn explains the *βασανισμός* as referring to the restraint put on the zealots.]

☞ Βασανισμός, οῦ, ὁ, from *βεβασάνισμαι*, perf. pass. of *βασανίζω*.—*Torment, torture.* Rev. ix. 5. xiv. 11. et al. [Schleus. says, that in Rev. ix. 5. the word denotes *pain*; in xviii. 7. 10. *punishment*, and perhaps, in xiv. 11. *the place of punishment.*]

☞ Βασανιστής, οῦ, ὁ, from *βασανίζω*.—*A tormentor*, or *jailor*. The word *βασανιστής* properly denotes *examiner*, particularly one who has it in charge to *examine by torture*. Hence it came to signify *jailor*; for on such, in those days, this charge devolved. Campbell, whom see. occ. Mat. xviii. 34. [We may observe from Grotius's notes on this passage, that among the jurisconsults the prison is called *cruciatus corporis*. See Fischer, de Vit. p. 20. Hesychius, *βασανιστής, ὁ δημόκοινος, πολλάκις δὲ ὁ διαιτητής, καὶ παρὰ τῶν ἀνδραπόδων τὴν ἀλήθειαν πυνθανόμενος.*]

ΒΆΣΑΝΟΣ, ου, ἡ.

I. *An examination.* [Properly *an examination of metals.* Βάσανος was a Lydian stone by which gold was tried. Βάσανος· λίθος οὕτω καλεῖται ᾗ τὸ χρυσίον παρατριβόμενον δοκιμάζεται, Harpocr. and the Etym. Magn. calls it *χρυσοχοϊκὴ λίθος*, adding the same explanation as Harpocration; and Hesychius says of *βασανιστής*, *λίθος οὕτω λέγεται, Λυδικοῦ λίθου γένος, καὶ λίθος βάσανος, ᾧ παρατρίβοντες τὸ χρυσίον ἐδοκίμαζον.* See Pind. Pyth. x. 105.]

II. *An examination by torture.* In both these senses it is used by the profane writers. [Æl. V. H. vii. 18.]

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where Wetstein cites Dio Chrys. applying it to *torments* arising from *distempers*. [In 1 Sam. vi. 3, 4, 8, 17, *τὸ τῆς βασάνου* means the *trespass offering*; the word *ἐξίλασμα*, or a similar one, being understood, i. e. *offering for guilt to escape punishment* or *torture*. See Wisd. xix. 4. 1 Mac. ix. 56.]

Βασιλεία, ας, ἡ, from *βασιλεύς*, †or rather *βασιλεύω*.†

I. *A kingdom*, or *dominion of a king.* Mark vi. 23. [Rev. xvi. 10. In Mat. iv. 8. and Luke iv. 5. Schleusner explains it *a province: τὰς βασιλείας τοῦ κόσμου the provinces of Judea*, and so many others. In the LXX it is often so used, Esth. i. 22. ii. 18. iii. 13. It is also used for *a state* generally, not the dominion of a king in particular, Mat. xii. 25. Mark iii. 24. Luke xi. 17, 18. and perhaps Acts i. 6. And for the *people* of the state, Mat. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Heb. xi. 33.]

II. "*Royalty, royal power* or *dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." Campbell, whom see. occ. Luke xix. 12, 15. [It may be here explained of *a crown*, and see Diod. Sic. i. 47. Rev. xvii. 12. It also in this sense is used for *reign* or *government*, or *authority*, Mat. vi. 13. Luke i. 33. John xviii. 36. Heb. i. 8. and Rev. xii. 10. for *power.*]

III. Βασιλεία τῶν οὐρανῶν, *the kingdom of heaven*, or *of the heavens*, a phrase peculiar to St. Matthew, for which the other evangelists use *βασιλεία τοῦ Θεοῦ, the kingdom of God.* Comp. Mat iv. 17. with Mark i. 14; Mat. xix. 14. with Mark x. 14; Mat. xi. 11. with Luke vii. 28; Mat. xiii. 11. with Mark iv. 11. and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of God*, or, in other words, the *spiritual*[1] and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth* (see Mat. xiii. throughout, especially ver. 41. 47. xx. 1.): and sometimes the *kingdom of God* signifies only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See Doddridge on Mat. iii. 2, Suicer, Thesaur. in *βασιλεία*, and Jos. Mede's Works, folio, p. 103, 4. Campbell observes, that *βασιλεία* signifies not only kingdom, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time* or *duration* of the sovereignty, by the latter. See more in Preliminary Dissertations to the Gospels, p. 136, &c. [Much has been written on this formula. Kopp (Exc. i. on the Epist. to the Thess.) and Keill in his Hist. Dogmatis de Regno Messiæ, &c. (Lips. 1781) think it always denotes *Christ's future kingdom after the resurrection;* but Doederlein especially (Institut. Theol. Christ. p. m. 743) and Schleusner differ. All agree in thinking that the formula was a Jewish one, and was used with reference to that kingdom of the Messiah which they expected. See Schoettgen. Hor. Heb. i. p. 1147, on this subject. And it appears to me that Campbell's remark as to *both* states being, at least in some degree, almost always implied, is correct. Nevertheless, sometimes one, sometimes the other, is more strongly alluded to, and Schleusner gives seven distinct shades of difference in the LXX. We find *βασιλεία τοῦ Θεοῦ* used in Wisd. vi. 4. simply for *God's kingdom*, or *rule over the earth*; and in x. 10. for *the congregation of saints who surround and worship God as their King in heaven.* We may observe that (1) *the future happiness of Christ's followers in his heavenly kingdom* is implied Mat. v. 3, 10[2], 19, 20. vii. 21. viii. 11, 12. xviii. 3, 4. xx. 1. Mark ix. 47. (comp. 45.) Luke vi. 20. xiii. 28, 29. xiv. 15. xxii. 16, 18, 30. xxiii. 42. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Ephes. v. 5. 1 Thess. ii. 12. 2 Thess. i. 5. 2 Tim. iv. 18. James ii. 5. 2 Pet. i. 11. That (2) *the blessings of his earthly kingdom*, or *the Christian religion with all its present gifts and blessings*, is more especially alluded to, Mat. x. 7,

[1] See John xviii. 36. Luke i. 33.

[2] [Schleusner strangely refers v. 10. to the heavenly, and v. 3. with Luke vi. 20. to the earthly state of Christians. The expressions are entirely the same, used on the same subject, and in the same way; nor can any reason be offered why humility is not as much entitled to reward in a future state as patience under suffering for conscience' sake.]

33. xiii. 11, 24, 31, 33, &c. xix. 12, (though this may be referred to the first head,) 43. xxii. 2. xxiii. 13. Mark i. 15. iv. 11, 26, 30. x. 15. xii. 31. Luke viii. 10. ix. 62. xii. 31. xiii. 18, 20. xvi. 16. xviii. 17, 29. Acts viii. 12. Rom. xiv. 17. 1 Cor. iv. 20. Rev. i. 9. In the following places the professors of this religion, or the Christian body, seem to be pointed out, Mat. xi. 11, 12. xiii. 41. xxi. 31. (and so Luke vii. 28.); but there is little necessity for separating these passages from the last. Again (3) *the Messiah's kingdom* in the Jewish sense is meant, Mat. xviii. 1. xx. 21. Mark xv. 43. Luke xvii. 20. xix. 11. xxiii. 51; and (4) *Christ's kingdom* generally, Mat. iii. 2. iv. 17. Luke xi. 2. Acts i. 3. xix. 8. xxviii. 23, 31. Coloss. iv. 11, and elsewhere. (In 1 Cor. xv. 24. it denotes that invincible kingdom of Christ by which he reigns over and assists his followers till the end of the world.) The following passages are of doubtful, disputed, or difficult meaning, Mat. xvi. 19, 28. Luke ix. 27. Mark ix. 1. The similar passages, Mat. xix. 24. Mark x. 23, 24, 25. Luke xviii. 24, 25, are referred by Schleusner to the second sense.]

[IV. It is used for *βασιλεύς king*. Mark xi. 10. (comp. Luke xix. 38.) In Rev. i. 6. Eichhorn says *βασιλείαν, ἱερεῖς*, which is the reading of many MSS., is for *ἱερέων*, i. e. *a body with the privileges of priests*, i. e. *of Christians who have free access to the throne of grace*. See 1 Pet. ii. 9.]

[V. *Happiness, happy state*, especially in the world to come. Mat. xxv. 34. Luke xii. 32. xxii. 29. (perhaps).]

Βασίλειος, ὁ, ἡ, from *βασιλεύς*.

I. *Royal, kingly*. occ. 1 Pet. ii. 9. [Comp. Exod. x. 7. xix. 6.]

II. *Βασίλειον, ου, τό*, (namely *δῶμα, a house*, being understood), *a royal house, a palace*. occ. Luke vii. 25. where Wetstein shows that the word is used in the same sense by the Greek writers. [See Xen. Anab. iii. 4, 15. In the LXX the same word is often to be understood, Prov. xviii. 19. Dan. vi. 18, and sometimes *στέμμα* or *διάδημα*, as 1 Kings xiv. 8. 2 Sam. i. 10.]

Βασιλεύς, έως, ὁ, a king, monarch. It is applied as well to God and his Christ, Mat. v. 35. xxv. 34, 40. John xviii. 37. 1 Tim. i. 17; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the Roman emperor, whom, though the Romans themselves abhorred the title of *rex*, or king, yet the Greek writers, both ecclesiastical and profane, commonly called *βασιλεύς* or *king*. Thus Josephus, de Bel. iii. 7, § 3. *τὰ περὶ τοὺς Ῥωμαίων* ΒΑΣΙΛΕΙΣ *ἐσόμενα*, "what would happen concerning the Roman emperors." So Cellarius, in his Herodum Historia vindicata, printed at the end of the 2nd vol. of Hudson's Josephus, shows that not only Herodian, but Pausanias, Dionysius Perieget. and Diodorus Sic. apply the name *βασιλεύς* to the Roman emperors. See also Wolfius on John xix. 15. On Rev. xix. 16. see Vitringa, Elsner, and Alberti. [The word is used of any ruler, as of Herod, Mat. xiv. 9. and elsewhere, who was only a tetrarch; and, generally, Acts iv. 26. xxv. 13. and probably Heb. vii. 1. So Rev. ii. 11. There is the same free use of the word in good writers. See Æsch. Pers. 24. and Fischer. ad Æschin. Socrat. Dial. iii. 2.]

Βασιλεύω, from *βασιλεύς a king.—To be a king, reign as a king*, whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14, 27. Rom. v. 14, 17, 21. 1 Cor. iv. 8. xv. 25. Rev. ix. 15, 17. xix. 6. where see Vitringa. On Mat. ii. 22. Wetstein shows that the phrase ΒΑΣΙΛΕΥΕΙΝ 'ΑΝΤΙ' ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7. and in 1 Mac. xiii. 32. but likewise by Herodotus, Aristophanes, Xenophon, and Appian, for *reigning in the stead* or *place of* another. [Prov. ix. 6.]

Βασιλικός, ἡ, όν, from *βασιλεύς*.

I. *Royal, kingly, of* or *belonging to a king*. occ. Acts xii. 20, 21. James ii. 8.

II. *Βασιλικός, ὁ*, (*διάκονος an attendant*, or the like, being understood.) *A courier*, i. e. *an attendant, servant*, or *minister of a king*, as the Syriac version renders it ܥܒܕ ܡܠܟܐ, i. e. *δοῦλος βασιλέως*, or *βασιλικός*, "qui vices regis gerebat, et regius erat minister." Tremellius. occ. John iv. 46, 49. Comp. Wetstein, Kypke, and Campbell. [This explanation is confirmed by Polyb. iv. 76, 2. Joseph. A. J. xv. 3, 4. B. J. vii. 5, 2. But others, as Bos, supply *ἀνήρ*, i. e. *one of the royal family*; others *στρατιώτης*. See Casaub. Exerc. Antibaron. p. 356. The Vulgate has *regulus*. LXX, Numb. xx. 17.]

[III. *Greatest, best*. James ii. 8. Comp. Mat. xxii. 39. The word denotes *nobility*, or excellence, in classical authors. Xen. Symp. i. 8. Polyb. viii. 24. p. 60.]

Βασίλισσα, ης, ἡ, from *βασιλεύς.—A queen*. occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by Theocr. Id. xv. 24. and by others of the Greek writers, whom see in Wetstein. [See Sturz. de Dial. Maced. p. 154. LXX, Jer. xxix. 2.]

Βάσις, εως, ἡ, from *βάω* or *βαίνω to go, tread*, which in the perf. tense, *βέβηκα* (Ionic *βέβαα*), imports in the Greek writers, *firmness, steadiness*. [Sch. traces out the meaning of the word more correctly, *βάσις a going*, from *βαίνω to go*, (as in Soph. Aj. 8. and see Hesych. and Suidas,) thence that with which the step is made, or *a foot*, (Herodian vi. 5, 12. Apollod. Bibl. i. 5.) and thence again the *lower part, base*, or *foundation*.]

I. *A basis, base*, or *foundation*, [*pavement*,] from its *steadiness*. [Lev. i. 9.]

II. *The sole of the foot*, or, in a more lax signification, *the foot* of a man, which is, as it were, the *basis* on which he stands or goes. occ. Acts iii. 7. Elsner and Alberti show that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread*. Comp. Heb. xii. 13; and see Wetstein and Kypke on Acts. [Wisd. xiii. 19. Ecclus. xxvi. 20.]

Βασκαίνω to bewitch, properly *with the eye*. So the Greek Schol. on Theocr. Id. v. 13. observes, that *βάσκανος* properly signifies *ὁ τοῖς ὀφθαλμοῖς καίνων καὶ φθείρων τὸ ὁραθὲν ὑπ' αὐτοῦ*, one who *with his eyes kills* or *destroys* what he looks at; and the Etymologist, and the Schol. on Arist. Plut. 5. say, that *βάσκανος* is for *φάσκανος, ὁ τοῖς φάεσι καίνων*, he who *kills* with his

looks or *eyes*[1]: and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin fascino, *to fascinate* or *bewitch with the eye*. The *superstitious* heathen believed that great mischief might ensue from an *evil eye*, or from *being regarded with envious and malicious looks*. Hence *βασκαίνω* and its derivatives are frequently used in the profane authors for *envy*, and the LXX and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Ecclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. Pliny relates from Isigonus, that "among the Triballians and Illyrians there were certain enchanters, qui *visu* quoque *effascinent interimantque* quos diutius intueantur, *iratis* præsertim *oculis*; who with their *looks could bewitch and kill* those whom they *beheld* for a considerable time, especially if they did so with *angry eyes*." N. H. vii. 2.

Ὡς μὴ ΒΑΣΚΑΝΘΩ˜ δέ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον.
To guard against the harm of *evil eyes*,
Thrice on my breast I spat,

says a shepherd in Theocr. Id. vi. 39. And another in Virg. Ecl. iii. 103.

Nescio quis teneros *oculus* mihi *fascinat* agnos.
Some *evil eyes bewitch* my tender lambs.

These passages, to which many more might be added, (see Wetstein on Gal. iii. 1.) are sufficient to show the *notions* of the ancient heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and Mahometan[2] countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τίς ὑμᾶς ἐβάσκανε*; *who hath* bewitched *you*? it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding, did not give the least credit to the pretended *fascination of an evil eye*. occ. Gal. iii. 1. [The passage of Galatians Schleusner explains, *who has seduced you with false doctrine*? See Irmisch. on Herodian i. p. 397.]—The LXX have *βασκανεῖ τῷ ὀφθαλμῷ αὐτοῦ*, *shall envy with his eye*, for תָּרַע עֵינוֹ *his eye shall be evil*, Deut. xxviii. 54. and 56. *βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς*, for תָּרַע עֵינָהּ. So Ecclus. xiv. 8. *πονηρὸς ὁ βασκαίνων ὀφθαλμῷ*, *he is wicked who envieth with his eye*. [and Wisd. iv. 12.] Comp. under *ὀφθαλμός* III.

Βαστάζω. Martinius and Mintert derive it from *βάω to go*, and *στάω to stand*, i. e. firm.

[1] [See also Aul. Gel. N. A. xiii. 6.]

[2] "No nation in the world (says Dr. Shaw, Travels, p. 243. 2nd edit.) is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a *counter-charm to an evil eye*: for *five* is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their Koran, which (as the Jews did their phylacteries, Ex. xiii. 16. Num. xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden." [The same superstition prevails at this day in many parts of Italy, and especially at Naples among all classes, and to a degree hardly credible to any but eye-witnesses.]

I. *To bear, carry*, properly, *a heavy burden*, bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. Comp. Mark xiv. 13.

II. *To bear, carry*, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15. [xxi. 35.]

III. *To carry off* or *take away*. John xx. 15, where see Wetstein, Wolfius, and Kypke; Mat. iii. 11, *whose shoes I am not worthy* "*βαστάσαι to take away*, (Diog. Laert. p. 373. ed. Meibom.) after having pulled them off; that is, whose *slave* I am not worthy to be; this being the office of slaves among the ancients." Markland, in Append. to Bowyer's Conject. where see more; also Wetstein on Mat. John xii. 6. *ἐβάσταζεν carried off*, i. e. *stole*. Thus Bp. Pearce and Kypke, who confirm this sense from the Greek writers. †Bloomfield cites the following apposite example from Joseph. p. 402, 39. Huds. *ὁρμήσαντες εἰς μίαν σκηνήν, ὡς οὐδένα ἐώρων ἐν μέσῳ, φαγόντες καὶ πιόντες ἐβάστασαν ἐσθῆτα, καὶ πολὺν χρυσὸν κομίσαντες ἔξω τῆς παρεμβολῆς, ἔκρυψαν.*†

IV. *To take up*. occ. John x. 31; where this V. implies the *largeness* of the stones employed. So Homer, Od. xi. 598.

Λᾶαν ΒΑΣΤΑ΄ΖΟΝΤΑ *πελώριον ἀμφοτέρῃσιν*.
Heaving with both his hands a ponderous stone.

[Comp. John viii. 59. Joseph. A. J. vii. 11, 7. viii. 2, 2. and Homer, Il. Λ. 593. Φ. 405.]

V. *To bear, support, sustain, suffer*, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17[3]. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. et al. On John xvi. 12. observe, that the same expression is used in Epictetus's Enchirid. xxxvi.—*Τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ* ΔΥ΄ΝΑΣΑΙ ΒΑΣΤΑ΄ΣΑΙ, consider your own nature, whether you *are able to bear it*. So Arrian, Epictet. iii. 15. *τί* ΔΥ΄ΝΑΣΑΙ ΒΑΣΤΑ΄ΣΑΙ;

ΒΑ΄ΤΟΣ, *ου*, *ὁ*, perhaps (ט being changed into ת as usual) from the Heb. בָּאשָׁה, *a noisome plant*, which is rendered *βάτος* by the LXX, Job xxxi. 40.—*A bush* or *bramble*. occ. Mark xii. 26. Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS., with several printed editions, have *τοῦ* before *βάτου*, and this reading is adopted by Wetstein and Griesbach, whom see. [The LXX use *βάτος* for the Heb. סְנֶה in Exod. iii. 2—4. Deut. xxxiii. 16. It occurs in Plutarch, t. vi. Opp. p. 355. ed. Reisk. Polyb. iii. 71, 1. See on this word Dioscorid. iv. c. 37. Suicer i. p. 672. Ol. Cels. Hierobot. ii. p. 58.]

ΒΑ΄ΤΟΣ, *ου*, *ὁ*, from the Heb. בַּת.—*A bath*, the largest Jewish measure of *capacity* next to the *homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6. [Josephus, A. J. viii. 2. says the *βάτος* holds seventy-two sextarii, but Epiphanius de Mens. p. 540. says only sixty. See Theodoret. Op. t. i. (ed. Hal.) p. 466. and the

[3] [Schleusner gives the orthodox explanation without hesitation, and most candidly, adding of course that the other sense, i. e. *βαστάζω to cure*, may be thought of, and quoting Galen, de Compos. Med. per Genera II. *ψώρας θεραπεύει καὶ ὑπώπια βαστάζει*, and in Latin, Ovid Pont. i. 3. This passage is fully discussed in Abp. Magee's work on the Atonement, i 410—432.]

Schol. on Hexapl. Origen. Montfauc. 3 Kings v. 11. The Hebrew word occurs also in Ezra vii. 22. and the Greek is written, according to Theodoret, either *βάτος* or *βάδος*, and some MSS. have this variety in Luke xvi. 6. and others *κάδους* and *κάβους*. The LXX in 2 Chron. iv. 5. render the Heb. word by *μετρητής*, and the Syriac, in St. Luke, has a word corresponding.]

Βάτραχος, ου, ὁ, q. *βοάτροχος, παρὰ τοῦ τὴν βοὴν τραχεῖαν ἔχειν*, from its *harsh croaking*. [See Bochart, Hieroz. P. ii. L. v. c. i. p. 651.]—*A frog*. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its *croaking*? [Artemidorus ii. 15. says that *βάτραχοι ἄνδρας γόητας καὶ βωμολόχους προσημαίνουσι*, and Eichhorn on this passage of the Revel. explains the word in this sense rightly. LXX, Ex. viii. 2—4.]

☞ Βαττολογέω, ῶ, from *βάττος a stutterer*, properly *one who cannot speak plain, but begins a syllable several times before he can finish it*[1], and *λόγος speech*. And *βάττος* seems a derivative from Heb.[2] בָּשָׁא *to speak foolishly, prate, babble*, effutire.—*To use vain repetitions*, as the heathen did in their prayers. Of these we have examples, 1 Kings xviii. 26. Acts xix. 34. Comp. Homer, Il. i. 472, 3. occ. Mat. vi. 7. Comp. Ecclus. vii. 14.—Simplicius on Epictet. p. 212. uses this very uncommon verb. See Wetstein on Mat. [Michaelis has a dissertation on Battologia in his Syntagm. Comm. pt. ii. p. 57. and on the place of St. Matthew, see Schwarz, Comm. Ling. Gr. p. 246; and on the word, Casaubon, Exerc. Antibaron. xiv. 8. Stolberg. Exerc. Ling. Gr. ix. p. 364.]

Βδέλυγμα, ατος, τό, from *ἐβδέλυγμαι* perf. of *βδελύσσομαι*.

I. *An abomination, an abominable thing*. Mat. xxiv. 15. Luke xvi. 15. et al. By a comparison of Mat. xxiv. 15, 16. Mark xiii. 14. with Luke xxi. 20, 21. it is plain that by the *abomination of desolation*, i. e. *which maketh desolate*, is meant the Roman armies with their ensigns. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination*." Lardner's Collection of Testimonies, vol. i. p. 49. &c. See also Josephus, Ant. l. xviii. c. 3. § 1. and c. 6. § 3. and de Bel. l. vi. c. 6. § 1. and Bp. Newton on Proph. vol. ii. p. 263. &c. 8vo, and Randolph's View of our Lord's Ministry, p. 291. Note. [This interpretation is rejected by Schleusner with contempt, as well as another, (see Possin. Spicil. Evang. § 3.) which refers this expression to the statue of Caligula, when placed in the temple of Jerusalem. He says, that as *βδελύσσομαι* signifies to feel disgust at an object for its filthy smell (for says the Etym. M. 192, 29. *βδέλυγμα, ἡ δυσοσμία*) or other odious quality, so *βδέλυγμα* is an object of exceeding disgust; and hence *βδέλυγμα τῆς ἐρημώσεως* means either *a great and abominable devastation*, or (from Dan. ix. 29. xii. 11.) *a devastating army which causes such a devastation*.]—In the LXX *βδέλυγμα* most frequently answers to the Heb. תּוֹעֵבָה, שִׁקּוּץ, or שִׁקֻּץ (which is the Heb. word in Dan. ix. 27.); all of which denote somewhat *very nauseous* or *abominable*.

[II. *An idol* or *idolatry*, as *a thing most disgusting*. 1 Kings xi. 5, 33. Isa. ii. 8, 20. xvii. 8. 1 Sam. xv. 2. Deut. xxix. 17. Exod. viii. 26. 2 Kings xxiii. 13. (comp. Wisd. xii. 25) Jer. xiii. 27. and perhaps Rev. xvii. 4, 5. The Lex. Cyrill. MS. Brem. says *βδέλυγμα· πᾶν εἴδωλον οὕτω ἐκαλεῖτο παρὰ Ἰουδαίοις*. As *idolatry* was one of the foulest sins, the word describing it is not improperly used for any great sin. Rev. xxi. 27. Eccl. xv. 14. xvii. 26. Jer. xi. 15. 1 Mac. i. 54.]

Βδελυκτός, ή, όν, from *ἐβδέλυκται* 3rd pers. perf. of *βδελύσσομαι*. — *Abominable, extremely hateful* [and so Hesychius]. occ. Tit. i. 16. [Prov. xvii. 15. Eccl. xli. 8.]

ΒΔΕΛΥ΄ΣΣΟΜΑΙ.

I. *To turn away through loathing* or *disgust*, [properly from an ill smell[3], see Aristoph. Plut. 700.] *to abhor, abominate*, aversari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *ἐβδελυγμένοι*, according to Vitringa, means those who are polluted with *unnatural* lusts, the *ἀρσενόκοιται* and *μαλακοί*, whose wickedness is called in Heb. תּוֹעֵבָה *abomination*, Lev. xviii. 22; and the persons guilty of it *ἐβδελυγμένοι* by the LXX, Hos. ix. 10. [Schleusner (referring also to Hosea) explains this rather of idol-worship. Is. lxvi. 5. Eccl. xx. 8. (In xi. 2. it rather implies *contempt*.) Lev. xviii. 30. Prov. viii. 7.]

[II. *To declare a thing detestable*. Rom. ii. 22. That this is the sense in this passage appears from the words *ὁ λέγων μὴ μοιχεύειν*. The active is used in somewhat a similar way in Exod. v. 21. *ἐβδελύξατε τὴν ὀσμὴν ἡμῶν*, ye made our smell offensive, or *made us hated*.]

Βέβαιος, α, ον, from *βέβαα*, Ionic for *βέβηκα* perf. of *βάω* or *βαίνω to go*, and which in this tense imports *firmness, steadiness*.—*Firm, sure, stedfast*. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6, 14. vi. 19[4]. ix. 17. This last verse, and the immediately preceding one, Doddridge paraphrases thus: "*For where a covenant is, it necessarily imports the death of that by which the covenant is confirmed*, (or, according to Pierce, *of the pacifier*, *τοῦ διαθεμένου*, comp. under *διατίθημι* II.) *for* you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, *a covenant is confirmed over the dead* ('*dead* sacrifices,' Macknight), *ἐπὶ νεκροῖς βέβαια, so that it does not avail while that by which it is confirmed liveth*." Here it is evident, 1st, that, according to either Doddridge's or Pierce's interpretation, *διαθέμενος* is but another name for the Heb. בָּרִית *a purifier*[5], or *purification sacri-*

[1] Salmasius in Pole's Synops.

[2] Whence also may be derived the name of that Battus, the son of Polymnestus the Theræan; who, Herodotus says, was *τραῦλος a stammerer*, iv. 155. of Battus, a silly *tautological* poet mentioned by Suidas, and to whom Ovid is thought to allude in the answer of that *babbling* Battus to Mercury, Met. ii. 703.

——— sub illis
Montibus, inquit, erunt, et erant sub montibus illis.
——— they should
Be near those hills, and near those hills they were.

See Suicer, Thesaur. in *βαττολογέω*.

[3] Hesychius *βδελύσσεσθαι· κενοῦσθαι τὴν κοιλίαν, to void the stomach*.

[4] In this passage, *ἀσφαλῆ καὶ βεβαίαν* may refer either to *ἣν* (sc. *ἐλπίδα*) or to *ἄγκυραν*. In the second case the interpreters refer to Hesychius, who explains this word by *ἀσάλευτος not shaken by the tide* or *waves*.

[5] †Parkhurst here confounds בְּרִית and בָּרִית.†

fice, which always accompanied the *solemn dispensations* of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. [1 Sam. xxiii. 23.] Mat. xxvi. 28; and 2ndly, that, according to St. Paul's reasoning in this passage, the Heb. phrase בָּרַת בְּרִית, when referring to covenants, must strictly and properly import *the cutting off*, namely, in sacrifice, such *a purifier*. (Comp. Heb. and Eng. Lexicon in כרת V.) But, 3rdly, I must observe, that *διαθήκη* (which see) should be rendered, when referring to God's transactions with man, not *a covenant*, but *an institution* or *dispensation*. [Schleusner translates this passage, *a testament is ratified by the death of the testator*, as in our version.]

Βεβαιότερος, *α*, *ον*, compar. of *βέβαιος*.—*More firm, more confirmed*. occ. 2 Pet. i. 19. *καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, and we* (*apostles*) *have the prophetic word* (*of the Old Testament*, comp. ver. 20, 21.) *more confirmed*, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose," says Wetstein, "the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen) if Peter had intended such an opposition, he would have written *ἔχομεν δὲ* or *ἔχετε*. But the prophetic word is *more firm* now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. 16. *ἔλαβε παρὰ Θεοῦ δόξαν, καὶ ἔχομεν ἐκ τούτου βεβαιοτέραν πᾶσαν τὴν ὑπὸ τῶν προφητῶν περὶ αὐτοῦ προκαταγγελίαν· προσέχοντες τούτοις ἀσαφῶς ὑπὸ τῶν προφητῶν εἰρημένοις, οὐκ ἀστοχήσετε τῆς ἐλπίδος, τῶν πραγμάτων κατὰ τὸν ἴδιον καιρὸν παραγινομένων, ἃ καὶ ἡμέραν σοφῶς ἐκάλεσε, τῇ τροπῇ ἐμμείνας.* "He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*; taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure[1]." Comp. Macknight. As to the sense here assigned to the expression ΄ΕΧΕΙΝ ΒΕΒΑΙΟΎΤΕΡΟΝ, Bowyer in his Conjectures on the Text (which see) cites from Isocrates, *τοὺς δὲ τοιοῦτον εἶναί με νομίζοντας οἷός πέρ εἰμι* ΒΕΒΑΙΟΤΕΎΡΑΝ *ταύτην* ΄ΕΞΕΙΝ *τὴν διάνοιαν*, (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from Josephus, Ant. lib. v. cap. 10, § 4. *ταῦτα βιασάμενος ὅρκοις εἰπεῖν αὐτῷ τὸν προφήτην* ΄Ηλει—*ἔτι μᾶλλον* ΒΕΒΑΙΟΤΕΎΡΑΝ ΕΙ΄ΧΕ *τὴν προσδοκίαν τῆς τέκνων ἀπωλείας*, "When Eli had extorted these things by oath from the prophet, *he had* the expectation of his sons' destruction *more fully confirmed*."

Βεβαιόω, ῶ, from *βέβαιος*.

I. *To confirm, establish*, [*strengthen.*] Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7, et al. [LXX Ps. xi. 13.]

II. *To keep, verify*, of promises. occ. Rom. xv. 8. Polybius and Aristides use the same phrase, *βεβαιῶσαι τὰς ἐπαγγελίας*, or *τὴν ἐπαγγελίαν*. See Raphelius and Wetstein. [Lysias, p. 325.]

Βεβαίωσις, *εως*, *ἡ*, from *βεβαιόω*. *Confirmation, corroboration*. occ. Phil. i. 7. Heb. vi. 16. [Wisd. v. 20. There is difficulty in Lev. xxv. 23.]

Βέβηλος, *ὁ*, *ἡ*.—*Profane, void of religion* or *piety*. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.—Βέβηλος may be derived either from the [2]Heb. בָּלַל *in confusion*, from בָּלַל *to confound*, "because profane persons *confound* the differences of things," or from the particle *βε*, denoting *privation* or *separation*, (perhaps from the Heb. בּוֹא *to go, go away*,) and *βηλός*[3] *a threshold* or *pavement*, particularly of a *temple*, so that βέβηλος will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple*, as the Latin *profanus* likewise is strictly one who stands *procul à* or *pro fano, at a distance from* or *before the temple* or *consecrated inclosure*. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: thus in Callimachus, Hymn. in Apoll. 2.

—— ἑκὰς, ἑκὰς, ὅστις ἀλιτρός.

And in Virgil, Æn. vi. 258.

Procul! o procul! este profani.
Far! ye profane! O far!

So that well-known fragment of Orpheus begins,

Φθέγξομαι οἷς θέμις ἐστὶ, θύρας δ' ἐπίθεσθε βέβηλοις
Πᾶσιν ὅμως.

I 'll speak to whom 'tis lawful, *but these doors*
O! shut 'gainst the profane.

Comp. Numb. v. 1—4. xix. 13, 20. 2 Chron. xxiii. 19. [Lev. x. 10. 1 Sam. xxi. 45.]

Βεβηλόω, ῶ, from *βέβηλος*.—*To profane, pollute, treat what is consecrated to God as if it were common*. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX. [The verb is used of human beings in the LXX. Thus in Lev. xx. 29. xxi. 9, 17. (comp. v. 14. Judith ix. 2. Eccl. xlii. 14, and Fessel. Advers. SS. lib. ii. c. 18, p. 146.) it refers to the violation and prostitution of women. In Lam. ii. 2. it is simply to dishonour.]

ΒΕΕΑΖΕΒΟΥ΄Α. Heb.—*Beelzebul*, as all the Greek MSS. constantly read it with the final Α, or as the Vulg. and modern versions give it, Beelzebub, Heb. בַּעַל־זְבוּב from בַּעַל *the Lord*, and זָבוּב *gushing out*. Baalzebub is mentioned 2 Kings i. 2, 3, 6, 16, as the Aleim or God of the Philistines of Ekron. He appears by that history to have been one of their *medical* idols; and as בַּעַל denotes *the sun*, so the attribute זָבוּב seems to import his power in causing water to *gush out* of the earth, and in promoting the *fluidity* and *due discharge* of the juices and blood in vegetables, animals, and men, and thereby continuing or

[1] Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27, and see Jortin's Tracts, vol. i. p. 412—414. ed. 1790.

[2] See Gale's Court of the Gentiles, vol. i. b. i. p. 82.

[3] Which seems a derivative from the Heb. בָּהַל *to agitate, disturb*, because continually *disturbed* by the feet of those who go in and out. So the English *threshold* from the Saxon ϸpeꝛcpalð is plainly compounded of ϸpeꝛcan *to smite, strike, thresh*, and þalð *wood*; because the *threshold* is continually *struck* and worn by the feet of those who go in and out. See Heb. and Eng. Lex. in כתת II.

restoring their *health* and *vigour*.—And as *flies*, from the manner of their *issuing* from their holes, were no improper emblems of *fluids gushing forth*, hence the epithet זְבוּב makes it probable that a *fly*[1] was part of the imagery of the Baal at Ekron, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by Montfaucon; especially since the LXX translators, who certainly knew, much better than we at this distance of time can pretend to do, what were the emblematic gods of the heathen, have constantly rendered בַּעַל זְבוּב by ΒΑ'ΑΛ ΜΥΙ'ΑΝ, *Baal the fly*[2]. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the Hottentots even to our days. For (if Kolben is to be believed) this people "adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with *two horns*[3]. To this little winged deity, whenever they set eyes on it, they render *the highest tokens of veneration*; and, if it honours a Kraal (a village) with a visit, the inhabitants assemble about it in *transports* of *devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and *dance* round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover at the same time the whole area of the Kraal, the tops of their cottages, and every thing without doors. They likewise kill *two fat sheep as a thank-offering* for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a Kraal brings *favour* and *prosperity* to the inhabitants[4]."—*Baalzebub's* being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beelzebul*, i. e. [5] בַּעַל זְבוּל *the lord of dung*, which I need not stay to prove these winged deities show a particular regard to. But the Jews then used this name for the *prince of the devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with Satan, who, according to St. Paul, Eph. ii. 2. is *the prince of the power of the air*, and therefore might properly be called Beelzebub, as being *the lord of this fluid*:—and he might also be denominated Beelzebul, from his delighting in all *abomination* and *uncleanness*. (Comp. under *ἀκάθαρτος* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙ'ΑΛ, Heb. בְּלִיַּעַל.—*Belial.* It occurs once, 2 Cor. vi. 15. according to most of the printed editions, but I know not that any Greek MS. has this reading. Seven of those cited by Wetstein, two of which are ancient, have *βελίαν*, and two *βελίαβ*, but the greater number have *βελίαρ*; and this last seems the true reading, *ρ* being substituted for the Heb. ל in בְּלִיַּעַל, because the termination λ is unknown to the Greek language. The Heb. בְּלִיַּעַל may most probably be derived from בְּלִי *not*, and יַעַל *profit*, and so signify *worthless, wicked*; and hence *βελίαρ*, in 2 Cor. vi. 15. being opposed to Christ, seems to denote *ὁ πονηρός the wicked one, the devil*, or *Satan*.

[Βελόνη, *a needle.* This word is the reading of some MSS., instead of *ῥαφίδος* in Luke xviii. 25. Phrynichus (p. 32.) says, *βελόνη καὶ βελονόπωλις ἀρχαῖα· ἡ δὲ ῥαφὶς τί ἐστιν, οὐκ ἄν τις γνοίη.*]

ΒΕ'ΛΟΣ, *εος, ους, τό*, either from *βάλλω* (anciently βλέω) *to cast*, or rather immediately from the Heb. בָּהַל *to agitate, hasten.*—[This word, like the Heb. שֶׁלַח and Latin *telum*, implies any weapon which is discharged either from the *hand*, a *bow*, or other instrument. The lexicographers say *βέλος, πᾶν τὸ βαλλόμενον.* It is used for a thunderbolt in 2 Sam. xxii. 15. and see Ps. xvii. 6. cxliii. 7. and so in a Greek Epig. ap. Laert. Procem. p. 4.]—*A dart, arrow.* In the N. T. it is only used figuratively for *Satanical temptations* or *severe persecutions.* occ. Eph. vi. 16. where the expression *τὰ βέλη—τὰ πεπυρωμένα, the fiery* or *fired darts*, seems an allusion to those *javelins* or *arrows* which were sometimes used by the ancients in sieges and battles. Thus Arrian, de Exped. Alex. lib. ii. mentions *πυρφόρα βέλη, fire-bearing darts*, Appian, de Bel. Mithrid. *πυρφόρα τοξεύματα*, and Thuc. ii. 75, *πυρφόροι οἰστοί, fire-bearing arrows*[6]. Livy, xxi. 8, calls a weapon of this kind a *falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when *set on fire*, the weapon was darted against the enemy. I shall only add further, that the learned Elsner has produced the very phrase of St. Paul from Apollodorus, who says, Biblioth. ii. [c. 4. § 2.] that Hercules plagued the Lernéan Hydra ΒΕ'ΛΕΣΙ ΠΕΠΥΡΩΜΕ'-

[1] [It would seem rather that the idol of the Ekronites (2 Kings i. 2.) was worshipped as the driver away of flies with which their country was infested, like the Jupiter *ἀπόμυιος* or *μυίαγρος* of the Greeks. See Selden de Diis Syris, ii. c. 6. Possin. Spic. Evang. § 13. Plin. N. H. x. 28.]

[2] And in this they are followed by Josephus, who, Ant. l. ix. c. 2, § 1. says that Ahaziah sent *πρὸς τὸν Ἀκκάρων ΘΕΟ'Ν ΜΥΙ'ΑΝ· τοῦτο γὰρ ἦν ὄνομα τῷ Θεῷ* to the *God Fly* (for that was the deity's name) of Ekron. And an old writer, cited by Suidas under the word *Ἠλίας*, says concerning Ahaziah, *ἐχρήσατο ΜΥΙ'Αι τῶν ἐν Ἀκκάρῳ εἰδώλῳ*, "he applied to the *Fly* the *idol* of those of Ekron." Not to mention the correspondent testimonies of Nazianzen, Theodoret, Philastrius, and Procopius, which are cited by Bochart, vol. iii. p. 499.

[3] See Heb. and Eng. Lex. under עז IV. and קרי, and comp. below under *κέρας*.

[4] The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from Kolben's Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edition, the reader may be entertained with a full detail of the worship of (I had almost said) Baal-zebub among the Hottentots. But finding that the authenticity of Kolben's account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

[5] זָבָל signifies *dung*, not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language, (see Castell's Lex. Heptaglot.) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says Lightfoot, Hor. Heb. Mat. xii. 24. it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous* names, of which זְבוּב was a common and general one, as he proves from a passage in the Talmudical Tract Beracoth. Symmachus, in like manner as the Evangelists, uses Βεελζεβούλ for בַּעַל זְבוּב, 2 Kings i. 2. See more in Wetstein's Var. Lect. on Mat. x. 25. [Buxtorf, Lex. Talmud. p. 333.]

[6] [See also Zosim. iii. 25. Casaub. ad Æneæ Tactica, p. 103. and Veget. de Re Milit. iv. 18.]

ΝΟΙΣ. See Raphelius, Elsner, Wolfius, Wetstein, and Kypke.

Βελτίων, ονος, ὁ, ἡ, καὶ τὸ —ον. An irregular comparative, according to the grammarians, of ἀγαθός *good*, but really derived from βούλομαι *to be willing, desirous*; or, according to Damm. Lex. Gr. from βέλος *a dart*, q. d. "quod magis scopum attingit, *what better hits the mark*."—*Better*. Whence βέλτιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So κάλλιον, *very well*, Acts xxv. 10.

ΒΗΘΕΣΔΑ'. Heb.—*Bethesda*, Heb. בֵּית חֶסֶד, *the house of mercy*. So the Syriac version ܒܝܬ ܚܣܕܐ. The name of a *pool*, or rather *bath*, of water, having five porticos; and so called from the miraculous *cures* there *mercifully* vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see Wolfius[1]. They still show you "the pool of Bethesda contiguous on one side to St. Stephen's gate, on the other to the area of the temple." Maundrell's Journey, April 9. Comp. Hasselquist's Voyages, &c. p. 134.

ΒΗ̃ΜΑ, ατος, τό.

I. *A judgment-seat, a tribunal, a throne, a raised* or *elevated seat* for a judge or king. Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus Josephus, B. J. ii. c. 9. § 3. τῇ δὲ ἑξῆς ὁ Πιλάτος ΚΑΘΙ'ΣΑΣ 'ΕΠΙ' ΒΗ'ΜΑΤΟΣ: and iii. c. 9, § 10. Οὐεσπασίανος — ΚΑΘΙ'ΖΕΙ 'ΕΠΙ' ΤΟΥ̃ ΒΗ'ΜΑΤΟΣ. So Ant. xx. c. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι *to ascend*. [We may observe, that in the provinces justice was administered in the open air, the presiding officer sitting on a tribunal on a raised ground covered with marble planks. In Acts xxv. 10. the phrase may signify either *the tribunal of Cæsar*, or, according to some, *the magistrate appointed by Cæsar*. The N. T. use of the word is found in Greek authors; as Dionys. Halic. xii. c. 30. See Irmisch. on Herodian, t. i. p. 142. In Acts xii. 21. Krebsius (Obs. Flav. p. 216.) says, we are to understand a sort of throne erected by Herod in the theatre to see the games and harangue the people from. Hence, among the Greeks, βῆμα is sometimes simply an orator's tribunal. Xen. Mem. iii. 6, 1. Æsch. Socr. Dial. iii. 13. Comp. Nehem. viii. 4. where it signifies a place to which you mount by a step. See Wisd. xiv. 11. 2 Mac. xiii. 26.]

II. Βῆμα ποδός, *A space* or *room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. [In this simple sense it is to be found in Ecclus. xix. 26, and in Aquila and Symm. 1 Sam. xx. 5.] In this sense it is a derivative from βέβημαι, perf. pass. of βαίνω, βάω, or βῆμι, to *step, tread*.—In the LXX, Deut. ii. 5. βῆμα ποδός answers to the Heb. מִדְרַךְ כַּף רָגֶל, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗ'ΡΥΛΛΟΣ, ου, ὁ, or ἡ. *It may be* very naturally derived from Heb. בָּר, *pure, bright*, and בָּהַל *to shine*; whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant, brilliancy*.—*A beryl*. A kind of *precious stone* of a *green* colour, and the best sort of which are of a fine *sea-green*. They are found in *India*, but rarely any where else. So Pliny, N. H. xxxvii. 5. "Probatissimi sunt ex iis qui *viriditatem puri maris* imitantur.—In *India* originem habentes, rarò alibi reperti." occ. Rev. xxi. 20. where see Wetstein. [On the beryl, see Solin. p. 567. 1105. Epiphan. de Gemm. c. xi. p. 109. M. Hiller. de XII. Gemm. in Pect. Pont. p. 35. See Exod. xxviii. 20. xxxix. 11. where it answers to the Heb. שֹׁהַם: on which see Braun. de Vestit. Sacerd. Hebr. ii. c. 18.]

ΒΙ'Α, ας, ἡ.—*Force, violence*. occ. Acts v. 26. where observe that Polybius, [p. 782.] cited by Wetstein, uses the same phrase ΜΕΤΑ' ΒΙ'ΑΣ. [The passage may be understood as implying any instruments of violence, as in Symmachus's version of Isaiah ix. 5. βίαι is used for *vires*, or *facultates, powers*, in Wisd. vii. 20. See Exod. xiv. 25.] Acts xxi. 35. xxiv. 7. xxvii. 41.

Βιάζω, from βία.—*To force, urge*. Hence βιάζομαι, mid. *To force oneself, to press*. Luke xvi. 16.—Βιάζομαι, pass. *To be forced*, or *invaded by force*. Mat. xi. 12. See Wetstein on both texts. [There can be little doubt that the meaning is the same in the two passages. Schleusner explains them thus: "*Men burn with the most ardent desire to receive the Christian doctrine*, or *to become Christians*." So Ælian, V. H. xiii. 32. ἐπὶ τὴν ἀρετὴν ἥκειν βιάζομαι, and Xen. Cyr. iii. 3, 69. βιάζεσθαι ἐς τὴν ἀρχήν. See Krebs. Obs. Flav. p. 30. Schæf. ad Bos Ellips. p. 612. Appian, Bell. Syr. p. 187. and Bell. Civ. p. 691. Schwarz (Monum. Ingen. i. p. 171. and iii. pp. 39. 59.) quotes Plato (Sophist. p. 153. 160. and de Leg. viii. p. 647.) to show that βιάζω is used of teachers who propose a thing so clearly as to *force* their hearers to receive it; and hence he explains this passage thus, "The reasons of Christianity are so clearly set forth, that they who use that sort of force alluded to, and imitate it, become truly partakers of divine grace."]

Βίαιος, α, ον, from βία.—*Violent, vehement*. occ. Acts ii. 2. where Wetstein cites from Philo, ΒΙ'ΑΙΑ ΠΝΕΥ'ΜΑΤΑ, and from Arrian, ΠΝΕΥ̃ΜΑ ΒΙ'ΑΙΟΝ. [Exped. Alex. ii. 63. Exod. xiv. 21. Isaiah lix. 19.]

☞ Βιαστής, οῦ, ὁ, from βιάζω.—*One who invades*, or *forcibly crowds* or *presses*. Mat. xi. 12. Eng. Marg. *they that thrust men*. See Bp. Pearce. [The word occurs in Philo de Agricult. p. 314. ed. Mang. vol. iii. p. 42. ed. Pfæfer, in the sense of *violent*, and is so explained in glossaries. Βιατής occurs in Pind. Nem. ix. 130. In Mat. xi. 12. its sense depends of course on that of βιάζομαι. They who interpret the first word of violence offered to Christianity, must construe this word as *the violent*, or *oppressors*. But Schleusner's sense seems the best; and Chrysostom says, οἱ μετὰ σπουδῆς προσιόντες.]

Βιβάζω, from βάω, *to go* or *come*, with the reduplication βι. Comp. διδάσκω.—*To cause* or *make to come* or *go*. This V. occurs not *uncompounded* in the N. T.

☞ Βιβλαρίδιον, ου, τό, a diminutive of βίβλος. *A little book*. occ. Rev. x. 2, 8, 9, 10. [See Montfauc. Palæog. pp. 25. 78.]

Βιβλίον, ου, τό, from βίβλος.

I. *A book, a roll* or *volume*, as of the prophet Isaiah, of St. John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp.

[1] [Some MSS. read Βηθσαϊδά, on which see Wessel. ad Antonin. Itin. p. 589.]

ἀναπτύσσω: and on 2 Tim. iv. 13. see μέμβρανα II. and Macknight. [Comp. Heb. x. 7. and Ps. xl. 8.]—Βιβλίον is by no means necessarily a *diminutive*; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns whence they are derived: thus οἰκίον from οἶκος, ὅρκιον from ὅρκος, φορτίον from φόρτος, θηρίον from θήρ, have a diminutive termination indeed, but no such signification; θηρίον, for instance, is not *a little wild beast*, but simply *a wild beast*, as θήρ, whence Homer has μέγα θηρίον, Od. x. 171. 180.

—— μάλα γὰρ ΜΕΓΑ ΘΗΡΙΟΝ ἦεν.

So βιβλίον is not necessarily *a little book*, but simply *a book*, according to that of Callimachus, ΜΕΓΑ ΒΙΒΛΙΟΝ μέγα κακόν, *A great book* (is) a great evil. See Duport, in Theophr. Eth. Char. p. 385, 386. ed. Needham.

II. *A scroll, a bill* or *billet*, as of divorcement, which, if we may believe the Talmudists, was always to consist of twelve lines, neither more nor less. Lightfoot gives us the form of such an instrument, Hor. Heb. &c. on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8. where the LXX apply the word in the same sense for the Heb. סֵפֶר. So Herodotus uses βιβλίον for a *letter* of no great length, i. 124, 125. comp. vi. 4. [*A letter*, 2 Sam. xi. 14. 2 Kings xix. 14. xx. 12. Baruch i. 14; *an edict*, 1 Mac. i. 46. On the phrase βιβλίον ζωῆς, (Rev. xvii. 8. xxi. 27.) it is sufficient to refer to Rev. xx. 12. and to the common notion in Scripture, that God has a book in which are written all human actions and thoughts. Glassius has much on this point in his Philol. Sacr. p. 981. ed. Dath.; and see Buxtorf. de Synag. Vet. v. c. 23. and Joh. a Lent Theol. Jud. c. 20. Suidas voce Ζεύς, and Lucian, Philop. p. 251. vol. ix. ed. Bipont. The βίβλος ζωῆς of the O. T. seems to imply only the catalogue of the living. Exod. xxxii. 32, 33. Num. xi. 15.]

Βίβλος, ου, ἡ, from βύβλος, *the Egyptian papyrus*. "Of the many travellers into Egypt," says the Abbé Winckelman, "Alpinus is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk, according to Alpinus, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular. This *reed*, commonly called the *Egyptian reed*, was of the greatest use to the inhabitants. But the most useful part of this plant was its *delicate rind* or *bark*, which they used to *write upon*. The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers. This is confirmed by the inspection of the MSS. of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgment, shows the circumference of the plant." Thus the Abbé, in his Critical Account of Herculaneum, p. 82—86, where see more.

I. As a N. *the Egyptian papyrus*; in which sense it is used by Herod. v. 58. And thus the adjective βίβλινος is applied for the Heb. גֹּמֶא by the LXX, Is. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence

II. *A written volume, a book.* Mark xii. 26. Luke iii. 4. et al. And though these Jewish books were generally written on *prepared skins* or *parchment*, yet they were by the writers of the N. T. called βίβλοι: just as Herodotus informs us, in the passage above referred to, that the Ionians called the διφθέρας or *skins*, on which they wrote, ἐν σπάνει ΒΙΒΛΩΝ in a scarcity of *papyrus*, ΒΙΒΛΟΥΣ.

III. *A catalogue, an account.* Mat. i. 1. Comp. γένεσις. It seems a good remark of Doddridge, on Rev. iii. 5, "that *the Book of Life* does not signify the *catalogue* of those whom God has *absolutely purposed* to save; but rather the *catalogue* of those who were to be considered as *heirs of the kingdom of heaven*, in consequence of their Christian profession, until, by apostasy from it, they threw themselves out of that society to which they before belonged." Comp. Phil. iv. 3. where see Macknight. Vitringa remarks, that the expression in Rev. iii. 5. alludes to the genealogical tables of the Jewish priests, (see Ezra ii. 62. Neh. vii. 64.) as the *white raiment* mentioned in the same verse does to the *priestly dress*.

Βίος, ου, ὁ, from βία, *strength, force*.

I. *Natural life.* Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. Comp. 1 John ii. 16.

II. *Means of supporting life, living, substance, goods.* Mark xii. 44. Luke viii. 43. xv. 12. et al. Comp. 1 John iii. 17. See Raphelius, Elsner, and Wetstein on Mark xii. 44. who show that βίος is frequently used in this sense by the best Greek writers. [Eur. Phœn. 415. Supp. 863. Herod. ii. 121. Aristoph. Plut. 751. See for more, Perizon. on Ælian, V. H. xiv. 32. It occurs in the same sense in the LXX also, Solomon's Song, viii. 7. Prov. xxxi. 14. In Wisd. x. 8. Bretschneider translates τῷ βίῳ by *viventibus, to the living*, i. e. *to mankind*. Schleusner translates it, *by their life*, or *way of living*, as in Wisd. xiv. 21. Ecclus. xix. 8.]

Βιόω, ῶ, from βίος.—*To live.* occ. 1 Pet. iv. 2. [Prov. vii. 2. Wisd. xii. 23.]

☞ Βίωσις, εως, ἡ, from βιόω.—*Life, manner of life*, or *living*. occ. Acts xxvi. 4.

☞ Βιωτικός, ή, όν, from βιόω.—*Of* or *belonging to* [*the support of*] *natural life*. occ. Luke xxi. 34. 1 Cor. vi. 3, 4. [The βιωτικὰ κριτήρια are like the *controversiæ privatæ* of the Latins, i. e. *strifes about things of this world, food, dress*, &c. See Plutarch, t. vi. Opp. p. 557. viii. p. 704. (ed. Reisk.) Etym. M. 604, 18. Vales. ad Euseb. H. E. vi. 3. p. 100. Wess. ad D. Sicul. Excerpt. t. ii. p. 611.]

Βλαβερός, ά, όν, from ἔβλαβον, 2nd aor. of βλάπτω.—*Hurtful.* occ. 1 Tim. vi. 9. [Prov. x. 26.]

Βλάπτω. It may be derived from the obsolete βλάβω, which in Homer signifies *to impede, hinder*, and which Eustathius accordingly explains by ἐμποδίζειν. See inter al. Il. xix. 82. 166. xxii. 15. xxiii. 337. 571. 774. And βλάβω may be derived from obsolete λήβω or λάβω *to take hold on*, prefixing β. See Dammii Lex. col. 1422.

I. *To impede, hinder*; but not thus used in the N. T.

II. *To hurt* or *harm.* occ. Mark xvi. 18. Luke iv. 35. [Job xii. 7. Wisd. x. 8.]

Βλαστάνω or βλαστέω.

I. Intransitively, *to shoot, spring, sprout*, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27.

Heb. ix. 4. [So Judg. xvi. 23. 2 Sam. xxiii. 5. Xen. Œc. xix. 10.]

II. Transitively, *to spring, cause to shoot*, as the earth. occ. James v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. צָמַח *to bud* or *cause to bud*. [Num. xvii. 8.]

Βλασφημέω, ῶ, either from βλάπτειν τὴν φήμην, *hurting* (or as we say, *blasting*) *the reputation* or *credit*; or from βάλλειν ταῖς φήμαις, *smiting with reports* or *words*. This latter derivation is given by Eustathius, and preferred to the former by the learned Duport on Theophr. Eth. Char. cap. vi. [See Schwarz, Comm. Ling. Gr. p. 234.]

I. *To hurt* or *wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate.* [Mat. xxvii. 39. Luke xxiii. 39. Acts xviii. 6.] Tit. iii. 2, where see Wetstein et al. Pass. βλασφημοῦμαι, *to be reviled.* Rom. [ii. 24.] iii. 8. 1 Cor. iv. 13. x. 30. [Perhaps this is the sense also in 1 Tim. i. 20. and in Acts xxvi. 11. where it may well be explained *to renounce Christ*, as they who renounced Christianity were compelled to curse and revile their Master's name. See Euseb. H. E. iv. 15. vi. 41. Suicer, i. p. 698. See 2 Kings xix. 4, 6, 22.]

II. *To speak with impious irreverence concerning God himself*, or *what stands in some peculiar relation to him, to blaspheme.* See Mat. ix. 3. xxvi. 25. xxvii. 39. Mark iii. 29. Luke xxii. 65. [John x. 36.] Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 394, &c. In Mark iii. 29. Luke xii. 10. it is construed with εἰς. So Plato, de Rep. ii. ΕΙ'Σ ΘΕΟῪΣ ΒΛΑΣΦΗΜΕΙ῀Ν. See Wetstein.

Βλασφημία, ας, ἡ, from βλάσφημος.

I. *Wounding another's reputation by evil reports, evil speaking, calumny, railing.* Eph. iv. 31. Col. iii. 8. et al. Comp. Jude 9. and Wolfius there. [Polyb. xi. 4. Demosth. Or. de Rhod. p. 78.]

II. *Speaking impiously concerning God*, or *what peculiarly relates to him, blasphemy.* Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. et al. [Dan. iii. 29. 1 Mac. ii. 5.]

Βλάσφημος, ον, ὁ, ἡ, from the same as βλασφημέω, which see.

I. *Speaking evil, railing.* 2 Pet. ii. 11. Comp. 1 Tim. i. 13. 2 Tim. iii. 2. [Herodian, vii. 8, 27.]

II. *Blasphemous, a blasphemer.* Acts vi. 11, 13. [LXX, Is. lxvi. 3.]

☞ Βλέμμα, ατος, τό, from βέβλεμμαι perf. pass. of βλέπω.—*Look, cast of the countenance.* In this sense Wetstein shows that it is frequently used in the Greek writers; but I cannot find that it ever signifies the *act of seeing.* occ. 2 Pet. ii. 8. where Wetstein says "βλέμματι and ἀκοῇ are those of the Sodomites; Lot, beholding their lascivious *looks*, and hearing the *report* of their lewdness, was vexed with their unlawful deeds. Βλέμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Is. iii. 9. And indeed βλέμμα, as being immediately derived from the perfect *passive*, should likewise have a *passive* signification. [Schleusner explains the passage *by sight and hearing*, i. e. wherever he directed his eyes and ears. The word occurs in Ælian, V. H. vi. 14. viii. 12. xiv. 22. Herodian, iv. 5, 17.]

ΒΛΕΠΩ.

I. *To see, behold.* Mat. xi. 4. Mark v. 31. viii. 23. et al. freq. Comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 Kings xxv. 19. Esth. i. 14. and see Stanhope on the Epistles and Gospels, vol. iv. p. 495. [Hence the participle of βλέπεσθαι sometimes signifies *things present*, (as being seen, *oculis subjecta*,) as in Rom. viii. 24. Ἐλπὶς βλεπομένη (for βλεπομένων) may signify *hope of present good.* 2 Cor. iv. 18. In Heb. xi. 1. οὐ βλεπόμενα *future things.* ibid. ver. 7; in ver. 3. the visible world is intended.]

II. *To look, look at, behold attentively.* Mat. v. 28. John xiii. 22. Acts iii. 4. [In the place of St. Matthew, *to look lasciviously* is meant, which is often expressed by ἐποφθαλμιᾷν, and ἐπιβλέπειν by the LXX, Gen. xxxix. 7. in the Oxford MS. See Elsner on the passage. Luke vii. 44. Soph. Trach. 406. The simple meaning, *to look attentively*, is expressed by the LXX by ἐμβλέπειν. Is. v. 12, 30. xl. 1, 2, 6.]

III. *To perceive* by the outward senses. Mat. xiv. 30. [So Appian, Alex. Bell. Annib. p. 574.]

IV. *To perceive by the eye of the mind, to understand.* See Mat. xiii. 13, 14, 16 [1]. Mark viii. 18. [John ix. 39.] Rom. vii. 23. [xi. 8.] James ii. 22. [I should refer to this meaning many places for which Schleusner gives other subdivisions. Thus 2 Cor. vii. 8. *I perceive.* Coloss. ii. 2. *understanding* or *being informed of.* In Rev. i. 12. βλέπειν τὴν φωνήν is a somewhat strong expression; but this change of verbs of sense, or rather the attributing the general meaning of *perception* to all, is common in the Greek writers. Æsch. Prom. V. 21. (where see Abresch.) Aristoph. Pac. 1064. Schol. ad Soph. Trach. 396. and see Schrœder. ad Musæum de Her. et Leand. p. 5. Virg. Æn. ii. 705. Fisch. ad Well. Spec. iii. p. 2. p. 66. So again, Mat. vi. 4, 18. *who knows* or *understands even the most secret things.* John v. 19. Heb. iii. 19. Rom. vii. 23. As in all languages, so in Greek, the verb is often used in metaphors, as in 1 Cor. xiii. 12. *we understand imperfectly* (the future state). In John ix. 39. the βλέποντες are those who (imagine they) understand what true religion is, the μὴ βλέποντες *the ignorant*, and in Mat. xiii. 13. the sense is, *though they really understand, they will not understand, but shut their senses against truth.* The same opposition occurs in Demosth. i. in Aristog. p. 797, ed. Lips. (where see Taylor,) Terence, Prol. Andr. and Aul. Gell. xv. 24.]

V. *To look about, be circumspect, to take heed, beware.* Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. [1 Cor. viii. 9. x. 12. Gal. v. 15. Phil. iii. 2. Heb. iii. 12. Connected with this is the meaning, *to consider.* 1 Cor. i. 26. iii. 10. x. 18. xvi. 10. Eph. v. 15. Col. iv. 17. and *to attend diligently.* Mark iv. 24. Luke viii. 18.]

VI. Βλέπειν εἰς πρόσωπον, *to look at, regard, respect, the person* or *outward appearance of a man.* occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβάνειν πρόσωπον, (which see under λαμβάνω XIX.) as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλέπειν κατά, spoken of a haven or har-

[1] [Schleusner gives to Mat. xiii. 16. the simple sense of *seeing.*]

bour, *to look towards.* occ. Acts xxvii. 12. Xenophon in like manner applies βλέπειν πρός to a *tent*, and Herodian to a *body of soldiers*, p. 214, ed. Oxon. See Blackwall's Sacr. Classics, vol. i. p. 205, Alberti and Kypke. [So Ezek. xl. 24. Verbs of seeing in Hebrew have often a sense of *direction*, and even *road* and *journey*. In Gen. xix. 16. (comp. Luke xvii. 32.) and Luke ix. 62. we have βλέψαι εἰς τὸ ὀπίσω. The first must, and the second may, be rendered *to return*. For this sense of βλέπω see Xen. Mem. iii. 8, 9. Diog. iv. 1, 2. Herodian, vi. 5, 2. A preposition, as εἰς, κατά, πρός, is added. See Irmisch. ad Herodian. ii. c. 11, § 16. p. 357, vol. ii.]

VIII. [*To have the faculty of seeing.* Luke vii. 21. (see Palairet, Obss. Phil. Crit. p. 175.) Mat. xv. 31. John ix. 7—15. So in Aristoph. Plut. 126. We may observe that the Heb. רָאָה has almost as many meanings as this verb. Thus 2 Sam. xii. 19. and Jer. xx. 12. the LXX render it by συνίημι: in Judg. ii. 7. Jer. xii. 3, 11. by γινώσκω.]

Βλητέος, α, ον, from βέβληται 3rd pers. perf. pass. of βάλλω *to cast, put.*—*To be cast* or *put.* occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητέον is a verbal N. in the neuter gender, governing the accusative case οἶνον: for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosth. c. Lept. ΤΟΙ῀Σ μὲν ὙΠΆΡΧΟΥΣΙ ΝΌΜΟΙΣ ΧΡΗΣΤΈΟΝ, ΚΑΙΝΟΥ῀Σ δ' εἰκῇ μὴ ΘΕΤΈΟΝ, use must be made of the laws in being, but new ones must not be rashly enacted. And to accustom the learner to this idiom of the Greek language, I shall transcribe, from Prodicus's Hercules, p. 9, ed. Simpson, a passage which may on other accounts also deserve his attention. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδέν, ἄνευ πόνου καὶ ἐπιμελείας, θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, ΘΕΡΑΠΕΥΤΈΟΝ ΤΟΥ῀Σ ΘΕΟΥ῀Σ· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, ΤΟΥ῀Σ ΦΊΛΟΥΣ ΕὐΕΡΓΕΤΗΤΈΟΝ· εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, ΤΗ῀Ν ΠΌΛΙΝ ΩΦΕΛΗΤΈΟΝ· εἴτε ὑπὸ πᾶσης Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρποὺς ἀφθόνους, ΤΗ῀Ν ΓΗ῀Ν ΘΕΡΑΠΕΥΤΈΟΝ· εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, ΤΩ῀Ν ΒΟΣΚΗΜΆΤΩΝ ΈΠΙΜΕΛΗΤΈΟΝ· εἴτε διὰ πολέμου ὁρμᾷς αὔξεσθαι, καὶ βούλει δύνασθαι τούς τε φίλους ἐλευθεροῦν, καὶ τοὺς ἐχθροὺς χειροῦσθαι, ΤΑ῀Σ ΠΟΛΕΜΙΚΑ῀Σ ΤΈΧΝΑΣ αὐτάς τε παρὰ τῶν ἐπισταμένων ΜΑΘΗΤΈΟΝ, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι, ἀσκητέον· εἰ δὲ καὶ σώματι βούλει δυνατὸς εἶναι τῇ γνώμῃ ὑπηρετεῖν, ΈΦΙΣΤΈΟΝ ΤΟ῀ ΣΩ῀ΜΑ καὶ ΓΥΜΝΑΣΤΈΟΝ σὺν πόνοις καὶ ἱδρῶτι, the gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the gods propitious to you, *the gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, your lands must be cultivated; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned* from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, *your body must be accustomed* to obey your mind, and *must be exercised* with labour and fatigue. It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *dus*, as the Greeks do their verbal in τέον. Thus Lucretius, i. 112,

> Æternas quoniam *pœnas* in morte *timendum.*
> Eternal *torments must* in death *be fear'd.*

Line 139,

> *Multa* novis verbis præsertim cum sit *agendum.*
> For in new terms *must many things be couch'd.*

Line 382,

> —— motu *privandum 'st corpora* quæque.
> All *bodies must* of motion *be deprived.*

Comp. iii. 626. Thus also Virgil, Æn. xi. 230,

> —— aut *pacem* Trojano ab rege *petendum.*
> Or *peace must* from the Trojan king *be begg'd.*

And even Cicero, Tusc. ii. 19. iterandum eadem ista *mihi, those same things must be repeated* by me.

ΒΟΑΝΕΡΓΈΣ, Heb.—*Boanerges.* A Hebrew name, denoting *Sons of Thunder*, ὅ ἐστιν υἱοὶ βροντῆς, says St. Mark. It seems to be the Galilean [1] pronunciation of the Heb. בְּנֵי רַעַשׁ, expressed in Greek letters. Now רַעַשׁ properly signifies *a violent trembling* or *commotion*, and may therefore be well rendered by βροντῆς *thunder*, which is a *violent commotion* in the air; so, vice versa, any *violent commotion* is figuratively, and not unusually, in all languages called *thunder.* When our Saviour surnamed the sons of Zebedee בְּנֵי רַעַשׁ, he seems plainly to have had eye to that prophecy of Haggai, ii. 6. *yet once, and I will shake,* מְרַעֲשׁ, *the heavens and the earth,* which is by the apostle to the Hebrews, xii. 26. applied to the *great alteration* made in the economy of religion by the publication of the gospel. The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing this *wondrous change*; and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their *inspired preaching* and *miraculous powers* [2]. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee *sons of thunder*, so Virgil, Æn. vi. 842, by a like figure, calls the two Scipios, duo *fulmina* belli, two *thunderbolts* of war.

ΒΟΆΩ, ῶ. A word formed from the sound, like *bellow, moo*, in Eng.—*To cry, cry aloud.* Mat. iii. 3. Mark xv. 34. Luke xviii. 7. et al. [LXX, Gen. xxix. 11. Deut. xv. 9.]

Βοή, ῆς, ἡ, from βοάω.—*A cry.* occ. James v. 4. [LXX, 1 Sam. iv. 14.]

[1] See under Γαλιλαῖος. [Schleusner approves this derivation, and refers to Stock. Clav. p. 213. Vorst. de Hebr. p. 478. Cren. Anal. Philol. Crit. Historicorum Heins. Aristarch. Sacr. p. 277.]

[2] See Lardner's Hist. of the Apostles and Evangelists, ch. ix. § 1; and Suicer Thesaur. in βροντή IV.

Βοήθεια, ας, ἡ, from βοηθέω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent its being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." Stockius. occ. Acts xxvii. 17. and Heb. iv. 16. Aristotle applies it in like manner to some *things* used aboard a ship in a storm. See Wetstein. [In Acts xxvii. 17. some only explain the passage of the exertion of strength and such means as offered themselves. In the LXX, the word is used for *the person who gives help.* Ps. xlviii. 15. Jerem. xlviii. 4. and often for *strength, defence,* or *shield.* See Ps. vii. 11. xxi. 20. lxxxviii. 42. 1 Chron. xii. 16. Dan. xi. 34.]

Βοηθέω, ῶ, q. ἐπὶ βοὴν θέω, *to run on occasion of a cry,* namely, to give assistance.

I. *To run* or *come to the help* or *assistance* of another. Acts xvi. 9. xxi. 28. See Wetstein on both texts. [Polyb. ii. p. 1403. Aristoph. Vesp. 421.]

II. *To help, assist.* Mat. xv. 25. Mark ix. 22, 24. et al. [It seems in these places to refer to the giving assistance in disease. See Dioscor. i. 28. and 106. Arrian, Epict. ii. 15. See also, 2 Cor. vi. 2. Heb. ii. 18. Rev. xii. 16.]

Βοηθός, οῦ, ὁ, from βοηθέω.—*A helper.* occ. Heb. xiii. 6. [Psalm cxviii. 7.]

Βόθυνος, ου, ὁ, from βαθύνω *to deepen.*—*A cavity, a ditch, a pit in the earth.* occ. Mat. xii. 11. xv. 14. Luke vi. 39. [Βόθυνος seems in the first of these places to mean the *cistern* or *pool dug for water,* ὁ λάκκος, (Etymol. M. 204, 17.) *as the cattle were led to water.* See in LXX, 2 Sam. xviii. 17. Is. xxiv. 17, 18.]

Βολή, ῆς, ἡ, from βέβολα p. m. of βάλλω *to cast.*—*A cast, a throw.* occ. Luke xxii. 41. [The same phrase, *a stone's throw,* occurs Hom. Il. v. 12. Thucyd. v. 65. The phrase τόξου βολή *a bow-shot* occurs Gen. xxi. 16. See 1 Mac. v. 13.]

☞ Βολίζω, from βολίς.—*To cast* or *let down a line and plummet to try the depth of water, to plumb, sound, fathom.* occ. Acts xxvii. 28. [Eust. ad Il. E. p. 427.]

Βολίς, ίδος, ἡ, from βέβολα.

I. *A dart, a javelin, a missive weapon.* occ. Heb. xii. 20. But observe, that the words ἢ βολίδι κατατοξευθήσεται are wanting in very many MSS., three of which are ancient, in several of the ancient versions and commentators, and are accordingly rejected by Mill, Wetstein, and Griesbach. [LXX, Jer. ix. 8.]

II. *A sounding-line furnished with a plummet, and* cast *or* let down *to try the depth of water.* Thus sometimes used by the profane writers.

ΒΟΡΒΟΡΟΣ, ου, ὁ, from βορά, (which from Heb. בָּעַר *to feed,*) *food, provender,* according to the Greek etymologists, as if βόρβορος properly denoted *dung, ordure.* But may it not be rather formed from a reduplication of the Heb. בּוֹר *a pit?* Comp. Jer. xxxviii. 6. in Heb.—*Mud, mire.* occ. 2 Pet. ii. 22. [See Vorst. de Adagiis Nov. Test. c. iv. p. 776.]

Βορρᾶς, ᾶ, ὁ.

I. *The north wind, which usually flows* with violence and *noise.* So Ovid, Met. i. 65. horrifer Boreas, *the boisterous north wind.* [See Prov. xxvii. 16. Ecclus. xliii. 24. Job xxxvii. 22. Jer. i. 14.]

II. The *north* country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Βόσκω, from the obsolete βόω *to feed, eat,* which perhaps from βοῦς *an ox,* who *feeds* or *licks up the grass* in a remarkable manner. See Num. xxii. 4.—*To tend in feeding.* Luke xv. 15. John xxi. 15, 17. [And in the middle, βόσκομαι *to feed,* as Mat. viii. 30.]

Βοτάνη, ης, ἡ, from βότος *food,* which from βόω *to feed.*—*Herb, herbage,* which affords the usual *food* of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7. [and in the LXX, Gen. i. 11. Jer. xiv. 6.]

ΒΟΤΡΥΣ, υος, ὁ.—*A bunch* or *cluster of grapes.* occ. Rev. xiv. 18. [Parkhurst's derivation I have struck out, as likely to mislead. Βότρυς is not merely *a bunch of grapes,* but generally, *autumn fruit.* See Suidas and Etym. M. 206, 11. It occurs Gen. xl. 10. Num. xiii. 24, 25. Cant. i. 17.]

Βουλευτής, οῦ, ὁ, from βουλεύω.—*A counsellor* or *senator.* occ. Mark xv. 43. Luke xxiii. 50: in which text it plainly means *a member of the Jewish Sanhedrim.* Comp. Luke xxiii. 51. and συνέδριον. Josephus uses βουλευτής in the same sense, de Bel. ii. 17, 1. [The Vulgate has *decurio,* the name given to *senators* in municipal towns. LXX, Job iii. 14.]

Βουλεύω, from βουλή.

I. [*To give counsel to another, advise.* Is. xxiii. 8.] whence

II. Βουλεύομαι, mid. *to consult, deliberate, take counsel* in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. *To determine, purpose.* Acts xv. 37. xxvii. 39. 2 Cor. i. 17. [Schleusner, and I think rightly, gives this sense to John xii. 10. He doubts whether in Acts xv. 37. this is the right sense, or *to advise* (as 2 Sam. xvi. 23). In this sense it occurs Is. iii. 8. vii. 5. xlvi. 10.]

ΒΟΥΛΗ, ῆς, ἡ.—*Design, purpose, decree, counsel.* Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. [12.] 42. Heb. vi. 17. et al. freq. [LXX, Is. xxxii. 8.]

☞ Βούλημα, ατος, τό, from βουλή or βούλομαι.—*Purpose, will.* occ. Acts xxvii. 43. Rom. ix. 19.

Βούλομαι, from βουλή.

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see Wolfius and Wetstein. [To the passage of James, Schleusner ascribes the sense *I am delighted, I favour any one.* βουληθείς (sc. ἐν ἡμῖν) *from his kindness towards us.* So 1 Sam. xviii. 24. 2 Sam. xx. 11. xxiv. 3. and θέλειν among the other Greeks. See Markl. ad Lys. p. 332. The difference between θέλω and βούλομαι, which consists in the latter expressing a more determined and decided will, is mentioned by Eustath. ad Iliad. i. 112. p. 45. 51.]

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be willing* or *desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βουνός, οῦ, ὁ.—*A hill, hillock, rising ground.* occ. Luke iii. 5. xxiii. 30.—The Greek etymologists deduce βουνός from the V. βαίνω *to ascend.*

But Eustathius on Odyss. xix. cited by Wetstein (whom see), says that *βοννός*, though used by Herodotus, is a barbarous, namely, a Libyan or African, word. And if so, may it not be rather derived from Heb. בָּנָה *to build, build up?* for *hills* generally are *built up*, as it were, of various *strata*[1] lying regularly, one above another.—The LXX have frequently used this N.; twice for Heb. בָּמָה *a high place*, thrice for Heb. גַּל *a heap*, but most generally for גִּבְעָה *a hill*, as in Is. xl. 4, cited Luke iii. 5. [On this word see Schwarz, Comm. Crit. Ling. Gr. p. 261. Valck. ad Herod. iv. 158. Georg. Hieroc. pt. i. p. 113. Hesychius, noting the word as used by the Cyprians, explains *βοννός, στιβάς. βουνοί, βωμοί.* See also Salmas. de Ling. Hellen. p. 112. Turneb. Advers. xx. 15. Barth. Advers. xl. 19.]

Βοῦς, *βοός, ὁ, ἡ,* from *βοάω, ῶ, to bellow*, which see.—*A beeve, a bull* or *cow.* Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. Shaw, that the inhabitants of Barbary still "continue to *tread out their corn* after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the *treading-floors*[2]), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." Shaw's Travels, p. 138, 9. Comp. under *ἀλοάω.*

Βόω. See under *βόσκω.*

Βραβεῖον, *ου, τό,* from *βραβεύς the judge of a public game who assigns the prize.*

I. *A prize* in the Grecian games, which consisted of a *crown* or *garland* made of some kind of leaves: according to that well-known epigram,

Τέσσαρές εἰσιν Ἀγωνες, &c.

which Addison[3] gives us thus in English, from the Latin of Ausonius:

Greece, in four games thy martial youth were train'd,
For heroes two, and two for gods ordain'd:
Jove bade the *olive* round his victor wave;
Phœbus to his an *apple*-garland gave;
The *pine*, Palæmon; nor with less renown,
Archemorus conferr'd the *parsley*-crown.

So the etymologist cited by Wetstein (whom see) explains *βραβεῖον* by *ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι,* the *crown* or *wreath* given by the judges to the victor. occ. 1 Cor. ix. 24. Comp. v. 25.

II. Applied figuratively to the *prize* of the Christian calling, *the crown of glory that fadeth not away.* occ. Phil. iii. 14. Comp. 1 Pet. v. 4.[4]

Βραβεύω, from *βραβεύς,* which see under *βραβεῖον.*

I. *To assign the prize in a public game, to be the judge* or *president on such an occasion.* In this its proper sense it is sometimes used in the profane authors. [Wisd. x. 12.]

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See Wolfius, Wetstein, and Kypke. [Aristot. Rhet. i. 56. Polyb. v. 2. D'Orvill. ad Charit. vi. 4. p. 445.]

Βραδύνω, from *βραδύς slow.—To delay, make delay, be slow.* occ. 1 Tim. iii. 15. 2 Pet. iii. 9. [Gen. xxxv. 19. Deut. vii. 10. Ecclus. xxxv. 22. In 2 Pet. iii. 9. Schleusner says, that the verb is transitive, and he translates it, *the Lord does not defer the execution of his promise.* Grotius thought that the reading should be *τὰς ἐπαγ.* because *βραδύνω* as a transitive governs the acc., as Isaiah xlvi. 13. See Fessel. Adv. Sacr. lib. i. c. 2. p. 23.]

Βραδυπλοέω, *ῶ,* from *βραδύς slow,* and *πλοῦς navigation, sailing.—To sail slowly.* occ. Acts xxvii. 7. [Artemid. iv. 32.]

ΒΡΑΔΥΣ, *εῖα, ύ,* perhaps from *βάρος a weight* or *burden*, and *δύειν* or *δῦναι to go under;* or rather from the oriental בָּרַד which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an *intense* degree, and hence ברן *to be heavy, slow* [?].—*Slow*, as opposed to *ταχύς swift* or *quick.* occ. Jam. i. 19. It is used also in a spiritual sense. occ. Luke xxiv. 25. where see Wetstein and Kypke. So in Latin, *bardus* signifies *slow, dull, heavy*, immediately perhaps from the Greek *βραδύς*, but ultimately from the oriental בָּרַר *to congeal.* [Aristoph. Nub. 129.]

Βραδύτης, *ητος, ἡ,* from *βραδύς.—Slowness.* occ. 2 Pet. iii. 9. See Wetstein. [This passage Schleusner explains, *as some rashly think that he defers the completion of his promises.* See Isoc. Paneg. 39. Xenoph. Hist. Gr. iv. 6, 5. Plut. de Sera Num. Vind. p. 549. Appian, Bell. Civil. iv. p. 1052.]

Βραχίων, ονος, ὁ, from *βραχύς short*, in the *comparative* form.

I. Properly, *the* shorter *part of the arm from the shoulder to the elbow.*

II. *The arm* in general. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, *the strength* or *power of God.* occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. זְרוֹעַ. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. [xxxvi. 18.] lxxxix. 10, 13. [cxxxv. 12. See also 2 Kings xvii. 36. Dan. xi. 31. Eccl. xxxvi. 17. 2 Mac. xv. 24.]

Βραχύς, εῖα, ύ.—[*Small*, as (1.) *of time.* Luke xxii. 58. *μετὰ βραχύ* (sc. *διάστημα τοῦ χρόνου*), *after a short time.* Acts v. 34. *for a short time.* Plut. Galb. p. 1055. Heb. ii. 7, 9. Prov. v. 14. Ps. xciii. 17. Wisd. xii. 10. (2.) *Of space.* Acts xxvii. 28. 2 Sam. xvi. 1. xix. 36. In several of these places there is a peculiar idiom, viz. an ellipse of the word *μέρος part*, (see Bos, Ellips. p. 103.) and the same use is extended to other things. Thus in John vi. 7. and 2 Sam. xiv. 29. we have *βραχύ τι a little*, referring to food only. (3.) *Of number.* Ps. civ. 12. *few in number*, and so Hesychius, *βραχεῖς, ὀλίγοι.* Heb. xiii. 22. *διὰ βραχέων in a few words*, a phrase used by the best Greek writers, of which Wetstein gives many instances, and Parkhurst adds Æschin. de Coron. § 5. The word is used in its simple sense of *small*, very frequently. Gen.

[1] See Catcott, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2nd.

[2] So called perhaps ultimately from the Heb. בָּרַר *to sever, separate*, since the corn is in these places *severed* from the husk.

[3] Dialogue II. on Ancient Medals.

[4] [The word is omitted in Phil. iii. 12. twice, (comp. 1 Cor. ix. 24. and see Chrysost.) and in v. 13.]

xxxiv. 30. Deut. xxvi. 5. xxviii. 62. Exod. xviii. 22. (*small, trifling.*) See on the word Zeun. ad Xen. de Re Equest. ix. 3. See also Lex. Xen. and Schweigh. Lex. Polyb. We may add of the passage in Ps. viii. 7, 5. that Schleusner rather avoids giving any opinion on it, and that Bretschneider, though rejecting the interpretation "for a short time," explains the passage to the same effect, *whom thou madest a little lower than the angels*, viz. *while he lived on earth.*]

Βρέφος, ους, ους, τό, q. φέρβος (by transposition), from φέρβω *to feed, nourish* (which from φέρειν βιον, *bringing* or *affording sustenance*); for *babes* are *nourished* in the womb, and when born require frequent *nourishment.*

I. *A babe* in its mother's womb. Luke i. 41, 44. [Hom. Il. xxiii. 266. et ibi Schol. Apollod. Bibl. iii. 4, 3.]

II. *A new-born babe.* Luke ii. 12, 16. Acts vii. 19. 1 Pet. i. 2. [1 Mac. i. 61. 2 Mac. vi. 10. Eur. Phœn. 821.]

III. *An infant, a child.* Luke xviii. 15. 2 Tim. iii. 15. [See Gruter, Inscr. p. 679. for such an use of the Lat. *infans.*]

IV. [We may observe, that in Greek writers βρέφος is used *of animals.* See Ælian, V. H. i. 6. Bretschneider says, βρέφος is for τρέφος.]

ΒΡΕ΄ΧΩ. The most probable derivation seems to be from the Heb. בָּרַךְ *to bless*, which word is in the O. T. often applied to *rain, dew*, or *moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Is. xliv. 3. Ezek. xxxiv. 26. and the N. בְּרֵכָה signifies *a pool of water.*

I. *To wet, make wet*, as with a *shower* of tears. Luke vii. 38, 44. So Kypke cites from Pausanias in Phor. lib. x. p. 628. καὶ ΕΒΡΕΧΕ Φαλάνθου τὴν κεφαλήν, and *wetted* Phalanthus's head with the *tears*, namely, just before mentioned. [See Psalm vi. 6. Is. xxxiv. 3. Xen. de Re Eq. v. 6. Plut. Opp. t. i. p. 125. ed. Reisk.]

II. *To rain, send rain.* Mat. v. 45. Jam. v. 17. This seems an Hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7. for the Heb. הִמְטִיר, instead of the pure Greek ὗειν. See Wetstein. In Jam. Θεός is understood. So Raphelius and Wetstein on Mat. v. 45. cite from Xen. ὅταν ΝΙ΄ΦΗι ΄Ο ΘΕΟ΄Σ, when *God sends snow*; and from Herod. †iii. 117.† ΥΕΙ—΄Ο ΘΕΟ΄Σ, *God sends rain.* Comp. Kypke, and Josephus, Ant. viii. 13, 2. and 6. [In Rev. xi. 6. we have a fuller expression, ἵνα μὴ βρέχῃ ὑετός, though Bretschneider, and perhaps rightly, refers this passage to meaning I., and supposes τὴν γῆν to be understood. See Psalm lxxvii. 31. lxxviii. 27. Exod. ix. 23. It is curious that Phavorinus and Phrynichus say βρέχω was not used in ancient writers in this sense. The commentators on Thom. Mag. in βρέχει, p. 171. contradict them. See Xen. Œcon. xvii. 2. Arrian, Ep. i. 6.]

III. Intransitively, *to rain, fall from heaven*, as fire and brimstone. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet* or *fall* as rain. Rev. xi. 6.

Βροντή, ῆς, ἡ, q. βρομτή, from p. m. βέβρομα of βρέμω *to roar.*—*Thunder.* occ. Mark iii. 17. John xii. 29. Rev. iv. 5. et al. This word in the LXX constantly answers to the Heb. רַעַם, which as a V. they likewise render by βροντάω *to thunder.* [Schleusner interprets βροντή in Mark iii. 17. of the *thunder* of eloquence, as in Aristoph. Ach. 530. See Cic. Orat. c. 9. Colum. de R. R. Præf. i. 30. See Βοανεργές.]

Βροχή, ῆς, ἡ, from βρέχω.—*Violent rain.* occ. Mat. vii. 25, 27. [LXX, Ps. lxvii. 10.]

ΒΡΟ΄ΧΟΣ, ου, ὁ.

I. *A cord.* In which sense it is often used by the profane writers.

II. Figuratively, *a snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25. it answers to the Heb. מוֹקֵשׁ *a snare.*

Βρυγμός, οῦ, ὁ, from βέβρυγμαι p. pass. of βρύχω.—*A gnashing* or *crashing*, as of the teeth in violent pain or agony. Mat. viii. 12. et al. freq. So Homer applies the participle βεβρυχώς to a wounded hero *crashing his teeth* in the *agonies* of death, Il. xiii. 392. xvi. 486.

ΒΡΥ΄ΧΩ, *to grind, gnash*, or *crash* the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crash, gnash*, and the Heb. חָרַק of the same import. [We have in Prov. xix. 12. βρυγμός of the *roaring of a lion.*]

☞ ΒΡΥ΄Ω.

I. *To abound*, as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. *To send forth* or *issue*, as a spring its waters, *scaturio.* occ. Jam. iii. 11. See Wetstein. [On this sense of βρύω see Eustath. ad Il. P. p. 1126. 42. Hesychius says βρύει, ῥέει, πηγάζει.]

Βρῶμα, ατος, τό, from βέβρομαι perf. pass. of βρόω or βρώσκω.

I. *Meat, solid food.* 1 Cor. iii. 2. et al. freq. —In Heb. xiii. 9. the apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat*, and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12. in token of their being pardoned, and at peace with God." Macknight, whom see.

[II. *Any food whatever.* Mat. xiv. 15. Mark vii. 19. 1 Cor. vi. 13. x. 3. LXX, Gen. xli. 35.]

[III. *Forbidden food*, with a reference to the Jewish law. 1 Tim. iv. 3. Heb. ix. 10. xiii. 9. In the Epist. Jerem. v. 9. βρῶμα is used, as is also βρῶσις, for *that which eats* or *consumes*, viz. rust, though Scultetus and Casaubon doubt whether σὴς καὶ βρῶσις mean any thing more than σὴς βρώσκουσα.]

Βρώσιμος, η, ον, from βρόω or βρώσκω *to eat.* —*Eatable, fit to eat.* occ. Luke xxiv. 41. [In the LXX, Levit. xix. 23. ξύλον βρώσιμον is a tree bearing eatable fruit.]

Βρῶσις, εως, ἡ, from βρόω or βρώσκω *to eat.*

I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16. where see Doddridge and Macknight, "*a meal.*" [2 Cor. ix. 10. LXX, Gen. ii. 9. iii. 6. xlvii. 24.]

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17. where Wetstein shows that βρῶσις and πόσις are in like manner mentioned together by the profane writers. [Schleusner says of Rom. xiv. 17. "in Christ's dispensation it is not a matter of consequence whether you make a

difference in foods or no," and in Col. ii. 16. he refers the passage to the prohibitions of the Mosaic law.]

III. *A canker*, any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20. [Aq. in Isaiah l. 9. See Scultet. Exc. Ev. ii. c. 35.]

Βρώσκω, from the obsolete **βρόω** *to eat* (which see), whence also it borrows its tenses.—*To eat.* occ. John vi. 13. [2 Mac. ii. 12. Ex. xii. 46.]

Βυθίζω, from **βυθός**.

I. *To immerse, drown.* Thus it occurs 2 Mac. xii. 4. but not strictly in this sense, as a V. active, in the N. T.

Βυθίζομαι, pass. *to be immersed, sink.* occ. Luke v. 7. **βυθίζεσθαι** *were sinking;* so Eng. translat. rightly *began to sink.* See Glassii Philol. Sacr. lib. iii. tract. 3, can. 3. [Polyb. ii. 10, 5.]

II. *To drown*, in perdition. occ. 1 Tim. vi. 9. So Merrick, Annot. on Ps. xviii. 5, cites from an epistle of Hippocrates, **ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ**. See also Wetstein's note on **βλαβερᾶς**. [Ps. lxix. 23.]

ΒΥΘΟΣ, οῦ, ὁ, from **βάθος** *depth.*—*The deep, the sea.* occ. 2 Cor. xi. 25. where see Wolfius and Wetstein. St. Paul "says he had even *been a night and a day in the deep;* meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. Pearce, note (E) on Acts xxvii. 9 [after Theodoret]. So Josephus, in his Life, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming *all night*, **δι' ὅλης τῆς νυκτὸς ἐνηξάμεθα.** [Theoc. Idyll. xi. 62. LXX, Ex. xv. 4.]

☞ **Βυρσεύς, έως, ὁ**, from **βύρσα** *a skin* or *hide* of a beast, when *separated* or flayed off from its body.—*A tanner, one who tans the hides of beasts*, coriarius. occ. Acts ix. 43. x. 6, 32.—The LXX, in one place, Job xvi. 15. use **βύρσα** for the Heb. עוֹר *a skin* or *hide.*

Βύσσινος, η, ον, from **βύσσος**.—*Made of byss* or *cotton.* occ. Rev. xviii. 16. xix. 8, 14. [1 Chron. xv. 27. Esth. i. 6. vi. 8. Is. iii. 22. It is curious that **βύσσινος**, which appears sometimes to express *a very white garment*, as made of the finest and whitest byss, is also explained by Hesychius and Phavorinus as meaning *purple;* probably, because such expensive garments were often dyed with that esteemed colour. This is also the opinion of Schleusner.]

ΒΥΣΣΟΣ, ου, ἡ, plainly from the Heb. בּוּץ, the same.

I. *Byss, the cotton plant*, of which Pausanias, in his Eliacs, vol. v. observes, that in his days it grew in the country of Elis, but no where else in Greece. See Wetstein.

II. *Cotton, cloth, calico.* But Pollux, in his Onomasticon, says, that the **βύσσος** of Egypt was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. Theocritus mentions *byss* as a clothing worn by women on festive occasions, Idyll. ii. 73,

——— ΒΥΣΣΟΙΟ **καλὸν σύροισα χιτῶνα,**

Trailing a beauteous robe of *byss.*

[See LXX, Is. iii. 22. Salmas. Ex. Plin. p. 701. Plin. xix. 1. Reland, Diss. Misc. P. i. p. 212, and a pamphlet published in London, 1776, by Forster, on the Hebrew Byssus.]

ΒΩΜΟΣ, οῦ, ὁ.—*An altar.* It seems a derivative from the Heb. בָּמָה *high, elevated*[1]; either because altars were usually built on בָּמוֹת *hills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship, (see Heb. and Eng. Lex. under הרה I.) or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by Eustathius on Homer, Il. viii. 441, who observes, that **βωμοί** signify not only what they sacrificed upon, **ἀλλὰ καὶ—ἀπλῶς ἀνάστημα, ἐφ' οὗ ἐστι βῆναί τε καὶ τεθῆναι**, but also simply an *elevation*, upon which a thing may go, or be put. occ. Acts xvii. 23. This word in the LXX several times answers to the Heb. מִזְבֵּחַ or בָּמוֹת, though more frequently to מִזְבֵּחַ *an altar.* [Is. xv. 2.]

Γ.

Γ, γ, Γ, *Gamma.* The third letter of the Greek alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, Γ, is evidently no other than the Samaritan or Phœnician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.—*Gabbatha, a raised* or *elevated place*, from the Heb. V. גָּבַהּ *to be high, elevated, eminent.* occ. John xix. 13; where observe, that the Evangelist does not say that **λιθόστρωτον** is an interpretation or translation of the Heb. *Gabbatha*, but that the same place which was called (in Greek, namely) **λιθόστρωτον**, or the *stone-pavement*, was in Hebrew denominated *Gabbatha*, or the *elevated place.*

☞ **Γάγγραινα, ης, ἡ**, from **γράω** or **γραίνω** *to eat, consume.*—*A gangrene* or *mortification*, which, unless prevented b timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17. where see Wetstein.

ΓΑΖΑ, ης, ἡ.—*Treasure.* occ. Acts viii. 27. Jerome on Is. xxxix. informs us that *Gaza* is not a Hebrew but a Persic word; and from Curtius, iii. 13, ed. var. we learn that the Persians called the royal treasure Gaza—"pecuniam regiam, quam *Gazam Persæ* vocant[2]." We also find the nouns גִּנְזָא, גִּנְזַי, used for *treasures* or *treasuries*, in the books of Ezra, [vii. 20.] Esther, and Ezekiel; and in the compound word גִּנְזָבָר *a treasurer* (Ezra i. 8. viii. 21.) the ג is dropped as in the Persic *Gaza*, and no doubt this latter is from the same root גָּנַז (omitting the ג, which, not only in

[1] [So Vitringa on Isaiah, t. i. p. 491.]

[2] [So Pomp. Mel. i. 11. The word then became general. See Arist. H. Pl. viii. 11. Cic. Off. ii. 22. Reland, Diss. Misc. P. ii. p. 184.]

Chaldee, but in Syriac and Arabic, likewise signifies *to hide, treasure, lay up.* It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See Wetstein on Acts viii. 27.

Γαζοφυλάκιον, ου, τό, from γάζα *a treasure*, and φυλάσσω *to keep.—A treasury.* occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees. [Properly "the sacred treasury, where the gifts and money of the temple were kept." In the court of the women there were thirteen chests for the latter purposes (see Rel. de Spol. Templ. c. xii.) all called by this name. See Mark xii. 41, 43. Luke xxi. 1. The court of the women is thence called by the same name, as there also the silver and gold vases, &c. of the temple were kept. John viii. 20. where see Lampe, vol. ii. p. 398. LXX, Est. iii. 9.]

ΓΑ'ΛΑ, ακτος, τό, rather perhaps abbreviated from the old word γλάγος, used by Homer, Il. ii. 471, and xvi. 643, for *milk.*

I. *Milk.* 1 Cor. ix. 7. [LXX, Gen. xviii. 8.]

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III. *The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. 1 Cor. iii. 2. Heb. v. 12, 13. See Kypke. [This was a common Jewish form of expression. See Schöttg. Hor. Heb. 1 Pet. ii. 2.]

☞ Γαλήνη, ης, ἡ, q. γελάνη from γελάω *to laugh, smile.—A calm, tranquillity*, or *stillness of the sea*, when, according to Ovid's expression, "*rident* æquora ponti;" or, in Dryden's language,

> The storm is hush'd, and *dimpled* ocean *smiles.*

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See Jortin's Remarks on Ecclesiastical History, vol. i. p. 272, 2nd edit.

Γαλιλαῖος, ου, ὁ, from Γαλιλαία *Galilee*, a country to the north of Judea, so called after its Hebrew name גָּלִיל, Is. ix. 1. et al. *a Galilean, a native of Galilee.* Luke xiii. 1, 2. et al. And such, it is well known, our Lord was generally reputed, from his having been brought up at Nazareth, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly Galileans, (see Acts ii. 7.) and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by Judas the Galilean, (see Acts v. 37. and Josephus Ant. xviii. 1, § 1. and § 6. xx. 4, § 2. and 5, § 1. and de Bel. ii. 8, § 1.) hence the heathen called the Christians Galileans, in hatred and contempt. Thus doth Epictetus in Arrian, iv. 7. So Lucian, or whoever was the author of the Philopatris, satirizes St. Paul under the denomination of ὁ Γαλιλαῖος, *the Galilean* (Lucian, tom. ii. p. 999). And we are informed by Socrates, the ecclesiastical historian, iii. 12. that the emperor Julian usually called Christ Galilean, and the Christians Galileans, Γαλιλαῖον εἰώθει ὁ Ἰουλίανος καλεῖν τὸν Χριστόν, καὶ τοὺς Χριστιανοὺς Γαλιλαίους· and by Gregory Nazianz. Orat. iii. p. 81. that he even made a law that the Christians should be called Galileans. Γαλιλαίους ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθετήσας. Comp. Suicer's Thesaurus in Χριστιανός ii. 2.—Mark xiv. 70. *thou art* a Galilean, *and thy speech agreeth thereto.* Comp. Mat. xxvi. 73. The dialect of the Galileans seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring heathen; of which Strabo, lib. xvi. p. 1103, ed. Amstel. takes notice, ταῦτα μὲν προσάρκτια (i. e. of Judea), τὰ πολλὰ δ' ὡς ἕκαστα εἰσὶν ἀπὸ φυλῶν οἰκούμενα μικτῶν, ἔκ τε Αἰγυπτίων ἐθνῶν, καὶ Ἀραβίων καὶ Φοινίκων: whence their country is called *Galilee of the Gentiles*, Is. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The Talmudists, in the Tract עירובין, tell us, "As for the men of Judea, because they were accurate in their language (שהקפידו על לשונם), the law was confirmed in their hands; but as for the men of Galilee, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the Galileans did not in speaking distinguish אִמֵּר *a lamb*, עִמֵּר *wool*, חֲמוֹר *a he-ass*, and חֲמַר *wine.* See more on this subject in Buxtorf's Lexicon Talmud. &c. under גָּלִיל, and in Wetstein's note on Mat. xxvi. 73.

☞ Γαμέω, ῶ, from γάμος.—*To marry.* In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. et al. as γαμέομαι, pass. *to be married*, is of the woman. Mark x. 12. (where see Wetstein,) 1 Cor. vii. 39; but γαμεῖν in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14. [Xen. Hier. i. 28.]—In Mark vi. 17. it is applied to an *unlawful marriage.* On Mat. xxiv. 38. comp. Gen. vi. 2. [Schl. sensibly observes, that it is absurd to explain Mat. xxiv. 38. by *stuprum committo*, (although in Greek writers such notions obtain: see Spanh. ad Callim. H. in Del. 38. and 240. and Barnes ad Anacr. Od. iii.) as from ἐκγαμίζω, which precedes, the meaning is clearly *marrying* in ease and security. He shows, too, by referring to 1 Cor. vii. 9, 10. that it is used of both parties, i. e. *generally* of *marrying.*]

☞ Γαμίσκω, from γάμος.—*To give in marriage*, as a father doth his daughter, whence in pass. γαμίσκομαι *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25. [Sch. contends that the word γαμίζω in the same sense occurs 1 Cor. vii. 38. but others read ἐκγαμίζω.]

ΓΑ'ΜΟΣ, ου, ὁ.

I. *The matrimonial union, marriage.* Heb. xiii. 4. where, as Wolfius (whom see) has justly remarked, the imperatives preceding and following show that we should rather understand ἔστω than ἐστί. See also Hammond and Macknight; and observe that the Alexandrian and two other MSS. for δέ in the following sentence read γάρ, and the Vulg. translates by enim *for.* [Wisd. xiv. 26. Arrian, Ind. viii. 6.]

II. *A nuptial* or *marriage feast*[1]. Mat. xxii. 8, 10. Comp. ver. 4. John ii. 1, 2. Plur. Γάμοι, οἱ, the same. Mat. xxii. 2, 3, 9. et al. Raphelius on Mat. xxii. 2. cites Arrian using ΠΟΙΕΙΝ ΓΑ'ΜΟΥΣ for *making a marriage feast*, as Elsner

[1] [Τάφος is a *funeral feast* in Hom. Od. iv. 547.]

doth others of the Greek writers. See also Wetstein on ver. 1. [Schl. thinks that the word hence came to signify *any great feast*, and to this he refers Mat. xxii. 2. (where the Syriac renders it by *a feast;* and where with γάμοι, compare Theoph. Char. xii. 1. xxii. 1.) Luke xii. 36. xiv. 8. Est. ii. 18. ix. 22. and in Mat. xxii. 10. it appears that γάμος means *the place* of the feast.]

ΓΑ′Ρ. A conjunction.

1. Causal, *for*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance, (comp. Mark xi. 13. xii. 12. xvi. 3, 4.) yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenor of the discourse. Numerous instances of both these usages of γάρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connexion* or *continuation* of the same discourse, as *nam* often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See Raphelius and Wetstein on Mat. and Hutchinson's Note 1. on Xen. Cyr. p. 171, 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the *reason*[1] of somewhat which preceded, either *explicitly or implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, *but Pilate said unto them*, τί γὰρ κακὸν ἐποίησε; q. d. (*why should I crucify him?* or, *I will not crucify him;*) for *what evil hath he done?* Comp. Acts xix. 35. See Blackwall's Sacred Classics, vol. i. p. 137. [See Diog. L. vi. 1. Aristoph. Ach. 594. and Krebs, Obs. Flav. p. 71. Viger, p. 478.] †See also Scholefield's note on Eur. Med. 58.†

4. Illative, *wherefore*, *therefore*. Rom. vi. 19. xv. 2, 1 Cor. i. 26.

5. Affirmative, *verily*, *truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20. where see Macknight, Jam. iv. 14. Rom. xv. 27. where we may observe it is thus used after the V. εὐδόκησαν repeated; and in this manner the learned Hoogeveen's note on Viger. de Idiotism. ch. vii. sect. 11. reg. 6. remarks, that γάρ is frequently applied in the Greek writers. [The following usages are noted by Schleusner. *Although*, John iv. 44. Rom. ix. 15, 17. *But*, Acts viii. 39. (where some say *wherefore*.) Rom. iv. 13, 15. v. 7. ix. 6.]

ΓΑΣΤΗ′Ρ, γαστέρος, and by contraction γαστρός, ἡ.

I. *The belly*. Hence used by a figure for *a person given to his belly* or *gluttony*[2]. occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theog. 26, calls them κακ' ἐλέγχεα, ΓΑΣΤΕ′ΡΕΣ οἶον. See Suicer, Thesaur. in γαστήρ, and Wetstein on Tit. i. 12. [Donat. ad Ter. Phor. v. 7, 95.]

II. *The womb*, whence the phrase ἐν γαστρὶ ἔχειν *to have in the womb*, i. e. *to be with child*. Mat. i. 18. et al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρί, Luke i. 31. is *to conceive in the womb, to become with child*. But these phrases are elliptical, γόνον or ἔμβρυον *a fœtus* or *embryo* being understood. Ἐν γαστρὶ ἔχειν, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See Wetstein on Mat. i. 18. and Bos Ellips. [See Gen. xxxviii. 24. Judg. xiii. 5. Athen. x. p. 453. Pausan. Mess. c. 33. Artemid. Oneir. ii. 18. iii. 32.]

ΓΕ′, an adv.

1. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. et al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its *affirmative* meaning.

ΓΕ′ΕΝΝΑ, ας, ἡ.—*Gehenna*. Γαίεννα is used by the LXX for the Heb. גֵּי הִנֹּם, Josh. xviii. 16. So γέεννα of the N. T. is in like manner a corruption of the two Heb. words, גֵּיא *a valley*, and הִנֹּם *Hinnom*, the name of a person who was once the possessor of it. This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the Sun. A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the *fire-stove*, Heb. תֹּפֶת, in which they burned their children to Molech. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35. and comp. Heb. and Eng. Lex. in פתה I. and מלך and ΜΟΛΟ′Χ below.—From this valley's having been the scene of those *infernal sacrifices*, and probably too from its *continuing* after the time of king Josiah's reformation (2 Kings xxiii. 10.) a place of abominable *filthiness* and *pollution* (see sense II. below); the Jews, in our Saviour's time, used the compound word גֵּהִנֹּם for *hell, the place of the damned*. This appears from that word being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Is. xxvi. 15. xxxiii. 14. et al. and by the Jerusalem Targum, and that of Jonathan Ben Uzziel, on Gen. iii. 24. xv. 17. Comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. γέεννα τοῦ πυρός, *a gehenna of fire*, Mat. v. 22. does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom* (as the innocent victims above-mentioned, see Grotius on Mat., or as those executed on the statutes, Lev. xx. 14. xxi. 9. see Doddridge); though this, as well as the other *degrees* of punishment mentioned in the context, must, as Doddridge has remarked, be ultimately referred to the *invisible world*, and to the *future* vengeance of an offended God.

II. It commonly denotes immediately *hell*, *the place* or *state of the damned*, as Mat. v. 29, 30. x. 28. Comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the *worms* which continually preyed on the

[1] "*Vix unum affirmare* (says the learned Hoogeveen on Viger. de Idiotism. cap. viii. sect. 5. reg. 3. whom see) soli servire interrogationi citra ullam causæ redditionem."

[2] [It is used also for *food* in Xen. Cyr. i. 2, 8. Mem. i. 2, 1. Ecclus. xxxvii. 5. and then for *pleasure in eating*, Xen. de Rep. L. ii. 1. See Fisch. Prol. xii. p. 7.]

dead carcases that were cast out into the *valley of Hinnom*, γέενναν and to the *perpetual fire* there kept up to consume them. Comp. Ecclus. vii. 17. Judith xvi. 17. and see the learned Joseph Mede's Works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS. read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb.—*Gethsemane.* A word compounded either of the Heb. גַּיְא *a valley*, and שֶׁמֶן *fatness*, as being a very *fruitful valley*, or rather, according to Capellus and Lightfoot, of גַּת *a press*, and שֶׁמֶן *oil*, as denoting *a place of oil-presses.* This latter derivation is confirmed by observing that it appears from Luke xxii. 39. that this place lay near the *Mount of Olives.* occ. Mat. xxvi. 36. Mark xiv. 32. See Capellus in Pole Synops., and Lightfoot, Hor. Heb. in Mat. xxvi. 36.

Γείτων, ονος, ὁ, ἡ, q. γεῖτων or γητῶν, from γέα or γῆ *land, country.—A neighbour*, q. d. *one of the same country, a countryman.* occ. Luke xiv. 12. xv. 6, 9. John ix. 8.—In the LXX it generally answers to the Heb. שָׁכֵן *an inhabitant.* [Jer. vi. 21. Job xxvi. 5.]

ΓΕΛΆΩ, ῶ, from the Heb. גִּיל or גִּיל *to exult*, or from לָעַג *to deride*†‡†—*To laugh, be merry.* occ. Luke vi. 21, 25. [LXX, Gen. xvii. 17.]

Γέλως, ωτος, ὁ, from γελάω.—*Laughter, mirth.* occ. Jam. iv. 9. [LXX, Job viii. 21.]

Γεμίζω, from γέμω.—*To fill.* Mark iv. 37. [xv. 36.] Luke xiv. 23. xv. 16. [John ii. 7. vi. 13. Rev. viii. 5. xv. 9[1]. Gen. xlv. 17.]

ΓΈΜΩ, from the Heb. גָּמַם *to increase, fill* †‡†; or Arabic جم *to abound, be full*; or Syriac ܓܡܡ *to be full* †‡†. Comp. Heb. and Eng. Lex. in גמם.—*To be full.* Mat. xxiii. 25, 27. (where see Wetstein.) Luke xi. 39. Rev. iv. 6. [Gen. xxxvii. 24. 2 Mac. iv. 6. Soph. Phil. 872.]

Γενεά, ᾶς, ἡ, from γένος.

I. *A generation, a descent*, or *single succession of men from father to son.* Mat. i. 17. So Homer, speaking of Nestor, Il. i. 250,

Τῷ δ' ἤδη δύο μὲν ΓΕΝΕΑΙ μερόπων ἀνθρώπων
Ἐφθίαθ',

Two *generations* now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as i. 3. δευτέρῃ—ΓΕΝΕΗΙ, in the second *generation*; and c. 7. ἄρξαντες ἐπὶ δύο καὶ εἴκοσι ΓΕΝΕΑΣ ἀνδρῶν,—παῖς παρὰ πατρὸς ἐκδεχόμενος τὴν ἀρχήν· "ruling for two and twenty *generations*—the son succeeding the father in the government." See more in Raphelius and Wetstein.

II. *A generation* or *race* of men living at the same time. Mat. xi. 16. xii. 39, 41. [xvi. 4. xvii. 17.] xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. et seq. xvii. 25. Acts viii. 33. and see Doddridge's note on this last text. So Luke xvi. 8. *the children of this world are wiser εἰς τὴν γενεὰν τὴν ἑαυτῶν in their* generation, i. e. in the generation of men, wherein they live. Comp. Acts xiii. 36. [Schleusner adds, Mark viii. 12, 38. ix. 19. xiii. 30. Luke i. 48. ix. 41. xi. 29—31, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Heb. iii. 10. Eccl. i. 4. He gives also, I think rightly, another meaning.]

III. [*The time in which such a race lives*, and thence generally *an age* or *period.* Thus Luke vii. 31. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26. To this head Schl. refers Acts viii. 33. "who can speak (fitly) of his time, of the time in which he lived?" He says also that the word sometimes signifies, metaphorically, *disposition*; and that this is its meaning in Luke xvi. 8. "wiser in their disposition or nature." Br. says, that in this place it means *family*, "have more regard to their family." This is absurd; but the word has this meaning in a wider or narrower sense frequently. See Joseph. A. J. v. 1, 5. Gen. xxxi. 3. Lev. xxv. 41. Jer. viii. 3. To this meaning Schleusner refers, Mat. i. 17. but without reason. It means *posterity* in Esth. ix. 28. Num. xiii. 23. Joseph. A. J. i. 10, 3. It is the same as γένεσις, Xen. Cyr. i. 2, 13.]

Γενεαλογέω, ῶ, from γενεά *a generation*, and λόγος *an account.—To reckon a genealogy, descent*, or *pedigree.* occ. Heb. vii. 6. [1 Chron. v. 1. Xen. Symp. iv. 51.]

Γενεαλογία, ας, ἡ, from the same.—*A genealogy.* occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim., and Doddridge and Macknight on both texts. [Grotius thinks the apostle refers to the Æones of the Gnostics, and סְפִירוֹת of the Jews; but Schleusner says rightly that it is far more probable that he refers to the foolish passion of the Jews for reckoning their ancestors, and making new pedigrees from the fragments in private hands. Some perhaps abused these, to show that Jesus did not descend from David; or, on the other hand, the Jewish Christians by means of these asserted their superiority to the Gentile converts. See LXX, 1 Chron. vii. 5, 7.]

Γενέσια, ων, τά, from γένεσις. It is properly a N. adj. neut. plur. agreeing with συμπόσια *feastings* understood. See Bos, Ellips. p. 184.—*A birth-day*, or rather *the feastings and other tokens of mirth* observed on the *birth-day.* To this purpose Suidas explains it by ἡ δι' ἐνιαυτοῦ ἐπιφοιτῶσα τοῦ τεχθέντος μνήμη, *the annual commemoration of one's birth.* occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20. that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his *birth-day* (Heb. יוֹם הֻלֶּדֶת, LXX, ἡμέρα γενέσεως): and from Herod. ix. 109. we learn that the Persian kings observed the same custom. Τοῦτο τὸ δεῖπνον παρασκευάζεται ἅπαξ τοῦ ἐνιαυτοῦ, ἡμέρῃ τῇ ΕΓΈΝΕΤΟ βασιλεύς, this supper is prepared once a year, *on the day in which the king was born.* For the sense here assigned to ἐγένετο, comp. i. 133. [See Schwarz, ad Olear. de St. N. T. p. 282.]

Γένεσις, εως, ἡ, from γίνομαι *to be born.*

I. Scott, on Mat. i. 1. shows that in the Greek writers it signifies *original extract, descent, birth.* Hence in N. T.

II. *Birth.* Jam. i. 23. τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the face* of his birth, i. e. his *native* or *natural* face. [So Schl. and Br.]

III. *Successive generation, descent.* Mat. i. 1.

[1] [It is construed with an accusative of the subject, and genitive of the filling matter. See Poll. Onom. i. 99. Xen. Hell. vi. 2, 14. and vii. 2, 23.]

βίβλος γενέσεως the book of the generation, i. e. *the genealogy*[1]. It seems an *Hebraical* expression answering to the Heb. סֵפֶר תּוֹלֹדֹת, as it does in the LXX of Gen. v. 1. [xxxi. 13. xl. 20.] See Wolfius on Mat. i. Wetstein cites from Herod. ii. †146.† *γενεηλογέουσι δὲ αὐτέων τὴν* ΓΕΝΕΣΙΝ, they reckon their *genealogy* or *descent*.

IV. *Τρόχος τῆς γενέσεως, the wheel, course, of* (our) *existence* seems to denote *our life*; so Œcumenius explains the phrase by *τὴν ζωὴν ἡμῶν*. James iii. 6. Comp. *τρόχος*. [See Wisd. vii. 5. Judith xii. 18[2].]

Γενετή, ῆς, ἡ, from *γίνομαι to be born.—A birth, a being born.* occ. John ix. 1. where Wetstein shows that *ἐκ γενετῆς from the birth*, is a common expression in the Greek writers. [Lev. xxv. 47. Polyb. iii. 20, 4. Diod. S. v. 32.]

ΓΕΝΝΆΩ, ῶ, from יָלַד *to get, obtain* †‡† (which Heb. verb the LXX render by *γεννάω*, Zech. xiii. 5.) see Gen. iv. 1. Or is it not rather from the Heb. בּוֹן *to form, machinate*[3]?

I. *To get, beget, generate.* Mat. i. 2. et al. freq. Comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. [Gal. iv. 23.] Mat. i. 20. *that which is, ἐν αὐτῇ γεννηθέν*, begotten *in her*. "Γεννάω, when applied to females, does not signify *to conceive*, (that is *συλλαμβάνω*, Luke i. 24, 31, 36.) but *to bring forth*." Scott. See next sense, and Bp. Pearson on the Creed, Art. ii. p. 117, ed. fol. 1662. note †.

II. *To beget spiritually*, i. e. convert to the Christian faith. 1 Cor. iv. 15. Philem. 10. where see Macknight.

III. *To bring forth*, as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16[4].

IV. In pass. *γεννάομαι to be born.* Mat. i. 16. ii. 1. et al. Comp. John iii. 3—7. *Lucian. Dem.*

V. *To produce, generate, occasion.* 2 Tim. ii. 23. So Plato, Ep. *βλαβὴν ἡδονὴ καὶ λύπην* ΓΕΝΝΑΪ, pleasure *generates* hurt and grief. [Longin. vii. 2. See Palairet, Obs. Ph. Cr. p. 471.]

Γέννημα, ατος, τό, from *γεγέννημαι* perf. pass. of *γεννάω*.

I. *Offspring, brood*, of animals. Mat. iii. 7. xii. 34. et al. Comp. *ἔχιδνα* II. [Luke iii. 7. Josh. xv. 14. Ecclus. x. 19. 1 Mac. i. 40.]

II. *Fruit, produce*, of vegetables. Mat. xxvi. 29. †Mark xiv. 25.† Luke xii. 18. Raphelius shows that Polybius [i. 71, 1.] several times uses *γεννήματα* for the *fruits of the ground*; and Anacreon, Od. i. 7. calls *wine γόνον ἀμπέλου*, the *fruit* or *offspring of the vine*. See also Wetstein and Campbell on Mat., and LXX in [Ex. xxiii. 10.] Hab. iii. 17.

III. *Fruit, produce, effect.* 2 Cor. ix. 10. [Hos. x. 13.]

Γέννησις, εως, ἡ, from *γεννάω.—A birth.* occ. Mat. i. 18. Luke i. 14. [Hos. ii. 3.]

Γεννητός, ή, όν, from *γεννάω.—Born, produced.* occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 2, 12. xiv. 1. xv. 14. xxv. 4.

Γένος, εος, τό, from obsol. *γένω to form*, or *γίνομαι to become, be born.*

I. *A kind, species.* Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10. [Gen. i. 11. Hesiod, Opp. 11.]

II. *Offspring.* Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to *several* (*τινές*) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, 'ΕΚ ΣΟΥ˜ ΓΑ'Ρ ΓΕ'ΝΟΣ 'ΕΣΜΕ'Ν. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book iv. p. 475, 483. ed. Birch.

III. *A family, kindred.* Acts iv. 6. vii. 13. [xiii. 26. Judith xvi. 14.]

IV. *A stock* or *race of men descended from a common parent.* Acts [iv. 36.] vii. 19. [xviii. 2.] 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5. [Gen. xi. 6. Est. ii. 10. Is. xliii. 20.]

V. *A nation, country.* Mark vii. 26. Acts iv. 36. See Wetstein, who shows that the profane writers apply *τῷ γένει* in the same sense. [Schl. says, that in Acts iv. 6. and Gal. i. 14. the meaning is *order* or *sect*. See Etym.]

Γερουσία, ας, ἡ, from *γέρων.—An assembly of elders* or *old men, a senate*, in Latin *senatus*, which is derived in like manner from senex, *an old man*. occ. Acts v. 21. where see Wolfius and Wetstein. The LXX frequently use the same phrase, *γερουσίαν τῶν υἱῶν Ἰσραήλ*, for the Heb. זִקְנֵי בְנֵי יִשְׂרָאֵל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8.) and Josephus, Ant. xii. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the *Jewish senate γερουσία*: and he himself applies the same term to the *assembly of Jewish elders* at Alexandria in Egypt, de Bel. vii. 10. § 1. Comp. under *συνέδριον*.

Γέρων, οντος, ὁ.—An old man. occ. John iii. 4. [LXX, Prov. xvii. 6.] So called, say the Greek etymologists, q. *γέαν ὀρῶν looking on the earth*, for

> "*With downcast looks he views* his place of birth,
> And bows his bended trunk to mother *Earth*."

So the Latin *silicernium* signifies *a stooping old man*, from silex *the pavement*, and cerno *to behold*.

Γεύομαι, mid.

I. *To taste* meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. *To eat.* Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13. and see Raphelius, Elsner, Wolfius, and Kypke on Acts x. 10. and Hutchinson's note 4. on Xen. Cyri Exp. p. 98. 8vo. 1 Sam. xiv. 24.

III. *To taste, experience*, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9. [It appears to be rather used in the sense of *being a partaker of*. Luke xiv. 24. Heb. vi. 4. 1 Pet. ii. 3. Comp. Ps. xxiii. 8. Prov. xxxi. 18. Herod. vi. 5. Soph. Trach. 1108.]—The word is often used in the sense of *experiencing* by the profane writers, (see Scott on Mat. xvi. 28. and Alberti on Heb. vi. 4.) and several times in the LXX answering to the

[1] [This word in Mat. i. 18. is referred by Schl. and Br. to sense II. Comp. Luke i. 14. and Gen. xl. 20.]

[2] [Schl. now thinks that *τρ. γ.* means *the earth* or *world*.]

[3] Whence also may be derived the Saxon cennan *to beget*, and hence, by the way, the Eng. *kin, kind, kindle* (bring forth), &c. Comp. under *γίνομαι*.

[4] [See also Barnes ad Eur. Iph. A. 474, 639. and Pfochen. de Purit. Ling. N. T. § 43.]

Heb. טָעַם, as Ps. xxxiv. 8. Prov. xxxi. 18. It does not however appear that *to taste of death* is an Hebraism, or that this expression is ever used in the Old Testament; though רָאוֹת מָוֶת *to see death*, is, Psalm lxxxix. 48. or 49. But ܛܥܡ ܠܡܘܬܐ, *to taste death*, occurs not only in the Syriac version of Mat. xvi. 28. John viii. 52. Heb. ii. 9. but also in the works of Ephraim[1]. See Marsh's Note on Michaelis's Introduction to N. T. vol. i. p. 403.

Γεωργέω, ῶ, from γεωργός.—*To cultivate* or *till the earth;* whence pass. γεωργέομαι, οῦμαι *to be cultivated, tilled*, as the earth. occ. Heb. vi. 7. [1 Chron. xxvii. 26.]

Γεώργιον, ου, τό, from γεωργός.—*Husbandry*, or rather, *cultivated ground*, arvum. In the N. T. it is used only in a figurative sense. occ. 1 Cor. iii. 9. Comp. John xv. 1. Isaiah xxviii. 23—29, and see Bp. Lowth's note on ver. 23. In the LXX γεώργιον several times answers to the Heb. שָׂדֶה *a field*. See Prov. xxiv. 30. xxxi. 16. [Poll. ii. 221.]

Γεωργός, οῦ, ὁ, from γέα or γῆ *the earth*, and ἔοργα perf. mid. of obsol. ἔργω *to work*. See under ἔργον.

I. *One who tilleth the earth* or *ground, a husbandman.* 2 Tim. ii. 6. Jam. v. 7. [LXX, Jer. xiv. 4.]

II. Particularly, *a husbandman who cultivates vines, a vine-dresser.* Mat. xxi. 33. John xv. 1. et al. freq. [Palair. Obss. p. 358.]

Γῆ, γῆς, ἡ.

I. *The earth, land*, or *ground*, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. Comp. Heb. vi. 7. [John xii. 25. Gen. ii. 12. Joel i. 10.]

II. *The dry land* or *ground*, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. et al. [Jonah i. 13.]

III. *A particular land, tract*, or *country.* Mat. ii. 6, 20, 21. iv. 15. ix. 26. et al. On Mat. xxvii. 45. where πᾶσαν τὴν γῆν denotes *all the* land *of Judea*, comp. Luke iv. 25. and see Doddridge's note. [It is used for *an island*, Acts xxvii. 39; comp. xxviii. 1. and see Gen. xii. 10. xlii. 30. Ex. vii. 19. for similar uses of אֶרֶץ. Ἡ γῆ τινός is used for *one's country.* Acts vii. 31. Comp. Gen. xii. 2.]

IV. *The land*, of Canaan namely, but figuratively and spiritually denoting *heaven.* Mat. v. 5. Comp. Ps. xxxvii. 11, 29, and see Campbell's note on Mat. [Schl. adds very absurdly, Mat. xxiv. 30. and very doubtfully, Acts iv. 26. See Eph. vi. 3. It would appear that γῆ is used also for *city.* See Mat. x. 15. xi. 24. and perhaps ii. 6. γῆ Ἰούδα *city of Judea.* See Schol. ad Æsch. Sept. Theb. 105. Eur. Hec. 16. Coluth. 271. The LXX have γῆ for עִיר in Jer. xxix. 7. xxxiv. 22. et al. but the Heb. word may stand for *region.*]

V. *The terraqueous globe*, or *globe of earth and water*, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

[1] [It is also a Rabbinical phrase. See Beresch. Rab. S. 9.]

VI. *The earth* or *ground* in general. Mat. x. 29. [xv. 35.] xxv. 18. et al.

ΓΗΡΑΣ, ατος, ως, τό, from γέρων *an old man.*—*Old age.* occ. Luke i. 36. [Gen. xxi. 7. Ecclus. iii. 23. viii. 7.]

Γηράσκω or γηράω, from γῆρας.—*To grow* or *be old.* occ. John xxi. 18. [Gen. xviii. 13. Ruth i. 12; of *things*, Heb. viii. 13. Xen. de Vect. i. 4.]

Γίνομαι, γίγνομαι, or γείνομαι, from γείνω or γένω *to form.*

I. *To be made* or *formed, to become.* Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. et al. Comp. Rom. i. 3.—Acts xii. 18, Τί ἄρα ὁ Πέτρος ἐΓΕΝΕΤΟ, what was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by Raphelius, Elsner, Wolfius, and Wetstein.—Γενέσθαι εἰς, *to become* or *be turned into.* Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is a Hellenistical phrase, answering to the Heb. וַתְּהִי לְ for which it is often used by the LXX, as Gen. ii. 7. et al. freq. [In the same sense as in Acts xii. 18. we find the word in Mat. x. 25. i. e. *to become* or *be in any condition*, and so (though with a sense of progress in time) Mat. v. 45. xii. 45. Rom. vii. 13. 1 Cor. iii. 18. iv. 9. 2 Cor. vii. 14. From this sense of *progress* comes another, where gradual *change* is implied, as Mat. iv. *the stones may become* or *be changed into bread.* John ii. 9. xvi. 20. 1 Pet. ii. 7. I am inclined to think that this too is the origin of the phrases, 'it became daylight,' or 'it became dark.' Mat. viii. 16. xiv. 15, 23. xvi. 2. xxvii. 1, 57. Mark vi. 47. Herod. i. 198. ii. 121. iii. 85. Exod. x. 13.]

II. *To be created, made*, or *produced from nothing.* John i. 3, 10. Heb. xi. 3. [Add James iii. 9. Gen. ii. 4. Is. xlviii. 7. From this sense of actual *creation* came others connected with it, as *to institute*, of the sabbath, Mark ii. 27. where the Syriac has *to create*, and of the law of Moses, Gal. iii. 17. The *completion of creation* is implied, Heb. iv. 3.]

III. *To be eventually*, that is, *to happen, occur, come to pass.* Mat. i. 22. xxi. 4. xxiv. 6. [Mark v. 14.] et al. Μὴ γένοιτο, *may it not be! God forbid!* Luke xx. 16. Rom. iii. 4, 6, 31. et al. It is an elegant and emphatic form of *deprecating* or *denying*, in which latter view it is frequently applied by Arrian, Epictet. as Raphelius hath shown on Rom. iii. 4[2]. [Add Mat. xxvi. 56. xxvii. 54. xxviii. 11. Mark v. 14. ix. 21. xi. 23. xiii. 19. Luke i. 20. Gen. xlvi. 33. To this head we must also refer such phrases, as "there *arose* a storm," that is, where *the occurrence* of any fact is expressed. Mat. viii. 24. ix. 16. xiii. 21. xxv. 6. xxvii. 5. xxviii. 2. Mark i. 11. ii. 21. iv. 17, 37, 39. ix. 7. Luke iii. 22. iv. 25, 36. vi. 48, 49. ix. 34. xxii. 21. Not very remote from this is the sense *to befal.* Gal. iii. 14. Luke xix. 9.]—Followed by another verb with καί before it, it means *to come to pass, to happen that* —ἐγένετο καί, *it came to pass that.* Mat. ix. 10. Mark ii. 15. [This notion is quite inadmissible.] Comp. under καί 14. Ἐγένετο is very frequently thus used without καί intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 22. ii. 1. xi. 14. Both these last

[2] [See Kuinoel on Luke xx. 16.]

seem *Hellenistical* forms of expression corresponding to the similar use of the Heb. הָיָה. [See Vorst. de Heb. p. 6. c. 1.]

IV. *To be* or *become* in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40. [The verb has really the simple force of *εἰμί* in many cases. Mat. xi. 26. *this is thy good pleasure;* xxiv. 44. xix. 8. Luke ii. 42. x. 36. John xiii. 2. xx. 27. Acts v. 24. xx. 16. 2 Pet. i. 21. It is then often used with participles. Mark i. 4. 2 Cor. vi. 14.]—Those things are said *γενέσθαι τινί to be* to any *one*, which he *hath*. Mat. xviii. 12. Comp. *εἰμί* VII. [In Luke xx. 33. the sense is the same, but we have a genitive. From this dative comes the phrase *γενέσθαι τινί*, used of a woman's *marrying* or *having connexion with a man;* and also the phrase *to belong to* or *be under the command of.* Rom. vii. 24.]—In 1 Cor. xv. 20. *ἐγένετο* is wanting in seven MSS., five of which are ancient, in the Vulg. and Coptic versions, and is rejected from the text by Griesbach.

V. *To be done, performed.* Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, *to be done to.* Mat. viii. 13. ix. 29. xviii. 19. On which last text Elsner shows that the purest Greek writers use the phrase in the same sense. [See sense VII.]

VI. *To be celebrated,* as a feast or public solemnity. Mat. xxvi. 2. John [ii. 1.] x. 22. So Xen. H. Gr. lib. iv. Ἰσθμια ΓΙΓΝΕΤΑΙ, the Isthmian games *are celebrated;* lib. vii. τὰ Ὀλύμπια ΓΙΓΝΕΤΑΙ, the Olympian games *are celebrated.* [2 Kings xxiii. 22.]

VII. *To be fulfilled, accomplished,* [as *a prophecy.* 1 Cor. xv. 54. as *a wish* or *command.* Mat. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42. xxiii. 34. as *a law.* Mat. v. 18. (Comp. 17.) This sense is closely connected with sense V.]

VIII. Of place, followed by *ἐν* or *εἰς, to be in* or *at.* Mat. xxvi. 6. Mark ix. 33. [Luke i. 44. John vi. 21.] 2 Tim. i. 17. Acts xx. 16. xxi. 17. [xxv. 15.] In the 2nd aor. with *κατά* or *ἐπί* following, *to be come to.* Luke x. 32. xxii. 40. [xxiv. 22. John vi. 25.] On the former text Kypke shows that Herodian, [i. 7, 3.] Josephus, and Plutarch use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ' with an accus. in the same sense. [See Krebs, Obss. Flav. p. 145.]

IX. *To be born.* Rom. i. 3. Gal. iv. 4. where see Alberti and Raphelius, who show that the profane Greek writers apply the V. to the same meaning. Comp. John viii. and see Macknight on Rom. and Gal. [Gen. iv. 25. xxi. 3. Jer. vi. 2.]

X. *To grow* or *be formed,* as fruit. Mat. xxi. 19. [Xen. de Vect. i. 3.]

XI. *Γενέσθαι ἐν ἑαυτῷ, to be come to himself,* i. e. *to have recovered his senses* or *understanding.* occ. Acts xii. 11. where Raphelius shows that Xenophon and Polybius use the phrase in the like view of *recovering* from rage or terror. See also Wolfius, Wetstein, and Kypke. [Polyb. i. 49. Xen. An. i. 5, 15.]

XII. *Γενέσθαι εἰς οὐδέν, to come to nothing.* Acts v. 36. where Raphelius cites from Polybius the similar phrase *εἰς τὸ μηδὲν καταντᾶν.* Comp. Kypke. [The following phrases are peculiar. *Γίνεσθαι μετά τινος, to be a man's partner.* Mark xvi. 10. *to conduct one's self towards another.* Acts xx. 18. *Γίνεσθαι ἔν τινι, to make use of.* 1 Thess. ii. 5. and in Phil. ii. 7. we may say, *having used the likeness of man. Γίνεσθαι ἀπό τινος, to depart from,* Luke xxiv. 31.]

ΓΙΝΩ΄ΣΚΩ, or ΓΙΓΝΩ΄ΣΚΩ. It is formed from the obsolete V. *γνόω to know,* by prefixing the reduplication, and inserting *σκ* before *ω,* as in *μιμνήσκω* from *μνάω, πιπράσκω* from *πράω,* &c.

I. *To know.* Mark [v. 43.] vii. 24. ix. 30. [xv. 45.] Luke ii. 43. [ix. 11. xix. 15. xxiv. 18. John iv. 1. v. 6. Acts i. 7. xvii. 13. So 1 Sam. iv. 6. 1 Mac. iii. 11. In the passive, Mat. x. 26. Luke viii. 17. xii. 2. Acts ix. 24. Xen. de Venat. xiii. 10.]

II. *To perceive, feel.* Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with,* a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10. [48. ii. 24. Gen. xxix. 4. *To be acquainted with* a science or language, &c. Acts xxi. 37. John vii. 49. 1 Cor. viii. 2. xiii. 9. In the two last, knowledge of Christianity is implied.]

IV. *To know, understand.* Mat. xii. 7. xiii. 11. xvi. 3. [xxii. 45.] Mark iv. 13. [viii. 17. xii. 12. xv. 26. Luke i. 18.] Acts viii. 30. [John iii. 10. vi. 69. vii. 17. viii. 43. xiii. 12. I add to these passages (which Schl. gives under a fresh head, *to consider,* but without reason) Mat. vi. 7. xxiv. 39. Luke xix. 42. John xv. 18. 2 Cor. viii. 9. Heb. iii. 10.]

V. *To know, be conscious of.* 2 Cor. v. 21.

VI. *To know, discern, distinguish.* Mat. xii. 33. Luke vi. 44. John xiii. 35. [1 Cor. xiv. 7.] 1 John iv. 2. where observe that eighteen MSS. read *γινώσκεται*: and this reading is followed by the ancient Syriac and Vulg. versions.

VII. After the Hebraical and Hellenistical use, *to approve, acknowledge with approbation* [or *love*]. Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand,* instead of I don't *approve.* Comp. Heb. and Eng. Lexicon in יָדַע IV. [Add John viii. 55. xvii. 3. 1 Cor. viii. 3. (Sch. gives this meaning, and yet strangely explains this passage differently, *is taught by God.*) Heb. xiii. 23.]

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See Elsner, Wetstein, Kypke, [Fessel. Adv. Sacr. ii. 14. See Gen. iv. 1. xxiv. 16.]

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. *Γινώσκων,* particip. *thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. Raphelius has shown that the profane writers use this participle in the same manner.

[XI. *To know how,* or (*to be able*) to do any thing. Mat. xvi. 3. The words *scio* and *nescio* are so used in Latin, as *Nescit vox missa reverti.*]

[XII. *To investigate,* especially *judicially.* John vii. 51. Acts xvii. 19, 20. xxii. 30. xxiii. 28. xxiv. 11. 1 Cor. iv. 19. 1 Thess. iii. 5.—The following are peculiar expressions. *To resolve.* Luke xvi. 4. This is a common phrase in Greek. Schl. quotes Diod. S. iv. 57. Plutarch, Lycurg. c. 3. See Bergl. ad Alciph. Ep. i. 25. Barnes ad Eur. Dan. 43. *To think* or *expect.* Mat. xxiv. 50. Luke xii. 46. Schl. gives the sense *to teach,* as found in John v. 42. Rom. ii. 18. and in the passive, in 1 Cor. viii. 3. Gal. iv. 9. adding, that the word is so used in Pind. Ol. vi. 148. xiii. 3. but it does not appear to me that this unusual sense is

admissible in the two first passages. The last I should refer with little hesitation to sense VII., as Sch. himself does 1 Cor. viii. 3.]

Γλεῦκος, εος, τό, from γλυκύς *sweet.*—*Sweet wine.* occ. Acts ii. 13. The Etymologist explains γλεῦκος by τὸ ἀπὸ τῆς ληνοῦ ἀπόσταγμα αὐτομάτως καταῤῥέον ἀπὸ τῆς σταφυλῆς, ἔστι δὲ τοῦτο ΓΛΥΚΥ΄ΤΑΤΟΝ καὶ λιπαρώτατον, which distils of its own accord from the grapes, which is the *sweetest* and smoothest: and to the same purpose Hesychius, τὸ ἀπόσταγμα τῆς σταφυλῆς, πρὶν πατηθῇ, the juice of the grape, before it is trodden. If it be asked, how there could be any γλεῦκος or *sweet wine* at *Pentecost*; it may be sufficient to reply, that it appears both from the heathen and Jewish writers, cited by Wetstein on Acts ii. 13. (whom see,) that the ancients had a method of preserving the *sweetness*, and, by consequence, the strongly *inebriating quality* of the γλεῦκος for a long time [1].

ΓΛΥΚΥ΄Σ, εῖα, ύ.

I. *Sweet*, as honey. occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste.* occ. Jam. iii. 11, 12. So in Lucian, Dial. Alph. and Nept. ΓΛΥΚΥ῀ ῥεῖθρον a *sweet* stream is opposed to what is mixed with the sea-water. [LXX, Judg. xiv. 14. Ecclus. xl. 7.]

ΓΛΩ΄ΣΣΑ, ης, ἡ.

I. *The tongue*, of a man. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10, et al.

II. It is used for the *fiery tongues*, or *flames resembling tongues*, which appeared over the Apostles on the day of Pentecost. Acts ii. 3. Comp. Isa. v. 24. where we read of לְשׁוֹן אֵשׁ *a tongue* (*flame*) *of fire* devouring the stubble. See Wolfius on Acts, and Bp. Lowth on Isaiah.

III. *A tongue, language.* [Mark xvi. 17.] Acts ii. 4, 11. [Est. i. 22.]

IV. *A foreign* or *strange language.* [Acts x. 46. xix. 6.] 1 Cor. xii. 30. xiv. 2, 4—6, et al. [We find γλῶσσα for *a language* in Wisd. i. 6. Hom. Il. iv. 438. Xen. Œc. xiii. 8; for *a dialect* in Xen. Mem. iii. 14, 7, a sense noted by the Etym. M. It seems to be *the gift of speaking with tongues* in 1 Cor. xiii. 8. as in ver. 1 of the same chapter, it is for *the gift of eloquence.* On its being put for *a strange language*, see Stosch. Archæol. Œc. N. T. p. 93. Gataker ad Marc. Anton. p. 120. and Ernesti Lex. Techn. Gr. Rhet. p. 62.]

V. *A people speaking a particular language.* [Phil. ii. 12.] Rev. v. 9. xiv. 6. So γλῶσσαι, αἱ, *men of different languages.* Rev. vii. 9. Theodotion uses the word in the same sense for the Chald. לִשָּׁן, Dan. iii. 29. and plur. emphat. לִשָּׁנַיָּא, Dan. iii. 4, 7, 31. v. 19.

Γλωσσόκομον, ου, τό, from γλῶσσα *a tongue*, and κομέω *to keep, preserve.*

I. Properly, *a case to keep the tongues of wind-instruments in.* These *tongues* γλῶσσαι, did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See Wetstein on John xii. 6. and Pearce's Note on Longinus, § xliv. p. 244, 3rd ed. [Krebs, Obs. Flav. p. 152. and Etym. M.]

II. *A purse*, or rather perhaps *a little case* or *box to put money in.* occ. John xii. 6. xiii. 29. Josephus, Ant. vi. 1, 2. uses it for the *little chest* or *coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. אֲרוֹן, 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8. for the Heb. אֲרוֹן *a chest, coffer.* See also Kypke on John xii. [Hemst. ad Aristoph. Plut. 711. Helladius, in his Chrestomathia, p. 11. (ed. Meurs.) says that the word was first put for *a case for the tongues of wind-instruments*, and then for *any case.* It is *a case for writings* in the Test. Epict. in Maffei Mus. Veron. p. 28. It is curious that the word was adopted by the Rabbis afterwards. See Targ. Jon. and Hieros. on Gen. l. 26. and Buxtorf, Lex. Talm. p. 443.]

Γναφεύς, έως, ὁ, from γνάπτω †or κνάπτω† *to clear* or *smooth a cloth by carding* or *thistling*, which V. is from the Greek κνάω *to scrape, rub.*—*A fuller*, part of whose business it was *to comb* the cloth τοῖς γνάφοις [2] *with cards* or *thistles*, and so *clear* it of its *superfluous extremities*, i. e. of its nap, hairs, &c. occ. Mark ix. 3.—The LXX have several times used this word for the Heb. כּוֹבֵס, which also signifies a *fuller* of cloth, from כָּבַס *to wash, rinse*, because another part of the *fuller's* business was to *rinse* and *scour* cloths from their filth, grease, &c.—[2 Kings xviii. 17. Isa. vii. 3. xxxvi. 2. The word is written also κναφεύς, especially, says Harpocratio, in Attic. On this change, see Hemst. ad Luc. Dial. Voc. p. 86. On the general subject, see Theoph. Char. x. Plut. Opp. t. viii. p. 108. Schöttg. Antiquit. Trituræ et Fulloniæ, Lips. 1763.]

☞ Γνήσιος, ου, ὁ καὶ ἡ.

I. *Lawfully born, legitimate*, as opposed to νόθος *spurious*, or *a bastard.* Thus used in Herodotus, lib. iii. †Herodian iii. 10, 9.† See Raphelius, and Wolfius on 1 Tim. i. 2. [Jos. A. iii. 2, 1. and often [3].]

II. *Genuine, true, not degenerate from his parents.* Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.—Γνήσιον, τό, used as a substantive, *genuineness, sincerity.* occ. 2 Cor. viii. 8. [In 3 Mac. iii. 13. it is *love*, and so Schl. translates Tit. i. 4.]

☞ Γνησίως, adv. from γνήσιος.—*Genuinely, naturally, sincerely.* occ. Phil. ii. 20. [Polyb. iv. 30, 2. Comp. 2 Mac. xiv. 8.]

Γνόφος, ου, ὁ, from νέφος *a cloud*, ε being changed into ο, and γ assumed after the Æolic manner according to Eustathius [Il. M. p. 489, 16].—*A thick dark cloud.* occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22. in both which passages the Hebrew word answering to γνόφος in the LXX is עָנָן *a cloud*; and in Exod. xx. 21. and in other places, the LXX use γνόφος for עֲרָפֶל *thick darkness.* [Job xxiii. 17. Isa. xliv. 22.]

Γνώμη, ης, ἡ, from γινώσκω or γνόω, *to know, think, determine.*

I. *An opinion, sentence, judgment.* 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25. Wetstein cites Dio repeatedly using the phrase ΓΝΩ΄ΜΗΝ ΔΙΔΟ΄ΝΑΙ, for *giving an opinion* or *advice*, which Kypke also produces from Diod.

[1] [In Job xxxii. 19. we have ὥσπερ ἀσκὸς γλεύκους ζέων.]

[2] As to the modern method of *fulling*, see Nature Displayed, vol. vi. dial. 11. English ed. 12mo, and Encyclopædia Britannica, in FULLING.

[3] [Strab. vii. p. 414. A. says γνήσιοι, οἱ γερμανοὶ κατὰ τὴν τῶν Ῥωμαίων διάλεκτον.]

Sic. and Dionys. Halicarn. On ver. 40. Wetstein quotes ΚΑΤΑ᾽ ΓΝΩ᾽ΜΗΝ ΤΗ᾽Ν ᾽ΕΜΗ᾽Ν from Herod. †v. 3.† and ΚΑΤΑ᾽ γε ΤΗ᾽Ν ᾽ΕΜΗ᾽Ν ΓΝΩ᾽ΜΗΝ from Polybius and Ælian. †V. H. vii. 12.† [Schl. says, that in 1 Cor. vii. 25. and 2 Cor. viii. 10. it is rather *to advise;* and Hesychius certainly has *γνώμην δίδωμι· συμβουλεύω.* See Xen. de Vect. iv. 22. and Symm. Job xxxviii. 2.]

II. *A design, purpose.* Acts xx. 3.

III. *Mind, will, consent.* Philem. 14. Comp. Rev. xvii. 13, 17. On which latter texts Wetstein quotes many instances of the Greek writers using the phrases ΓΝΩ᾽ΜΗΝ ῎ΕΧΕΙΝ, and ΓΝΩ᾽ΜΗΝ ΠΟΙΕΙ῎ΣΘΑΙ; and on ver. 17. comp. Kypke. [Herod. i. 207. ii. 7. Thuc. ii. 86. In Rev. xvii. 7. Schl. says *decree.* See Tayl. ad Demosth. ii. p. 604. and Theod. Dan. ii. 15. Ezra iv. 19. v. 3.]

Γνωρίζω, from *γινώσκω* or *γνόω to know.*

I. [*To make known, declare.* John xv. 15. xvii. 26. Rom. ix. 23. 2 Cor. viii. 1. Gal. i. 11. Eph. i. 9. vi. 19, 21. Col. i. 27. iv. 7. 2 Pet. i. 16; in the passive, Rom. xvi. 26. Eph. iii. 3. In Luke ii. 15. and 1 Cor. xii. 3. it is rather *to signify clearly,* as in Ezek. xliv. 23. See Stephens's Thes. and Jens. Fere. Litt. p. 36. In 1 Cor. xv. 1. it is perhaps *to admonish* or *put in mind;* for we find what had been said before, repeated, and Zonaras, Lex. col. 446. so explains that passage. Again in Acts ii. 28. it is *to show,* where the sense is, *thou restorest me to life;* and Glassius (Phil. S. p. 223.) gives many examples of a notification of a thing being put for the actual performance of it.]

II. *To know.* occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, [Hesychius, Phavorinus,] and Scapula's Lexicon. [Job xxxiv. 25. Prov. iii. 6.]

Γνῶσις, εως, ἡ, from *γινώσκω* or *γνόω to know.*—*Knowledge.* See Luke i. 77. xi. 52. 1 Cor. [i. 5. xiv. 6.] xiii. 2. 2 Pet. i. 5, 6. [iii. 18.] Rom. xi. 33. [xv. 14.] Col. ii. 3. 1 Sam. ii. 3. On 1 Cor. viii. 1. Raphelius and Wolfius (whom see) think that the beginning of the parenthesis should be placed after *οἴδαμεν* in the first verse, and the end of it after *αὐτοῦ* the last word of the third. But Bp. Pearce says, "These words [namely, *we know that we all have knowledge,* as also those in ver. 4. *we know,* &c. to the end of ver. 6. and likewise the 8th verse, *But meat,* &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366." [Schleus. says, "We have all that knowledge of the Christian religion which shows us the vanity of idols; but that knowledge alone leads to pride." In 2 Cor. vi. 6. viii. 7. *γνῶσις* is put for *practical knowledge of religion,* and in 2 Cor. ii. 14. iv. 6. x. 5. Phil. iii. 8. 1 Tim. vi. 20. for *religion itself,* and for *judgment* or *prudence* in 1 Pet. iii. 7.]

Γνώστης, ου, ὁ, from *γινώσκω* or *γνόω.*—*Knowing, skilful.* occ. Acts xxvi. 3. where see Wolfius, Kypke, and Bowyer's Conject., who remark, that *γνώστην ὄντα σε* are here put in the accusative case absolute, which likewise is used by the Attic Greek writers. But observe, that ten MSS., among which the Alexandrian, do, in one place or another of the sentence, add *ἐπιστάμενος* or *εἰδὼς knowing.* And to this purpose our English translators, *because I know.* See Wetstein and Griesbach. *῾Επιστάμενος* and *εἰδώς,* however, seem spurious additions to the text, made by copyists who did not understand the construction. See Michaelis, Introd. to N. T. i. p. 306. ed. Marsh. [The word occurs in 1 Sam. xxviii. 3. 2 Kings xxi. 6. and answers to a *diviner,* and so Theodoret. In Susannah, ver. 42. simply *a knower.*]

Γνωστός, ή, όν, from *γινώσκω.*

I. *Known.* [Used either of persons or things, as John xviii. 15, 16. Acts i. 19. ii. 14. iv. 10. ix. 42. xiii. 38. xix. 17. xxviii. 22, 28. Ezek. xxxvi. 32.]

II. **Γνωστοί, οἱ.** *Persons known to one, acquaintance.* Luke ii. 44. xxiii. 49. John xviii. 15, 16. [See Ps. lxxxviii. 8. Neh. v. 10.]

III. **Γνωστόν, τό,** neut. *Knowable, which may be known.* occ. Rom. i. 19. So Arrian, Epictet. ii. 20. towards the beginning, *γίνωσκε, ὅτι οὐδέν ἐστι ΓΝΩΣΤΟ῾Ν, ἀλλὰ πάντα ἀτέκμαρτα,* know that nothing is *to be known* or *knowable,* but that all things are uncertain. [Schl. translates Rom. i. 19. "although they have a knowledge of God given by himself;" as in ii. 4. *τὸ χρηστόν* is put for *χρηστότης,* and see Gen. ii. 9. in which opinion Bretsch. agrees; or *τὸ γνωστὸν τοῦ Θεοῦ* may be "whatever can be known of God." In Acts xv. 18. Schl. translates *dear unto God,* &c. (see *γιγνώσκω,* sense VII.) and so Br., who, however, adds, or "God hath decreed all things from eternity," but wishes to adopt Griesbach's reading, *ὁ ποιῶν ταῦτα γνωστὰ ἀπ᾽ αἰῶνος.* In Acts iv. 16. the word means either *notable,* as our translation has it, which Bretsch. thinks right, citing 2 Kings x. 12. and Ps. lxxvi. 1. (and Symm. Prov. xxxi. 23. where the LXX have *περίβλεπτος*) or *undoubted,* which Schl. suggests.]

ΓΟΓΓΥ᾽ΖΩ. It seems to be a word formed from the sound, like *murmuro, mussito,* in Latin, and *murmur, mutter, grumble, growl,* in English. [It is properly used, says Phavorinus, of the noise of doves.]

I. *To murmur, mutter, speak in a low and indistinct voice.* occ. John vii. 32.

II. *To murmur from dislike or discontent, to grumble.* occ. Mat. xx. 11. [see Ex. xvi. 7.] Luke v. 30. John vi. 41, 43, 61. [see Num. xiv. 1, 27.] 1 Cor. x. 10. In this latter sense it is always used by the LXX, (unless perhaps in Judg. i. 14.[1]) and most commonly answers to the Heb. לוּן *to murmur, growl.* [M. Antonin. ii. 21. Arr. Diss. Epict. iii. 26.]

Γογγυσμός, οῦ, ὁ, from *γεγόγγυσμαι* perf. pass. of *γογγύζω.*

I. *A murmuring* or *muttering* in general. John vii. 12.

II. *A murmuring from discontent, a grumbling.* Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9. [Ex. xvi. 7, 8, 9, 12. Num. xvii. 10.]

☞ **Γογγυστής, οῦ, ὁ,** from *γογγύζω.*—*A murmurer, grumbler.* occ. Jude 16. [The word is applied to the Hebrew doctors, probably from

[1] [In this place the use of the word is, I think, inexplicable. Schl. thinks it a mere conjectural translation.]

their contentious and argumentative turn. See Prov. xxvi. 21, where Theod. has this word, and the LXX λοίδορος. Comp. Wisd. i. 10, 11.]

☞ Γόης, ητος, ὁ, from γοάω, ήσω, *to moan*, which may be either a word formed from the sound, or deduced from the Heb. עָנָה *to low*, as an ox. So Eustathius derives γόης from γόος *moan, mournful sound*, saying that γόης means τὸν μετὰ ΓΟΌΥ ἐπᾴδοντα, *one who utters his incantations* or *spells in a* mournful *tone*. Comp. Is. viii. 19. xxix. 4.

I. *A conjurer, an enchanter*. In this sense γόης is used in the profane writers; thus Æschines in Ctesiph. joins γόης and μάγος a *magician* together, as Plutarch and Lucian do γόητας and ἀπατεῶνας *cheats;* and Plato mentions γόης in company with φαρμακεύς *an enchanter with drugs*, and σοφιστής *a cheat*. See Wetstein on 2 Tim.

II. In the N. T. *an impostor, a cheat*. occ. 2 Tim. iii. 13. So Josephus, Ant. xx. 7, 5. (comp. § 6.) mentions ΓΟΗΤΩΝ ΤΙΝΩΝ ἀνθρώπων οἳ τὸν ὄχλον ἠπάτων, the *impostors* (meaning the *false prophets* and *false Christs*) who deceived the people, during the government of Felix; and, under that of Fadus, he particularly specifies one of them, by name Theudas, whom he calls ΓΟΗΤΑ ΤΙΝΑ ΑΝΗΡ, ibid. 4, 1. Lucian also has the phrase ΓΟΗΤΑΣ ΑΝΔΡΑΣ, Reviv. tom. i. p. 396. [See Gottleb. ad Plat. Menex. c. 2. p. 18. Fisch. ad Phæd. § 30.] †Æsch. Cho. 818. Herod. ii. 33.†

ΓΟΛΓΟΘΑ. Heb.—*Golgotha*, as the evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. גֻּלְגֹּלֶת *a skull*, and the Jews in our Saviour's time called the place *Golgotha*, for *Golgoltha*, dropping the latter ל (l), as in the Samaritan version of Num. i. 22. גלגת, without the second ל, is used for *a skull*. "No doubt," saith Stockius, [and so Schl.] "the place where Christ was crucified was called by this name, because *many skulls* of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γόμος, ου, ὁ, from γέγομα perf. mid. of γέμω *to be full*.

I. *The burden* or *lading* of a ship. Acts xxi. 3. Herodotus [i. 194.] and Demosthenes †1283, 21.† use the N. in the same sense. See Wetstein. [Eustath. ad Il. O. p. 104, 139. *any burden*, Ex. xxiii. 5. 2 Kings v. 17.]

II. *Merchandise*. Rev. xviii. 11, 12.

Γονεύς, έως, ὁ, from γέγονα perf. mid. of the old V. γείνω *to generate*. See γινομαι.—*A parent*. In the N. T. it is used only in the plural number, denoting *both parents, father and mother*, as it also frequently does in the profane writers[1]. See Wetstein on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1. and under πατήρ II. [LXX, Prov. xxix. 15.]

ΓΟΝΥ, νος and ατος, τό, from the Heb. גָּנַע *to bend down, depress, humble;* whence also the Lat. *genu*, Goth. *knu*, Saxon cneop, Danish and Eng. *knee*.—*The knee*, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and *use* of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8. and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8. see Wetstein. [See Is. xlv. 23. The phrase τὰ γόνατα τιθέναι, is *to bend the knee*. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 42. x. 36. xxi. 5.]

☞ Γονυπετέω, ῶ, from γόνυ *the knee*, and the obsolete V. πέτω *to fall*.—*To fall down on the knees* or *kneel to* one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. γονυπετοῦσα, is used by Polybius, xv. 27.

Γράμμα, ατος, τό, from γέγραμμαι perf. pass. of γράφω *to write*.

I. *A letter* or *character of literal writing*. occ. Luke xxiii. 38. (where see Wetstein's note, and comp. under μεσότοιχον) 2 Cor. iii. 7. Gal. vi. 11; on which last text see Whitby, Doddridge, and Wetstein, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew, (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.) would, when he attempted to write Greek, form the characters strong and *large*. But compare Lardner's History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. [Schl. and Br. say "how long a letter." See Jenkin on the Reasonableness, &c. vol. i. p. 100. The word occurs in this sense I. in Is. xxix. 11. Lev. xix. 28.]

II. [*Any thing committed to writing*, as *a bond* or *caution*. Luke xvi. 6, 7. where the Vulg. has *cautio*. Joseph. Ant. xviii. 6, 3. *A letter*. Acts xxviii. 21. Xen. Hist. Gr. i. 1, 15. See Jos. Life, § 46. 49. Herod. i. 124. *The written law*, as John v. 47. where, however, it may be simply *the writings of Moses*. (See also Mat. xxii. 29. John x. 35.) In vii. 15. Schl. and Br. give the same meaning; others say simply, *letters* or *learning*, (see sense III.) meaning "How should he have any knowledge?" and I should doubt if γράμματα, without the article, could be used of the Scriptures, though in the singular it is so. See Rom. ii. 29. vii. 6. where *the letter of the law* is meant. In Rom. ii. 27. I should give the same interpretation with Br., who says, "They condemn (by their piety) you who transgress the law, though you profess to adhere to its letter and to circumcision." Schleusner says it there means "knowledge of the Jewish religion." In 2 Cor. iii. 6. the same meaning occurs. In 2 Tim. iii. 15. τὰ ἱερὰ γράμματα are the Scriptures of the O. T. So Joseph. Ant. iii. 7, 6. and Philo de Vit. Mos. ii. p. 179, 21. (ed. Mang.) Josephus also uses ἱεραὶ βίβλοι, Ant. i. 6, 2. iii. 6, 1.]

III. [*The learning acquired from letters* or *books*. Acts xxvi. 24. and John vii. 15. See Wetstein and Kypke on St. John, and Xen. Mem. iv. 2, 20.]

Γραμματεύς, έως, ὁ, from γράμμα.—*A scribe*.

I. In the LXX this word is frequently used for a *political* officer, whose business it was to assist kings or magistrates, and to keep *an account in writing* of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. סֹפֵר הַמֶּלֶךְ. LXX, ὁ γραμματεὺς

[1] [See Hesiod, Opp. 233. Aristoph. Nub. 990.]

τοῦ βασιλέως, *the king's scribe* or *secretary*, 2 Kings xii. 10.

II. The LXX use it for a *man of learning*, especially for one *skilled in the Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25 ; and thus in the N. T. it denotes either a *man of learning* in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20 ; or particularly *one learned in the law of Moses*, and *who sat in Moses' seat*. Mat. xxiii. 2, 3. [examined the accuracy of the copies of the law,] and explained the law to the people in the schools and synagogues : hence, perhaps, called *scribes*, i. e. *public instructors of the people*, Mat. ii. 4. where see Wetstein, and comp. Neh. viii. 4. et seq. Whence also we find *a scribe* who was likewise a *lawyer*, i. e. *a doctor* or *teacher of the law*. Comp. Mat. xxii. 35. with Mark xii. 28. The *scribes* are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. *A civil magistrate* of Ephesus, *a town-clerk*, or rather *a recorder* or *chancellor ;* for he appears by the history to be an officer of considerable influence and authority. Acts xix. 35 [1]. See Wetstein.

Γραπτός, ή, όν, from γράφω.— *Written, inscribed*. occ. Rom. ii. 15. [See Koppe's note. Comp. Æsch. Prom. 267. LXX, 2 Chron. xxxvi. 22.]

Γραφή, ῆς, ἡ, from γράφω.—*A writing*, as the word is used by the Greek authors ; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T. and that both in the singular and plural number ; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16. St. Paul's Epistles are reckoned a part of *the Scriptures*. [It is put for *a prophecy* in Scripture, Luke iv. 21. John xvii. 12. Acts i. 16. and for those that refer to the Messiah especially, Mat. xxvi. 54. Mark xiv. 49. Luke xxiv. 32. John xix. 24. xx. 9. Acts xvii. 2. xviii. 28. 1 Cor. xv. 3, 4. See LXX, 2 Chron. ii. 11. xxiv. 27. It seems put for the *author* of Scripture in Gal. iii. 8, 22.]

Γράφω.

I. *To cut in, make an incision*. Thus used in Homer, Il. xvii. 599,

——— ΓΡΑ'ΨΕΝ δέ οἱ ὀστέον ἄχρις
Λίχμή ———
And the spear *rased* him to the bone.

Comp. also the use of ἐπιγράφω, Il. iv. 139. xi. 388. xiii. 553. and vii. 187. where see Eustathius's and Pope's note.

II. *To* GRAVE, *engrave*. Thus Homer, Il. vi. 169,

——— Πόρεν δ' ὅγε ΣΗ'ΜΑΤΑ λυγρά,
ΓΡΑ'ΨΑΣ ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά.
——— The fatal *marks* he sent,
And on a tablet GRAVED his dire intent.

Here Eustathius explains γράφειν by ξέειν *to carve*, and observes that the expression is agreeable to the custom of the ancients ; that the use of *alphabetical letters*, as well as the invention of paper, was of later date than the times of which the poet is here speaking ; that the ancients used to *engrave* on wooden *tablets* various *figures* [2] to denote what they desired ; that *letters* were afterwards invented, καὶ τὸ τὰ ἄξεστα σημεῖα διὰ χρωμάτων ἐκτυποῦν, and the method of delineating characters, not by *sculpture*, but by *colour*. To explain the expression πίνακι πτυκτῷ, *a doubled tablet*, it may be necessary further to observe, that the *engraved tablet* was covered with another, and that both being tied together and sealed constituted the form of an ancient epistle or letter. The LXX several times apply the word in this sense of *engraving, carving*, or *cutting out*, as 1 Kings vi. 29. Is. xxii. 16. Comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7. that the first *literal writing* of which we have any *precise* account [3] was of this kind. Hence

III. *To write*, i. e. *to delineate literal characters on a tablet, parchment, paper*, &c. See Luke i. 63. (where, with regard to the expression, ἔγραψε λέγων, comp. 2 Kings x. 1, 6. in LXX and Heb. and see Wolfius,) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John 13. If I were obliged to add my conjecture to those of others concerning what our Lord *wrote on the ground*, John viii. 6, 8. I should mention Jer. xvii. 13. or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כתב, and judge. [Schl. thinks, that as the word is of course often applied to letters, it means sometimes *to write and send a letter*. Acts xv. 23. (See Abresch. ad Æsch. p. 185.) Rom. xvi. 24. 1 Cor. xvi. 24. 1 Pet. v. 12. and so in Polyb. v. 38. Isoc. Ep. iv. p. 988. Aristæn. ii. Ep. 13.]

IV. *To describe in writing*. John i. 45. Rom. x. 5.

V. *To write* a law, *command* or *enact in writing*, as a legislator. Mark x. 5. xii. 19. [Luke ii. 23. x. 26. 1 John ii. 11, 12.] This is a classical and elegant use of the V., and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elsner and Kypke on Mark xii. 19. [This sense occurs in Job i. 6. 3 Esd. vi. 17. Ælian, V. H. xiii. 24. vi. 10. See Petit. Leg. Att. ii. Tit. i. p. 174 and 183. Schl. adds, that the word means sometimes *to prophesy*. Luke xxii. 37. xxix. 46. John i. 46. xii. 16. Heb. x. 7. Rom. x. 5.]

☞ Γραώδης, εος, ους, ὁ, ἡ, from γραῦς, γραός, ἡ, *an old woman.—Of* or *belonging to old women, old women's*. occ. 1 Tim. iv. 7. So Cicero, de N. D. iii. 5. and Horace, ii. Sat. 6, 77, mention *fabellas aniles, old women's stories*. See Wetstein, who cites from Strabo, [I. p. 32, A.] ΓΡΑΩ'ΔΗ ΜΥΘΟΛΟΓΙ'ΑΝ, and from Galen ΜΥ͂ΘΟΝ ΓΡΑΟ'Σ.

Γρηγορέω, ῶ, for ἐγρηγορέω, which is used by the profane writers, and which Duport [4] forms from ἐγήγορα, the Attic perf. mid. of ἐγείρω *to rouse*, by inserting ρ.

[1] [Br. thinks that in Ezr. vii. 25. it is a magistrate. 1 Mac. v. 42. The Syriac translate the word in Acts xix. as *the first person in the city*, and so we find in Ezra iv. 8. See Ecclus. x. 5. Seld. Marm. Ox. p. 110. or Van Dale Diss. p. 423. Fessel. Advers. l. i. c. 1.]

[2] Comp. Heb. and Eng. Lexicon, in סֵפֶר IV. 1.

[3] But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

[4] On Theophr. Eth. Char. p. 285, ed. Needham.

I. *To watch* in a natural sense, i. e. *to abstain from sleep.* Mat. xxvi. 40. Mark xiv. 37.

II. *To wake, be awake,* i. e. *alive,* as opposed to the sleep of our bodies in death. 1 Thess. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

III. *To watch, be watchful* or *vigilant,* in a *spiritual sense.* Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13. et al. [Xen. Cyr. i. 4, 20. Anab. v. 7, 6.]

☞ Γυμνάζω, from γυμνός.

I. Properly, *to exercise one's self naked,* as those who purposed to be champions in the Grecian games did. So γυμνάσιον is a *place of exercising,* or even *of striving naked,* τόπος ἐν ᾧ ἀγωνίζεται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14. we read of certain apostate Jews, who ᾠκοδόμησαν γυμνάσιον *built* a place of exercise *in Jerusalem, after the manner of the heathen.* Comp. 2 Mac. iv. 9, 12.

II. *To exercise* in *a mental* and *spiritual,* and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7. where see Wetstein, who shows that the expressions γυμνάζειν or γυμνάζεσθαι πρός are used by the Greek writers, particularly Arrian. [Diss. Ep. i. 26, 3. Philostratus, Heroic. xix. 2.]

☞ Γυμνασία, ας, ἡ, from γυμνάζω.—[*The exercise of wrestlers,* for the purpose of gaining strength and preparing themselves for public contests. In these preparations they abstained from every thing likely to hurt their strength, and this sort of trial of the body was also called γυμνασία. Schleusner thinks that in 1 Tim. iv. 8. which is the only place the word occurs, it refers to the first or *active* exercises, and says, "Bodily exercise is of little use, and only for a short time;" but Br. and Parkhurst refer it to the second or *ascetic* exercises. Br. refers to ver. 3, and says that it means especially *abstinentia a Venere,* (1 Cor. vii. 5.) and Parkhurst refers to Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.]

☞ Γυμνητεύω, from γυμνάζω. †Rather from γυμνήτης, naked: sometimes the same as ψιλός, *light-armed:* Xen. An. iv. 1, 6.†—*To be naked* or *ill-clad.* occ. 1 Cor. iv. 11. [Br. says it means *to be deprived of the necessaries of life,* or *to live in contempt.* He refers to Hos. ii. 11. (9.) where the Hebrew word *nakedness* is put for *necessity,* or *a low condition.*]

Γυμνός, ή, όν, q. γυῖα μόνα ἔχων *having his limbs alone,* i. e. uncovered.

I. *Naked, stark-naked,* Mark xiv. 51, 52. Comp. Rev. xvii. 16. and see Harmer's Obss. vol. ii. p. 421. [Job xxxi. 19.]

II. Comparatively *naked,* i. e. *meanly* or *ill clothed.* Matt. xxv. 36, 38, 43, 44. James ii. 15. Comp. 2 Cor. v. 3. and Job xxii. 6. in LXX. So in Homer, γυμνός often means not absolutely naked, but *naked* or *stripped of armour;* thus, Il. xvi. 815. he calls Patroclus ΓΥΜΝΟ᾽Ν ἐν δηϊοτῆτι, *naked* in the battle, because *stripped,* not of his clothes, but of his *arms.* Comp. Iliad. xvii. 122, 693, 711[1]. [Job xxiv. 10. Is. lviii. 7.]

III. *Naked,* or *stripped of the upper garment.* John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. עֵרֹם. See 1 Sam. xix. 24. (where Saul is said to have stripped off בְּגָדָיו *his upper garments*[2], and *to have laid down naked.*) Is. xx. 2. Mic. i. 8[3].

IV. *Naked, open, uncovered, manifest.* Heb. iv. 13. Comp. Job xxvi. 6. in the LXX. Elsner hath shown that the profane writers use the word in the same view.

V. *Naked, bare, mere.* 1 Cor. xv. 37. [Clem. i. Ep. ad Cor. p. 34.]

VI. *Naked of spiritual clothing,* i. e. of the *imputed righteousness of faith.* Rev. iii. 17. xvi. 15. [It is said by Schl. to be used in this sense of *naked* or *destitute,* with respect to the body. In Plat. Crat. 20. we find *the soul without* (γυμνή) *the body.* Ælian H. A. xi. 39. Targum on Job xxxviii. 14. So Schl. explains 2 Cor. v. 3. *We shall not be without a body.* So γυμνὸν ξίφος, *a sword without a sheath,* in Ælian V. H. ii. 14. γυμνὸς τῶν ὅπλων *without arms,* xiii. 37. In Rev. xvii. 16. with ποιέω, it is *to expose, prostitute.* Comp. Hos. ii. 12. Jer. xiii. 26.]

Γυμνότης, ητος, ἡ, from γυμνός.

I. *Nakedness,* that is, *a being destitute of convenient* or *decent clothing.* Rom. viii. 35. 2 Cor. xi. 27. Comp. γυμνός II. and γυμνητεύω. [Deut. xxviii. 48.]

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith.* Rev. iii. 18. [Comp. Gen. ix. 22.]

☞ Γυναικάριον, ου, τό, a diminutive of γυνή, γυναικός.—*A trifling, weak, silly woman;* Lat. *muliercula;* French, *femmelette.* occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of *contempt.* [Marc. Anton. de Reb. Suis, v. 11.]

Γυναικεῖος, α, ον, from γυνή, γυναικός.—*Female, womanish.* occ. 1 Pet. iii. 7. [*Of* or *belonging to the woman.* Est. ii. 11. Tob. ii. 11.]

Γυνή, γυναικός, ἡ.

I. *A woman,* as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11. where see Macknight, et al. [It is used *of females of any age; of girls,* Luke xxii. 57. Rev. ix. 8. Est. ii. 4; *grown women,* Mat. v. 28. ix. 29. et al.; *betrothed women,* Mat. i. 20, 24. Luke ii. 5. Xen. de Rep. Lac. i. 5. Hom. Il. i. 348. (as *conjux* and *mulier* in Latin. See Broukh. ad Tibull. iii. 2, 4. Serv. ad Virg. Æn. ii. 687.); *wives,* Mat. v. 31. et al. *widows,* Mat. xxii. 24. Mark xii. 19. Luke xx. 28—30; *mothers,* John ii. 4.]

II. *A woman* considered as related to a man, *a wife,* and that whether espoused *only,* Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. et al. freq.

III. Γύναι, voc. when addressed to a *woman,* does *not* of itself imply any *rudeness* or *disrespect,* any more than ἄνδρες when applied to *men,* (comp. ἀνήρ IV.) but is generally equivalent to *madam* in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by

[1] See Dr. S. Chandler's Life of King David, vol. i. p. 93.

[2] See Gen. xxxix. 12—15. and Dr. S. Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

[3] [Cuper (Obs. i. 7, p. 36.) observes, that in the profane authors, they are said in war to be *naked* who have not sufficient arms, or none. See Ælian V. H. vi. 11. Xen. de Rep. Lac. xi. 9.]

Bishop Pearce, part iii. p. 56, 7. 12mo; and his note on John ii. 4.

ΓΩΝΙ'Α, ας, ἡ, from *γόνυ the knee.*

I. *An outward corner*, as of a street. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely, to the Church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. *to become εἰς κεφαλὴν γωνίας the headstone of the corner*, (Heb. לְרֹאשׁ פִּנָּה,) that is, *the upper corner-stone*, which doth not only *unite* and *strengthen* the whole building, but is *exalted* to the *summit* of it, so that *upon whomsoever it shall fall* from this elevation, *it must grind him to powder.* (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone εἰς κεφαλὴν γωνίας does not appear exactly to answer to ἀκρογωνιαῖος, Eph. ii. 20. 1 Pet. ii. 6. which latter is the *foundation corner-stone.* Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

II. *An inner corner*, so by a very natural figure, *a secret* or *private place.* So Grotius cites from the Adelphi of Terence, "*Interea in* angulum *aliquo abeam*," in the mean time I may go somewhere into *a corner.* See also Wetstein. Acts xxvi. 26. [Themist. xxii. p. 265. B.]

III. *An extremity.* Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10. for the Heb. כָּתֵף *a side*, Exod. xxvii. 14. et al. for קְצֵה *an end, extremity*, Exod. xxvi. 24. Neh. iii. 19. As to the phrase *τέσσαρας γωνίας τῆς γῆς, the four corners* or *extremities of the earth*, mentioned together with the *four winds*, it evidently denotes those *four cardinal extremities* thereof, where the four winds or spirits of the earth exert their actions in producing its *diurnal* and *annual motion.* Comp. under ἄνεμος II. So these four extremities are with philosophical propriety called in Heb. אַרְבַּע כַּנְפוֹת הָאָרֶץ *the four* WINGS *of the earth*, Is. xi. 12. Ezek. vii. 2.

Δ.

Δ, δ, *Delta.* The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, *Daleth*, and in the form Δ very nearly resembling the Phœnician *Daleth.*

Δαιμονίζομαι, from δαιμόνιον or δαίμων.—*To be possessed by a demon or devil.* Mat. viii. 28, 33. et al. freq. It is the same as δαιμόνιον ἔχειν *to have a demon* or *devil*, John vii. 20. for which the heathen writers most commonly use δαιμονᾷν and κακοδαιμονᾷν, as may be seen in Lambert Bos, Exerc. p. 61. et seq. and in Wolfius on John vii. 20. Euripides, Phœn. 895. has δαιμονῶντας for *persons possessed with demons*; in which sense I find the scriptural word ΔΑΙΜΟΝΙΖΟΜΕ'ΝΟΥΣ once applied by Plutarch, Sympos. 7. quæst. 5. p. 706. D. ed. Xyl. And see Alberti Præf. ad Obs. Phil. ad fin. and Kypke on Mat. iv. 24. Those who were *possessed with prophesying demons* (see Acts xvi. 16.) were called by the Greeks δαιμονόληπτοι. See Archbishop Potter's Antiq. of Greece, b. i. c. 12. p. 208. 1st ed.

Δαιμόνιον, ου, τό, from δαίμων, which see.

1. *A deity, a god*, or more accurately *some power* or *supposed intelligence in that grand object of heathen idolatry, the material heavens* or *air.* Thus the word is generally applied by the LXX, who use it, Is. lxv. 11. for גַּד, *the destructive troop*, or *powers of the heavens* in thunder, lightning, storm, &c.; in Deut. xxxii. 17. Ps. cvi. 37. for שֵׁדִים *the pourers forth*, or *genial powers of nature*; and as by δαιμονίον μεσημβρινοῦ *the midday demon*, Ps. xci. 6. (answering to the Hebrew מִקֶּטֶב יָשׁוּד צָהֳרָיִם,) we may be certain they intended not a *devil, but a pernicious blast of air*, (comp. Is. xxviii. 2. in the Hebrew,) so from this and the forecited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5. they say, *all the gods of the Gentiles are* δαιμόνια, i. e. not *devils*, but *some powers* or *imaginary intelligences of material nature*[1]. But it must be observed, that, according to the highly probable opinion of that learned Jew Maimonides[2], the error of the first idolaters consisted in maintaining, that, as the *stars* and *planets* (כוכבים וגלגלים) (to which I think we should add *the circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order *to procure the good will of him who created them*, thus making them *mediators* between man and God; *and this*, says he, *was the foundation of idolatry.* Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his apostles, and indeed long after. Most express are the words of Plato in Sympos. ΠΑ͂Ν *τὸ δαιμόνιον* ΜΕΤΑΞΥ' *ἐστι Θεοῦ τε καὶ θνητοῦ*, EVERY *demon* is a *middle* being between God and mortal. If you ask what he means by "a middle being?" he will tell you, *Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους*, God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed *by the mediation of demons.* Would you see the particulars? *τὸ δαιμόνιόν ἐστιν ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν*, *demons* are reporters and carriers from men to the gods, and again from the gods to men, of the supplications

[1] And that this is true, the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2nd and 4th volume of Hutchinson's Works, and in Bote's Answer to Berrington, p. 3. et seq. See also Prideaux, Connect. pt. i. b. iii. anno 222. p. 177, 8. 1st ed. 8vo, and Heb. and Eng. Lexicon in שֵׁם under שֵׁמִים XI.

[2] Though I must profess in general the utmost dislike of the Rabbinical writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, *since truth is truth wherever it be found*, I cannot forbear recommending Maimonides de Idololatria, as affording one of the best and truest accounts of the *Origin and Progress of Idolatry* to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of Vossius, de Origine et Progressu Idololatriæ.

and prayers of the one, and of the injunctions and rewards of devotion from the other. The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine[1]. And "this," says the learned Mede, "was the *œcumenical* philosophy of the apostles' times, and of the times long *before them*. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity[2]." Now when St. Paul affirms, 1 Cor. x. 20. that *what the Gentiles sacrifice, they sacrifice δαιμονίοις, not to God*, we may understand *δαιμόνια* to mean either some *powers* or *supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, *such powers* or *intelligences considered as mediators between the supreme gods and mortal men*. "For this," says Mr. Mede[3], "was (then) the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only purâ mente, *with the pure mind*, and *with hymns and praises;* and that *sacrifices* were only for *demons*." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts, sacred and profane. And thus *δαιμόνιον* is used, 1 Cor. x. 20, 21.

II. Besides those original *δαιμόνια*, those *material mediators*, or the *intelligences residing in them*[4], whom Apuleius[5] calls "a *higher* kind of *demons*, who were always free from the incumbrances of the body, and out of which *higher* order Plato supposes that guardians were appointed unto men,—" Besides these, the heathen acknowledged another sort, namely, "*the souls of men deified* or *canonized after death*[6]." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, "that after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, *clothed in air*, always walking about the earth, givers of riches; and this (saith he) is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and *many other* poets speak *excellently*, who affirm, that when good men die, they attain great honour and dignity, and become *demons*." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made *demons*, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*. The same also," says he, "we decree whenever any of those who were *excellently good* in life, die either of old age, or in any other manner." And according to this notion of *δαιμόνιον*, the word appears to be applied in several passages of the N. T.[7] Thus Acts xvii. 18. some of the Athenians said of St. Paul, *he seemeth to be a proclaimer ξένων δαιμονίων of strange* demon-gods[8], *because he preached unto them* Jesus and the resurrection. In the similar sense of *demon-gods*, or *souls of dead men deified* or *canonized*, the word is used Rev. ix. 20. (where see Vitringa, p. 417. 2nd ed.) and in that expression *διδασκαλίαι δαιμονίων, doctrines* concerning *demons*, 1 Tim. iv. 1. as *βαπτισμῶν διδαχῆς, doctrine* concerning *baptisms*, Heb. vi. 2; *τῇ διδαχῇ τοῦ Κυρίου, the doctrine* concerning *the Lord*, Acts xiii. 12. For proof I refer to Mr. Mede and Bp. Newton, and to what they have adduced on this subject shall only add, that Ignatius, who, according to Chrysostom, had conversed familiarly with the apostles, plainly uses *δαιμόνιον* for a *human spirit* or *ghost*, and the adjective *δαιμονικός* for *one disembodied*, and *in the state of spirits*. Epist. ad Smyrn. § 2, 3. ed. Russel.

III. And most generally, *an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name* Satan, and *διάβολος, the devil;* and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark

[1] As may be seen in the learned Jos. Mede's Works, p. 627. and in Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 437. &c. 2nd ed. 8vo.

[2] And to these reputedly *learned* Heathen, many more might be added from the *less civilized* parts of the world; for instance, the Pagan inhabitants of the *Caribbee* islands in the West Indies are said to have regarded their *Chemens* or *Chemim*, (i. e. plainly, according to the French pronunciation of Morinus, who gives them this latter name, שמים SHEMIM, or *heavens*,) as the *messengers, agents*, or *mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*, (יהוה כנה *Jehovah the Machinator*, Q?) See Pichart's Ceremonies and Religious Customs, &c. vol. iii. p. 142. &c., and Heb. and Eng. Lexicon, under ברך V. 1.

[3] P. 636. from Porphyr. in Euseb. Præp. Evang., Herm. Trismeg. in Asclepio, Apul. de Dæmonio Socrat. Porphyry's words, lib. iii. § 58. de Abstinentia, are remarkable to this purpose: *οὐδὲ τοῖς θεοῖς, ἀλλὰ δαίμοσι, τὰς θυσίας, τὰς διὰ τῶν αἱμάτων προσήγαγον οἱ τὰς ἐν* ΤΩΙ ΠΑΝΤΙ *δυνάμεις καταμαθόντες, καὶ τοῦτο πεπίστωται παρ' αὐτῶν τῶν θεολόγων.* "Nor did those who were thoroughly acquainted with the powers of the Universe (the ΤΟ ΠΑΝ, N. B.) offer bloody sacrifice to the *gods*, but to *demons;* and this is affirmed by the theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, pt. i. c. 5. pp. 138—142. 8vo.

[4] This notion of *intelligences in the heavens* is, according to Maimonides, very ancient; for he makes the *third* stage of the antediluvian idolatry to be, "when certain impostors arose, who pretended that the *star* or *planet* (גלגל) *itself*, or *an angel* had spoken to them and commanded that they should worship the star, or, &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. de Idol. § 4.

[5] In Mede's Works, and Bp. Newton's Dissertations, vol. ii. p. 440.

[6] See Bp. Newton, ut sup. p. 439.

[7] See Mede, p. 635.

[8] Where there is no *necessity* from the use of the *plural* word *δαιμονίων* to suppose, as some learned men have done, that the Athenians took Jesus and *Ἀνάστασιν* for two distinct *δαιμόνια* (see Bowyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ *εἰσφέρειν* of introducing new *demons* in the *plural*, because he said that the ΔΑΙΜΟΝΙΟΝ *singular* used to forewarn him. Thus Xen. Mem. Socr. i. 1. § 2. *διετεθρύλλητο γὰρ ὡς φαίη Σωκράτης* ΤΟ ΔΑΙΜΟΝΙΟΝ *ἑαυτῷ σημαίνειν· ὅθεν δὴ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι* ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ *εἰσφέρειν*. For it was notorious, that Socrates used to say that the *demon* warned him; whence principally indeed they seem to me to have accused him of introducing *new demons*.

iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. James ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. Campbell, (Prelim. Dissert. to Gospels, p. 190.) that *Satan* is equivalent to the *demons* and to the *prince of the demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts, (p. 189.) *possessions* are not plainly ascribed to ὁ διάβολος *the devil*, in Acts x. 38.— It may be worth observing that δαιμόνιον is used in this third sense in the Apocryphal Book of Tobit iii. 8. vi. 17. viii. 3; and that, according to Plutarch, t. i. p. 958. E. edit. Xyl. it was a *very ancient* opinion, that there are certain *wicked and malignant demons* (φαῦλα δαιμόνια καὶ βάσκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (ἀπτῶτες unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy. See also Porphyry, de Abstin. ii. 39, 40, 42. p. 83, 84. ed. Cant. 1655. [Schleusner gives for this word the following senses.]

I. [*Genius* or *spirit*, being between heroes and gods, the authors of good or misery, and commonly held as the authors also of all events, the causes of which were not understood. See Jamblich. Vit. Pyth. c. 21. Cudworth's Intell. System, iv. 14.]

II. [*Any divine being*, (Jul. Poll. Onom. i. 1.) as Acts xvii. 18. See Ælian, V. H. ii. 13. Diog. L. ii. 14.]

III. [*A god of the Gentiles.* 1 Cor. x. 20. (comp. 19, 21.) So in LXX, Deut. xxxii. 17.]

IV. [*The rebel angels.* (See Luke viii. 29. Eph. vi. 12.) So 1 Tim. iv. 1. which he translates *false and impious doctrines*, James ii. 19.]

☞ Δαιμονιώδης, ὁ, ἡ, from δαιμόνιον.— *Demonian, devilish.* occ. James iii. 15.

ΔΑΙ'ΜΩΝ, ονος, ὁ, q. δαήμων *knowing*, according to Plato in Cratylus, [23.] which from δαίω *to learn, know.*

I. *A demon, an intelligence.* Its senses in the heathen writers may be seen under δαιμόνιον I. and II., besides which it sometimes signifies *fortune*, sometimes *an attendant genius.* The LXX, according to the Complutensian edition, have once used it for the Heb. עֵר, Is. lxv. 11. Comp. under δαιμόνιον I. The learned Duport has remarked [1], that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since Plutarch, de Vit. Ære Al. ii. p. 830. F. mentions οἱ θείλατοι καὶ οὐρανοπετεῖς ἐκεῖνοι τοῦ Ἐμπεδοκλέους ΔΑΙ'ΜΟΝΕΣ. Those *demons* of Empedocles who were cast out by the gods, and fell from heaven. But it is not certain whether δαίμονες was the word used by Empedocles, or whether it is Plutarch's.

II. In the N. T. it is used only for *an evil spirit, a fallen angel, a devil*, unless perhaps in Rev. xviii. 2. which passage seems an allusion to the LXX version of Is. xiii. 21. where the Heb. שְׂעִירִם, *rough, hairy creatures*, (so Aquila τριχιῶνται and Vulg. *pilosi sunt*,) is rendered by δαιμόνια *demons*, agreeably to the *heathen* notions, that their *demons*, such as *Pan*, the *Fauns, Satyrs*, &c. appeared in the shape of *rough, shaggy animals.* Comp. LXX, Aquila and Symmachus, in Is. xxxiv. 14. and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

[1] On Theophr. Eth. Char. ch. xvi. p. 451. ed. Needham.

Δάκνω, from the obsolete δάκω or δήκω the same. *To bite.* [Properly used of *venomous animals*, as Deut. viii. 15. Num. xxi. 6, 8, 9.] In the N. T. it is used only in a figurative sense. [*To injure* or *annoy*, especially by abuse or calumny, as in Gal. v. 15. *if you annoy one another with abuse and calumny.* So Xen. Cyr. i. 4, 13. iv. 3, 2. and in Latin *mordeo* is so used. See Ter. Eun. iii. 1, 21.] "Plato (Resp. ix. 274. ad fin. ed. Massey) uses expressions very similar to those of the apostle, ΔΑ'ΚΝΕΣΘΑΙ' τε καὶ μαχόμενα 'ΕΣΘΙ'ΕΙΝ 'ΑΛΛΗΛΑ *to bite*, and fighting *to devour one another.*" See Blackwall's Sacred Classics, i. p. 207. Wetstein and Kypke.

ΔΑ'ΚΡΥ, υος, τό, from obsolete δάκω *to bite* (see δάκνω).—*A tear*, which *flows* from the eyes, and is of a briny, *biting*, or *pungent* taste. Luke vii. 38, 44. Heb. v. 7. [Micah ii. 6.]

Δάκρυον, ου, τό, from δάκρυ.—*A tear.* occ. Rev. vii. 17. xxi. 4. [Eccl. iv. 1.]

Δακρύω, from δάκρυ.—*To weep, shed tears.* occ. John xi. 35. [Micah ii. 6.]

Δακτύλιος, ου, ὁ, from δάκτυλος.—*A ring* for the *finger.* occ. Luke xv. 22. Comp. James ii. 2. [Xen. Anab. iv. 7, 19[2].]

Δάκτυλος, ου, ὁ, q. δείκτυλος, from δείκω *to show, point out*, whence also the Latin name *digitus*, q. δείκετος.

I. *The finger*, with which men *show* or *point out* objects. (Comp. Is. lviii. 9.) Mark vii. 33. Luke xvi. 24, et al. On Mat. xxiii. 4. see Wetstein. [A proverb used of those who do not themselves make the slightest effort to accomplish a purpose they desire. It occurs in Lucian, Demon. p. 999. Julian. Orat. vi. p. 200. See Luke xi. 46. John viii. 6. xx. 25, 27.]

II. *The finger* of God is used for his *power*, and as synonymous with the *spirit* of God. Luke xi. 20. Comp. Mat. xii. 18. and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμάζω, from δαμάω the same, which from Heb. דָּמָה or דָּמַם *to reduce to stillness* or *quietness*, whence also the Latin *domo*, and Eng. *tame.*—*To subdue, tame.* occ. Mark v. 4. James iii. 7, 8. [LXX Dan. ii. 40.]

Δάμαλις, εως, ἡ, from δαμάω *to tame.*—*A heifer* of fit age to be *tamed* to the yoke. occ. Heb. ix. 13. [Is. vii. 21. xv. 5. Hosea iv. 6, 16. In Heb. ix. 13. of course, *the red heifer* (see Numb. xix.) must be understood.]

Δανείζω, from δάνειον.

I. [Properly, *To give* or *bestow*; see Hesychius.]

II. [*To lend without interest.* Luke vi. 34. Deut. xv. 8. xxviii. 12, 44. Prov. xix. 17. xxii. 7. Xen. Cyrop. iii. 7, 19. Sympos. 4, 44. Rarely, *to lend at usury*, as Æl. V. H. iv. 1. unless the words ἐπὶ τόκῳ are added. See Salmas. de Usuris. The passive is *to borrow without usury.* Mat. v. 42. Wisd. xv. 16. Prov. xx. 4. Lys. Or. xi. p. 168.]

[2] [In the LXX it is usually a *seal-ring*, as Gen. xli. 42. Dan. vi. 17. et al. freq.]

Δάνειον, ου, τό, from δάνος *a gift*, also *a loan, somewhat lent.—A loan, a debt.* occ. Mat. xviii. 27. [Deut. xxiv. 11.]

Δανειστής, οῦ, ὁ, from δανείζω.—*A lender, a creditor.* occ. Luke vii. 41.

☞ Δαπανάω, ῶ.

1. *To spend*, in general. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24. where see Wolfius, Wetstein, and Doddridge. [In these three instances it is taken in a good sense; rather, *to expend*, and so in Æl. V. H. ix. 9. See Markl. ad Lys. p. 605. But it is also used in a bad sense, *to consume by spending*, as Judith xii. 4. 2 Mac. i. 23. and hence,]

II. *To spend*, properly in *eating* and luxury. Luke xv. 14. James iv. 3. So Hesychius, Παμφαγος, *πάντα δαπανῶν*, and Suidas explains Δαπανᾷν, by *οὐ τὸ ἁπλῶς ἀναλίσκειν, ἀλλὰ τὸ λαμπρῶς ζῆν καὶ σπαθᾷν καὶ δαπανᾷν τὴν οὐσίαν*, not simply to spend, but to live splendidly, and be prodigal and devour one's substance. See Wetstein on Luke.

Δαπάνη, ης, ἡ, from δαπανάω. †More correctly, δαπανάω from δαπάνη.†—*Expense, cost.* occ. Luke xiv. 28. [Ezra vi. 4, 8. 1 Mac. iii. 30.]

Δέ, a conjunction, perhaps from δέω to *bind, connect.*

1. Copulative, *and, also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude 8. After καί in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See Raphelius on Acts iii. 24. and Alberti on 2 Pet. i. 5.

2. *Even*, et quidem. Rom. iii. 22. Phil. ii. 8. where Raphelius shows that Herodotus applies δέ in the same sense.

3. *Moreover, further.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 3. xii. 6.

6. Causal, *for.* Mark xvi. 8. Luke iv. 38. xii. 2, et al. freq. And thus it is often applied in the best Greek writers. See Raphelius on Mark xvi. 8. and Elsner on Luke iv. 38. [Hesiod, Scut. Herc. 251. Aristoph. Av. 585.]

7. In the sacred as in the profane writers, it *connects* historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18. where see Raphelius.

8. It *connects* the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17. where see Raphelius, who shows that Herodotus and Arrian use δέ in the same manner as the Latin writers do *at* and *verò.*

9. It is used in *resuming* a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *and that.* Gal. ii. 4.

11. Adversative, *but*, sed. Mat. xxiii. 11. xxv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11, et al. freq. In this sense it is very frequently preceded by μέν in the former member of the sentence, as Matth. iii. 11. Comp. under μέν.

12. It is used after a negative particle for ἀλλά *but*, Heb. iv. 15. where Raphelius shows that both Xenophon and Polybius apply it in the same manner.

13. *Although, though.* 1 Pet. i. 7.

Δέησις, εως, ἡ, from δέομαι.

[I. Properly, *want.* Æsch. Dial. ii. 39, 40. Perhaps this, or *affliction* in Ps. xxii. 24.]

[II. *The petition of the needy, supplication.* Luke i. 13. Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 19. iv. 6. 1 Tim. ii. 1. 1 Pet. iii. 12. 1 Kings viii. 28. Job xl. 22.]

[III. *Deprecation of evil.* Heb. v. 7. James v. 6.]

[IV. Generally, *prayer.* Luke ii. 37. v. 33. Acts i. 14. Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 3. Dan. ix. 3.]

Δεῖ, Imperson. See under δέω.

☞ Δεῖγμα, ατος, τό, from δέδειγμαι perf. pass. of δείκω or δείκνυμι.—*An ensample, a specimen,* (properly [1], say Harpocration and the Etymologist, *what is shown of things sold*, i. e. *a sample,*) [and so used in Isocr. ad Demon. p. 4. and often elsewhere. But in the N. T. it is used as *an example*, proposed to deter from crime. Jude 7. 'An example of the future torment in eternal fire.' 2 Pet. ii. 6. 3 Mac. ii. 5.]

☞ Δειγματίζω, from δεῖγμα.—*To exhibit a specimen, to make a public show* or *spectacle.* The ancients, particularly the Romans, *exposed* their captives, and the spoil of their conquered enemies, *to public view*, in their triumphal processions; [and hence, the verb means *to exhibit as conquered*, or *triumph over.* Col. ii. 15. *he openly triumphed over the powers.* Bretsch. puts a stop after ἐξουσίας, and then says, ἐδειγμάτισεν (sc. ἑαυτόν) ἐν παῤῥησίᾳ, *he showed himself as an example of confidence and intrepidity of mind to us:* but παῤῥησία is usually, *confidence in*, not generally the quality, *confidence* or *intrepidity.*]

Δείκνυμι, or Δεικνύω, from the obsolete V. δείκω, which see.

I. *To show, exhibit, cause to be seen*, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20.—or in a divine vision, Heb. viii. 5. Rev. xvii. 1. xxi. 9, et al.—or by a deceitful representation, Mat. iv. 8. Luke iv. 5. where, from the circumstances of the story, it appears that the devil really showed our Saviour as great an extent of country [2] as was visible from the high mountain, supplying, *in a moment of time*, an *illusive view* of the other great and glorious kingdoms of the world. See Dr. Hammond's Paraphrase.

[1] [Harpocr. says there was a place in the forum at Athens, called Δεῖγμα, because the samples were shown there. See Schol. ad Aristoph. Eq. 975. et Casaub. ad Athen. i. 22. vi. 4.]

[2] The Abbé Mariti, (Travels through Cyprus, &c. cited in the English Review for November, 1792, p. 346.) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed *the most beautiful prospect imaginable.*" This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou will fall down and worship me.* [Some commentators make δείκνυμι here signify *to describe*, as *ostendo* in Latin. See Græv. Lect. Hesiod. c. 12. Alberti Peric. Crit. c. 13. p. 47. and Olearius and Palairet here. Wahl, Schl. and Br. say, absolutely *to show*, place before the eyes; and Schl. says, that κόσμος is Palestine, or that the show was illusive.]

II. *To show, teach, declare.* Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28. [Deut. iv. 5. Ex. xv. 25. 1 Sam. xii. 23. Job xxxiv. 32.]

III. *To show, prove, demonstrate.* Jam. ii. 18. iii. 13. [Ælian, V. H. ix. 35.]

IV. [*To predict.* Rev. i. 1. iv. 1. xxii. 6.]

V. [*To perform, show forth.* John ii. 18. x. 32. 1 Tim. vi. 15. Ps. lx. 3. lxxi. 20. Gen. xli. 21. Xen. Cyr. vi. 4, 5. Ælian, V. H. xiv. 37. Schl. says, that in John v. 20. it is *to give power;* Br. explains it, *to teach.*]

Δειλία, ας, ἡ, from δειλός, which see.—*Fearfulness, timidity, shrinking for fear.* So Theophrastus, Eth. Char. xxv. defines δειλία to be Ὑπειξις τῆς ψυχῆς ἐμφοβος, a *yielding* or *shrinking* of the soul through fear And Andronicus, ΔΕΙΛΙΑ ἐστιν ΑΠΟΧΩΡΗΣΙΣ ἀπὸ φαινομένου καθήκοντος διὰ φαντασίαν δεινοῦ. Δειλία is the *withdrawing* from some object coming upon us, because it appears terrible. occ. 2 Tim. i. 7. [Lev. xxvi. 36. Ps. liv. 5.]

Δειλιάω, ῶ, from δειλία.—*To shrink for fear,* as the heart. occ. John xiv. 27. [Deut. i. 31. xxxi. 6. 2 Mac. xv. 5. Is. xiii. 7.]

ΔΕΙΛΟΣ, ἡ, όν.—*Shrinking for fear, fearful, timid.* occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8. where see Wetstein. [Schl. says, that in Rev. xxi. 8. it is *an apostate* or *deserter from fear, a bad person.* See Schol. Soph. Antig. 366. Valck. ad Eur. Phœn. 1011. Alberti Obss. on N. T. p. 498. LXX, Judg. vii. 3.]

ΔΕΙΝΑ, ὸ, ἡ, τό. [Gen. δεῖνος, dat. δεῖνι, acc. δεῖνα. An indefinite pronoun. *A certain one, any one.* It is generally used when the speaker cannot, or will not, name the person or thing he speaks of. It only occurs in Mat. xxvi. 18. but often in good Greek. See Viger and his commentators.]

Δεινῶς, adv. from δεινός, [which signifies not only *terrible,* but *any thing great* or *excessive.* See Perizon. ad Ælian. V. H. i. 1. Hence the two senses of this adverb.]

I. *Dreadfully, grievously.* Mat. viii. 6. [Job x. 16.]

II. *Vehemently.* Luke xi. 53.

Δειπνέω, ῶ, from δεῖπνον.—*To sup, eat a supper* [*an evening meal*][1]. occ. Luke xxii. 8. 1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *to eat for supper.* Luke xvii. 8. [In 1 Cor. xi. 25. Schl. and others translate, *after the first service,* i. e. *the Paschal Lamb was removed;* because the wine was served with that, and a cup drunk after eating it, before touching the second service, the bitter herbs and unleavened bread. See Beausobre's Introduction in the chapter on the Holy Seasons. LXX, Prov. xxiii. 1. In Rev. iii. 20. it implies *to be intimate with.*]

Δεῖπνον, ου, τό, so called from δεῖσθαι εἰς πόνον, *men's wanting it for labour,* or *to enable them to labour.* See Suicer's Thesaurus on this word.

I. In Homer it generally denotes *the breakfast,* or *morning meal,* as Il. ii. 381, 399. and Il. viii. 53. (comp. i. 66.) but sometimes *food* in general, [as *the midday meal.* (See Hesych. and Athen. i. 9, 10. Pol. vi. 1.) and] even that which is taken towards *evening,* as Il. xviii. 560. Hence

II. In the later Greek writers, as in the N. T. *a supper, an evening meal,* or *feast.* Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12. [It is generally *an evening feast,* especially in the last passage, and Luke xiv. 17. Perhaps in John xiii. 2. *an evening meal.* The phrase ποιεῖν δεῖπνον, which occurs Mark vi. 21. Luke xiv. 16. John xii. 2. is *to give a feast.* It is a feast in Messiah's kingdom. Rev. xix. 9, 17. Comp. Dan. v. 1, 4. Esdr. iii. 38. vi. 49.]

III. Κυριακὸν Δεῖπνον, *the Lord's Supper.* occ. 1 Cor. xi. 20. It appears, however, from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, on the Lord's Supper, p. 151, 2nd ed., where see more.

☞ Δεισιδαίμων, from δείδω, 1st fut. δείσω, *to fear,* and δαίμων *a demon.* [Either *religious, pious,* as in Xen. Cyr. iii. 3, 26, et al. or *superstitious.* See Theoph. Char. xvi. and Plutarch's book on δεισιδαιμονία. (tom. ii. p. 460.)]—Comp. Δαίμων I. "The word δεισιδαίμων," says Mede, (Works, in folio, p. 635.) "by etymology signifies *a worshipper of demon gods,* and was anciently used in this sense; and so you shall find it often in Clemens Alexandrinus his Protrepticon[2], not to speak of others." And thus the Etymologist explains it by εὐλαβὴς καὶ δειλὸς περὶ θεούς *pious and fearing the gods,* and Suidas by θεοσεβὴς *a worshipper of God,* or *of the gods.* occ. Acts xvii. 22. where St. Paul begins his speech in the Areopagus in a much less *offensive*[3] manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are* ὡς δεισιδαιμονεστέρους, *somewhat,* or, *as it were,* too much addicted to the worship of demon gods. [Schleusner, and I think rightly, says, *I see that you are especially, and more than others, attentive to religious matters;* adding, that St. Paul would, of course, use a word which could not irritate the Athenian mind; and that so he judged this fittest for that purpose, and yet to convey a tacit reproof to their superstition.] — In this exordium he also insinuates an answer to the charge brought against him, ver. 18. that he *seemed to be a proclaimer of new* demon gods; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce any *new demons* among them; but, as he goes on to declare, he would wish to recal them to the worship of that *God* whom, out of their great δεισιδαιμονία, they worshipped without particularly knowing him, but who, though to them *unknown, made the world and all things therein, and is the Lord of heaven and earth.*

☞ Δεισιδαιμονία, ας, ἡ, from δεισιδαίμων.—*Superstition,* or *religion,* or *religious worship.* occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as *superstition;* so that this text affords a *further argument,* (comp. δεισιδαίμων,) that the word δεισιδαιμονία will admit a milder interpretation."—Doddridge. And thus Suidas explains δεισιδαιμονία by εὐλάβεια

[1] [See Xen. Mem. ii. 7, 12.]

[2] Et Strom. vii. p. 504. δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια.

[3] See Lardner's Credibility of Gospel History, vol. i. b. i. ch. 8. § 7, 8. p. 412, 413, and note, 1st edit.

περὶ τὸ Θεῖον, reverence towards the Deity, and Hesychius by *φοβοθεία, fear of God,* in which good sense it is several times used by Diodorus Siculus[1]. [i. 70. Polyb. vi. 56, 7.] So Heraclitus says of Orpheus, he led men *εἰς δεισιδαιμονίαν,* and exhorted them *ἐπὶ τὸ εὐσεβεῖν to be pious,* where it is manifest *δεισιδαιμονία* must mean *religion,* not *superstition.* But, what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a heathen calls the Pagan religion *δεισιδαιμονίας,* (Ant. xix. 5, 3.) or where the *Jewish religion* is spoken of by this name in several edicts that were made in its *favour* by the Romans, (as in Ant. xiv. 10, § 13, 14, 16, 18, 19.) but also where the historian is expressing his own thoughts in his own words. Thus of king Manasseh after his repentance and restoration he says, *ἐσπούδαζεν—πάσῃ περὶ αὐτὸν (Θεὸν) τῇ* ΔΕΙΣΙΔΑΙΜΟΝΊΑι *χρῆσθαι,* that he strove to behave in the most *religious* manner towards God, Ant. x. 3, 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn together on this occasion *τῇ* ΔΕΙΣΙΔΑΙΜΟΝΊΑι, by their *religion,* as if it had been by an engine, *ὀργάνῳ τινί,* de Bel. ii. 12, 2. Comp. c. ix. § 3. [Schleus. takes it in a good sense in this passage of the Acts. Bretsch. in the sense of *superstition;* but Schleus. is assuredly right, for the reasons given by Doddridge.]

Δέκα, οἱ, αἱ, τά. Indeclinable.—The number *ten,* from *δέχεσθαι* (Ionic *δέκεσθαι*) *to receive, contain,* because it *contains* all the *units* under it. Mat. xx. 24. xxv. 1.

Δεκαδύο, οἱ, αἱ, τά, from *δέκα ten,* and *δύο two.* —*Twelve.* occ. Acts xix. 7. xxiv. 11. [See Ex. xxviii. 21. Esth. ii. 12.]

Δεκαπέντε, οἱ, αἱ, τά. Indeclinable; from *δέκα ten,* and *πέντε five.—Fifteen,* occ. John xi. 18. Acts xxvii. 28. Gal. i. 18. [Ex. xxvii. 15. Judg. viii. 10.]

Δεκατέσσαρες, οἱ, αἱ, καὶ τὰ δεκατέσσαρα, from *δέκα ten,* and *τέσσαρες four.—Fourteen.* occ. Mat. i. 17. Gal. ii. 1. [Gen. xxxi. 41. Num. xxix. 13.]

Δέκατος, η, ον, from *δέκα.*

I. *The tenth.* John i. 39. Rev. xi. 13. xxi. 20.

II. Δεκάτη, ης, ἡ, (*μοῖρα, part,* being understood.) *The tenth part, tithe.* Heb. vii. 2, 4, 8, 9. See Wetstein on verse 4, for instances of the heathen dedicating to their gods the *tenth of spoils* taken in war. [It is *tithe of spoil,* Heb. vii. 2. Gen. xiv. 20. Xen. Ages. i. 34; *of the fruits of the earth,* Heb. vii. 8. Lev. xxvii. 30. On the Jewish Tithes, see Hottinger's Treatise; on the Heathen Tithes, see my Inscriptiones Græcæ, p. 215.]

Δεκατόω, ῶ, from *δέκατος, δεκάτη, the tenth.—To tithe, receive tithes of.* occ. Heb. vii. 6. Δεκατόομαι, οῦμαι, pass. *to be tithed, pay tithes.* Heb. vii. 9. [Neh. x. 37.]

Δεκτός, ή, όν, from *δέδεκται* 3rd pers. perf. of *δέχομαι to receive.*

I. *Accepted, acceptable, agreeable.* Luke iv. 24. Acts x. 35. Phil. iv. 18. [See Prov. xxii. 11. Lev. i. 4. Is. lvi. 7. Mal. ii. 13. Ecclus. ii. 5.]

II. [*Fortunate, propitious.* Luke iv. 19. and 2 Cor. vi. 2. The word does not occur in good Greek.]

☞ Δελεάζω, from *δέλεαρ, ατος, τό, a bait.—To take* or *catch,* properly with a *bait,* as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. James i. 14. *ἐξελκόμενος καὶ δελεαζόμενος.* "These words," says Doddridge, "have a singular beauty and elegance, containing an allusion to the method of *drawing fishes out* of the water with a hook concealed under the *bait,* which they greedily devour." Thus also Xenophon, Mem. Socr. ii. 1, 4. where, disputing with Aristippus about pleasure, he says some animals are *γαστρὶ* ΔΕΛΕΑΖΟΜΕΝΑ, *caught* by their belly or appetite. See Raphelius, Wetstein, and Kypke. [So Herodian, i. 12, 10. Ælian, V. H. xiv. 17.]

Δένδρον, ου, τό.—*A tree.* Mat. iii. 10. vii. 17, 18, 19. xiii. 32. et al. freq. In Mark viii. 24. many MSS., five of which are ancient, and some editions, read, *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας, I see men, because I see them as* trees (confusedly, like the trees which the man knew were growing in the fields near Bethsaida, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) *walking.* See Wetstein Var. Lect. Wolfius, and Griesbach. [It is *a shrub* in Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. See Salmas. Exerc. de Homonymis Hyles Iatr. p. 15. LXX, Job xi. 16.]

☞ Δεξιολάβος, ου, ὁ, from *ἐν τῇ δεξιᾷ λαβεῖν, taking in the right hand.—A soldier who takes and carries* a spear or javelin *in his right hand, a spearman.* occ. Acts xxiii. 23. [This word occurs in no good Greek author; but in Theophylact, Simocatta, iv. 1. and Constantin. Porphyr. Themat. i. 1. Meursius, in his Lexicon Græco-barbarum, says the *δεξιολάβοι* were the constables or police, who seized the guilty and took them to prison or to punishment. Schleusner thinks they were royal guards, who carried a lance in their right hand, who not only guarded the king, but the captives, whose right hand was chained.] The Alexandrian MS. reads *δεξιοβόλους*: but since all the other MSS. (except one mentioned by Erasmus) have *δεξιολάβους,* Mill's opinion seems highly probable, that *δεξιοβόλους* is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies *those who cast darts* or *javelins with the right hand,* confirms the interpretation of *δεξιολάβος* just given.

Δεξιός, ά, όν.—*Right,* as opposed to *left,* so applied to the eye, Mat. v. 29; to the cheek, v. 39; to the ear, Luke xxii. 50; to the foot, Rev. x. 2. But properly and most generally *δεξιά* denotes *the right hand,* and that whether joined with *χεῖρ,* Mat. v. 30; or not, vi. 3. xxvii. 29. Gal. ii. 9. [The phrase *δεξιὰς διδόναι τινί,* like the Latin *dextram dare,* (Tac. Ann. xv. 29. Virg. Æn. iii. 610.) means *to make a covenant* or *agreement,* the right hand being a sign of *faith* as well as of *charity and love.* So Gal. ii. 9. 1 Mac. xi. 62. xiii. 50. Xen. Anab. i. 6, 6. Joseph. A. J. xviii. 9, 3.—Δεξιός is used for *that which is on the right,* in 2 Cor. vi. 7.]

Δεξιά, τά, neut. plur. (*μέρη parts* being understood) *the parts towards the right hand,* i. e. *the*

[1] See Hammond on Acts xvii. 22, and Pole Synops.

right-hand side. Mat. xx. 21. where see Wetstein. Mat. xxii. 44. xxv. 33. et al. Μέρη is expressed, John xxi. 6. On the expressions of Christ *sitting on the right hand of God, being exalted to his right hand,* and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Obs. Sacr. ii. 4, 5. ed. 3. [Vitringa's decision is that, as *to sit,* in Scripture, frequently means *to reign;* and *to sit with a king* even more strongly implies to be joined in his power; and finally, *to sit on his right hand, in which the sceptre is placed,* even yet more decidedly shows participation in his authority, the phrase, as applied to our Lord, expresses that communion of power and glory which exists between Him and the Father. See Bishop Pearson and his notes on this article of the Creed.]

Δέομαι. See under δέω.

Δέρμα, ατος, τό, from δέρω *to flay, strip off the skin.*—*A skin* of a beast *flayed off* the body. occ. Heb. xi. 37. Comp. under μηλωτή. [It is rather a garment made of a skin, such as was used by the prophets. See Zech. xiii. 4. 2 Kings i. 8.]

Δερμάτινος, η, ον, from δέρμα.—*Made of skin, leathern.* occ. Mat. iii. 4. Mark i. 6. [Comp. Gen. iii. 21. Lev. xiii. 58.]

ΔΕ'ΡΩ.

I. *To flay, strip off the skin.* In this its proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34. for the Heb. הַפְשִׁיט *to flay.* It is also thus used by Homer, speaking of sacrificial victims, Il. i. 459.

Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔΕΔΕΙΡΑΝ·
First they drew back their necks, then kill'd and *flay'd.*

So Il. vii. 316. τὸν ΔΕ'ΡΟΝ, the steer they *flay'd.*

II. *To flay by beating with rods* or the like, *to beat* or *scourge severely.* Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this is a very uncommon sense of the V. yet the diligent Kypke, on Mat. xxi. 35. produces Aristophanes in Vesp. applying the simple V. δέρειν and δέρεσθαι, and the compound ἀποδέρεσθαι, to this meaning; and likewise Arrian, Epict. ii. 20. p. 236. ἐκδέρεσθαι. [Aristoph. Ran. 632. Diog. L. vii. 23. In Luke xii. 47, 48. the verb is followed by πολλάς, ὀλίγας: πληγάς is understood, as in Aristoph. Nub. 968. Vesp. 1277. Soph. El. 1438. See Bos, p. 385. ed. Schäfer. The word δαρήσεται occurs in Aq. Prov. x. 8. for *he shall suffer punishment.*]

III. *To beat, strike* in general, as a person. John xviii. 23. 2 Cor. xi. 20[1].—the air. 1 Cor. ix. 26. where it seems to refer to the σκιαμαχία of the ancient athletæ, or their exercising themselves in imaginary combats, in which they would of course *strike* nothing but *the air.* So Virgil, of a boxer preparing for the combat,—*verberat ictibus auras,* Æn. v. 377. See Wetstein on 1 Cor. ix. 26.

Δεσμεύω.

I. [*To tie together,* or *bind* as sheaves. Gen. xxxvii. 7. xlix. 11. Job xxvi. 8. Xen. Anab. v. 8, 10.]

II. [*To enchain.* Acts xxii. 4. Xen. Hier. vi. 14. vii. 12.]

III. [*To bind upon any thing.* Mat. xxiii. 4. The metaphor is obviously from beasts of burden.]

[1] [It here implies *contumely.*]

Δεσμέω, ῶ, from δεσμός.—*To bind.* occ. Luke viii. 29.

Δεσμή, ῆς, ἡ, from δέδεσμαι perf. pass. Attic of δέω *to bind.*—*A bundle;* which English word is derived in like manner from the V. *to bind.* occ. Mat. xiii. 30.—The LXX use δεσμή, Exod. xii. 22. for the Heb. אֵזוֹב *a bunch,* of hyssop namely.

Δέσμιος, ου, ὁ, from δεσμός.—*One bound, a prisoner.* Mat. xxvii. 15, 16. Acts xvi. 25, 27. et al. freq. On Philem. 1. see Macknight. [The expressions ὁ δέσμιος Κυρίου, &c. mean *one who is imprisoned for Christ's sake.* Lam. iii. 33. Zech. ix. 11.]

Δεσμός, οῦ, ὁ, pl. δεσμά, τά [2], (but τοὺς δεσμούς, Phil. i. 13.) from δέδεσμαι perf. pass. Attic of δέω *to bind.*

I. *A bond* or *chain,* such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. et al. freq. In Heb. x. 34. the Alexandrian, Clermont, and three later MSS., together with the Vulgate, both the Syriac, and several other ancient versions, read δεσμίοις *prisoners,* which reading is embraced by Wetstein, and by Griesbach received into the text. [LXX, Job xxxix. 5.]

II. *The string* or *ligament* of the tongue. Mark vii. 35. Theognis, Γνῶμ. 178. γλῶσσα δέ οἱ ΔΕ'ΔΕΤΑΙ, his tongue is *tied.*

III. It is spoken of *an infirmity* owing to a *satanical* agency, Luke xiii. 16. where see Wolfius and Kypke.

☞ Δεσμοφύλαξ, ακος, ὁ, from δεσμός, and φυλάσσω *to keep.*—*A keeper of prisoners, a jailor.* occ. Acts xvi. 23, 27, 36.

Δεσμωτήριον, ου, τό, from δεσμώω *to bind,* which from δεσμός.—*A place where persons are bound and confined, a prison.* occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26. [LXX, Gen. xxxix. 22.]

Δεσμωτής, οῦ, ὁ, from δεσμώω *to bind,* which from δεσμός.—*A person bound, a prisoner.* occ. Acts xxvii. 1, 42. [Gen. xxxix. 21.]

Δεσπότης, ου, ὁ.

[I. Generally, *one who commands,* or *is at the head of any thing.*]

II. *A sovereign lord, a sovereign.* Applied to Christ and the Holy Spirit. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude 4. Rev. vi. 10.—Dr. Clarke, in his Scripture Doctrine of the Trinity, No. 407[3], asserts, that "*Christ* is no where in the New Testament styled Δεσπότης (but *God the Father only,* as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10)." Let us then examine these texts.—Luke ii. 26. *it was revealed to him* (Simeon) ὑπό (not διά) by the Holy Ghost, *that he should not see death before he had seen the Lord's Christ;* and on seeing him, he says, ver. 29. ΔΕ'ΣΠΟΤΑ, Lord, *now lettest thou thy servant depart in peace,* according to thy word; *for mine eyes have seen thy salvation.* Is it not then the *Holy Ghost* here styled Δέσποτα?—Acts iv. 24, 25. *they lifted up their voice to God with one accord, and said* ΔΕ'ΣΠΟΤΑ, Lord, *thou art God, which*

[2] [This is Attic. See Mœris in voce, and Eustath. ad Hom. Od. ix. p. 1598. 17. Rom. The other declension is found in the LXX. Jer. ii. 20. v. 5. Habak. iii. 13.]

[3] Comp. No. 15. and Clarke's Comment on Forty Texts, No. 15.

hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said.—But by Acts i. 16. it was *the Holy Ghost* who spake by the mouth of David. It is *He*, therefore, who in Acts iv. 24. is styled Δέσποτα.—In 2 Tim. ii. 21. ΤΩ͂ι ΔΕΣΠΌΤΗι *the Master* (of the house) there spoken of may most naturally be referred to *Christ*, who is named ver. 19. Comp. Heb. iii. 6. If in Jude 4. we follow the common reading, the want of the article τὸν before Κύριον shows that *Jesus Christ* is there styled τὸν μόνον ΔΕΣΠΌΤΗΝ Θεόν, *the only* LORD *God*, as well as *our Lord*. But if, with the Alexandrian and another ancient MS., and eleven later ones, and the Vulg. version (see Mill, Wetstein, and Griesbach) we omit the word Θεόν, this application of μόνον ΔΕΣΠΌΤΗΝ to *Jesus Christ* will be still more evident. And the same sort of persons who in Jude 4. are said *to deny the only* ΔΕΣΠΌΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as *denying the* LORD, ΔΕΣΠΌΤΗΝ, *who bought them*. Who he is, we may learn from Gal. iii. 13. and the hymning elders in Rev. v. 9. will also inform us, for the person there addressed *bought them to God with* HIS OWN BLOOD[1].—Lastly, that the title of ΔΕΣΠΌΤΗΣ, in Rev. vi. 10. belongs to *Christ*, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.—Grotius therefore was *not* mistaken, as Dr. Clarke asserts he was, in saying that *Christ* is sometimes called Δεσπότης in the New Testament. I add further with regard to the *Holy Spirit*, that Luke ii. 29. Acts iv. 24. furnish us with clear instances of *His* being *religiously invoked* by holy men, and of *His* having *divine attributes* expressly ascribed to Him. [Parkhurst's argument here is very ill brought forward, and some of his reasonings are very imperfect. The argument for the divinity of Christ, from the application of the word Δεσπότης to him, is, that (as Dr. J. P. Smith, on the Person of Christ, vol. ii. p. 602. has well observed) the title of dominion, elsewhere applied in a very marked manner to the Father, is given also to Christ. But Parkhurst takes away its use from the Father, to whom it appears to me, beyond all doubt, to be applied in Acts iv. 24. *for creation is oftener predicated of the Father*, and the very terms here used, lead one to think of the God of Israel. I should also so judge of Luke ii. 26. and this is the general opinion of the critics. In 2 Pet. ii. 1. and Jude 4. it is beyond a doubt to be applied to Christ. Even Bretsch. allows these, and Schl. the first of them. It is curious that, in order to take away the second from Christ with more show of reason, he persists in a reading rejected by Griesbach, and with sufficient ground in most persons' opinion. Mr. Sharp has, however, shown that, even with this rejected reading, the place must still be referred to Christ. See Nares's Remarks on the Improved Version, p. 239. I ought to cite some passages in the LXX, where Δεσπότης is used *of the Father*. Job v. 8. Prov. xxix. 26. Jer. xv. 11. See again in the Apocr. Wisdom vi. 7. viii. 3. In the following it is used for אֲדֹנָי or אָדוֹן, Gen. xv. 2, 8. Josh. v. 14. Prov. xxx. 1. Jer. i. 6. iv. 12. For its use as to heathen gods, see Palairet, Obss. Crit. p. 283.]

III. *A human lord* or *master*, as of servants. 1 Tim. vi. 1. 2 Tit. ii. 9. 1 Pet. ii. 18. In the LXX δεσπότης six times answers to the Heb. אָדוֹן, as applied either to man or God, and particularly to the *divine* Captain of Jehovah's host. Josh. v. 14. Comp. v. 15.

[IV. *A possessor*. To this head Schl. and Br. refer 2 Tim. ii. 21. This meaning is found elsewhere. Theophyl. Ep. 19. Schl. gives the sense, *a husband*, and quotes 1 Pet. iii. 6. referring to Gen. xviii. 12; but the word in each case is κύριος. The sense occurs, Eur. Med. 223. Hel. 578.]

Δεῦρο. An adv. both of place and time, signifying *hither*, perhaps from δύω *to come, enter*, as δεῦτε *below*.

I. Of place, *here, hither*. In the N. T. when implying *place*, it is used only in calling or encouraging, and may be rendered *come, come hither*. Mat. xix. 21. Luke xviii. 22. John xi. 43. et al. See Wetstein on Mat. and observe that Homer frequently uses this word. See Damm Lex. col. 1061. [In Acts vii. 3. and 34. and in 2 Kings iii. 13. v. 19. it seems to have the opposite signification, *go*.]

II. Of time, with the neuter article, ἄχρι τοῦ δεῦρο, *till this time, hitherto*. Rom. i. 13. where see Wetstein.

Δεῦτε. An adv. of *compellation* or *calling*.—*Come, come hither*, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2nd pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δύω *to come*, ε being inserted, as if from the V. δεύω. Comp. δύω. See Wetstein on Mat. and Damm Lex. col. 1062, who shows that Homer often uses δεῦτε. [LXX, Dan. iii. 27.]

☞ Δευτεραῖος, α, ον, from δεύτερος.—*Doing somewhat on the second day;* for these nouns in αῖος denote *the day*. Comp. τεταρταῖος. occ. Acts xxviii. 13; on which text Raphelius observes that Xenophon [Cyr. v. 2, 1.] uses δευτεραῖος in the same sense[2].

☞ Δευτερόπρωτος, ου, ὁ, from δεύτερος *the second*, and πρῶτος *the first*.—*The first* sabbath *after the second day of unleavened bread*, from which day the seven weeks (called שַׁבָּתוֹת *sabbaths*, Lev. xxiii. 15. Comp. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the *barley* was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which Stockius and Doddridge have embraced. [So Scaliger, Casaubon, Kuinoel, and Schleusner.]

Δεύτερος, α, ον. The learned Damm, Lex. col. 461, derives it from δεύω *to fail, fall short*, and says it is properly spoken of those *who are second in a trial of skill or activity*. Homer certainly applies it in this sense, Il. x. 368. xxiii. 265, 498. But what properly confirms this deriv-

[1] See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

[2] [See also Diod. Sic. xvi. 68. Polyb. ii. 70. Perizon. ad Ælian. V. H. iii. 14. and Viger de Idiot. iii. 2, 15.]

ation is, that Homer uses not only the comparative *δεύτερος*, but also the superlative *δεύτατος*, *the last*, Il. xix. 51. Odyss. i. 286. xxiii. 342.

Second. Mat. xxi. 30. xxii. 26, 39, et al. *Δεύτερον* neut. is used as an adverb, *secondly, a* or *the second time*. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. *Ἐκ δευτέρου* (*καιροῦ time*, namely, being understood) *a*, or *the, second time*. Mat. xxvi. 42. John ix. 24. et al. Comp. under *ἐκ* 4.

Δέχομαι.

I. *To receive, contain within itself*, as a place doth what is put *therein*. Acts iii. 21. [Luther translates this place, *who must occupy heaven*. So Bengel and Wolf. See Eur. Alc. 817. LXX, 1 Kings viii. 27.]

II. *To take, receive within* or *between* the arms. Luke ii. 28. [*into the hands*, xxii. 17.]

III. *To receive, entertain*, as a person. Mat. x. 40, 41. [xviii. 5. Luke ix. 11. xvi. 4.] Acts xxi. 17. [2 Cor. vii. 15. Col. iv. 10.] Gal. iv. 14. [Heb. xi. 31.] Comp. Acts vii. 59. [Xen. Anab. vii. 7, 26.]

IV. *To receive, embrace*, as a doctrine. [Mat. xi. 14. Luke viii. 13.] Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6, et al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14. [Aristot. Rhet. iii. 17. Thucyd. iv. 16. Schl. makes *οὐ δέχομαι* in 2 Thess. ii. 10. (as in Thucyd. v. 32.) *I refuse* or *reject*, but it seems to me simply the negative of this 4th meaning. He also refers Mat. x. 40. to this head.]

V. *To receive, bear with, bear patiently*, as a person. 2 Cor. xi. 16. So Demetrius in Plutarch, de Defect. Orac. p. 412. F. *ΔΈΞΑΣΘΕ ἡμᾶς—καὶ ὅπως οὐ συνάξετε τὰς ὀφρῦς — σκοπεῖτε, bear with us*, and take heed not to frown. See Elsner and Wolfius. [Ælian, V. H. iii. 26. Schwartz. ad Olear. de Styl. N. T. p. 348.]

VI. *To receive*, somewhat given, or communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4. [Xen. Cyr. i. 4, 10. and 5, 5. Arrian, Diss. Ep. ii. 7, 11.] τὴν ἐπὶ Κίεσαν, sc.

VII. *To look for, expect*. *Δέχομαι* is often thus applied in Homer, as in Il. xviii. 524.

> Τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἵατο λαῶν,
> ΔΈΓΜΕΝΟΙ ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
>
> Two spies at distance lurk, and *watchful* seem
> If sheep or oxen seek the winding stream. POPE.

So Il. ii. 794. and ix. 191. The simple V., however, is not in the N. T., nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives *ἐκδέχομαι*, *προσδέχομαι*, which see.

Δέω.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4, et al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16. see Wolfius. [In the following places it means, *to throw into chains, make a prisoner*. Mat. xxvii. 2. Mark xv. 1, 7. Acts ix. 2, 14, 21. xxi. 13. xxii. 5, 29. xxiv. 27. Col. iv. 3. In 2 Tim. ii. 19. the meaning is, *to restrain* or *hinder*. In Acts xx. 22. there are various explanations of *δεδεμένος τῷ πνεύματι*. Some, as Erasmus Schmidt, interpret *πν.* of a revelation by the Holy Ghost, that Paul should be thrown into chains at Jerusalem; and refer to v. 23. and xxi. 4. Beza, Vitringa, and others say, it means, *bound* or *compelled by the Holy Ghost to go to Jerusalem*. Erasmus has *corpore liber, sed spiritu alligatus*. Alberti thinks it is here for *strengthened* (*bound round*) *by the Spirit*. Wolf and others think that *πν.* is here the mind of Paul illuminated by revelation, by which he foresaw his future imprisonment. Schl. thinks it is *compelled by my mind* or *inclination*. In Luke xiii. 16. the *binding* means the actual *contraction* or *binding together* of the woman's limbs; see ver. 11. She was, says Wolf, what the Greek physicians call *ἐμπροσθοτονική drawn forward*. See Hippoc. v. Epidem. § xii. xv. for the same use of *δέω*. The *Tetanus Emprosthotonus* is often a chronic disease in hot countries.]

II. *To bind up, swathe*. John xix. 40.

III. *To bind* or *oblige* by a *moral* or *religious* obligation. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce* or *determine to be binding* or *obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23. [Judg. xvi. 22.]

ΔΈΩ.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in Homer, Il. xviii. 100.—*Ἐμεῖο δὲ* ΔἩΣΕΝ, he *wanted* me. So Plato in Apol. Socr. § 18, 27. ed. Forster, *πολλοῦ* ΔΈΩ, I *want* much, i. e. I *am far* from. And Lucian, Rev. iv. t. i. p. 406. B. *Ἐγὼ δὲ τοσούτου* ΔΈΩ, *I am* so *far* from.

II. [As a verb impersonal. *Δεῖ*. (1.) *It is necessary, it behoves*. Mat. xvi. 21. xvii. 10. John x. 16, et al. freq. (2.) *It is becoming, proper*, or *one's duty*. Mat. xviii. 13. xxiii. 23. xxv. 27. Mark xiii. 14. Luke iv. 43. xxii. 7. 1 Tim. iii. 2, 7, 15. Tit. i. 7, 11. Heb. ii. 1. xi. 6. 2 Pet. iii. 11. Schl. translates it in Luke xiii. 14. by, *it is lawful*, and in Luke xix. 5. by, *it pleases me*, but quite unnecessarily. Both fall under the first head, without, however, any marked expression of necessity in the first place, *I am to work*. In the second, the necessity is stronger, *It is arranged* or *decreed that I am to be in your house*. In 1 Cor. xi. 19. Schl. says, *It is advantageous*, and so, perhaps, Hammond; but I think it is, *It cannot be but that there will be divisions*, i. e. from the propensities of human nature; and so Rosenmüller.]—*Δέον, τό. Need, needful, becoming*. See [Acts xix. 19.] 1 Tim. v. 13. 1 Pet. i. 6[1].

III. *Δέομαι*, pass. *To be in want* or *need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound *προσδέομαι* is, [Xen. de Rep. Ath. ii. 3.]

IV. *To pray, beseech, supplicate*, used absolutely, Acts iv. 31. Rom. i. 10.—with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39, et al. freq.—with a genitive of the person and an accus. of the thing, 2 Cor. viii. 4, *with much entreaty* requesting of us this favour and the communication *of this ministration to the saints*. For the words *δέξασθαι ἡμᾶς* at the end of the verse seem a spurious addition, being wanting in thirty-four MSS., four of which are ancient, unnoticed in the Vulg. in both the Syriac and other ancient

[1] [In the plural it generally signifies, *what is necessary for support of life*, as Exod. xxi. 10. 1 Kings iv. 22. Prov. xxx. 8. 2 Mac. xiii. 20.]

versions, and accordingly rejected by Wetstein, and thrown out of the text by Griesbach. [With *ὑπέρ* or *περί*, *I pray for any one*, as Luke xxii. 32. Acts viii. 24. Ps. xxix. 8. Job ix. 15.]

ΔΗ΄. An adv.

1. Of affirming, *truly*, *in truth*. 2 Cor. xii. 1. Comp. Mat. xiii. 23. [Jer. xxxvii. 20.]

2. Of exhorting, [*come*,] *by all means*, or the like. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *therefore*. 1 Cor. vi. 20. Blackwall, Sacred Classics, vol. i. p. 145. observes, that Plato applies this particle in the same manner. But in this use of *δή*, its affirmative or hortative sense seems also to be included, q. d. *therefore truly*, or *therefore by all means*[1]. [So in the Song of the Three Children, and Xen. Mem. iii. 4, 7.]

ΔΗ῎ΛΟΣ, *η*, *ον*.—*Manifest*, *evident*. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7. [LXX, Ez. v. 15.]

Δηλόω, *ῶ*, from *δῆλος*.

I. *To make manifest* or *evident*. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest*, *declare*, *show*, *signify by words*, [*teach*.] 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11. [LXX, Ex. vi. 3.]

Δημηγορέω, *ῶ*, from *δῆμος the people*, and *ἀγορέω to speak to* or *harangue*.—*To speak to* or *harangue the people*[2], *to make a public oration*, [used generally of great men's speeches. Prov. xxx. 31.] Acts xii. 21.

☞ *Δημιουργός*, *οῦ*, *ὁ*, from *δήμιος public*, (which from *δῆμος a people*,) and *ἔργον work*.

I. *One who worketh for the public*, or *performeth public works*, also *an architect*. So Suidas from the Schol. on Aristoph. Κοινῶς δὲ ἔλεγον δημιουργούς, τοὺς τὰ δημόσια ἐργαζομένους· πότε δὲ καὶ τοὺς ἀρχιτέκτονας. [It is the name of the Achæan magistrates. See Polyb. Exc. Leg. 47. Aristot. Polit. ii. 10.]

II. It is applied to God, *the architect* of that *continuing* and *glorious city* which Abraham looked for. occ. Heb. xi. 10. where see Wetstein. [God is so called by Josephus, A. J. vii. 14, 11. Xen. Mem. i. 4, 2.]

Δῆμος, *ου*, *ὁ*.—*A people*. Acts xii. 22. xvii. 5. xix. 30, 33. [Schl. makes it *the forum*, in Acts xvii. 5. xix. 30. but Br. properly says, *the people in their public assembly*. So Ælian, V. H. ii. 1. LXX, Josh. xix. 9.]

☞ *Δημόσιος*, *α*, *ον*, from *δῆμος*.

I. *Public*, *common*. occ. Acts v. 18.

II. *Δημοσίᾳ*, *publicly*. It is the dative[3] case used adverbially by an ellipsis, for *ἐν δημοσίᾳ χώρᾳ*, *in a public place*, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20. [So 2 Mac. vi. 20. Xen. Mem. iv. 8, 2.]

☞ ΔΗΝΑ΄ΡΙΟΝ, *ου*, *τό*. Lat.—A word formed from the Latin *denarius*, which denotes *the Roman penny*, so called because in ancient times it consisted, *denis assibus*, *of ten* asses. It was a silver coin, and equal to about sevenpence halfpenny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages show that the price of *labour* was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δήποτε. Adv. from *δή truly*, and *ποτέ ever*.—*Soever*. occ. John v. 4.

Δήπου. Adv. from *δή truly*, and *ποῦ where*.—*Truly*, †*verily*, *indeed*.† occ. Heb. ii. 16.

ΔΙΑ΄. A preposition.

Α. Governing a genitive case,

1. It denotes a *cause* of almost any kind, *by*. See John i. 3, 7. Luke i. 70. Rom. iii. 24. v. 11. Acts viii. 18. [Critics differ in their explanations of this preposition according to their views of theology. As for instance, Schl. refers it in John i. 3. to the efficient cause, Bretsch. to the instrumental. We may first observe, with Archbishop Magee, (vol. i. p. 73.) that with the genitive it never signifies the *final* cause. In Rom. vi. 4. Schl. says decidedly and rightly, that it is *through the* (*glory* or) *power of the Father*; he, however, with Beza, gives 2 Pet. i. 3. as an instance of the final cause, but even Rosenmüller translates that place, *by his glorious kindness*; and Vitringa has a long and satisfactory dissertation against this interpretation. Diss. III. lib. i. c. vii. p. 224. ed. 4. See also Suicer, i. p. 706. Alberti, p. 460, and Wolf. in loco. We will now give instances and other senses belonging to this head.]

(1.) [*Efficient* and *principal cause*. John i. 3. Rom. i. 5. 1 Cor. i. 9. So Rom. v. 1, 2, 11, where Schleusner calls it the *meritorious cause*.]

(2.) [*Efficient* and *ministerial*, or *instrumental cause*. Mat. i. 22. ii. 5, 15. Mark xvi. 20. Luke i. 70. viii. 4. John i. 17. Acts xviii. 9. xix. 26. xxi. 19. Rom. iii. 20. iv. 13. 1 Cor. iii. 5. perhaps iv. 15. Heb. ii. 10. (where Schleusner translates it *after*.) In many passages we are said to be justified, &c. through the redemption made by Christ, or through faith in his blood, as Rom. iii. 22, 23, 24, 30. Gal. ii. 16. These must be referred to this head, the death of Christ being *the efficient*, faith the *instrumental* cause of our salvation. The expressions *διὰ χειρός τινος*, &c. Mark vi. 2. Acts v. 12. xv. 23. xix. 26. must be referred hither also.]

2. Of place, *by*, *through*. Mat. ii. 12. [Mark x. 1. xi. 16.] Luke vi. 1. [Acts ix. 25.] 1 Cor. iii. 15. *διὰ πυρός*, *through fire*, [et al.] Comp. Ps. lxvi. 11, or 12. Is. xliii. 2, in LXX. Euripides, Electr. 1182, has a similar expression, ΔΙΑ᾽ ΠΥΡΟ᾽Σ *ἑμολον*, I came *through fire*. So Aristophanes, Lysist. 133.

Κἂν με χρὴ, ΔΙΑ᾽ ΤΟΥ῀ ΠΥΡΟ᾽Σ
Ἐθέλω βαδίζειν.

Though I were to pass *through fire*, I'd go.

But see by all means Elsner's excellent note on 1 Cor. iii. 15. to whom I am indebted for the above citations; and comp. Wetstein and Macknight.

3. Of time, *through*, *throughout*. Luke v. 5. [Heb. ii. 15. Acts i. 3. xxiv. 17.]

4. —*After*. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See Wetstein on Mat. and Mark, and observe that this use of *διά* is common in the Greek writers. Comp. Kypke on Mark. [Our translators, on Mat. xxvi. 61. say, *in three days*. Schl. says *within*, and cites Mark xiv. 58. Acts (the

[1] [It seems sometimes to be redundant, as Acts xiii. 2.]
[2] [See Taylor on Lys. Orat. p. 171. and Spanh. on Julian, Or. p. 208. Xen. Mem. iii. 6, 1.]
[3] This elliptical use of the dative is very common. See Hoogeveen's Note on Vigerus de Idiotism. cap. iii. sect. 1. reg. 9.

two places cited by Parkh. in No. 6, and) xvi. 9. xxiii. 31. Bretsch. says *in*, citing the same places; and this, as Raphelius observes, must be correct, if we refer to Mat. xxvii. 40. The preposition is used in the sense *after* in Aristoph. Pax, 569. 709. Ælian, V. H. xiii. 42, et al. Blomf. ad Æsch. Pers. 1006. indicates Thucyd. iv. 8.]

5. Denoting the state, *in*. Rom. iv. 11. Comp. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15. where comp. sense II.

6. —The time, *in, by*. Acts v. 19. xvii. 10. So Herodotus, i. 62. ΔΙΑ᾽ ἑνδεκάτου ἔτεος, *in* the eleventh year. Lucian, Demonax, t. i. p. 1010. ΔΙΑ᾽ χειμῶνος, *in* winter.

7. —The adjunct, *with*. Rom. xiv. 20.

8. *Before, in the presence of*. 2 Tim. ii. 2. So Plutarch, cited by Wetstein, ΔΙΑ᾽ θεῶν ΜΑΡΤΎΡΩΝ, *before* the gods (as) *witnesses*. [It is used in adjurations, Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. Bretsch. says the speaker means in these cases to set the object by which he adjures, as it were, in the presence of the person whom he addresses. It is used adverbially, as is often the case in good Greek, as Heb. xii. 1. διὰ ὑπομονῆς *patiently*. Perhaps in all these cases the genitive expresses *the instrument* in some degree, *through* or *by means of patience*. See Luke viii. 4. Acts xv. 27. Rom. viii. 25. 1 Pet. v. 11. and Heb. xiii. 22.]

II. Governing an accusative,

1. It denotes the *final* or *impulsive cause,—for, on account of, by reason of*. 1 Cor. ix. 23. Rom. i. 26. [It denotes, strictly, the *impulsive cause* in Mat. xxvii. 18. Mark xv. 10. Luke i. 78. John x. 32. the *final cause* in Mat. xv. 6. xix. 12. Mark ii. 27. John xi. 42. xii. 9, 30. Rom. iv. 23, 24. xi. 28 (where Br. explains it thus: *with respect to the gospel, they are reckoned enemies for your sakes*, i. e. *that the Gospel may come to you; with respect to the promises, they are agreeable to God for their ancestors' sakes.*) xiii. 5. 1 Cor. xi. 23. (*for the sake of spreading the Gospel.*)]

2. *Through, by means of*. Luke i. 78. John vi. 57. where see Alberti. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11. [Schl. calls it the *efficient cause* in John vi. 57. Rev. xii. 11. and 1 John ii. 12. In John vi. 57. Alberti, Wolf, and Palairet coincide with Schleusner. It is an Atticism, (see Budæus, Comm. L. Gr. p. m. 523.) See Longin. sect. iii. and Faber's note, p. 265. Socrat. ad Philip. p. m. 168.]

3. *In*. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. *For, in respect of* or *to*. Heb. v. 12. So Rom. iii. 25. διὰ τὴν πάρεσιν, *as to, with regard to* (quod attinet ad), the remission; where Raphelius clearly shows that Polybius uses the preposition διά with an accusative in this sense. Other expositors, however, here render it *by* (as in John vi. 57); or *for*, denoting the final cause (as in Rom. iv. 25). See Wolfius, and comp. under πάρεσις. [Bret. refers Mat. xiv. 9. to this head.]

5. With a verb infinitive, having the neuter article prefixed, *because*. Mat. xxiv. 12. Phil. i. 7. [We must not omit the phrase διὰ τοῦτο *wherefore*, Mat. vi. 25. *for this cause*. Mat. xiv. 2. Mark xii. 24. Luke xiv. 20. John i. 31. *therefore* (a particle of transition and conclusion). Mat. xii. 27, 31. xiii. 52. Luke xii. 22. Rom. v. 12. xiii. 6, et al.]

III. In composition,

1. It is *emphatical*, or *heightens* the signification of the simple word, as in διακαθαρίζω *to cleanse* thoroughly.

2. It denotes *separation* or *dispersion*, as in διασπάομαι *to be pulled* in two. Mark v. 4. διαγνωρίζω *to publish* abroad. Luke ii. 17.

3. *Pervasion* or *transition*, as in διαβαίνω *to pass* through, διαδέχομαι *to receive* by transition. Acts vii. 45.

Διαβαίνω, from διά *through*, and βαίνω *to go*.—*To pass through, pass over*. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβάλλω, from διά *through*, and βάλλω *to cast*.

I. *To dart* or *strike through*, whence

II. In a figurative[1] sense. *To strike* or *stab with an accusation* or *evil report, to accuse*. So βλασφημεῖν may be from βάλλειν ταῖς φήμαις smiting with *reports*. See βλασφημέω. occ. Luke xvi. 1. where the V. is applied to a *true accusation*, as Kypke shows it is likewise in the Greek writers. [Aristot. Rhet. iii. 15. Schl. says, (1.) Properly *to transfer, transmit, make to pass through*, (as Diog. L. i. 118.) and especially used of wrestlers, who try to deceive one another. See Salmas. ad Solin. p. 663. Hence, in the middle it is, (2.) *to deceive*, as Herod. v. 107. and elsewhere. (3.) *To transfer a fault to others, to accuse*. So Theodotion's version of Dan. iii. 8. Herod. vi. 25. (4.) *To denounce, attack*, but with a true accusation, as Philost. Vit. Apoll. iii. 38. See Numb. xxii. 22. 2 Mac. iii. 11.]

☞ Διαβεβαιόομαι, οῦμαι, from διά emphat. and βεβαιόω *to confirm*. — *To affirm* or *assert, strongly* or *constantly*. occ. 1 Tim. i. 7. Tit. iii. 8. [Polyb. Virt. p. 1396.]

☞ Διαβλέπω, from διά emphat. and βλέπω *to see*. [Not found in other Greek.] — *To see plainly* or *clearly*. occ. Mat. vii. 5. Luke vi. 42.

Διάβολος, ου, ὁ, ἡ, from διαβέβολα perf. mid. of διαβάλλω.

I. *An accuser, a slanderer*. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. [Schleus. and Bret. refer Eph. iv. 27. to this sense, and Schleus. says, it is either *do not give ready heed to the slanderer*, or *do not act so that the adversary of Christianity may be able to find any ground of accusation*. See Xen. Ages. xi. 5. Dem. de Cor. c. 8.]

II. *The devil*, so called because *he* originally *accused* or *slandered* God in Paradise, as averse to the increase of man's knowledge and happiness, (see Gen. iii. 5. John viii. 44.) and still *slanders* Him by false and blasphemous suggestions; and because on the other hand *he is the* accuser *of our brethren*, which accuseth *them before our God day and night*, Rev. xii. 9, 10. (Comp. Job i. 6[2].) whence also he is called *our adversary*, 1 Pet. v. 8. See ἀντίδικος. Further, διάβολος is used either for the *prince of the devils*, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for *those evil spirits* in general, Acts x. 38. And Christ calls Judas διάβολος, John vi. 70. because "under the influence of that *malignant spirit* he would turn his *accuser* and

[1] Διαβάλλειν *semper* metaphoricè, quasi *verbis trajicere, calumniis transfigere, transfodere, calumniari*. Duport in Theophr. Char. Eth. cap. xvi. p. 462. But see Scapula's Lexicon.

[2] [See Zech. iii. 1. Suidas voce Σατανᾶς. Grot. ad Mat. iv. 1. It occurs in the O. T. Job i. 6. Zech. iii. 1. 1 Chron. xxi. 1. Wisd. ii. 24. In the Apocryphal O. T. vol. i. pp. 534. 536. 672. 691.]

betrayer," says Doddridge in paraphrase. But as it does not appear that Judas did, strictly speaking, *accuse* our Lord, it might be more proper to render διάβολος in this text by *spy* or *informer*, as Judas truly proved. See Campbell's Prelim. Diss. to Gospels, pp. 185, 186. [Schleusner refers John vi. 70. to the sense of *an adversary*, and quotes 1 Mac. i. 38. Lampe there quotes Est. vii. 4. viii. 1. Bretsch. says, it is for υἱὸς διαβόλου, *one led by the devil*, and quotes xiii. 2; but this is without any reason.] By this word διάβολος, the LXX constantly render the Heb. שָׂטָן, when meaning *Satan* or the *devil*, (see Job ch. i. ii.) and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

Διαγγέλλω, from διά denoting *dispersion* or *emphasis*, and ἀγγέλλω *to tell, declare*.

I. *To tell, declare*, or *publish abroad, to divulge*. Luke ix. 60. Rom. ix. 17.

II. *To declare*, or *signify plainly*. Acts xxi. 26. "*To give notice* to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple); after which they were to offer—." Mr. Clark's note. Comp. under ἀγνίζω II. and Numb. vi. 13. &c. [Josh. vi. 10.]

☞ Διαγίνομαι, from διά *through*, and γίνομαι *to be*.—Of time, *to pass, pass over*. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See Wetstein on Mark. [Ælian, V. H. iii. 19.]

Διαγινώσκω, from διά denoting *separation* or *emphasis*, and γινώσκω *to know, discern*.—*To discuss, examine thoroughly*, [*take cognizance of*]. occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts. [It appears to be taken in a *low* sense in both places. See Dion. Hal. Ant. ii. 14. Numb. xxxiii. 56.]

☞ Διαγνωρίζω, from διά denoting *dispersion*, and γνωρίζω *to make known*.—*To make known*, or *publish abroad*. occ. Luke ii. 17. [See Jensii Ferc. Lit. p. 37.]

☞ Διάγνωσις, εως, ἡ, from διαγινώσκω.—*Discussion, examination, cognizance*. occ. Acts xxv. 21. [Wisd. iii. 18. Joseph. A. J. xv. 3, 8.]

Διαγογγύζω, from διά emphat. and γογγύζω *to murmur*.—*To murmur* [*from indignation*]. occ. Luke xv. 2. xix. 7. [Exod. xvi. 3. xvii. 3. Ecclus. xxxiv. 24.]

☞ Διαγρηγορέω, ῶ, from διά emphat. and γρηγορέω *to awake*.—*To awake thoroughly*. occ. Luke ix. 32. [Herodian iii. 4, 8.]

Διάγω, from διά *through*, and ἄγω *to lead*.

I. *To lead* [or *make to pass*. 2 Sam. xii. 31. 2 Kings xvi. 5. Job xii. 7.]

II. [*To pass* (of time). 1 Tim. ii. 2. 2 Mac. xii. 38. Soph. Œd. C. 1614. It is sometimes used elliptically, for *to live*, as in] Tit. iii. 3. [Ecclus. xxxviii. 30. Xen. Mem. i. 3, 5.] See Wetstein on both texts for similar expressions in the Greek writers, and comp. Kypke on Tit.

Διαδέχομαι, from διά denoting *transition*, and δέχομαι *to receive*.—With an accusative of the thing[1]. *To receive by succession*, or *by passing from one to another*. occ. Acts vii. 45. where Kypke produces the Greek writers using it in the same manner. [Ælian, V. H. xiii. 1.]

Διάδημα, ατος, τό, from διαδέω *to bind round*, which from διά *about*, and δέω *to bind*.—*A diadem, a tiara*, i. e. not a crown properly so called, but *a swathe*, or *fillet of white linen bound about* the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12. [Est. i. 11. ii. 17. Is. lxii. 3. See Casaub. ad Suet. Cæs. c. 79.]

Διαδίδωμι, from διά denoting *transition* or *dispersion*, and δίδωμι *to give*.

I. *To distribute, divide*. Luke xi. 22[2]. xviii. 22. John vi. 11. Acts iv. 35.

II. *To give from hand to hand*, i. e. *from one's self to another, to deliver*. Rev. xvii. 13. where the verb fut. διαδιδώσουσι is formed with the reduplication δι, as the infin. διδώσειν is in Hom. Od. xxiv. 313. and fut. διδώσομεν, Od. xiii. 358: but observe, that in Rev. xvii. 13. the Alexandrian and fourteen later MSS. read διδόασιν. See Wetstein and Griesbach[3]. [Josh. xiii. 6. Gen. v. 27.]

Διάδοχος, ου, ὁ, ἡ, from διαδέχομαι.—*A successor*. occ. Acts xxiv. 27. [1 Chron. xviii. 17. See note on διαδέχομαι.]

Διαζώννυμι, from διά emphat. and ζώννυμι *to gird*.—*To gird, gird about*. occ. John xiii. 4, 5. xxi. 7. [Ezek. xxiii. 15.]

Διαθήκη, ης, ἡ, from διέθηκα 1st aor. of διατίθημι.—*A disposition, institution, appointment*. "It signifies," saith Junius[4], "neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a *disposition* or *institution* of God." The Heb. word in the Old Testament, which almost constantly answers to διαθήκη in the LXX, is בְּרִית, which properly denotes a *purification* or *purification-sacrifice*, never, strictly speaking, *a covenant*, though בָּרִית כָּרַת *cutting off* or *in pieces, a purification-sacrifice*, be indeed sometimes equivalent to *making a covenant*, because that was the *usual sacrificial rite* on such occasions, and was *originally*, no doubt, an emblematical expression of the parties staking their hopes of *purification* and salvation by the *great sacrifice* on their performing their respective conditions of the covenant on which the בְּרִית or *sacrifice* was offered[5]. Comp. under ἄσπονδος.

I. *A disposition, dispensation, institution*, or *appointment* of God to man. In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. *The religious dispensation* or *institution* which God *appointed to* (*διέθετο πρός*) Abraham and the patriarchs, Acts iii. 23. Comp. Luke i. 72. Acts vii. 8.

2. *The dispensation from Sinai*. Heb. viii. 9. Comp. Gal. iv. 24.

[1] [With an accus. of the person, it is *to succeed*, Diog. L. iv. 1. and even absolutely, 2 Mac. iv. 31. ix. 23. though in these texts Schl. thinks it implies not a *successor*, but *lieutenant*.]

[2] [Schl. translates here *to plunder*, from the phrase, Mat. xii. 29. and so διανέμεσθαι. See Vorst. Philol. S. p. 79. in Fischer's edition; but Bretsch. agrees with Parkhurst.]

[3] [It is to *disseminate*, Ecclus. xxiv. 17. 2 Mac. iv. 39. 3 Mac. ii. 27. 4 Mac. iv. 22.]

[4] "Neque testamentum, neque fœdus, neque pactionem significat, sed prout simpliciter notatio vocis postulat, *dispositionem* vel *institutionem* Dei." Junii Loc. parall. ap. Leigh, Crit. Sacra.

[5] See Heb. and Eng. Lexicon under כרת V.

3. *The dispensation of faith and free justification*, of which *Christ* is the Mediator, Heb. vii. 22. viii. 6. and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. [xii. 24.] And hence Ἡ Καινὴ Διαθήκη became the title of the *books* in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. Ἡ Παλαιὰ Διαθήκη, *the old dispensation*, is used for the *Books of Moses* containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.—I am well aware that in most of the preceding passages our translators have rendered the word διαθήκη by *covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted, guilty* man could *covenant*[1] or *contract* with God for his salvation, or had any thing else to do in this matter, but humbly to *submit*, and *accept of* God's *dispensation of purification* and salvation through the all-atoning sacrifice of the real בְּרִית, or *Purifier*, ✝✝ Christ Jesus. [Witsius says (de Œc. Nov. Fœd. i. 1, 13.) that the covenant being between two very unequal parties, was of the nature of those called προστάγματα, or συνθῆκαι ἐκ τῶν ἐπιταγμάτων, on which see Grot. de J. B. et pt. ii. c. xv. s. 6. In short, the superior party offers certain conditions, and binds the inferior to the performance of them. So Wahl says, that διαθήκη in its sense of *fœdus*, may be either *mutual promises*, or *promises annexed to certain conditions*.]

II. As בְּרִית in the Old Testament, (Is. xlii. 6. xlix. 8.) so διαθήκη in the N. T. may be understood as a *personal title* of Christ[2]. Both St. Mat. ch. xxvi. 28. and St. Mark, ch. xiv. 24. render the Hebrew words spoken by our Saviour at the institution of the eucharist by the Greek τοῦτό ἐστι τὸ αἷμά ΜΟΥ, ΤΟ' τῆς καινῆς ΔΙΑΘΗ'ΚΗΣ, and the most natural construction of these is to refer διαθήκης to μοῦ, *this is the blood of* ΓΜΕ, (*namely*) *that of the new* διαθήκη or בְּרִית[3]. These expressions plainly allude *to the dedication of the old dispensation*, Exod. xxiv. 8. where the blood of the *sacrifices* is in like manner called *the blood of* בְּרִית, LXX διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20. *the blood of Christ* is called *the blood* διαθήκης *αἰωνίου of the eternal* διαθήκη, in Heb. בְּרִית. Comp. Heb. x. 29. Gen. xvii. 7. in Heb. [I can find nothing whatever to countenance Parkhurst's construction of the passages in Matthew and Mark, nor his assigning διαθήκη as a personal title to Christ. What he says as to the blood shed at the dedication of the old covenant is true, and applies to these passages, but not in a literal sense. To talk of the blood of the old covenant, as if by that phrase was implied that the old covenant itself possessed blood which was shed, and thence to argue that in the words, the blood of the new covenant, the new covenant's blood is meant; and that, therefore, the new covenant *is* Christ, because it was Christ's blood which was shed to ratify it, is quite unworthy a serious writer. It is, as Kuinoel says, "sanguis qui pertinet ad novum fœdus," i. e. the blood of Christ shed to establish the new covenant, and such a use of the Greek genitive is too common to need remark.]

III. *A solemn dispensation* or *appointment* of man. Gal. iii. 15. where, saith Grotius, διαθήκη denotes *a promise*.

[IV. *A testamentary disposition* in particular. Heb. ix. 16, 17. (These passages Parkhurst puts under head I., as *a disposition*, &c. or *appointment of God to man*, where if not palpably wrong, he is at least very obscure.) That διαθήκη has often the meaning I have assigned to it, is shown by Suicer from the various lexicographers, and so Theodoret, p. 436. and Theophylact, p. 469. understood it here. In the classics this sense is common. See Budæus, Comm. L. G. p. m. 265. and Alberti, Obs. Phil. p. 199. Among many others they give Lucian, Dial. Mort. p. 272. Arrian, Epict. l. 11. c. 13. p. 180. Isocr. Æginet. p. 14, 758—760. et al. Demosth. i. in Aphob. p. 549. and very frequently. Witsius (de Œc. Nov. Fœd. i. 1, 3.) says that in Heb. ix. 15. διαθήκη is *testament*, but that when applied to the dealings of God with man, it signifies, *rule of life*, and also, *an agreement and engagement*. I am inclined to think Wahl's division right, of the senses of this word. He divides them thus:]

[I. *Testament*. Heb. ix. 16, 17.]

[II. *Covenant* or *promises annexed to certain conditions*, used (a) of the earlier covenants made through Abraham, Isaac, Jacob, and Moses, with the Israelites. The sense, *the old dispensation*, occurs Rom. ix. 4. Eph. ii. 10. Heb. ix. 15, 20. viii. 7, 9. ix. 5. (b) Of the new law and promises given to mankind through Christ. The sense, *the new dispensation*, occurs Mat. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. vii. 22. viii. 6, 8, 10. xii. 24. xiii. 20. In Heb. viii. 7. x. 16, 29. it is, *the second covenant*.]

[III. By metonymy. (1.) Whole for part. (a) *Laws and commandments to which promises are annexed*. Heb. ix. 4. Acts vii. 8. (*the precept about circumcision*.) See Exod. xix. 5. Numb. x. 35. Deut. ix. 9, 10. (b) *Promises annexed to laws*, Luke i. 72. Acts iii. 25. Rom. xi. 27. Gal. iii. 15. 17. comp. v. 16. See Ps. xxv. 14. lxxiv. 20. (2.) *Contents* for *container*. The books in which the laws and promises are contained. 2 Cor. iii. 4.]

Διαίρεσις, εως, ἡ, from διαιρέω.—*A distinction, diversity, difference*. occ. 1 Cor. xii. 4—6. [It is always in these cases joined with a substantive, so as to make a periphrasis for the adjective *different*, as ver. 4. *different gifts*.]

Διαιρέω, ῶ, from διά denoting *separation*, and αἱρέω *to take*.

[1] Grotius judiciously remarks, that what Moses and the other sacred writers call בְּרִית (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθήκη) is generally of that sort as to require *no consent* from one of the parties; since its obligatory force arises *solely* from the command and authority of the *superior*, as of God suppose, who doth however sometimes oblige himself *of his own accord* by promise. Pole Synops. vol. iv. p. 1.

[2] Thus also the abstract words ἀνάστασις *resurrection*, ζωὴ *life*, John xi. 25; εἰρήνη *peace*, Eph. ii. 14; σοφία *wisdom*, δικαιοσύνη *righteousness*, ἁγιασμὸς *sanctification*, ἀπολύτρωσις *redemption*, 1 Cor. i. 30; are used as personal titles of Christ Jesus. All of which, let it be observed, except ἁγιασμός, are *feminine nouns*.

[3] No doubt, says Grotius, our Lord did, on this occasion, use the word בְּרִית, for which the Greek writers, in imitation of the LXX, have put διαθήκης. Pole Synops. vol. i. p. 1. on διαθήκης.

I. *To divide.* Luke xv. 12. [Dan. xi. 39. Diod. Sic. 42. Polyb. iii. 92, 1. vii. 4, 2.]

II. *To distribute.* 1 Cor. xii. 11. [Xen. Cyr. iv. 5, 16.]

Διακαθαρίζω, from *διά* emphat. and *καθαρίζω to cleanse.—To cleanse thoroughly.* occ. Mat. iii. 12. Luke iii. 17. In which texts *διακαθαριεῖ* is the 3rd pers. sing. 1 fut. indic. of *διακαθαρίζω*, Attic for *διακαθαρισει.* [Comp. Jer. iv. 11. Alciph. iii. 20.]

☞ *Διακατελέγχομαι*, from *διά* emphat. and *κατελέγχω to confute*, which from *κατά against*, and *ἐλέγχω to argue.—To confute strenuously* or *thoroughly.* occ. Acts xviii. 28 [1].

☞ [*Διακονέω*, ῶ.]

[I. *To minister* or *give service to any one;* used (1.) of any service, and often of kindness in affliction, Mat. xx. 28. xxv. 44. Mark x. 45. John xii. 26. Acts xix. 22. Rom. xv. 26. 2 Cor. iii. 3. (*a letter written by the service*, i. e. *the assistance of any one,*) 2 Tim. i. 18. Philem. 13. 1 Pet. iv. 10. *Assisting one another by means of that gift.* In 1 Pet. i. 12. it is perhaps, *to supply.* (2) Of those who wait at table. Mat. viii. 15. Mark i. 31. Luke iv. 30. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Xen. Anab. iv. 5, 33.]

[II. *To supply food.* Mat. iv. 11. Mark i. 13. xv. 41. Luke viii. 3.]

[III. *To act as deacon.* 1 Tim. iii. 10, 13. 1 Pet. iv. 11. especially in collecting alms. 2 Cor. viii. 19, 20. Heb. vi. 10. Acts vi. 2.]

☞ *Διακονία*, *ας*, *ἡ*, from the same as *διακονέω.*

I. *A ministering* [generally]. Luke x. 40. Heb. i. 14. [2 Cor. xi. 8. 2 Tim. iv. 11.]

II. *A ministration* or *ministering to the necessities of others.* Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.—*Relief given.* Acts xi. 29. where observe that the dative *ἀδελφοῖς* is governed by the N. substantive *διακονίαν.* Comp. under *τάττω* V.

[III. *Ministry in the Church;* either generally, as Rom. xii. 5. 1 Cor. xii. 6. Eph. iv. 12. Col. iv. 17. 2 Tim. iv. 5; or of particular offices, as Acts vi. 4. *διακονία λόγου, office of teaching;* 2 Cor. iii. 7. *τοῦ θανάτου, office of announcing the law, which threatened death*, &c.; ibid. 8. *τοῦ Πνεύματος, office of announcing the dispensation which promised the Spirit;* ibid. 9. *κατακρίσεως, office of teaching the law, which condemned;* ibid. *δικαιοσύνης, office of teaching the system of grace.* So 2 Cor. v. 18; and in ix. 12. *λειτουργίας, office of attending to public collection and distribution of alms;* or again, *more especially the Apostolic office.* Acts i. 17, 25. xx. 24. xxi. 19. Rom. xi. 13. 2 Cor. iv. 1. vi. 3.]

Διάκονος, *ου*, *ὁ.* See *διακονέω.*

[I. *A minister* in general. Mat. xx. 26. xxii. 43. xxiii. 11. Mark ix. 35. x. 43. Rom. xiii. 4. *An assistant.* Gal. ii. 17. It is used especially of servants at table, John ii. 5, 9. LXX, Est. i. 10.]

II. *A minister* or *servant of God* or *Christ in his Church*, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8. *διάκονον περιτομῆς a minister of the circumcision*, "as he was a *Jew by birth*, and received *circumcision* himself, in token of his obligation to observe the law, and confined his *personal ministry*, according to what he himself declared concerning the limitation of his embassy, (Mat. xv. 24.) to the lost sheep of the house of *Israel* [2]."

III. *A particular sort of minister in Christ's Church, a deacon*, whose especial business it was to take care of, and *minister to* the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

IV. *Διάκονος*, *ου*, *ἡ*, *a deaconess, a stated female servant of the Church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. Pliny, in his 97th Epist. to Trajan, styles the *deaconesses* of the Bithynian Christians, "ancillis quæ *ministræ* dicebantur," female attendants, who were called *ministers* or *servants.* See more in Suicer's Thesaurus, under *διακόνισσα*, and in Lardner's Collection of Testimonies, vol. ii. p. 42. and Macknight on Rom. xvi. 1 [3].

Διακόσιοι, *αι*, *α*, from *δὶς twice*, and *ἑκατόν a hundred.—Two hundred.* Mark vi. 37. et al. Acts xxvii. 37. *we were in all in the ship* two hundred *threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very few years before, namely, in the procuratorship of Felix, was sent from Judea to Rome, tells us in his Life, § 3. that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about *six hundred* men, *περὶ ἑξακοσίους τὸν ἀριθμὸν ὄντες.*

Διακούω, from *διά* emphat. and *ἀκούω to hear.—Διακούομαι*, mid. *to hear thoroughly.* occ. Acts xxiii. 35. [It is there used in a forensic sense. And so in the LXX, for שָׁמַע Deut. i. 16. See also Job ix. 53. In Xen. Hier. vii. 11. Œc. xi. 1. and Cyr. iv. 4, 1. it is *to hear diligently and plainly.* Polyb. i. 32. Plut. Cic. p. 862.]

Διακρίνω, from *διά* denoting *separation*, and *κρίνω to judge.*

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction* or *difference.* Acts xiv. 9. So *διακρίνομαι*, mid. or pass. Rom. xiv. 23. (where see Whitby,) Jude 22. Jam. ii. 4. *καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς; do ye then not* make a partial distinction (comp. ver. 1.) *among* or "*within*" (Macknight) *yourselves?* See Wolfius, and observe that if this 4th verse were, according to Wetstein and Bowyer, to be read without an interrogation, *διεκριθῆτε* and *ἐγένεσθε* should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29. [LXX, Ezek. xxxiv. 17.]

V. *Διακρίνομαι*, pass. *to contend, dispute with* another, q. d. *to be distinguished* or *divided* from him in discourse. Acts xi. 2. Jude 9.

[1] [The Vulg. has *revincere.* The Syr. and Arab. *disputare.* Valck. Schol. p. 559. says that *διά* often gives the idea of *contention.*]

[2] Doddridge's Paraphrase.

[3] [From Bingham (ii. ch. 22.) it appears, that, by some laws, they were to be widows of one husband, with children, and sixty years of age. In Epiphanius's time, virgins were allowed, and the age always varied. They seem to have been consecrated by laying on of hands. Their offices were, however, not priestly, but merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church. The order lasted no where longer than the eleventh century.]

VI. Διακρίνομαι, pass. *to hesitate, doubt, to be distinguished* (as it were) or *divided* in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. James i. 6. [¶ I can have no hesitation in thinking Parkhurst wrong in referring Rom. xiv. 23. to II. instead of VI. The Vulgate, indeed, has *discerno*, and Erasmus *dijudico*; but all the fathers, (see Suicer, i. p. 867.) our translators, Wolf, Schleusner, Wahl, Bretschneider, Rosenmüller, and indeed most commentators, are against him, as is the context. In sense III. I should rather say, *to distinguish with a preference*; and so Rosenmüller explains the two passages alleged by Parkhurst. The second of them, 1 Cor. xi. 29. is by Schl. Br. and Wahl, as well as our translators, referred to sense II. *not distinguishing the body of Christ from common food.*]

Διάκρισις, εως, ἡ, from διακρίνω.—*A discerning, distinguishing, dijudication.* occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1. *not to* dijudication *of* (*his*) *thoughts*, i. e. without *presuming to judge* his private thoughts. See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight. [In 1 Cor. xii. 10. it is *the power of discerning*. In Rom. xiv. 1. there are great differences of opinion. Wolf and Rosenmüller, with many others, agree with Parkhurst; but Schl. Bretschn. and Wahl, construe it, *hesitation* or *doubt*, as do our translators. Schl. says, *lest new doubts arise*; Bretschn. *do not so act with the weak as that they should be overwhelmed with doubts of thoughts*, i. e. *scruples of conscience.* LXX, Job xxxvii. 16.]

☞ Διακωλύω, from διά emphat. and κωλύω *to hinder.—To hinder earnestly.* occ. Mat. iii. 14. [There seems to be no reason for making διά emphatic here; it is not always so, as Schl. remarks, for example, in διεγείρω, &c. It occurs Judith xii. 6.]

☞ Διαλαλέω, ῶ, from διά denoting *dispersion* or *transition*, and λαλέω *to speak.*

I. *To speak abroad, publish, divulge.* Luke i. 65. [Eur. Cyclop. 174. Sym. Ps. xli. 16.]

II. *To speak one with another, to commune.* Luke vi. 11. [Polyb. xxiii. 9, 6.]

Διαλέγομαι, from διά denoting *separation*, and λέγω *to speak.*

I. *To discourse, reason.* Acts [xvii. 2. xviii. 4, 19. xix. 8, 9.] xx. 7, 9. xxiv. 25. [Exod. vi. 27. Is. lxiii. 1. Xen. Mem. iv. 5, 2.]

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude 9. [Judg. viii. 1. The two first of these passages are rather, *to discuss.* Parkhurst has omitted Heb. xii. 5. where the sense is, *to address*, as Herodian, i. 5, 2. ii. 7, 10.]

Διαλείπω, from διά denoting *separation*, and λείπω *to leave.*—With a participle, *to leave off, cease, intermit*, namely, the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45. where see Wetstein. [There is, in fact, an ellipse of χρόνον, for διαλείπω is *to leave between* or *put between.* See Ælian, V. H. xv. 27. Lucian, Prometh. 17. Xen. Apol. Socr. § 16. See 1 Sam. x. 8. Diod. Sic. i. p. 73. We have an expression exactly similar to ours in Jerem. ix. 5.]

Διάλεκτος, ου, ἡ, from διαλέγομαι *to speak, discourse.—Speech, manner of speaking peculiar to a particular people* or *nation, a language.* Acts ii. 6, 8. in which passages διαλέκτῳ is plainly used as synonymous with γλώσσαις, ver. 11 (comp. ver. 4); and, as Stockius hath justly remarked, denotes not a different *dialect* (as we call it) of the same language, but a different *language*; and in this sense only, I apprehend, with the same learned writer, διάλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14. as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as St. Luke has τῇ Ἑβραΐδι ΔΙΑΛΕΚΤῼ for the Hebrew *language*, so Josephus uses τὴν Ἑβραίων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΑΩΤΤΑΝ τὴν τῶν Ἑβραίων. See Ant. i. 1, 1. 2. So Cont. Apion. i. 22. p. 1345. where, speaking of the word Κορβᾶν, he says, δηλοῖ δ' ὡς ἂν εἴποι τις ἐκ τῆς Ἑβραίων μεθερμηνευόμενος ΔΙΑΛΕΚΤΟΥ, Δῶρον Θεοῦ, "this means, if one would translate it out of the *language* of the Hebrews, the gift of God." And in the same section Clearchus, the disciple of Aristotle, introduces that philosopher speaking of one who was Ἑλληνικὸς—τῇ ΔΙΑΛΕΚΤῼ, a Grecian in *language*, as opposed to a Jew[1]. Comp. Cont. Apion. ii. 2. To all which we may add, that in the N. T. *another* word, namely λαλιά, is evidently used for a *different dialect* of the same language. See Mat. xxvi. 73. Mark xiv. 70.

Διαλλάσσω, from διά denoting *transition*, and ἀλλάσσω *to change.*

I. *To change, exchange.* [Xen. Hist. i. 6, 4.]

II. Διαλλάσσομαι, pass. *to be reconciled* to another, i. e. *to be changed* from a state of enmity to one of good-will. Mat. v. 24. [See 1 Sam. xxix. 4. Thucyd. viii. 70. Diog. L. ii. p. 127. Schwarz. Comm. Ling. Gr. p. 334. and Hemsterhus. ad Thom. Mag. p. 235.] The best Greek writers use the V. active for *reconciling.* See Wetstein.

Διαλογίζομαι, from διά emphat. or denoting *separation*, and λογίζομαι *to reckon, reason.*

I. *To reason, discourse*, and that whether in silence with one's self, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See Kypke on Mat.

II. *To consider.* John xi. 50.

III. *To dispute.* Mark ix. 33. [Ælian, V. H. xiv. 43. See 2 Mac. xii. 4. Ps. lxxvi. 5.]

Διαλογισμός, οῦ, ὁ, from διαλελόγισμαι perf. of διαλογίζομαι.

I. *Reasoning, ratiocination, thought.* Mat. xv. 19. Mark vii. 21. [ix. 47.] Luke ii. 35. 1 Cor. iii. 20.—On Luke ix. 46. Kypke, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by διαλο-

[1] Since writing the above, I am glad to find the interpretation here given of διάλεκτος, confirmed by Wolfius on Acts ii. 6. and by Raphelius, who, on Acts ii. 8. observes, that not only St. Luke uses διάλεκτος for a *language*, but that Polybius does the same, i. 67. where that historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of Liguria or the Balearic Islands, not a few Greeks, but the greatest part Africans, says τὸν μὲν γὰρ στρατηγὸν εἰδέναι τὰς ἑκάστου ΔΙΑΛΕΚΤΟΥΣ ἀδύνατον, for it was impossible for the general to know the *languages* of each. So Plutarch in Apophthegm. (says he) speaks of Περσικὴν ΔΙΑΛΕΚΤΟΝ, the Persian *language*; to which I add, that Strabo likewise, xiv. p. 997. plainly uses ἡμετέρᾳ ΔΙΑΛΕΚΤῼ for *our*, i. e. the Greek, *language*, and Dionysius Hal. Ant. Rom. i. p. 5. ed. Sylburg. has Ἑλληνικῇ ΔΙΑΛΕΚΤῼ, the Greek *language.*

γισμὸν τῆς καρδίας.—Jam. ii. 4. κριταὶ διαλογισμῶν πονηρῶν, *judges* of *evil thoughts*, i. e. *who think* or *reason ill*. So Luke xviii. 6. κριτὴς ἀδικίας, *a judge* of injustice, is an *unjust* judge; ἀκροατὴς ἐπιλησμονῆς, *a hearer of forgetfulness*, a *forgetful* hearer, James i. 25. It is well known that expressions of this kind are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers. See Ecclus. ix. 20. xxvii. 6. [Prov. xx. 21.]

II. *Doubtful, reasoning, doubt.* Luke xxiv. 38. 1 Tim. ii. 8; but comp. sense III.

III. *Discourse, dispute, disputation.* Phil. ii. 14. [I am inclined to think this passage should be referred to sense II. Wolf says that it means *without hesitation* or *distrust of God's protection*; and so Martianay. Rosenmüller, *without hesitation*: so Wahl. And Schleusner says, *with a ready mind*.]

Διαλύω, from διά denoting *separation*, and λύω *to loose*.—*To dissolve, dissipate, disperse.* occ. Acts v. 36. where see Wetstein. [Polyb. iv. 12, 1.]

Διαμαρτύρομαι, mid. from διά emphat. and μαρτύρομαι *to witness, bear witness*; or from διά *in the presence of*, and μάρτυρ *a witness*.

I. *To bear earnest witness, testify earnestly* or *repeatedly.* It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23; and with a dative of the person *to* whom, Acts xviii. 5. xx. 21.

II. *To charge*, as it were, *before witnesses*, obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See Raphelius on 1 Tim. v. 21. and Hutchinson's Note 2. on Xen. Cyr. p. 369. 8vo ed. [I prefer Schleusner's arrangement.]

[I. *To prove* or *show by sufficient arguments, to prove like a witness, publish* or *teach.* Acts viii. 25. xi. 42. xviii. 5. xx. 23. xxiii. 11. Heb. ii. 6. Exod. xviii. 20.]

[II. *To call to witness*, or *charge earnestly.* Luke xvi. 28. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. 1 Sam. xxi. 2. Nehem. ix. 26. Polyb. i. 37. iii. 15.]

Διαμάχομαι, from διά emphat. and μάχομαι *to contend*.—*To contend* or *dispute earnestly.* occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See Wetstein. [Ecclus. viii. 1. Thuc. iii. 42.]

Διαμένω, from διά emphat. and μένω *to remain*.—*To remain, continue*, [*not to change*.] occ. Luke i. 22. xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4. [Jer. xxxii. 14. In Luke xxii. 28. διαμένειν μετά is, *not to desert*. The dative without the preposition is commoner, as Ecclus. xxii. 23. Diod. Sic. xiv. 48. Xen. H. G. vii. 3, 1.]

Διαμερίζω, from διά denoting *separation*, and μερίζω *to divide*.—*To divide, part.* See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe, that, in Mat. xxvii. 35. almost all the ancient and later MSS. omit all the words from κλῆρον *to* κλῆρον, which therefore, agreeably to the opinion of Wetstein, seem an addition to Mat. from John xix. 24. Griesbach accordingly omits them in his edition; and Campbell, in his Translation, marks them as spurious. See his note. [Judg. v. 30. Nehem. ix. 22.]

Διαμερισμός, οῦ, ὁ, from διαμερίσμαι perf. pass. of διαμερίζω.—*Division, dissension.* occ. Luke xii. 51. Comp. ver. 52, 53.

Διανέμω, from διά denoting *dispersion*, and νέμω *to give*.—*To distribute*, [Deut. xxix. 26.] *disperse, divulge, spread abroad.* occ. Acts iv. 17.

Διανεύω, from διά emphat. and νεύω *to nod, beckon*.—*To intimate* or *signify by nodding* or *beckoning.* occ. Luke i. 22. So in mid. Lucian, Bis Accus. t. ii. p. 320. τί σιγᾷς καὶ ΔΙΑΝΕΥ῍Η; why are you silent, and *beckoning*? [Ps. xxxv. 19.]

Διανόημα, ατος, τό, from διανοέω *to agitate in the mind*, which from διά emphat. or denoting *separation*, and νοέω *to think*.—*A thought, reflection*, occ. Luke xi. 17. [Is. lv. 9. Ecclus. xxii. 17. Xen. H. G. vii. 5, 19.]

Διάνοια, ας, ἡ, from διανοέω.

I. *Understanding, intellect, intellectual faculty.* Mat. xxii. 37. [Mark xii. 30. Luke x. 27.] Eph. i. 18. iv. 18. Heb. viii. 10. [x. 16.] Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20. [LXX, Num. xv. 37.]

II. *An operation of the understanding, thought, imagination.* Luke i. 51. [Wahl calls this *a method of thinking* or *perceiving*, and refers Col. i. 21. and Eph. ii. 3. to the same (citing also Xen. Œc. x. 1). The two last passages Schl. translates by, *a perverse method of thinking*. Wahl says, it is *intelligence* or *insight* in 1 John v. 20. and so Schl. adding, or *the power of understanding*, and citing Xen. Mem. iii. 12, 6.]

Διανοίγω, from διά *through*, and ἀνοίγω *to open*.

I. [*To open*, in the proper sense. Luke ii. 23. Of the first-born opening the womb, see Exod. xiii. 2. Num. iii. 12.]

II. [*To open*, metaphorically, the eyes, ears, &c. *closed* by disease; i. e. *to restore the faculty of sight*, &c. Mark vii. 34, 35. (comp. Is. xxxv. 5.) Luke xxiii. 31. 2 Kings vi. 17. Hence, it is applied (1.) *to the mind*, in the sense of *giving a power of understanding*. Luke xxiv. 45. *he taught them the way* or *gave them the power of understanding* the Scriptures; and (2.) *to the heart*, in the sense of *giving power of receiving and attending to what is taught*. Acts xiv. 14. Comp. 2 Mac. i. 4. From the two last expressions, the verb gets the sense of *to explain* or *teach* simply, as Luke xxiv. 32. Acts xvii. 3.]

Διανυκτερεύω, from διά *through*, and νυκτερεύω *to pass the night*, which from νύκτερος, *nightly, acting in the night*, and this from νύξ, νυκτός, *the night*.—*To pass the whole night.* occ. Luke vi. 12. —So Hesychius explains διανυκτερεύοντες by ἀγρυπνοῦντες πᾶσαν τὴν νύκτα, *watching the whole night*. See also Wetstein.

☞ Διανύω, from διά emphat. and ἀνύω *to perform*.—*To complete, finish entirely.* occ. Acts xxi. 7. where Wetstein cites from Xenophon, ΔΙΑΝΥ῍ΣΑΝΤΕΣ ΤΟ῎Ν ΠΛΟΥ῎Ν εἰς Σάμον ΚΑΤΗΝΤΗ῎ΣΑΜΕΝ. See also Bowyer's Conject. on the text. [Xen. Cyr. i. 4, 28. iv. 2, 15.]

Διαπαντός, adv. for διὰ παντός *through all*, χρόνου *time* namely.—*Always, continually.* Mark v. 5. Luke xxiv. 53. et al. [It is used of *daily* service, Heb. ix. 6; and for *frequently*, Luke xxiv. 53. Acts x. 2.]

[Διαπαρατριβή, ῆς, ἡ, *a foolish dispute*, or *violent dispute about trifles*. This is the reading of many MSS. in 1 Tim. vi. 5.]

Διαπεράω, ῶ, from διά denoting *transition*, and περάω *to pass*, from πείρω the same, which see.—*To pass, pass through, pass over.* Mat. ix. 1. Luke xvi. 26. et al. See Wetstein on both texts. [Except in Luke xvi. 26. it is used of those *passing a sea* or *lake*. See Deut. xxx. 13. Polyb. xi. 18, 4. Xen. Ven. ix. 18.]—The LXX have twice used this verb for the Heb. עָבַר *to pass over.*

☞ Διαπλέω, ῶ, from διά *through*, and πλέω *to sail.—To sail through* or *over.* occ. Acts xxvii. 5. [Xen. An. vii. 8, 1.]

Διαπονέω, ῶ, from διά emphat. and πονέω *to labour.*

I. *To labour, elaborate,* [Aristot. Poet. xxv. 5.] whence

II. Διαπονέομαι, οῦμαι, pass. *to be exercised,* or *fatigued by labour,* also *to be wearied* or *grieved at the continuance* of any thing. occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9. this word in the pass. answers to עָצַב *to labour, grieve.*

Διαπορεύομαι, from διά *through*, and πορεύομαι *to go.—To go* or *pass through.* Luke vi. 1. Rom. xv. 24 [1]. et al. [Gen. xxiv. 62. Polyb. xii. 17, 2.]

☞ Διαπορέω, ῶ, from διά emphat. and ἀπορέω *to be in perplexity and doubt.* See under ἀπορέομαι.—*To doubt exceedingly, to be in great doubt or perplexity.* occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17. [Symm. Dan. ii. 3. Polyb. i. 60.]

☞ Διαπραγματεύομαι, mid. from διά emphat. and πραγματεύομαι *to negotiate, trade, gain by trading,* from πρᾶγμα, ατος, *business;* which see. —*To gain by negotiating* or *business.* occ. Luke xix. 15. [In a different sense, Plat. Phæd. § 24, 65.]

Διαπρίω, from διά *through*, and πρίω *to saw, cut with a saw.*

I. *To saw through* or *asunder, to divide by a saw.* In this sense it is used by the LXX, 1 Chron. xx. 3. for the Heb. וַיְשַׂר, which see in Heb. and Eng. Lexicon, under נשׂר I [2].

II. Διαπρίομαι, pass. Figuratively, *to be cut* or *sawn,* as it were, to the heart. occ. Acts v. 33. vii. 54. See Suicer, Thesaur. in διαπρίω. [Schleusner says, that διαπρίομαι expresses the gesture of those who from rage gnash with their teeth, as if any one drew a saw along, and to whom the phrase διαπρίειν τοὺς ὀδόντας applies. In Aristophanes, the word, however, occurs twice (Equit. 768. Pac. 1262.) in the sense of *to be sawn asunder.*]

Διαρπάζω, from διά emphat. or denoting *separation,* and ἁρπάζω *to snatch, seize.—To plunder, spoil.* occ. Mat. xii. 29. Mark iii. 27. [Gen. xxxiv. 27, 29. Is. xlii. 22. Diod. Sic. iv. 66.]

Διαῤῥήγνυμι, διαῤῥήσσω, from διά and ῥήγνυμι or ῥήσσω *to break.—To break, tear,* or *rend;* [used of rending garments in indignation or grief, Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14; of a net, bursting from too great weight, Luke v. 6. where Parkhurst construes διερῥήγνυτο *was breaking;* and Schl. thinks we must take the expression as hyperbolical, like βυθίζεσθαι in the next verse; of chains burst asunder, Luke viii. 29. On the tearing of garments both among the Greeks and Jews in anger, mourning, or violent grief, see Schol. Æsch. Pers. 166. Gen. xxxvii. 29. xliv. 13. 2 Kings xix. 1. The word occurs Josh. vii. 6. Joel ii. 13. 2 Sam. xxiii. 16. et al.]

Διασαφέω, ῶ, from διά emphat. and σαφέω *to manifest, declare,* from σαφής *manifest.—To declare plainly* or *fully.* occ. Mat. xviii. 31. [1 Mac. xii. 8. Deut. i. 5. Polyb. iii. 19.]

Διασείω, from διά emphat. and σείω *to shake.—To use violence to, to treat with insolent violence,* or, according to Grotius, *to extort money* or *goods by force* or *violence,* which was expressed by the correspondent Latin word *concutere,* here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19. we have the full phrase ΔΙΑΣΕΙΣΘΕ῎ΝΤΕΣ ΤΩ῍Ν ῪΠΑΡΧΌΝΤΩΝ, *violently deprived of their goods.* See Elsner, Wolfius, and Wetstein on Luke, and Suicer, Thesaur. in διασείω.

Διασκορπίζω, from διά emphat. or denoting *separation,* and σκορπίζω *to scatter.*

I. *To scatter abroad, strow,* as seed in sowing. Mat. xxv. 24, 26. [Is. xxxviii. 24.]

II. *To scatter, disperse.* Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37. [Zech. xiii. 7. Ælian, V. H. xiii. 46.]

III. *To dissipate, waste.* Luke xv. 13. xvi. 1.

Διασπάω, ῶ, from διά denoting *separation,* and σπάω *to draw, pull.—To draw, pull,* or *pluck asunder,* or *in pieces.* occ. Mark v. 4 [3]. Acts xxiii. 10.

Διασπείρω, from διά denoting *separation,* and σπείρω *to sow, scatter seed.—To disperse, scatter.* occ. Acts viii. 1, 4. xi. 19. [Tob. xiii. 3. Polyb. iii. 19, 7.]

Διασπορά, ᾶς, ἡ, from διέσπορα perf. mid. of διασπείρω. [It is used periphrastically for a participle or adjective in general. John vii. 35. διασπορὰ τῶν Ἑλλήνων, i. e. for οἱ Ἰουδαῖοι οἱ διασπαρέντες, i. e. *the Jews scattered among the Greeks.* See Gesenius, Lehrgebäude, p. 644, 2. Fischer. ad Well. t. iii. pt. i. p. 293. James i. 1. αἱ δώδεκα φυλαὶ ἐν τῇ διασπορᾷ, *the twelve tribes dispersed* out of their country; of course, meaning those Jews who had become Christians. So 1 Pet. i. 1. παρεπίδημοι διασπορᾶς, i. e. *the dispersed.* Comp. 1 Pet. i. 14, 18. and iii. 6. with ii. 10. iv. 3. v. 14. That there were Jews in almost every country in the world after the Babylonish captivity, especially in Egypt and Asia Minor, where they had synagogues, &c. is well known. See Joseph. B. J. vii. 3, 1. See also Deut. xxviii. 25, 65. xxx. 4. Nehem. i. 9. Ps. cxlvii. 2. 2 Mac. i. 27.]

Διαστέλλω.

I. From διά denoting *separation,* and στέλλω *to send. To separate, distinguish.* In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. διαστολή. [Deut. x. 8. xix. 2. Ruth i. 17.]

II. From διά denoting *transition,* and στέλλω *to send.. διαστέλλομαι,* mid. *to give in charge, to command, charge.* [Mat. xvi. 20.] Mark v. 43. [vii. 36. ix. 9.] Acts xv. 24. In pass. *to be given in charge, commanded.* Heb. xii. 20. [Exod. xviii. 28.]

Διάστημα, ατος, τό, from δίστημι *to part, sepa-*

[1] It here answers to the Latin *obiter, en passant.*

[2] [See Casaub. ad Sueton. Calig. p. 427. Suicer, ii. p. 831. Schöttgen, Hor. Heb. p. 987. and others cited by Wolf. on Heb. xi. 37.]

[3] [In the parallel passage in Luke viii. 29. we have διαῤῥήσσειν τὰ δεσμά, as in Ps. ii. 3. for which in Jer. ii. 20. there is διασπᾶν.]

rate; which see.—*Intercention, distance, space* [*of time*]. occ. Acts v. 7. [Polyb. ix. 1, 1.]

Διαστολή, ῆς, ἡ, from διέστολα perf. mid. of διαστέλλω.—*Distinction, difference.* occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7. [Polyb. xvi. 28, 4[1].]

Διαστρέφω, from διά denoting *separation,* and στρέφω *to turn.*

I. *To turn out of the way, pervert,* [*corrupt.*] See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8. and Kypke on Mat. and Luke.

II. *To pervert* or *make crooked* the way itself. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only. [Exod. v. 4.]

Διασώζω, from διά *through* or emphat. and σώζω *to save.*

1. *To save, preserve.* Acts xxvii. 43. 1 Pet. iii. 20. where see Wolfius, Doddridge, Wetstein, and Macknight.

II. *To carry* or *convey safe.* Acts xxiii. 24. Διασώζομαι, pass. *to be carried* or *conveyed safe,* i. e. *to escape safe,* Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. נָמַלְט *to be delivered, escape.* And, as in Acts xxiii. 24. we have Παῦλον ΔΙΑΣΩ΄ΣΩΣΙ πρὸς Φήλικα, *might bring* Paul *safe* to Felix; so Raphelius and Wetstein cite from Diog. Laert. ΔΙΕ΄ΣΩΣΕΝ ΕΙ΄Σ Ἀθήνας, *he brought him safe to* Athens; and from Polybius, ΔΙΕΣΩ΄ΖΟΝΤΟ ΠΡΟ΄Σ τὴν πόλιν, *they escaped to* the city. To the passages they have produced I add what Josephus, B. J. i. 6, 2. says of one Antipater, εἰς τὴν καλουμένην Πέτραν ΔΙΑΣΩ΄ΖΕΤΑΙ, *he escapes to* a place called Petra; so of Herod, xiii. 8. εἰς τὸ φρούριον ΔΙΑΣΩ΄ΖΕΤΑΙ, *he escapes to* the castle; and of Titus, v. 2, 2. Τίτος ΄ΕΠΙ΄ τὸ στρατόπεδον ΔΙΑΣΩ΄ΖΕΤΑΙ, Titus *escapes to* the camp; where observe the V. is constructed with the preposition ἐπί and an accusative, as in Acts xxvii. 44. where see Wetstein. [Add Gen. xix. 19. Is. xxxvii. 38. 2 Mac. xi. 12. Diod. Sic. xi. 44. Xen. Anab. v. 4, 5. Polyb. viii. 11 Joseph. A. J. ix. 4, 6. and see Krebs, Obss. Flav. p. 250. Wahl and Schleusner refer Acts xxvii. 43. to this second head, instead of the first, with Parkhurst.]

III. *To save* or *deliver from some present bodily disorder, to heal, cure.* Mat. xiv. 36. Luke vii. 3.

Διαταγή, ῆς, ἡ, from διατέταγα perf. mid. of διατάσσω.—*A disposition, ordinance, appointment,* occ. Rom. xiii. 2. Acts vii. 53. *who have received the law,* εἰς διαταγὰς ἀγγέλων, by, or through, the dispositions *of angels.* We read of no other *angels* being present at the giving of the law but the *material* ones, in the form of *fire, light, darkness, cloud,* and *thick darkness.* See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2. *Jehovah came* מִסִּינַי from, or at, *Sinai, and his light arose* מִשֵּׂעִיר *at Seir; he shined out* מֵהַר פָּארָן *at mount Paran;* וְאָתָה מִרְבְבֹת קֹדֶשׁ *and came forth*[2] *at Rabbath Kadesh;* מִימִינוֹ אֵשׁ דָּת לָמוֹ *at his right hand* (comp. Hab. iii. 4.) *the fire* (accompanied with the cloud and thick darkness, comp. Deut. v. 26. with ver. 22.) *was placed,* διατάγη, or *stood, by him,* as a servant ready to execute his pleasure. Comp. Ps. ciii. 20. civ. 4. So these, and particularly the *fire,* as being the immediate instruments of his agency, see Deut. v. 25. were properly his ἄγγελοι, *agents* or *ministers;* and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2. מִימִינוֹ אֵשׁ דָּת לָמוֹ by ἐκ δεξιῶν αὐτοῦ ΄ΑΓΓΕΛΟΙ μετ' αὐτοῦ, *on his right hand* the angels, or agents, *with him.* Through the *dispositions* or *ranges,* διαταγάς, of these *terrible agents* (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.)[3] *on the right hand, and on the left* of Jehovah (for *he spake unto them out of the* midst *of the fire, of the cloud, and of the thick darkness,* Deut. v. 22.) it was that the Israelites *received the law,* which was in this sense only διαταγείς *ordained,* Gal. iii. 19. or λαληθείς *spoken,* Heb. ii. 2. δι' ἀγγέλων, *among, by,* or *with the ministry of angels;* for it was the *Aleim,* or *Jehovah Himself,* though attended indeed by his *material agents,* who *ordained* or *spake the law.* See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of Jehovah's power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though *they kept it not.* See Deut. iv. 9—12. v. 22—26. [This subject is somewhat difficult. That it was God who gave the law is clear from Exod. xx. 19. And with respect to the particular person of the Trinity, Allix has shown clearly that the universal tradition of the older Jewish Church has represented it as *the Word.* (See Allix's Judgment, ch. xiii. and xiv.) But then it is also true, that, in many of those instances where the Word appeared to the patriarchs and Moses, He is called an angel, as in Exod. iii. 2. And so St. Stephen calls Him on Mount Sinai, Acts vii. 38. And there can be no doubt that the Jewish tradition was, that God, on Mount Sinai, was attended by legions of angels; for in Ps. lxviii. 8. the words *Sinai is in the sanctuary,* (for that is the true translation, see Wits. de Œcon. Fœd. p. 612. and Horsley's Translation) follow the description of God being in the midst of the thousands of angels; and the meaning is, that as God formerly gave the law on Mount Sinai in the midst of thousands of angels, so now the same may be seen in the sanctuary, where He gives oracles from the midst of the cherubim. Then, as the angels were present at the giving the law, (Deut. xxiii. 2.) and as the author to the Hebrews, ii. 2. says, that the law was spoken by angels, we may suppose that, as God, properly speaking, uses no voice, the ministry or disposition of the angels produced the sound heard, or the thunder in which that sound was conveyed. See De Dieu on Acts vii. 53. Witsius ubi supra. Horsley's Note on Ps. lxviii. 17. Bretschneider cites an important passage of Josephus, A. J. xv. 5, 3. But he and Schleusner understand this place differently, and, supposing, as I have said, that the choirs of angels were present at the giving of the law, make διαταγαί *the ranks* or *orders* of angels. Wahl says εἰς διαταγάς is for ἐν διαταγαῖς, and translates, *by the promulgation of*

[1] [It is *decree* in Num. xix. 2. xxx. 7. *difference* or *division* in Exod. viii. 23. *price of redemption* in 1 Mac. viii. 7.]

[2] Comp. Heb. and Eng. Lexicon, in רבב under רִבְבָה; and see the learned Bate's Integrity of the printed Hebrew Text, p. 74, 5. and his Inquiry into the Similitudes, p. 62, 3.

[3] So the Targum of Jonath. Ben Uziel on Exod. xx. 2. describing the awful delivery of the law, says, לִמְחַד *a blaze of fire* flamed at his right hand, and *a blaze of fire at his left.*

angels. I do not see why Schl. and Bretsch. do not agree in this, for they both translate Gal. iii. 19. as *promulgated in the presence of the angels.*]

Διάταγμα, ατος, τό, from διατέταγμαι perf. pass. of διατάσσω.—*An order, commandment.* occ. Heb. xi. 23. where see Wetstein. [Ezra vii. 11. Wisd. xi. 7.]

Διαταράττω, from διά emphat. and ταράττω *to disturb.*—*To disturb* or *trouble exceedingly.* occ. Luke i. 29. where Wetstein cites Dionysius Halicarn. [Ant. vii. 35.] using the participle διαταραττόμενος in this sense. So Josephus, Ant. xiii. 11, 2. ad fin. ΔΙΕΤΑΡΑΞΕΝ *greatly disturbed.* [Xen. Mem. iv. 2, 40.]

Διατάσσω, or —ττω, from διά emphat. and τάσσω *to appoint, order.*

I. *To dispose, regulate, set in order,* 1 Cor. xi. 34[1].

II. *To order, ordain, appoint, command.* Mat. xi. 1. Luke iii. 13. viii. 55. [xvii. 9.] Acts xviii. 2. et al. On Acts see Suetonius, in Claudio, cap. xxv. and Lardner's Collection of Testimonies, vol. i. ch. 8. p. 364.—Διατάσσομαι, pass. and mid., the same, Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13. Wetstein cites Strabo using the verb διετέτακτο in an active sense, *had appointed.* And thus ἐντέταλται is applied, Acts xiii. 47. [I have already given, in διαταγή, the explanations of the three German lexicogr. of the passage, Gal. iii. 19; and it will be seen also from the note there, that, in conformity with Witsius, Wahl, and others, I translate, *promulgated by* or *through the intervention of the angels.*]

Διατελέω, ῶ, from διά emphat. or *through,* and τελέω *to finish.*—*To continue, persevere.* occ. Acts xxvii. 33. where see Wetstein. [Deut. ix. 7. Jer. xx. 7. Xen. Mem. i. 2, 28. See Irmisch. on Herodian, i. 4, 12. p. 843.]

Διατηρέω, ῶ, from διά emphat. and τηρέω *to keep.*—*To keep* or *preserve carefully,* or *exactly.* occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in Theodotion's version of Daniel vii. 28. τὸ ῥῆμα ἐν τῇ καρδίᾳ μου διετήρησα (Chald. וְעִמְלָא בְלִבִּי נְטָרַת) is plainly parallel. Comp. LXX in Gen. xxxvii. 11. [In Acts xv. 29. it is rather *to abstain from* or *be on one's guard against,* as the simple verb in 1 John v. 28. Is. lvi. 2. Aristot. Hist. An. ix. 7.]

Διατί, adv. from διά *for,* and τί *what?*—*For what? why?* Mat. ix. 14. xv. 2. et al. freq. [Exod. ii. 18. Num. xi. 11.]

Διατίθημι, from διά emphat. and τίθημι *to place.*

I. Διατίθεμαι, mid. *to dispose, appoint.* Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. διαθήκη. [Gen. xv. 18. Deut. v. 3.]

II. Διαθέμενος, particip. 2nd aor. mid. Heb. ix. 16, 17. "Mr. Pierce would render it, *of that sacrifice which is appointed by God to pacify;* and he brings a remarkable instance from Appian, where διαθέμενος signifies[2] *a pacifier.* He saith, the scope of the writer requires it should be so translated here, (ver. 16.) and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth.* But I think if διαθέμενος be rendered, *that by which it is confirmed,* the argument will be clearer." Doddridge. Comp. under βέβαιος. [Parkhurst's separation of διαθέμενος, as if a participle received a different sense, is quite unreasonable. The meaning of the verb in this place has been matter of much controversy. Our translators make it, *to make a testament,* rendering the participle, *the testator.* So Wolf, Alberti, Bengel, Schleusner, Wahl, Erasmus, &c. &c. Indeed, from ver. 17. it would appear that this translation is necessarily true. The whole passage, however, is one of great difficulty. It would appear, that as διαθήκη, like the Hebrew word בְּרִית, means both *covenant* and *testament,* (each being *a solemn disposition,*) and as covenants in general anciently (and especially that on Mount Sinai) were ratified with blood, the apostle, in comparing the new διαθήκη with the old, represents it in a double light, as a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of the testator. The points of comparison are the name, and the *death* in each case. Bengel says, "These two words denote *an agreement* or *disposition* ratified by blood. When this is ratified by the blood of animals which cannot *agree,* much less *act as testators,* διαθήκη is not properly *a will,* yet it is בְּרִית *a covenant,* which has no remote relation to a testament from the death of the victims; but when the disposition is ratified by the blood (i. e. the death) of him who makes it, it is properly a testament, which is also called בְּרִית, by extending the signification of the word. Ὅθεν must not be translated too strictly, as if the Old Testament was ratified by the death of the testator; but yet it intimates that both New and Old were ratified by blood." So Gusset, Comment. Ling. Hebr. p. 149. and Erasmus's Paraphrase.]

Διατρίβω, from διά emphat. or *through,* and τρίβω *to wear, spend,* which see.

I. *To consume, wear out.* Thus sometimes used in the profane writers, but not in the N. T. [Aristot. H. A. vi. 17. Jer. xxxv. 7. Tob. xi. 8.]

II. Both in the sacred and profane writers it denotes *to spend* time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6. or, such words being understood, it may be rendered *to tarry, continue,* or the like, as John iii. 22. (where see Wetstein) xi. 54. et al. [Xen. Cyr. i. 2, 12. Mem. ii. 1, 15.]

☞ Διατροφή, ῆς, ἡ, from διατέτροφα perf. mid. of διατρέφω *to nourish,* which from διά emphat. and τρέφω *to nourish.*—*Food, nourishment.* occ. 1 Tim. vi. 8. [1 Mac. vi. 49. Aq. 1 Kings v. 11.]

☞ Διαυγάζω, from διά *through,* and αὐγάζω *to shine.*—*To dawn,* q. d. *to shine through* the darkness. occ. 2 Pet. i. 19. [Polyb. iii. 104, 5. Διάυγασμα, Inc. Hab. iii. 304.]

Διαφανής, ές, οῦς, ὁ, ἡ, from διά *through,* and φαίνω *to show.*—*Transparent, pellucid, diaphanous.* occ. Rev. xxi. 21. where the Alexandrian and sixteen later MSS. have διαυγής, which reading is accordingly embraced by Wetstein, and by Griesbach received into the text, but the sense is the same. [Exod. xxx. 34.]

Διαφέρω, from διά denoting *transition* or *separation,* and φέρω *to carry.*

I. *To carry through.* Mark xi. 16. [3 Esdr. v. 78.]

[1] [It is used, especially, of putting soldiers in array. 2 Mac. xii. 20. 1 Kings xi. 18. Xen. Œc. iv. 21.]

[2] See Scapula Lex. in διατίθεμαι.

II. *To carry through* or *abroad, to publish throughout.* Acts xiii. 49. [Wisd. xviii. 10.]

III. Διαφέρομαι, pass. *to be carried, driven,* or *tossed different ways,* or *hither and thither,* or *up and down.* Acts xxvii. 27. So in Lucian's Hermotimus, i. p. 558. we have ἘΝ τῷ πελάγει ΔΙΑΦἘΡΕΣΘΑΙ, *to be tossed up and down in* the sea. Comp. Kypke[1].

IV. Governing a genitive, *to differ.* Rom. ii. 18. (where see Elsner and Wolfius,) 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. [Dan. vii. 3. Wisd. xviii. 9.] Impersonally, διαφέρει, *it maketh a difference, it is of consequence, it importeth.* occ. Gal. ii. 6. where see Wetstein. [Polyb. iii. 11. et freq.]

V. Governing a genitive, *to excel, be of more importance* or *value than.* Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus likewise in the profane writers, as may be seen in Wetstein on Mat. vi. 26. [Thuc. ii. 39. Æsch. Dial. iii. 6. Xen. An. iii. 1, 37.]

Διαφεύγω, from διά emphat. and φεύγω *to fly.*—*To escape.* occ. Acts xxvii. 42. [Prov. xix. 5. Polyb. i. 21, 11.]

☞ Διαφημίζω, from διά denoting *dispersion,* and φημίζω *to report,* which from φημί *to speak.*—*To report* or *publish abroad, to divulge.* occ. Mat. ix. 31. xxviii. 15. Mark i. 45. [Dion. Hal. xi. 46.]

Διαφθείρω, from διά emphat. and φθείρω *to corrupt.*

1. *To corrupt, spoil entirely, destroy,* in a natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.—Διαφθείρομαι, *to be destroyed, decay, perish.* 2 Cor. iv. 16. where see Wolfius.

II. Διαφθείρομαι, *to be corrupted,* or *corrupt,* in a spiritual sense. 1 Tim. vi. 5. For similar expressions in the Greek writers see Wolfius, Wetstein, and Kypke. [Dan. vii. 4.]

Διαφθορά, ᾶς, ἡ, from διέφθορα perf. mid. of διαφθείρω, which see.

I. *Corruption, dissolution,* as of the flesh in the grave. Acts ii. 27, 31. et al. [Ps. xvi. 10.]

II. *The grave, the seat of corruption,* as the correspondent Heb. word שַׁחַת likewise signifies. Acts xiii. 34. where see Doddridge. [Comp. Job xxxiii. 28.]

Διάφορος, ον, ὁ, ἡ, from διαφέρω.

I. *Different, diverse.* Rom. xii. 6. Heb. ix. 10[2]. [Deut. xxii. 9.]

II. *Excellent.* In this sense, however, the positive form occurs not in the N. T.; but Wetstein on Heb. i. 4. cites from Plutarch, ΔΙἈΦΟΡΟΣ πρὸς σωτηρίαν, *excellent* for saving. Διαφορώτερος, comparative, *more excellent,* Heb. i. 4. viii. 6. [So Ezra viii. 20. See Duker. ad Thuc. vi. 54.]

Διαφυλάσσω, or —ττω, from διά emphatic, and φυλάσσω *to keep.*—*To keep* or *preserve carefully.* occ. Luke iv. 10. [Ps. xci. 11. Xen. Mem. i. 5, 2.]

☞ Διαχειρίζομαι, mid. from διά emphat. and χειρίζω *to handle,* which from χείρ *the hand.* [See Dreysig. de Verb. Med. sect. ii. § 8. The proper sense of the active is the same as the simple verb, and it so occurs in Xen. An. i. 9, 10.]—*To kill* or *dispatch,* properly with the *hand.* occ. Acts v. 30. xxvi. 21. For instances of the like use of the verb in the Greek writers, see Wetstein and Kypke on Acts v. [Polyb. viii. 18. Strab. vi. 263.]

[Διαχλευάζω, from διά and χλευάζω *to laugh at,* or *deride.*—*To laugh at,* or *deride.* This is Griesbach's reading in Acts ii. 13. instead of χλευάζοντες. See Poll. Onom. iv. 32. Polyb. xvii. 4, 4.]

Διαχωρίζω, from διά denoting *separation,* and χωρίζω *to part.*—*To separate.* occ. Luke ix. 33. [Gen. xiii. 9.]

☞ Διδακτικός, ή, όν, from διδάσκω *to teach.*—*Apt to teach, well qualified and willing to teach.* occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδακτός, ή, όν, from διδάσκω *to teach.*—*Taught.* occ. John vi. 45. 1 Cor. ii. 13. Grotius remarks, that in this latter passage we have διδακτοῖς twice joined with a genitive case signifying the *cause,* as in John vi. 45. where in like manner we read διδακτοὶ Θεοῦ *taught* by God; an expression used by the LXX in Is. liv. 13. the text referred to, for the Heb. לִמּוּדֵי יְהוָה. Not that these phrases are *merely Hellenistical,* as is evident from the following passage of Pindar, Olymp. ix. towards the end, cited by Wetstein on 1 Cor.

> Τὸ δὲ φυᾷ κράτιστον ἅπαν.
> Πολλοὶ δὲ ΔΙΔΑΚΤΑἸΣ
> ̓ΑΝΘΡὨΠΩΝ ἀρεταῖς κλέος
> ̓Ὥρουσαν ἐλέσθαι·
>
> All that is natural, is best.
> Many, howe'er by virtues *taught by men*
> Have aim'd to purchase glory.

Διδασκαλία, ας, ἡ, from διδάσκαλος.

I. *A teaching, the art* or *office of teaching.* Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information conveyed by teaching.* Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching, doctrine, precepts delivered* or *taught.* Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1. [Prov. ii. 17.]

Διδάσκαλος, ου, ὁ, from διδάσκω *to teach.*—*A teacher, master, instructor.* See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11. and Campbell's Preliminary Dissertations to the Gospels, p. 321. et seq. [In James iii. 1. Schleusner explains the meaning to be, *do not take upon you the teaching others* or *censuring them too much.* The word is used of teachers in the Jewish synagogue. Luke ii. 46. John iii. 10. Rom. ii. 20.]

Διδάσκω, either from δαίω or δάω *to know* or *teach,* whence Ionic δάσκω, and, with the reduplicate syllable δι, διδάσκω: or else it may be from δείκω[3] *to show,* with the reduplication δι.

[1] [This is the proper force of the word. It occurs so in the active, Xen. Œc. ix. 18. διά denoting *separation.* For further examples of the verb applied to *tossing at sea,* see Philo de Migrat. i. p 459, 9. (ed. Mang.) Gataker ad Antonin. ix. 27. See Horat. Epod. x. 6.]

[2] [Schleusner says διάφορος is here *that which marks a difference.* Bretsch. reads διαφοραῖς, βαπτισμοῖς καὶ (with some MSS.) and says it is *offerings, washings, and disciplines,* &c. For this meaning of διαφορά he refers to Polyb. iv. 18, 8. 3 Esdr. iv. 38. 2 Mac. iii. 6.]

[3] This derivation may be confirmed by observing with the learned Junius, (Etymol. Anglic. in *teach,*) that the Lacedæmonians for διδάσκειν used διδάκκειν, as appears from a decree of their senate preserved by Boeth. lib. i. cap. 1. Artis Musicæ. To which we may add, that the fut. διδάξω, aor. 1. ἐδίδαξα, and the derivatives διδαχή, διδακτός, &c. point to the same theme διδάκκω or διδάχω. Comp. Maittaire's Dialects, p. 209. From the V. δείκω may also, with great probability, be deduced the Latin *doceo,* the Saxon ᵹæcan, and Eng. *teach,* all of which are of similar import. Comp. δείκνυμι.

I. *To teach, instruct by word of mouth.* Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. et al.—*By internal and spiritual illumination.* John xiv. 26. Comp. 1 John ii. 27.—*By facts,* as *nature,* i. e. the constitution of God in the natural world, *teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her;* because the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering.* This Milton has remarked in his comparative description of Adam and Eve, Paradise Lost, iv. 301. &c.

> *His* hyacinthine locks
> Round from his parted forelock manly hung
> Clust'ring, but *not beneath his shoulders broad:*
> She, *as a veil down to the slender waist,*
> Her unadorned golden tresses wore
> Dishevell'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8. and see Wolfius on 1 Cor. xi. 14. [Job xxxiii. 33. In 1 Tim. ii. 12. the word is used of *public teaching.* In Rom. ii. 21. the meaning is, *dost thou not require of thyself what thou requirest of others?*]

Διδαχή, ῆς, ἡ, from διδίδαχα perf. act. of διδάσκω.

I. *A teaching, the art of teaching.* See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine taught* or *delivered.* Mat. xvi. 12. John vii. 16. Acts v. 28. et al. freq. [LXX, Ps. lix. 1.]

III. *Any truth of the Gospel concerning faith* or *manners.* Locke. 1 Cor. xiv. 6. comp. ver. 26. See Macknight, and on Eph. iv. 11. [Wahl and Schl. say, that in Mark i. 27. the abstract is put for the concrete, and that διδαχή is *teacher.* There seems little reason for this.]

Δίδραχμον, ου, τό, from δίς *twice,* and δραχμή *a drachm,* which see.—*A didrachmon* or *double drachm,* equal to two Roman denarii, or about fifteen pence English. Josephus[1] has informed us, that every Jew used to pay yearly to God a *didrachmon* into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16. commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel.* And we find the same tax required for the repair of the temple in the reign of Joash, 2 Chron. xxiv. 6, 9. But, after the return from the Babylonish captivity, this tax in the days of Nehemiah was reduced to *one-third of a shekel,* Neh. x. 32. If, according to Josephus's assertion, Ant. iii. 8, 2. the Hebrew *shekel* be reckoned equal to *four Attic drachms, two such drachms,* or *one didrachmon,* will be equal to *half a shekel,* the tribute enjoined by Moses. But the same historian, in another place, Ant. ix. 11, 1. compared with 2 Kings xv. 20. makes the *shekel* equal only to *one drachm,* or seven pence three farthings English; and it may be doubted whether the *shekel* was much more in value than *eleven pence*[2]. And if it was not, every Jew's paying of a *didrachmon* for the sacred tribute in our Saviour's time must be deemed an *increase* of the sum ordered by Moses and king Joash, even as that ordained in Nehemiah's days was a *diminution* of it. occ. Mat. xvii. 24. where observe, that the collectors of the *didrachmons,* τὰ δίδραχμα, ask, *does not your master pay* τὰ δίδραχμα? By which they do not mean that *Christ* should pay *more than one didrachmon* for himself; but either the expression is *indefinite,* or rather it intimates a question, whether he would not pay for his *disciples* also, as we find he in fact did for Peter; for he paid στατῆρα *a stater,* a coin equal to two *didrachmons,* or four Roman *denarii,* for himself and the apostle *together,* ver. 27.—The LXX frequently render the Heb. שֶׁקֶל *a shekel,* by δίδραχμον: the reason of which, according to Grotius, is, that the Alexandrian drachm, by which those translators constantly reckon, was *double* of the Attic or common drachm. See Prideaux, Preface to his Connexion, p. 21. 1st ed. 8vo.

Δίδυμος, ου, ὁ, from δύο[3] *two,* by reduplication of the first syllable, and changing υ into ι.—*Didymus,* or *the twin.* It has the same signification in Greek as *Thomas,* from תְּאוֹם or תָּאוֹם *a twin,* hath in Hebrew. Perhaps, says Lightfoot on John xx. 24. *Thomas* was a native of some place inhabited both by the Jews and Greeks, such as was the region of Decapolis, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Δίδωμι and διδόω, (whence ἐδίδουν, ἐδίδουν, and imperat. δίδου, Luke xi. 3.) formed by reduplication from the obsolete δόω. In Mark xiv. 44. the 3rd person singular pluperf. ἐδεδώκει without the ἐ is used for ἐδεδώκει, after the Ionic manner; so John xi. 57. δεδώκεισαν for ἐδεδώκεισαν: and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16. we have the Attic δῴη for δοίη 3rd person sing. 2nd aor. optat.; in John xvii. 2. δώσῃ 3rd person 1st fut. subj. Doric, used likewise by Theocritus, Id. xxvii. 21. †Δώσῃ is the 1st aor. subj. from ἔδωσα, a more regular 1st aor., but for which ἔδωκα is generally used. In Rev. xvii. 13. the form διδόασι occurs.†

I. *To give,* "*bestow, confer without price* or *reward.*" Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. et al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. et al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5. where see Kypke for similar expressions in the Greek writers. [N.B. Schleusner makes the verb, in 2 Cor. viii. 5. signify *to be very liberal and beneficent to others;* while the other passage, Rev. xx. 13. with Rev. xviii. 7. and Luke vii. 15. he, with Wahl, classes under the meaning *to restore* or *give back.* Rev. ii. 23. it is *to pay back.*

[1] Ant. xviii. 10, 1. τό,τε δίδραχμον τῷ Θεῷ καταβάλλειν ὁ ἕκαστος πάτριον, the *didrachmon,* which it was the *custom* (among the Jews) for each person to pay to God. (Comp. Cicero, Orat. pro L. Flacco, § 28. and Middleton's Life of Cicero, vol. i. p. 303. 4to.) And de Bel. vii. 6, 6. φόρον δὲ τοῖς ὅπου δήποτ' οὐσιν Ἰουδαίοις ἐπέβαλε, δύο δραχμὰς ἕκαστον κέλευσας ἀνὰ πᾶν ἔτος εἰς τὸ καπετώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν. Vespasian (after the destruction of Jerusalem) imposed a tribute on the Jews wheresoever residing, ordering each of them to pay *two drachms* annually into the capitol, as they formerly used to pay them into the temple at Jerusalem. Comp. Suetonius in Domitian, cap. xii. and Lardner's Collection of Testimonies, &c. vol. i. p. 370.

[2] See Michaelis Supplem. ad Lex. Heb. under נרה, p. 367. Heb. and Eng. Lex. in שקל IV.

[3] So the English *twin* is related to *two.*

He refers Rev. iii. 9. to this head of Parkhurst's; and adds, that in the following it is *to deliver up to death*. Luke xxii. 19. Gal. i. 4. 1 Tim. i. 6. Tit. ii. 14. 1 Mac. iv. 44. Some refer John iii. 16. to this last meaning; but Schleusner thinks, from 1 John iv. 9. it means here *to send into the world*.]

IV. *To commit, entrust.* Mat. xxv. 15. Mark xii. 9. Luke xix. 23. where Kypke shows that Demosthenes likewise uses it for *lending*. [These passages, with Luke xx. 16. Schleusner translates *to place out at interest*. Luke xii. 48. xvi. 12. xix. 15. John xvii. 6. Col. i. 25. he translates by *to entrust any thing to any one*. Wahl puts all these, with some others, under this fourth head.]

V. Δοῦναι ἑαυτὸν εἰς—*to venture one's self into* a place. Acts xix. 31. Polybius, Diodorus Sic., and Josephus cited by Wetstein, use the same phraseology.

VI. *To give, inflict.* John xix. 3. 2 Thess. i. 8.

VII. *To give, enjoin, appoint.* John [v. 36.] vii. 22. xvii. 8.—Διδόναι ἔργον, Mark xiii. 34. *to appoint a work, assign a task*, as a master to his servants. Xenophon, in Œcon. uses the phrase in the same sense, where a mistress of a family is said, ΕΡΓΑ ταλάσια θεραπαίναις ΔΙΔΟΝΑΙ, *to assign tasks* of spinning, carding, &c. to her maid-servants. See Raphelius.

VIII. *To give, attribute, ascribe.* John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit.* Mat. xiii. 11. Mark iv. 11. (where see Wetstein,) x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10. in the LXX. Herodotus applies the verb in the same sense. See Raphelius on Acts xiii. 35. [Schl. adds to the examples here given, Mat. xix. 11. xx. 23. John iii. 27. vi. 65. Acts xiii. 35. Rev. vi. 4. vii. 2. ix. 5. xiii. 7, 14, 15. xvi. 8. xix. 8. So Æsch. Agam. 1344. Eur. Phœn. 1374. Dion. Hal. i. 51. et freq.]

X. *To give, yield* fruit, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. נָתַן, Ezek. xxxiv. 27. Zech. viii. 12. et al.

XI. Διδόναι φωνήν, *to yield, utter a sound.* 1 Cor. xiv. 7, 8. where Wetstein cites Pindar applying the same phrase to a person, Nem. v. 192.

XII. *To propose, promise.* Mat. xxiv. 24. Mark xiii. 22. Our Lord does not intend to say, that any of those false prophets would *exhibit* or *perform* great wonders. The original word is δώσουσι *they will give:* the same word that is in the Septuagint version of Deut. xiii. 1. *if there arise among you a prophet, or a dreamer of dreams, and he* giveth *thee a sign or a wonder,* καὶ ΔΩῖ σοι σημεῖον ἢ τέρας, that is, *shall propose* or *promise* some sign or wonder, as the sequel shows. Lardner's Large Collection of Testimonies, &c. vol. i. p. 67. where see more, and comp. 1 Kings xiii. 3, 5. in LXX, and see Kypke in Mat. [Schleusner adds, Mark x. 37. (where our translation, with Parkhurst, says *grant;* but Schl. so translates from Mat. xx. 21.) John xiv. 27. (In the last-cited place of St. John, I think the best commentators, especially Lampe, refer the peace spoken of to the peace of *justification;* and as that could not be *given*, as Lampe says, till the sacrifice necessary to ensure it was made, perhaps Schleusner is right in translating the verb *to promise.*) John xvii. 22. (This place Schleusner understands of the future glory and happiness of Christ and the apostles in heaven. But I would refer here to what I have said on δόξα, as the meaning of δίδωμι in this place must depend on the meaning of δόξα.) 2 Thess. ii. 16. (This interpretation is, I think, unnecessary; the verb may be simply *to give.* 2 Tim. i. 9.) See Diod. Sic. xx. 15. Xen. Ages. iv. 6.]

XIII. *To place, appoint, constitute.* Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Is. lv. 4. Jer. xxix. 26. answering to the Heb. נָתַן. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5. in the Heb. and see Gusset. Comment. Ling. Heb. p. 544.

XIV. *To place, put.* Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. נָתַן, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. et al.

XV. [*To suggest* or *supply.* Mat. x. 19. Mark xiii. 11. Eph. vi. 19. Deut. xi. 32.]

XVI. [*To place* or *send.* Luke xii. 51. 2 Cor. xii. 7. Heb. viii. 10. Rev. xvii. 17.]

XVII. [*To teach* or *deliver.* John xvii. 7, 8. Acts vii. 38. Prov. ix. 9. Æsch. Dial. ii. 20. So in Latin *dare* is used for *dicere.*]

Διδόναι ἐκδίκησιν, *to inflict punishment.* 2 Thess. i. 8.

Διδόναι ῥάπισμα, *to give a slap on the face.* John xviii. 22. xix. 3. So Scapula cites from Plato, πληγὰς ΔΙΔΩΜΙ, *I give* strokes. [On the phrase διδόναι ἐργασίαν, Luke xii. 58. see Markland ad Lys. p. 545.]

☞ Διεγείρω, from διά emphat. and ἐγείρω *to raise, rouse.*

I. *To raise, excite,* as the sea by a violent wind. John vi. 18.

II. *To raise* or *rouse from sleep, to awake.* Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse,* in a spiritual sense. 2 Pet. i. 13. iii. 1.

Διέξοδος, ου, ἡ, from διά *through,* and ἔξοδος *a way out.—An outlet, a passage outwards.* Thus applied by Thucydides and Dionys. Hal. [v. 47.] occ. Mat. xxii. 9. See Scott's Note. [De Dieu understands by this phrase the ends of the streets, where there were frequently, in the east, gates separating one street from the next. Kypke, after Beza, thinks it means those squares or open places where many streets met; because in such places the people assembled. But Fischer (de Vit. Lex. N. T. p. 637.) observes, that from St. Luke (xiv. 21, 23.) it is clear our Lord speaks of the *country,* and not a *city;* for the διέξοδοι are distinguished from the πλατεῖαι and ῥύμαι: and that if διέξ. had signified these open places, εἰς and not ἐπί would have been used. It appears that Hesychius has this gloss on διέξοδοι, ὅθεν ἐκπορεύονται. This cannot apply to διέξοδοι ὑδάτων, Ps. i. 3. and cxix. 36. as ὀχετοί or *channels of water* are there meant; and hardly to the same words in Ps. cvii. 33, 35. as it seems to require the addition of some word showing its application to streams *of water.* The gloss therefore, probably, refers to this place. The phrase

διέξ. ὁδῶν does not occur either in the LXX or in any Greek author. Fischer explains it with the Latin version, as *exitus viarum*, or *loca unde exitur*, and says that our Lord, under these *country roads*, signifies the foreign and barbarous people who were to receive the call to which the Jews would not listen. It might be well to look to the meaning of the word in Ps. cxliii. 14. and Joshua xv. 4.]

☞ Διερμηνευτής, οῦ, ὁ, from διερμηνεύω. —*An interpreter.* occ. 1 Cor. xiv. 28. [The miraculous gift of interpreting unknown languages is meant here, says Schleusner rightly, as in the verb in 1 Cor. xii. 30. xiv. 27. The word occurs 2 Mac. i. 26. Polyb. iii. 22, 3.]

☞ Διερμηνεύω, from διά emphat. and ἑρμηνεύω *to explain, interpret.*

I. *To explain clearly and exactly.* Luke xxiv. 27.

II. *To interpret, translate, explain,* out of one language into another. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from διά *through,* and ἔρχομαι *to come, go.*

I. *To go* or *pass through.* See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38. [In Luke xix. 4. the sense is *to pass by.* See Krebs, Obss. Flav. p. 128. Abresch, Annot. ad loca quædam N. T. p. 553. It is hence used of *time* in good Greek. Xen. Mem. iv. 3, 8. Irmisch. ad Herodian. i. 5, 21. Again, in some other passages it is *to go* or *travel.* Luke ii. 15. xvii. 11. John iv. 4. Acts ix. 32, 38. xi. 19; and with ἀπό, *to go away,* Acts xiii. 14. xviii. 27. Again, it is *to go* or *travel over* or *about,* in Mat. xii. 43. Luke ix. 6. xi. 24. Acts viii. 4. x. 38. xiii. 6. Josh. xviii. 4. Gen. xli. 47.]

II. *To pass over.* Mark iv. 35.

III. *To go* or *be spread abroad.* Luke v. 15. διήρχετο—ὁ λόγος, *the report* or *rumour* was spread abroad. Raphelius shows that Xenophon applies the verb διέρχομαι in like manner. [Anab. i. 4, 7. Thuc. vi. 46.]

☞ Διερωτάω, ῶ, from διά emphat. and ἐρωτάω *to ask, inquire.—To inquire diligently* or *repeatedly.* occ. Acts x. 17.

☞ Διετής, ές, οῦς, ὁ, ἡ, from δίς *twice,* and ἔτος *a year.—Of two years' continuance,* or *two years old.* Hence, διετές, τό, *the age of two years.* occ. Mat. ii. 16. where ἀπὸ διετοῦς means, I think, *from the beginning* or *entrance into their second year.* Aristotle uses the word in this sense, when he says, H. A. ix. 5. *stags* διετεῖς of the second year *begin first to produce horns.* But it is certain, that stags do this at the *beginning* of their second year. Further, Herod is said, Mat. ii. 7. to have *accurately learned of the Magi the time of the star's* (first) *appearance,* τὸν χρόνον τοῦ φαινομένου ἀστέρος, and verse 16. *to have slain all the children* ἀπὸ διετοῦς *and under,* according to the time which he had of them learned by accurate inquiry. But it is improbable that the Magi, whether they were of Arabia or Persia, (comp. under Μάγος,) should spend *more than a year* in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of ἀπὸ διετοῦς here given[1]. [Mr. Benson, in his admirable Essay on the Chronology of our Saviour's Life, says, that although the passages in Aristotle and Hesychius *justify* the attribution of this meaning to διετής, yet that, both in sacred and profane authors, and, as far as he knows, in every one of the Fathers, it is almost universally used in the sense which our version gives. He observes, that the time about which Herod inquired, was probably the time when the star appeared, which might *probably* have been a considerable time before the birth of Christ; this time might have been spent in deliberation as to the course to be pursued. Herod, as St. Matthew says, inquired diligently; and the Magi probably answered accurately. The inference, of course, is not that Christ was born, but that perhaps the star had appeared more than a year before the massacre. Besides Herod, when he found that the Magi did not return, might fancy they had deceived him, and therefore to make assurance doubly sure, and from the wanton cruelty which certainly (see Jos. de B. J. i. 19. p. 766.) was a part of his disposition, he might, very probably, extend the slaughter unnecessarily in time, as he obviously did in space. Schleusner, Wahl, and Bretschneider, all agree in this, observing that ἀπὸ διετοῦς is for ἀπὸ διετῶν, *all the children of two years old,* and disapproving of the supposition that χρόνου is to be understood. We have ἀπὸ τριετοῦς in 2 Chron. xxxi. 16. ἀπὸ εἰκοσαετοῦς καὶ κάτω in 1 Chron. xxvii. 23. See Ezra iii. 8. and 3 Esdr. v. 58. ἀπὸ εἰκ. καὶ ἐπάνω, Numb. i. 45. The word occurs 2 Mac. x. 3.]

☞ Διετία, ας, ἡ, from δίς *twice,* and ἔτος *a year.—The space of two years.* occ. Acts xxiv. 27. xxviii. 30.

Διηγέομαι, οῦμαι, from διά *through,* and ἡγέομαι *to tell, declare;* (though I do not find that the simple verb ἡγέομαι is used by the Greek writers in the sense here assigned; but comp. ἐξηγέομαι.)—*To declare thoroughly* or *particularly, to recount, relate.* Mark v. 16. Luke viii. 39. ix. 10, et al. [It is properly used of *historical narration.* See Thuc. vi. 54. But it has sometimes the sense of *encomiastic narration,* as Luke viii. 39. See Ps. xlvii. 13. Luke ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32. It is construed with acc. *of the thing,* and dat. *of person;* or with πῶς, ὅσον, περί.]

Διήγησις, εως, ἡ, from διηγέομαι.—*A narration, history.* occ. Luke i. 1.

☞ Διηνεκής, ές, οῦς, ὁ, ἡ, from διά emphat. or *through,* and ἠνεκής *extensive, prolonged,* which from ἐνέχω *to extend,* from ἐν *in,* and ἔχω *to have.* †Rather from διά and ἤνεικα, aor. 1. of φέρω.†—*Continual, perpetual.* Hence—διηνεκές, τό, used as a substantive, εἰς τὸ διηνεκές, *for a continuance, continually.* occ. Heb. x. 1. *During life.* Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein, and Macknight. Also, *for perpetuity, for ever.* Heb. x. 12, 14. In ver. 12. "connect εἰς τὸ διηνεκὲς with what precedes: *after he had offered one sacrifice* for ever, not, *sat down* for ever, for then it would have been SITTETH DOWN for ever." Bowyer. But Qu.? and see Macknight. [Nothing can be harsher than Bowyer's and Macknight's version. Bowyer's objection is frivolous, for the aorist has perpetually the sense of the present. See Matthiæ's Gr. Gr. § 505, 3, or rather § 506.]

[1] See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

☞ **Διθάλασσος, ου, ὁ, ἡ,** from *δίς twice*, and *θάλασσα a sea.*—*Where two seas meet*, or rather, *washed on each side by the sea*, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502. says, This *isthmus* is shown to this day on the north-eastern part of the island of Malta, and is called by the inhabitants of La Cala[1] di S. Paolo, *the landing-place of St. Paul.*

Διϊκνέομαι, οῦμαι, from *διά through, and ἱκνέομαι to come.* See under *ἀφικνέομαι. To go through, pierce, penetrate.* occ. Heb. iv. 12. [Exod. xxvi. 28.]

Διΐστημι, from *διά* denoting *separation*, and *ἵστημι to set.* [It is properly *to part* or *separate*, in an active sense. See Is. lix. 2. Prov. xvii. 9.]

I. *To part, be separated.* Luke xxiv. 51.

II. *To part, depart, remove, proceed.* Acts xxvii. 28.

III. It denotes *distance* or *interval of time.* Luke xxii. 59. *καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, and about* the space *of one hour* after; literally, *and about one hour* separating or intervening. So Montanus, *interstante.* Comp. *διάστημα.*

☞ **Διϊσχυρίζομαι,** from *διά* emphat. and *ἰσχυρίζομαι to corroborate, confirm, affirm*, which from *ἰσχυρός firm, strong.*—*To affirm*, or *assert strongly* or *vehemently.* occ. Acts xii. 15. Luke xxii. 59. where Wetstein and Kypke show that the Greek writers use the verb in the same sense. [See Ælian, H. A. vii. 11.]

Δικαιοκρισία, ας, ἡ, from *δίκαιος just*, and *κρίσις judgment.*—*Just* or *righteous judgment.* occ. Rom. ii. 5. [Hos. vi. 5. *a just cause.*]

Δίκαιος, α, ον, from *δίκη right, justice.*

1. Of persons, *just, acting conformably to justice and right, without any deficiency* or *failure.* Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1.—to mere men, of whom in this sense it is said, *there is not one just*, Rom. iii. 10. In Mat. xxvii. 24. Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was *δίκαιος* in the *forensic* sense, i. e. *innocent*, or *not guilty*, of the crime whereof he was accused. Comp. Luke xxiii. 14. and see Campbell's note on Matthew.

II. The Pharisees trusted that they were *δίκαιοι* (see Luke xviii. 9. Mat. ix. 13.) not *absolutely without sin*, but *righteous of themselves by the works of the law*, i. e. they thought themselves *righteous* or *just* in the sight of God, by *their own* external, or at best partial observation of what is called the *moral* law, and by great scrupulosity and zeal with respect to the *ceremonial:* the *outward expiations* enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3. and Doddridge there. See also Luke xv. 7. and Bp. Pearce on that text.

III. *Just, upright, righteous*, though not in the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7, et al. [The word is used, according to the German lexicographers, not only to express *righteousness* or *virtue in general*, but also *particular virtues*, especially that of *clemency* or *mercy*, and they quote Mat. i. 19. John xvii. 25. Rom. iii. 26. 1 John i. 9. as instances. Schleusner quotes Longin. de Sublim. xliv. 1. Eur. Med. 724. On the two passages, Mat. i. 19. and Rom. iii. 26. there is a valuable note by Archbishop Magee, vol. i. p. 477. and following. Whitby says, the word occurs eighty times in the N. T., and he thinks not once in the sense of *merciful.* The right interpretation of Mat. i. 19. is, according to Archbishop Magee, *Joseph being a just man*, i. e. actuated by a sense of right, in obedience to the law, (Deut. xxiv. 1.) resolved to put Mary away; and *yet* not willing to make her a public example, &c. That *καί* has this sense of *tamen*, may be seen in Raphel. ii. p. 519. Palairet, pp. 41, 96, 221, 236. Elsner, i. p. 293. Krebs, p. 147. Another sense ascribed to *δίκαιος*, is *true* or *attached to truth*, John vii. 24[2].]—Stockius remarks, that *δίκαιος* is never thus applied by any of the heathen Greek writers, who, to express this meaning, (saith he,) would use *χρηστός, ἀγαθός, καλὸς κἀγαθός*; and therefore he is of opinion, that we must say with Vorstius, (Philol. cap. ii.) that in the N. T. *δίκαιος* answers to the Heb. word צַדִּיק, which, *according to him*, signifies not only a *just*, but also a *good, upright* man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt whether צַדִּיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to *men*, it seems to denote, not a *just* but a *justified* person, one who *hath obtained justification* in the sight of God *through faith in the promised Redeemer.* See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9. with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in *all* the passages of the N. T. where *δίκαιος* has been supposed to be used for what we commonly call a *just, upright*, or *good* man, it does not more properly import a man *justified by faith, and showing forth his faith by his works*, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of *δίκαιος* here mentioned, but by no means insisted on, will coincide with the following one.

IV. *Just* or *righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith* (Phil. iii. 9); or *justified through faith*, (Rom. v. 19.) *and bringing forth the fruits of righteousness* or *justification.* (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, *just, right, righteous, conformable to justice* or *righteousness.* John [v. 30.] vii. 24. Rom. vii. 12.—*Δίκαιον, τό, what is just* or *right, justice.* Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.—This word in the LXX most commonly answers to the Heb. צֶדֶק or צְדָק, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. Comp.

[1] [Schl. and Bretsch. say it is rather a *projecting rock* than an isthmus, here spoken of.]

[2] [This meaning is found in Plat. Phæd. 34. Theoph. Char. v. 2. Hence some commentators interpret *ἀδικία* in Luke xvi. 8, 9. by *false, fallacious*, citing Eur. Phœn. 484. Lev. v. 22. Job xxvii. 4. Jer. v. 31. al.]

Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10. and see Heb. and Eng. Lex. in צדק.

Δικαιοσύνη, ης, ἡ, from δίκαιος. [The reader will observe that Parkhurst has adopted a division which appears to me to be fanciful. The word expresses, undoubtedly, *virtue* in general, and perhaps some *particular virtues*. In sense II. he makes it express *natural* virtue; in sense IV. *Christian* virtue acquired through the assistance of the Spirit. All that can be properly said is, that the word, like any other expressive of good qualities, may be and is used of man in a state of nature and a state of grace; but it does not of itself *point out* any difference in the qualities ascribed to him in those states, either in kind or in origin. Sense III. is clearly established. Bretschneider gives it as *justificatio*; Schleusner and Wahl, apparently with some reluctance, as *favor divinus*, and *immunitas a peccatorum pœnis*. There is difficulty in some particular passages, a few of which I have noticed at the end of the article.]

I. *Justice, righteousness*, as of God, in judging the world, Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins, Rom. iii. 25, 26.

II. *Righteousness* of man, *inherent* and *proper*, which consists in *performing the commands* and *works* of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *thus it behoveth us to fulfil* all righteousness, i. e. to perform *all the works*, and submit to *all the ordinances*, appointed by God. Macknight, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks, that "the Son of God, in prosecution of the purpose for which He took on Him the human nature, came to John at Jordan, and was baptized. To this rite He submitted, not as it was the baptism of repentance, for He was perfectly free from sin; but *as it prefigured his dying and rising again from the dead*, and because He was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon Him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6. and Macknight on those texts.—Mat. xxi. 32. *John came in the way* of righteousness. He was a *Nazarite* even from his mother's womb, (Luke i. 15. comp. Num. vi. 3. Judg. xiii. 4, 5.) a strict observer of *legal righteousness*, and a zealous preacher of *repentance* and *righteousness* to others. [The word means not only *virtue* in general, but seems to designate some particular virtues; as (1.) *liberality* or *beneficence*. See Mat. vi. 1. *τὴν δικαιοσύνην ποιεῖν, to exert your beneficence*, or perhaps *to do your alms*. See Lightf. Hor. Hebr. on this text. See also Ps. lxxxv. 11. Is. xlv. 8. li. 5, 6. Prov. x. 2. Tobit ii. 14. xii. 9. xiv. 9, 11; and (2.) *veracity*, Rom. ix. 28. On this point, Fischer de Vit. Lex. N. T. p. 576. (Prov. xxv. 4.) observes, that *truth* and *justice* are so nearly allied, that in both Greek and Latin, words expressing them are perpetually interchanged. See Abresch. Diluc. Thuc. p. 334. Biel. ad Hesych. i. p. 227. and many instances in Fischer's note. Schleusner thinks, that in 2 Cor. ix. 9. the word means *the reward of beneficence*; and in Heb. xi. 7. that of *integrity*. *Piety* is supposed by some to be expressed in various passages, as Acts x. 35. Mat. v. 20[1].]

III. *Righteousness imputed* to sinful man through faith in Christ, by which his *past* sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, *as righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *evangelical* or *gospel righteousness* is opposed to that last mentioned, Rom. ix. 30, 31. x. 3. et al. It is several times called Δικαιοσύνη Θεοῦ, *the righteousness of God*, Rom. i. 17. iii. 21, 22[2]. x. 3. (comp. Mat. vi. 33.) as being that *method* which God hath exhibited in the Gospel, of *man's justification*, or *being made righteous through the merits and death of Christ*, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1[3]; and Christ is styled *our righteousness*, as being the *procurer of righteousness to us through his merits and sufferings*, 1 Cor. i. 30; for He is JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. (comp. Is. xlv. 24.) *He clothes* the church *with the garments of salvation, and covers her with the robe of righteousness*, Is. lxi. 10; and *of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear*, Rev. iii. 18. For, further, He is *the Sun* or *Light of righteousness*, שֶׁמֶשׁ צְדָקָה, Mal. iv. 2. (comp. Wisd. v. 6.) *with which* the Church is represented as *clothed*, περιβεβλημένη *clothed all over*, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God *made Him, who knew no sin, to become sin* (or *a sin-offering*, to which the *sin* was *imputed*, or on which it was *laid*, see Lev. i. 4. iv. 4, 15. xvi. 21. Is. liii. 6, 10, 12. 1 Pet. ii. 24.) *for us, that we might be made the righteousness of God in Him*. 2 Cor. v. 21. i. e. *righteous* in that manner which God hath ordained through faith in Him. (See Whitby on this text.) *For as by one man's disobedience*, THE *many* (or multitude of mankind Οἱ πολλοί) *were made* or *constituted* (κατεστάθησαν) *sinners, so by the obedience of one shall* THE *many* (Οἱ πολλοί) *be made* or *constituted* (κατασταθήσονται) *righteous*. Rom. v. 19. Comp. Is. liii. 11. 1 Cor. i. 30, 31; and on this whole subject see Whitby's Discourse on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.—In James i. 20. putting the effect for the cause, *the righteousness of God* seems to be used for "*the faith which God counts to men for righteousness.*" Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit*. Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "*honest industry* is fitly termed *righteousness*, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who

[1] [It is *truth* in Is. xxxviii. 19. See Gen. xxiv. 49.]

[2] See Clark and Doddridge on this text. I add from Œcumenius on Rom. iii. p. 269. Δικαιοσύνη Θεοῦ, ἡ παρὰ Θεοῦ διδομένη· ἤ, ἡ ἀπὸ Θεοῦ δικαίωσις, καὶ ἀθῴωσις καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν, *the righteousness of God*, that which is given by God, or justification from God, acquittal, and absolution from sins; and from Theodoret on Rom. x. 3. p. 82. Θεοῦ δικαιοσύνην προσηγόρευσε τὴν κατὰ χάριν διὰ τῆς πίστεως γιγνομένην, he calls that *the righteousness of God*, which is according to grace through *faith*.

[3] ΠΙΣΤΙΝ ΕΝ—*Faith in*—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.

cannot labour for themselves." Macknight. Comp. ver. 9. where *righteousness* signifies *beneficence*. This word in the LXX answers most usually to the Heb. צְדָקָה or צֶדֶק. [In addition to these senses, the last of which may be referred to the 2nd, the word appears to signify, *truth* or *true doctrine in religion*. See 2 Cor. xi. 15. In the passage John xvi. 8, 10. there is much difficulty. Schl. says, *he shall teach men what is the duty incumbent on me*, viz. *to die according to the divine decree*. Wahl, '*he shall teach concerning that which is just*, viz. *regard being had to Jesus*. For it was just that one who had done so much for mankind should receive the highest reward.' Bretsch. '*he shall teach you concerning my innocence*, which will be manifested by my resurrection and return to heaven.' In 2 Cor. iii. 9. ὁ λόγος τῆς δικ. is for ὁ λ. περὶ τῆς δικ.—Again, there is a phrase which often occurs, λογίζεσθαί τι εἰς δικαιοσύνην, and by which it is signified that the quality mentioned, as, for example, faith, is so attributed to a person, that on that account his sins are pardoned, and he is considered as justified. See Rom. iv. 3. Gal. iii. 6. The word occurs in Gen. xv. 6. Ps. cvi. 31.]

Δικαιόω, ῶ, from δίκαιος.

I. *To justify, acknowledge*, or *declare to be just* or *righteous*. Mat. xi. 19. (where see Bowyer and Wolfius,) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16. where it is said of *God incarnate*, ἐδικαιώθη ἐν Πνεύματι, *He was justified by the Spirit*, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were *justified*, or *proved to be true*, by the descent of the *Holy Spirit* upon Him at his baptism; by those miracles which He wrought by the *Spirit* of God; by his being declared or marked out as the Son of God with power, according to the operation of the *Spirit of Holiness*, or *Holy Spirit*; by the resurrection from the dead, Rom. i. 4 (comp. 1 Pet. iii. 18); and, lastly, by the *Holy Spirit* shed forth on his disciples in miraculous gifts and sanctifying graces. [This interpretation of 1 Tim. iii. 16. is in substance that of Schl. and Wahl. With respect to the other passages which Parkhurst has passed over in silence, some explanation is required. In Mat. xi. 19. Schl. says, *wisdom can be rightly appreciated by its cultivators*. Wahl gives nearly the same, adding, 'the sense is, only a wise man can judge who is a wise man.' Fischer (de Vit. Lex. N. T. p. 574 seq. Prol. xxv. No. 4.) defends at great length an explanation offered by Munster and Perizonius, not differing, perhaps, in foundation from these: *the divine doctrines which I teach, and which are received by the heads of the Jews, are approved and reckoned true by the people*. They, as receiving it, would be properly called τέκνα τῆς σοφίας, *children, disciples of wisdom*. We know that the Jews called their teachers fathers, from Mat. xxiii. 9. That δικαιόω will bear the sense *to reckon good* or *right*, is clear enough; and the gloss ἐτιμήθη was found substituted for this word in a MS., and is used by Theophylact on St. Luke, p. 246. Rom. in explaining the passage in this way. Elsewhere Theophylact on St. Mat. p. 44. and also St. Jerome on the place, make σοφία to be Christ himself. It may be added, that καί has often the adversative sense, which this explanation of the passage makes necessary. See my note on δίκαιος, sense II. In Luke vii. 29. the verb seems also to signify *to approve, to praise, to reckon righteous*, and so Fischer, Wahl, Schleusner, Rosenmüller, and others. In Rom. iii. 4. Wahl says, *that thou mayest, in thy promises be*, or *be declared, such as thou oughtest to be*, i. e. *true and faithful*. Schl. *that thou mayest be reckoned true in all thy decrees, and conquer* or *be pronounced victorious* (*over thy adversaries*) *when thou art judged*. These words are taken from Ps. li. 4.]—Δικαιοῦν ἑαυτόν, *to justify oneself, to show, pretend*, or *feign oneself to be just* or *righteous*. Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

II. It is most usually applied to *evangelical justification*. *To justify, to esteem, pronounce*, or *declare just* or *righteous*, i. e. *to acquit* or *absolve from past offences*[1], *and admit as just to the reward of righteousness*. In this view it is plainly a *forensic* term, answering to the Heb. הִצְדִּיק, for which the LXX have used it, Deut. xxv. 1. 1 Kings viii. 32. 2 Chron. vi. 23. Is. v. 23. et al. Comp. Prov. xvii. 15. It is in the N. T. applied either to *present justification* in this life, Acts xiii. 39. Rom. [iii. 20.] v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25. et al. or to *final justification* at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See Suicer Thesaur. on this word.—Δικαιόομαι, οῦμαι, *to be* or *continue inherently just* or *righteous*, or perhaps *in a justified state*. occ. Rev. xxii. 11. If indeed δικαιωθήτω be the true reading in this text; for the Alexandrian and sixteen later MSS., with several printed editions, instead of δικαιωθήτω have δικαιοσύνην ποιησάτω, *let him* do righteousness *still*, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg. ܢܥܒܕ ܙܕܩܬܐ *let him do righteousness*, and is accordingly embraced by Mill and Wetstein, and received into the text by Griesbach. It should, however, be observed, on the other hand, that the V. active δικαιόω is used by the LXX in the sense of *making just, righteous, pure, holy*, for the Heb. זָכָה *to cleanse, purify*. Ps. lxxiii. 13. Comp. Rom. vi. 7. where Basil, cited by Suicer Thesaur. under δικαιόω I. explains δεδικαίωται ἀπὸ τῆς ἁμαρτίας by ἀπήλλακται, ἠλευθέρωται, κεκαθάρισται πάσης ἁμαρτίας, *is released, is freed, is cleansed from all sin*. Comp. 1 Pet. iv. 1.

Δικαίωμα, ατος, τό, from δεδικαίωμαι perf. pass. of δικαιόω.

I. [*Law, precept*, or *statute*. (In good Greek, it means, *the sentence pronounced by the judges, which does justice to the injured, and punishes the oppressor*, and so Rev. xv. 4. Hence it comes to signify *any thing pronounced* or *decreed*.) Used of God's laws. Luke i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Perhaps in Rom. i. 32. it is rather, *threats of punishment*. The LXX use it for חֹק, Exod. xv. 25. חֻקָּה, Levit. xxv. 18. מִצְוָה, Deut. xxx. 16. See also Ex. xxi. 31. Ps. xix. 9.]

II. [*Justification, remission of the punishment due to sin*. Rom. v. 16.]

III. [*Righteousness*, or *freedom from sin*. Rom. v. 18. Rev. xix. 8. In the last place it answers,

[1] [So used Luke xviii. 14.]

says Parkhurst, to the Hebrew עֲקֹוֹת in Is. xlv. 24.]

Δικαίως, adv. from *δίκαιος*.

I. *Justly, conformably to justice.* 1 Pet. ii. 23. [Xen. Mem. iii. 5, 20. LXX, Deut. i. 16.]

II. *Justly, honestly, without injuring any one.* 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly,* jure, merito. Luke xxiii. 41. [Polyb. iv. 19, 3. Xen. Symp. iv. 60.]

IV. *As it is fit, proper,* or *right,* ritè, debitè. occ. 1 Cor. xv. 34. *ἐκνήψατε δικαίως, awake from your drunken sleep,* as it is fit you should. So Castalio, *ut æquum est.* Arrian and Menander use *δικαίως* in this sense, as may be seen in Alberti on the text.

Δικαίωσις, εως, ἡ, from *δικαιόω.—Justification, a being esteemed* or *adjudged just* or *righteous.* occ. Rom. iv. 25. v. 18. in which latter passage it is opposed to *κατάκριμα condemnation.*—The LXX have once used this word for the מִשְׁפָּט *law, judgment,* Lev. xxiv. 22. [In good Greek it is generally used for *sentence of condemnation,* or *punishment according to sentence.*]

Δικαστής, οῦ, ὁ, from *δικάζω to judge,* which from *δίκη.—A judge.* occ. Luke xii. 14. Acts vii. 27, 35. [Exod. ii. 14. Ælian, V. H. i. 34. Xen. Cyr. i. 3, 17.]

ΔΙ΄ΚΗ, ης, ἡ, from the Heb. צֶדֶק or צַדִּיק *just,* or the fem. צְדָקָה *justice,* the צ being dropped by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judex, judico,* and in the English *judge, judicial, judicature,* &c., which may be from the same root צדק.

I. *A judgment, a judicial sentence.* Acts xxv. 15.

II. *Judicial punishment, vengeance.* 2 Thess. i. 9. Jude 7. [The phrase *δίκην ὑπέχειν* here, is the the same as *δίκην διδόναι* (i. e. *to suffer punishment inflicted,*) and occurs in Ælian, V. H. ii. 4. See Perizon. ad Ælian. V. H. iii. 38. and Wetstein, N. T. ii. p. 734. Ez. xxv. 12. Wisd. xviii. 11. 2 Mac. viii. 11, 13.]

III. *Vindictive justice,* of which the heathen made a goddess[1]. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4. [Arrian, Exp. Al. iv. 9, 9.]

Δίκτυον, ου, τό. Eustathius deduces it from *δίκω to cast, cast down.—A net* for fishing. Luke v. 4, 5. John xxi. 6. et al. [Herodian, iv. 9, 12. Prov. i. 17.]

☞ Δίλογος, ου, ὁ, ἡ, from *δίς twice,* and *λόγος speech.—Double-tongued, varying* or *deceitful in one's words.* occ. 1 Tim. iii. 8. So Chrysostom explains *διλόγους* by *ὑπούλους, δολερούς, deceitful, fraudulent;* and Theodoret, by *ἕτερα μὲν τούτῳ, ἕτερα δὲ ἐκείνῳ λέγοντας, saying one thing to this man, and another to that.* [Theophylact, on this place of Timothy, uses nearly the same words, and so Zonaras Lex. col. 510. Διλογέω and *διλογία* are used by Xenophon and Diodorus. See Xen. de Re Eq. viii. 2. Diod. Sic. xx. 37.]

Διό, a conjunction, from *διά for,* and ὅ (neut. of ὅς) *which.—For which, wherefore, therefore.* See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

[1] See Pole Synops. Alberti, Wetstein, and Bowyer on Acts; Bochart, Opera, vol. iii. 371, 2; the Orphic Hymn to ΔΙ΄ΚΗ; and Hesiod, Op. et Dies, 218, &c. 254, &c. [Proclus in Theol. Platon. iv. 6. p. 205. Pliny, N. H. xi. 45. Pollux, Onom. viii. 1.]

Διοδεύω, from *διά through,* and *ὁδεύω to journey.—To journey, travel,* or *pass through.* occ. Luke viii. 1. Acts xvii. 1. [Gen. xiii. 17. Is. lix. 8.]

Διόπερ, a conjunction, from *διό* and *πέρ* an emphatic particle.—*Wherefore truly, wherefore by all means,* or *especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13. [Wahl says, *for that same cause.* It occurs Diod. Sic. i. 65. Xen. Mem. iv. 8, 7.]

☞ Διοπετής, έος, οῦς, ὁ, ἡ, from Διός (gen. of Δίς or Ζεύς) *Jupiter,* and *πέτω* (obsol.) *to fall.* [*Which fell from Jupiter* or *heaven.* It occurs Acts xix. 35. where *ἄγαλμα an image* is understood.] So Numa persuaded the Romans that a certain shield *fell from heaven,* to which Plutarch, in Numa, p. 68, E. applies the same word ΔΙΟΠΕΤΗ΄Σ, as he also doth (Parall. p. 309, F.) to the famous Trojan *Palladium,* or image of *Pallas,* which protected Troy, and was supposed to have *fallen from heaven;* and Euripides, speaking of the image of Diana Taurica, says, Iph. Taur. 86[2].

> Λαβεῖν τ' ἄγαλμα Θεᾶς, ὅ φασιν ἐνθάδε
> Εἰς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἀκό.
>
> And the image of the goddess take, which *fell,*
> They say, *from heaven* into this holy fane.

And afterwards calls it ΔΙΟΠΕΤΕ῾Σ ΄ΑΓΑΛΜΑ *the image which fell from Jupiter.* So Herodian, i. 35. ed. Oxon. calls *the image of the mother of the gods,* ΄ΑΓΑΛΜΑ ΔΙΟΠΕΤΕ΄Σ. Comp. also Wetstein on Acts.—In the apology which the town-clerk makes for the apostle and his followers, Acts xix. 35. &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26. of teaching that they were no gods *which were made with hands;* and he had thence inferred that there was danger that the *great Diana of the Ephesians,* and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the *Ephesian Diana, and to the image which fell down from Jupiter,* and consequently was *not made with hands!* and that therefore Paul and his companions were *not blasphemers of the goddess.*

[Διόρθωμα, τος, τό, *amendment.* This is the reading of the Alexandrian and three other ancient MSS. in Acts xxiv. 3. The common reading is *κατορθ.* The word occurs in Polyb. iii. 118, 2.]

☞ Διόρθωσις, εως, ἡ, from *διορθόω to correct, amend,* which from *διά* emphat. and *ὀρθόω to make right,* which from *ὀρθός right.—An amendment, reformation.* Heb. ix. 10. [The phrase is, *the times of reformation,* and the time of the Messiah, when a better state of worship and religion would be introduced, is signified. So Theophylact explains the passage. The word occurs Polyb. v. 88, 2. vi. 38, 4. Diod. S. i. 75. *Διορθόω* occurs in Jer. vii. 2. Is. xvi. 5. lxii. 7. See Sallier ad Thom. Mag. p. 241.]

Διορύσσω, from *διά through,* and *ὀρύσσω to dig.—To dig* or *break through,* as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, ii. 3. ΔΙΟΡΥ΄ΣΣΟΝΤΕΣ *τοὺς κοινοὺς τοίχους, digging through* the party walls. Xenophon, in

[2] [See Barnes on this place, and Irmisch. on Herodian, i. 11, 2.]

Conviv. ἐφοβούμην μή τίς μου τὴν οἰκίαν ΔΙΟΡΥΓΞΑΣ, I was afraid that some one *digging through* (i. e. breaking into) my house; and Aristophanes, Plut. 565. ΚΑΘΙΠΤΕΙΝ καὶ τοὺς τοίχους ΔΙΟΡΥΤΤΕΙΝ. Comp. Kypke on Mat. vi.—In the LXX it answers to the Heb. חָתַר *to dig through*, Job xxiv. 16. Ezek. xii. 5, 7, 12. which see; as the N. διόρυγμα does to the Heb. מַחְתֶּרֶת *a digging through*, Exod. xxii. 2. Jer. ii. 34.—Harmer, in his Observations, vol. i. p. 175—178, remarks a peculiar propriety in the expression of *digging through houses*, Job xxiv. 16. by observing, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud and slime, or of unburnt brick, and that their walls are of a *great thickness*.

Διόσκουροι, ων, οἱ, from Διός (gen. of Δίς or Ζεύς) *Jupiter's*, and κοῦρος *a young man*.—*Castor* and *Pollux*, *Jupiter's sons* by *Leda*, according to the fabulous mythology of the heathen. They were usually represented under the form of *two young men* armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated on horseback [1], and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See Wetstein. [They are called Διόσκουροι σωτῆρες in Ælian, V. H. i. 30. See Xen. Symp. viii. 29. and Cyrop. iii. 3, 26. Spanh. ad Callim. Lav. Pall. v. 24. and de Usu Numism. i. p. 295. This word is also written Διόσκοροι, on which point see Lobeck on Phrynichus, p. 235.]

Διότι, a conj., from διά *for*, and ὅ τι *what*, *which*, †or ὅτι *that*: for διὰ τοῦτο, ὅτι.†

1. Illative, *wherefore*, *therefore*. Rom. iii. 20.

2. Causal. *For*, *because*. Luke i. 13. ii. 7. xxi. 28. Acts x. 23. et al. [Schl. says that in Rom. i. 20. it is *although*, but this does not seem necessary.]

Διπλόος, οῦς; όη, ῆ; όον, οῦν; from δίς *twice*, and πλόος a termination denoting, like πλάσιον, *times* or *—fold*.—*Double*, *twofold*. occ. 1 Tim. v. 17. Rev. xviii. 6. where see Wetstein, and on 1 Tim. Macknight. [In both places it means *great* or *increased*, and not definitely *double*. So in Soph. Œd. T. 1328. See Is. xl. 2. Jer. xvi. 18. Ecclus. xx. 10. It is put for כִּשְׁנָה in Gen. xliii. 15. שְׁנַיִם in Deut. xxi. 17. and כֶּפֶל in Job xi. 6. xl. 2.]

Διπλότερον, ου, τό, compar. neut. of διπλοῦς, used adverbially.—*Twofold more*, *twice as much again*. occ. Mat. xxiii. 15. [Schleusner, Rosenmüller, and Kypke, make διπλότερος here an adj. from διπλόος signifying *crafty*, *deceitful*, as in Xen. Hellen. iv. i. Ecclus. ii. 13. and so διπλόη is *deceit* in Suidas.]

☞ Διπλόω, ῶ, from διπλόος. — *To double*. occ. Rev. xviii. 6. where see Daubuz. Comp. Jer. xvi. 18. and Lowth there.

Δίς, adv. from δύω *two*. — *Twice*, *two times*. Mark xiv. 30. et al. On Luke xviii. 12. we may observe, that Herodotus, ii. 37. uses a similar phraseology. Λοῦνται—ΔΙΣ ΤΗΣ ΗΜΕΡΗΣ ἑκάστης—καὶ ΔΙΣ ἑκάστης ΝΥΚΤΟΣ. [LXX, Gen. xli. 32.]

☞ Διστάζω, from δίς *twice* (*two ways*), and στάω *to stand*.—*To doubt*, *waver*. It is a figurative word, taken either from a person *standing where two ways meet*, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the *tremulous motion* of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and *fix* the beam. The French word *balancer* very exactly answers to διστάζειν in this latter view. occ. Mat. xiv. 31. xxviii. 17. where see Bowyer's Conject. [The word occurs Clem. Ep. ii. ad Corinth. p. 175. and Ep. i. p. 82. Plutarch, t. v. p. 620. (Reiske's ed.) Diod. S. iv. 62.]

Δίστομος, ον, ὁ, ἡ, either from δίς *twice*, and στόμα (in the Hellenistical style) *an edge* (comp. στόμα V.); or rather from δίς *twice* (*two ways*) and τόμος *cutting*, *sharp*, from τέτομα perf. mid. of τέμνω *to cut*; for Elsner on Heb. iv. 12. cites from Euripides Orest. 1303. ΔΙΣΤΟΜΑ φάσγανα, *swords cutting on both sides*, or *two-edged*; and from his Helena, 989. ΔΙΣΤΟΜΟΝ ξίφος *a two-edged* sword.—[If derived from τόμος we must write διστόμος: †as διχοτόμος: but ?† See Barnes ad Eur. Hel. 989. But Schleusner and Wahl derive it from στόμα, which may figuratively be used of *an edge*: †as ὀξύστομος.†] —*Having two edges*, *two-edged*, or *cutting on both sides*. occ. Heb. iv. 12 Rev. i. 16. ii. 12. So Ecclus. xxi. 3.—The LXX use the word in the same sense for the Heb. פִּיּוֹת *edges*, Prov. v. 4; for פִּפִיּוֹת *several edges*, Ps. cxlix. 6; and for שְׁנֵי פִיּוֹת *two edges*, Judg. iii. 16.

Δισχίλιοι, αι, α, from δίς *twice*, and χίλιοι *a thousand*.—*Two thousand*. occ. Mark v. 13.

Διϋλίζω, from διά denoting *separation*, and ὑλίζω *to filter*, *percolate*, *strain*, which from ὕλη *matter*, also *dregs*.—*To separate from liquor by filtering*, *to strain off*. So Vulg. *excolantes*. occ. Mat. xxiii. 24. where see Bowyer's Conject. and Gentleman's Magazine for January 1779, p. 26. The text alludes to a custom the Jews had of *filtering* their wine, for fear of swallowing any insect forbidden by the law as unclean [2]. Maimonides, in his Treatise of forbidden meats, cap. i. art. 20. affords a remarkable illustration of our Saviour's proverbial expression: "He who *strains* wine, or vinegar, or strong drink," says he, "and eats the *gnats*, or *flies*, or *worms*, which he hath *strained off*, is whipped." That the Jews used to *strain* their wine appears also from the LXX version of Amos vi. 6. where we read of ΔΙΥΛΙΣΜΕΝΟΝ οἶνον, *strained* or *filtered wine*. [From Aristot. H. A. v. 19. and Buxtorf, Lex. p. 516. we find there is a *wine-gnat* which breeds in the wine.]

☞ Διχάζω, from δίχα *in two parts*, which from δίς *twice*.

[I. The primary meaning is, *to divide into two parts*. Inc. Interp. (who is said to be Aquila,) Lev. i. 17. Deut. xiv. 6. for שָׁסַע. Plat. Polit. 8. The sharp teeth are called διχαστῆρες, because, says Pollux, ii. 91. διχάζουσι τὸ προσπεσόν. See Xen. Anab. iv. 8, 15. Eustath. ad Odyss. H. p. 1582, 11. Rom. The above is from Fischer de Vit. Lex. N. T. p. 334.]

II. *To divide*, *set at variance*. occ. Mat. x. 35.

[1] See Montfaucon, Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

[2] See Bochart, vol. iii. 565.

[The word נָצָה, which, like this, is properly, *to divide into two parts*, is also metaphorically used in this sense. See Buxtorf, Lex. Talmud. p. 1730. and Schaaf. Lex. Syr. N. T. p. 450.]

☞ Διχοστασία, ας, ἡ, from δίχα *in two parts*, and στάσις *a faction, sedition.—A separate faction, division, separation.* occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20. [1 Mac. iii. 29. Dion. Hal. viii. 72.]

Διχοτομέω, ῶ, from δίχα *separately, in two*, and τέτομα perf. mid. of τέμνω *to cut.*

I. *To cut in two* or *asunder.* If this word be understood in its primary and literal sense, it must denote that most horrible punishment of *being cut in sunder whilst alive*, by which there is a tradition that the prophet Isaiah suffered; and to this the apostle is thought to allude, Heb. xi. 37. ἐπρίσθησαν *they were sawn asunder.* There are many instances, in ancient writers[1], of this manner of executing criminals, (see Wetstein on Mat. xxiv. 51. and comp. 1 Chron. xx. 3.) and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. Shaw[2]. [The verb is used simply to express *cutting in two*, in Lucian, Dial. Mort. p. 745. Polyb. vi. 28, 2. and thence in the sense of *dissecting into many parts*, Exod. xxix. 17. Polyb. x. 15, 5.] But in the N. T. διχοτομέω seems rather to denote,

II. Figuratively, *to scourge with the utmost severity, to cut asunder*, as it were, *by scourging.* occ. Mat. xxiv. 51. Luke xii. 46[3]. This seems the true sense of the word in these passages; for *scourging* was usually inflicted upon idle and negligent servants among the Jews, (see Ecclus. xlii. 5.) and in Matthew the servant is represented as *surviving* his punishment; and in the verse following the text of Luke, express mention is made of the *many stripes* with which the wicked servant should be *beaten*, δαρήσεται πολλάς. Comp. δέρω. [Schl. thinks that the sense is, generally, *to punish cruelly.* Hesychius has διχοτομεῖν· ἀναιρεῖν, and Schl. refers to Krumbholz in the Bibl. Bremens. Class. vii. p. 234. Bonnet (Bibl. Hagana, Class. iv. p. 471.) thinks it is, *to remove from his office, dismiss*, like נָצָה in 2 Chron. xxvi. 21. and other words in Hebrew. On the other hand, *scindo* and *discindo* are used for scourging. See Plaut. Mil. Glor. v. 1, 2. Sueton. Calig. 39. Martial, iii. 93. Wahl. gives both senses.]

Διψάω, ῶ, from δίψα *thirst.*

I. *To be dry* or *athirst, to thirst.* Mat. xxv. 35, 37, 42, 44. et al.

II. *To thirst* in a *figurative* sense, *to desire ardently.* Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Is. xli. 17. [liii. 2.] lv. 1. Ps. xlii. 2. lxiii. 1. in the LXX, and see Campbell's note on Mat. v. 6. and Wolfius on John vii. 7. The Greek writers likewise use διψῶ for *vehement desire.* Thus Xenophon, οὕτως ἐγὼ ὑμῖν ΔΙΨΩ῀ χαρίζεσθαι, so much do I *thirst* to oblige you. Cyrop. iv. 6, 7. In Josephus de Bel. i. 32, 2. διαφεύξεται δ' οὐδεὶς ΔΙΨΗ΄ΣΑΣ τοὐμὸν αἷμα, no one (says Herod) shall escape who *thirsts for* my blood; where observe the V. is followed by an accusative, as in Mat. But in iv. 11, 4. he says, the emperor Vitellius was ΔΙΨΩ῀Ν αἵματος εὐγενοῦς, *thirsting for* noble blood; thus joining διψῶν with a genitive, according to the more usual Greek construction. Comp. under πεινάω. In Homer, Il. iv. 171. πολυδίψιον, from πολύς *much*, and δίψος *thirst*, means *much desired* or *longed for.* [In John iv. 14. vi. 35. the meaning of the phrase *he shall not thirst again*, is, *he shall have nothing more to desire.* So in Rev. vii. 16. On this meaning of διψάω, see Abresch, Diluc. Thuc. p. 382, 837. and Gataker, Op. Crit. p. 118.—See Suicer Thesaur. on this word. The forms διψᾷ in John vii. 37. διψᾷν Rom. xii. 20. which are found also in Æschin. Dial. Socr. iii. 38. Athen. iii. 474. are not ancient Greek forms. See Lobeck. ad Phryn. p. 61.]

Δίψος, εος, ους, τό. See διψάω.—*Thirst.* occ. 2 Cor. xi. 27. [LXX, Ex. xvii. 3. Xen. Cyr. viii. 1, 12.]

☞ Δίψυχος, ου, ὁ, ἡ, from δίς *twice*, and ψυχή *the mind.—Double-minded, having the mind divided*, or *having*, as it were, *two minds tending opposite ways.* occ. James i. 8. iv. 8. [Schl. observes, and I think rightly, that in James i. 8. no *want of sincerity*, but *doubt* or *uncertainty* is indicated, and so Œcumenius interprets the place. The word occurs in the same sense in the Constit. Apostol. vii. 11. and 1 Ep. Clem. ad Cor. p. 82. and so διψυχέω in Eustath. Erot. 286. (356.) See Dougtæi Anal. Sacr. p. 146. In James iv. 8. on the contrary, *want of sincerity* is clearly meant.]

ΔΙΩΓΜΟ΄Σ, οῦ, ὁ, from διδίωγμαι perf. pass. of διώκω.—*Persecution, hostile prosecution.* Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11. [et al. LXX, Prov. xi. 19. Polyb. i. 87, 7.]

Διώκτης, ου, ὁ, from διώκω.—*A persecutor.* occ. 1 Tim. i. 13. [LXX, Hos. vi. 8.]

ΔΙΩ΄ΚΩ.

I. [Properly, *to run* or *fly quickly*, used of fugitives. Thuc. viii. 120. Xen. Anab. vii. 2, 11. Then]

II. [*To pursue a fugitive hostilely.* See Thuc. i. 137. and Mat. xxiii. 34. and generally, *to prosecute, persecute, pursue with enmity*, used especially of the persecutions of the Christians. See Mat. v. 10, 11, 12, 44. Luke xxi. 12. John xv. 20. Acts vii. 52. ix. 4, 5. xxii. 4, 7, 8. xxvi. 11, 14, 15. 1 Cor. iv. 12. xv. 9. 2 Cor. iv. 9. Gal. i. 13, 23. iv. 29. v. 11. vi. 12. LXX, Lev. xxvi. 17. Hence in Mat. x. 23. it is, *to pursue* or *drive into exile*, (see Polyæn. viii.) and from this sense, perhaps, it comes to signify *to accuse*, (see Jul. Poll. Onom. viii. 6, 30. and 7, 67.) as in John v. 16.]

III. [*To follow as one's master or guide.* Luke xvii. 23. and so in Xen. Mem. ii. 8, 5. Appian, B. C. ii. p. 741. v. p. 1113. See Warton. ad Theocr. xi. 75. and Abresch. ad Æsch. p. 88. Horat. Serm. i. 9, 16.]

IV. *To follow* or *press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining.* Rom. ix. 30, 31. Phil. iii. 12, 14. [on which last place we may ob-

[1] [See Judg. xix. 29. Dan. ii. 5. iii. 29. 1 Sam. xv. 33. 2 Sam. xii. 31. Herod. iii. 13. Diod. Sic. i. 2. Sueton. Calig. 27. Liv. i. 28. viii. 24. Gell. xx. 1. Joseph. Ant. viii. 2. Poll. On. viii. 32, 10.]

[2] Travels, p. 254. 2nd edit. Comp. Harmer's Observations, vol. iv. p. 468.

[3] See Whitby and Doddridge on these texts.

serve, that διώκω is used, in Greek, of the racers who were left behind and *followed* after the others. Add 1 Thess. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. xii. 14. Plat. de Rep. t. vi. p. 210. Eur. Ion 440. Ecclus. xxvii. 8. Hos. vi. 3. In Rom. xii. 13. xiv. 19. and 1 Cor. xiv. 1. the meaning is nearly the same, *to be studious of.*]

Δόγμα, ατος, τό, from δέδογμαι perf. pass. of the verb δοκέω *to think good, determine, decree.*—*A decree, ordinance,* whether divine, Eph. ii. 15. Col. ii. 14. where see Whitby and Macknight, and comp. Acts xvi. 4; or human, Luke ii. 1. Acts xvii. 7. [Dan. vi. 9. Xen. An. iii. 3, 4. vi. 4, 8.]

Δογματίζω, from δόγμα, ατος.—*To decree, impose a decree* or *ordinance,* [as in Diog. L. iii. 51. See 2 Mac. x. 8.] whence in the pass. *δογματίζομαι, to have decrees* or *ordinances imposed upon one, to be subject,* or *submit, to ordinances.* occ. Col. ii. 20. where see Wetstein and Kypke. [Dan. ii. 13, 15. sec. Chish.]

ΔΟΚΕΩ.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. [1 Cor. ii. 9.] et al. freq. On 1 Cor. vii. 40. Wolfius remarks, that the V. δοκέω imports not an uncertain opinion, but conviction and knowledge, as John v. 39. [and perhaps 1 Cor. iv. 9.] So in Xen. Cyrop. at the end of the procem, ἠσθῆσθαι ΔΟΚΟΥ̃ΜΕΝ expresses *assurance,* not doubt. See Hutchinson's note, and Macknight on 1 Cor. vii. 40. [Herodian, v. 8, 5.]

II. [*To judge* or *pass an opinion.* Luke xvii. 9. John v. 39. 1 Cor. xii. 23. Heb. x. 29; and hence, δοκεῖ μοι means, *it appears to me, it is my opinion.* Mat. xvii. 25. xviii. 12. xxii. 2. Luke x. 36. Acts xxv. 27.]

III. [*To decree* or *determine,* used generally impersonally, δοκεῖ μοι, *it seems good to me, I determine.* Luke i. 3. Acts xv. 22, 25, 28, 34. Hence, τὸ δοκοῦν, *what seems good,* Heb. xii. 10. Κατὰ τὸ δοκοῦν αὐτοῖς, *according to their own pleasure,* where Chrysostom says, *often fulfilling their pleasure, and not everywhere seeing what is advantageous.* Thucyd. i. 84. Simplic. in Epictet. p. 115. Symm. 1 Sam. xx. 9. Theod. Dan. iv. 14. 3 Esdr. viii. 12. Xen. Anab. iv. 1, 10. Parkhurst, without sufficient grounds, in my opinion, refers 1 Cor. xi. 16. to this sense. See, however, Wolf.]

IV. [*To seem* or *appear.* Acts xvii. 18. 1 Cor. xii. 22. 2 Cor. x. 9. τὰ δοκοῦντα μέλη, *the limbs which seem,* &c.]

V. It imports *dignity* or *eminence.* Thus δοκοῦντες, οἱ, *persons of eminence, note,* or *reputation.* Gal. ii. 2, 6. Eurip. Heracl. 897. (865.) Tro. 608. Herodian, vi. 1. and Xenophon, in Hiero, use this particle in the same sense (see Grotius, Elsner, and Kypke, on Gal. ii. 2); and the apostle explains his meaning, ver. 6. by δοκούντων εἶναί τι, *those who* appeared *to be somewhat,* i. e. *who* really were *eminent, considerable.* Comp. ver. 9. and under τίς III. Theophylact explains τοῖς δοκοῦσι, Gal. ii. 2. by τοῖς μεγάλοις, τοῖς ἐνδόξοις, *the great, the eminent;* adding οὐκ ἀναιρεῖ τὸ εἶναι αὐτοὺς, ἀλλὰ τὴν κοινὴν ἁπάντων ψῆφον τίθησι, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.—And in the like view, I think, and not as a mere expletive, it is joined with the V. ἄρχειν *to rule,* Mark x. 42. as it often is in the Greek writers with other words expressive of *dignity* or *authority.* So Epictetus, Enchirid. c. 51. speaks, τῶν ΕΝ ΤΗ͂Ι ΥΠΕΡΟΧΗ͂Ι ΔΟΚΟΥ̃ΝΤΩΝ, of those who *are elevated* in rank or dignity. Herodian, vii. 15. τῶν—πρωτεύειν ΔΟΚΟΥ̃ΝΤΩΝ, who *were* the principal persons. Josephus, de Bel. i. 5, 3, et al. οἱ ΠΡΟΥ̃ΧΕΙΝ ΔΟΚΟΥ̃ΝΤΕΣ, those who *were most eminent.* And iv. 3, 12. he has the very phrase ΤΩ͂Ν ΠΡΩΤΕΥ̃ΕΙΝ ΔΟΚΟΥ̃ΝΤΩΝ. Comp. Kypke in Mark. [Some, with Beza, translate this place of St. Mark, *who are thought to rule;* for δοκέω has this sense in Thucyd. viii. 90. Plut. Rom. p. 11. Pyrrh. p. 406. But there are many passages where δοκέω is nearly or wholly an expletive. See Luke xxii. 24. 1 Cor. iii. 18. iv. 9. vii. 40. x. 12. xiv. 37. Heb. iv. 1. Schl. even refers Mat. iii. 9. μὴ δόξητε λέγειν to this head. Bretschn. says, it there implies arrogance, *do not arrogantly say.* Gataker makes it, *do not think within yourselves.* Advers. Miscell. i. 3. p. 191. See Hist. Susann. 5. Soph. Aj. 1114.]

Δοκιμάζω, from δοκιμή.

I. *To try, prove, assay,* as refiners do metals by *fire,* in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12. τὸ μὲν γὰρ ΧΡΥΣΊΟΝ ἐν τῷ ΠΥΡῚ ΔΟΚΙΜΆΖΟΜΕΝ, τοὺς δὲ φίλους ἐν ταῖς ἀτυχίαις διαγινώσκομεν, for *we try gold in the fire,* and distinguish our friends in adversity. Ovid has expressed the same thought, Trist. i. 4, 25, 26.

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.

See Wolfius. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμάζειν for the Heb. בָּחַן *to try, prove,* and in the last for the Heb. צָרַף. See also Wisd. iii. 6. and Ecclus. ii. 5.

II. [Hence, generally, *to try, prove, examine, try the fitness* or *goodness of.* Used of *oxen,* Luke xiv. 19; of *men* trying themselves or others, Rom. xii. 2. 1 Cor. xi. 28. where comp. Simpl. ad Epict. p. 90. 2 Cor. viii. 8. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So the Hebrews use בָּחַן Job xxxiv. 3. Jer. ix. 7. Xen. de Rep. iii. 4. In two or three passages it seems to be rather, *to discern* or *distinguish by trying.* Luke xii. 56. (in the parallel place of St. Mat. xvi. 3. there is διακρίνειν,) Rom. ii. 18. *you can distinguish between good and evil.* 1 Cor. iii. 13. Phil. i. 10. In Heb. it is used in the same sense of *trying* or *tempting* God, according to Wahl, but Schleusner and Rosenm. say it means *to doubt of God's power and goodness;* the Hebrew is בָּחַן, which appears to be *to try God, to see what he would do.* See Schulz. in voc.]

III. [*To have experience of by trial.* 2 Cor. viii. 22. *whom we have found by experience to be diligent;* and hence, *to approve.* 1 Cor. xvi. 3. *whom if ye approve.* (Joseph. Ant. iii. 4, 1. xiii. 2, 3. Lucian, Scyth. 8.) 1 Thess. ii. 4. *we are approved by God, so as to have the gospel trusted to us.* And so 2 Mac. iv. 3. Xen. Mem. iii. 5, 20. Parkhurst, Bretsch. and Wahl add Rom. i. 28. and I think rightly. *They did not approve of God, so as to*

know him, did not think him worthy of being known. Schleusner says it is *to wish; they did not wish to know God*, which is merely putting the effect for the cause. He cites Joseph. Ant. ii. 7, 4. Again, in Rom. xiv. 22. Schleusner refers the verb to this meaning, and translates, *if he judges any thing agreeable to God's will;* Parkhurst says it is *to allow, to choose.* Bretsch. has, *in that which he approves.*] The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28. and on 1 Cor. xvi. 3. I add from Xen. Mem. i. 2, 4. τὸ μὲν οὖν ὑπερισθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ ὅσα ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν 'ΕΔΟΚΙ'ΜΑΖΕ, he (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but *approved* of digesting moderate food by labour.

☞ Δοκιμή, ῆς, ἡ, from *δοκέω to approve.*

I. *Proof, trial,* properly of metals by fire, to examine their purity. [Hence, generally *proof* or *trial*, as of faith by affliction. 2 Cor. viii. 2.]

II. [*That which is made clear by proof, the approved and excellent nature of any thing.* Rom. v. 4. *And patience, experience; and experience, hope,* i. e. *our patience makes us approved, and thus gives us a hope of future reward.* 2 Cor. ii. 9. *that I might know your praiseworthy disposition towards me.* ix. 13. δοκιμὴ τῆς διακονίας, i. e. διακονία δοκιμασθεῖσα, (see Gesen. 641, 2. Fischer ad Well. t. iii. P. i. p. 293.) *by means of this approved* or *excellent ministration.* So Phil. ii. 22. τὴν δοκιμὴν αὐτοῦ γινώσκετε, *you know his excellent* or *approved nature.* And Symmachus in Ps. lxvii. or lxviii. 31. has δοκιμὴ ἀργυρίου for *tried silver.* In 2 Cor. xiii. 3. the word is rather *a criterion, argument,* or *proof.*]

Δοκίμιον, ου, τό, from δόκιμος.

I. *A proof, criterion, test, that by which any thing is proved* or *tried,* as faith by *afflictions.* occ. James i. 3. See Wolfius and Wetstein, and comp. 1 Pet. iv. 12. The LXX use this word, Prov. xxvii. 21. for the Heb. מְצֻרָף *a refiner's crucible.* [So Longin. § 32. γλῶσσα γεύσεως δοκίμιον. Dion. Hal. t. ii. p. 65. Herodian, ii. 10, 12.]

II. [The same as δοκιμή, *the approved nature of any thing.* So 1 Pet. i. 7. it is *our tried and approved faith.*]

Δόκιμος, ου, ὁ, ἡ, from *δοκέω to approve.*

I. *Proved, tried,* as metals by *fire.* In this sense it is used by the LXX for the Heb. מְזֻקָּק *refined,* 1 Chron. xxviii. 18. xxix. 4; for סְגוֹר *pure, purified,* 2 Chron. ix. 17; for מוּצָק *solid,* 1 Kings x. 18.

II. *Proved, approved,* as acceptable men in the *furnace* of adversity. (See Ecclus. ii. 5.) James i. 12. Comp. Rom. xvi. 10.

III. *Approved, accepted.* Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19[1].

Δοκός, οῦ, ἡ, from *δέχεσθαι* Ionic for *δέχεσθαι to receive,* because in building *beams* are *received* at their ends into other pieces of timber. So the Heb. name קֹרָה, to which *δοκός* several times answers in the LXX, is from the V. קָרָה *to meet.—A beam* or *rafter* in building. But in the N. T. it is only used figuratively, for a *great fault* or *vice*[2], according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δόλιος, α, ον, from *δόλος.— Deceitful.* occ. 2 Cor. xi. 13. [LXX, Prov. xii. 6. Xen. An. i. 4, 7.]

Δολιόω, ῶ, from *δόλιος.—To use deceit.* occ. Rom. iii. 13. where observe ἐδολιοῦσαν, which the apostle seems to have taken from the LXX version of Ps. v. 9. is the 3rd pers. plur. imperf. according to the Bœotic or Doric dialect, for ἐδολίουν. Verbs of a similar form in the imperfect and 2nd aorist are very common in the LXX. Thus Exod. xiv. 9. we have εὕροσαν for εὗρον; Deut. i. 24. ἦλθοσαν for ἦλθον; 25. ἐλάβοσαν for ἔλαβον. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under Alexander, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add, from Maittaire's Dialects, some other instances of the 3rd person plural imperf. of *contracted* verbs being formed in —σαν, like ἐδολιοῦσαν.—1st, then, of verbs in ἀω, we have in the LXX ἐγεννῶσαν, Gen. vi. 4; ἐῶσαν, Jer. xxxiv. 10.— 2ndly, in ἐω, κατενοοῦσαν, Exod. xxxiii. 8; ἐπηξονοῦσαν, Num. i. 18. †See Steph. Thesaur. v. ἐπαξονέω.† ὠκοδομοῦσαν, Neh. iv. 18; ἐποιοῦσαν, Job i. 4.—3rdly, in ὁω, ἠνομοῦσαν, Ezek. xxii. 11. [See Sturz. de Dial. Maced. p. 58. Fisch. ad Well. i. p. 192. The word occurs Num. xxv. 17. Ps. cv. 25.]

Δόλος, ου, ὁ, from *δέλω to take with a bait,* which see under δελεάζω.—*Deceit, fraud, guile,* whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16. ἀλλ' ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον, *but being crafty I caught you* by guile, seems plainly an *objection* or *insinuation* put by the apostle into the mouth of his *opposers.* [This last remark is confirmed by Wolf and Rosenm. But Schleusner does not agree in the opinion, and says that the word is used for *prudence.* He cites the Schol. on Apoll. Rhod. iii. 89. Æsch. Prom. 476. Suicer, i. p. 939. and others. Parkhurst is surely right. See LXX, Job xv. 35.]

Δολόω, ῶ, from *δόλος.—To corrupt, falsify,* falsare. occ. 2 Cor. iv. 2. where observe that Wetstein cites Lucian, in Hermotim. †59.† applying the verb to vintners *adulterating wine;* and comp. 2 Cor. ii. 17. and under καπηλεύω. [So Wolf and Rosenmüller, and the Commentators in general. But Schleusner mentions that some translate δολόω like δολιόω here; *we do not deal craftily with the word of God, either suppressing the truth,* or *mixing up falsehood.* This seems very nearly the same. See Suicer in voce. LXX, Ps. xxxv. 2.]

Δόμα, ατος, τό, from δέδομαι perf. pass. of *δίδωμι to give.—A gift.* occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17. [LXX, Hos. ix. 1.]

[1] [Wahl and Schleusner refer all these passages, except Rom. xiv. 18. to sense II.]

[2] See Stockii Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

Δόξα, ης, ἡ, from δοκέω *to seem, think, esteem.*

I. [*Glory, honour, esteem, praise.* It is used (1.) of honour given to men.] Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.—Δόξαι, αἱ, *dignities*, an abstract term used for the concrete, 2 Pet. ii. 10. Jude 8. In both which texts Vitringa, Obss. Sacr. iv. 9, 36. explains δόξας of the Gentile, i. e. the Roman *magistrates*, but Whitby, on 2 Pet. ii. 10. (whom see,) of the *angelical powers* or *angels*, [as in Philo de Mon. t. ii. p. 216. It is sometimes put for, *that from which glory is got*, as in 2 Cor. viii. 23. where it is used of Christian teachers, who are said to be a *source of glory* to Christ; and so 1 Thess. ii. 20. A similar use of κῦδος occurs in Hom. Il. ix. 669; and of *gloria* in Macrob. Somn. Scip. i. c. i. and Valer. Flacc. i. 162.—Δόξα is in this sense used (2.) of the *glory, honour*, and *praise* given to God.] Luke ii. 14. xvii. 18. Acts xii. 23. Rom. [iv. 20.] xi. 36. xv. 7. et al. freq. John ix. 24. *give* glory *to God*, i. e. *glorify* God by confessing ingenuously the truth. Comp. Josh. vii. 18—20. and see Doddridge and Campbell on John. [See Ps. xxix. 1. cxiii. 4. 1 Sam. vi. 5.] In 1 Pet. iv. 14. there "is an allusion to Is. xi. 2. *The spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was *a spirit of fortitude* enabling them to suffer the greatest evils without shrinking, a virtue which the heathens *greatly admired*." Macknight, in whom see more.

II. [*Excellence* of any kind, either of *mind* or *body.* It is used of the beauty of the body, 1 Cor. xv. 43: and so Phil. iii. 22. of Christ's glorified body. In 2 Cor. iii. 7. ἐγενήθη ἐν δόξῃ, it means *had an external excellence*, and also ver. 8. It expresses *glorious attributes of God* very frequently. In John xi. 4. Rom. vi. 4. and 40. it is (*power*); ix. 23 (*mercy*); xiv. 1 (*power*); Eph. i. 12. iii. 16 (*mercy*). Vitringa, Obss. Sacr. p. 227. (Diss. iii. lib. i. c. 7.) says, that in both the Old and New Testament it denotes the *strength* and *majesty* of God, as in Mark xiii. 26. and Rom. vi. 4. See Exod. xxxiii. 19. Is. xii. 2. xl. 26. xlv. 24.]

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29; or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. ἡ δόξα seems to denote that *supernatural light, splendour*, or *glory*, constantly accompanying the ark of the covenant, (which is therefore called *the glory*, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St. Paul Cherubim of glory, Heb. ix. 5. Comp. 1 Kings viii. 10, 11. [See Lampe on John i. 14. The word especially denotes *the majesty* or *splendid glory of God's state* or *appearance*, of which brilliant light conveys the best image to us; see Mat. xvi. 27. several of the passages quoted by Parkhurst at the beginning of this sense, and 2 Thess. i. 9; and so of the *glory of Christ* in his heavenly kingdom, on which I shall speak at the end of the word. It would seem, says Schleusner, that δόξα, when used about the ark, denoted especially *the cloud*, which was a symbol of God's glorious presence. Levit. ix. 6. Ezek. x. 4. Rom. ix. 4. St. Paul tells us especially, 2 Tim. vi. 16. that God dwells in *light* inaccessible. So any thing which denotes, or is a symbol of God's glory, is called δόξα Θεοῦ; see 1 Cor. xi. 7. In Rom. i. 29. the word means *the glorious form of God.* I think that the phrases, "*the God* or *Lord of glory*," in Acts vii. 2. and 1 Cor. ii. 8. and which mean the *glorious God* or *Lord*, may be referred to this sense, or to that which I have noticed at the end of the preceding head.]—I do not find that δόξα is ever used for *light* or *splendour* by the profane Greek writers (though Plutarch, in Nicias, t. i. p. 538. F. speaks of Ἡ Πλάτωνος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ, *the glory* of Plato *shining forth*); but very frequently by the LXX, answering to the Heb. כָּבוֹד. See, inter al., Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Is. lx. 1, 2. This sense III. of the word, therefore, I apprehend to be Hellenistical.

IV. As the Divine nature in Christ is in the O. T. styled יְהוָה כָּבוֹד *the glory-Jehovah*, or — *of Jehovah*, (see Hab. ii. 14. Is. xl. 5. lx. 1, 2.) so in the N. T. this is expressed, Rom. vi. 4. by τῆς δόξης τοῦ Πατρός, *the glory of the Father*, (i. e. *of the essence*, for Christ raised *himself* from the dead, John ii. 19—21. x. 18.) and by τῆς δόξης, James ii. 1. Comp. Rev. xxi. 11, 23. [Parkhurst has here entirely neglected some very important passages in which the word occurs in a peculiar sense, namely, the especial glory given to Christ in his *mediatorial capacity*, i. e. in his twofold nature, as differing from his glory as God, and his glory as man. See John i. 14. xvii. 5, 22. Lampe, on John i. 12. says, that the glory consisted in the prophecies and types of the O. T., the manifestation in the flesh, the effusion of the Spirit after the exaltation to the right hand of God, the preaching of the Gospel, and the authority over the Church. The very attentive consideration of the 17th chapter of St. John will, I think, confirm this opinion. But many of the Fathers, Hilary, Chrysostom, Augustine, Theophylact, and others, as well as most Lutheran writers, think that the glory spoken of in verse 5. is Christ's glory as a man. Lampe answers, that it is the same glory as is spoken of in verse 1. that that is the glory promised to the person of Christ in the eternal covenant for man's salvation, that the glory possessed by Christ as God before the world began, can never be shown to be the same as that which he possessed in his human character; for they, who thus argue, must either say that Christ possessed this glory by predestination, or, with Glass, must confound the divine essence with the economy of grace, by saying that Christ possessed the glory, which he seeks in his human character here, in his divine character, not by predestination, but by real communication through the eternal generation, inasmuch as, being the only-begotten Son of God, he partakes fully of the Father's nature. If it be said that Christ says, *Now glorify me*, it is to be remembered that the full manifestation of the glory of the Mediator could only be made when the sacrifice was accomplished. If it be urged that *God* could not be glorified, it may be replied, (1.) that all which is meant here is a *manifestation* of his glory, and that it may be shown that there was to be such a manifestation in heaven; and (2.) that it is not as God, but as the Mediator, that the Son is here to be glorified. These seem

the most material objections and answers to this view of the subject. Some minor ones may be found in Lampe, iii. p. 382. I must add, that in John xvii. 22. Gregory Nyss. (i. p. 710. ii. p. 17.) Ammonius, (Caten. in Johan. p. 415.) and Theophylact, on this place, (p. 803.) explain *the glory* to be the Holy Ghost. But Suicer, as well as Lampe, explains it of the *υἱοθεσία*, (see John i. 12.) the privilege of becoming sons of God, heirs of God, and co-heirs of Christ. See Lampe, i. p. 352. and Suicer, i. p. 944. Comp. Rom. viii. 17. 1 John iii. 2.]

V. *The glory*, or *state of glory* and *blessedness*, reserved for true believers. See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1, 4. This is called, Rom. v. 2. *δόξης τοῦ Θεοῦ, the glory of God*; Rom. iii. 23. *all have sinned, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, and fall short of*, or *fail of attaining*, the glory of God, i. e. "that glory which *God* hath *appointed* for the *righteous*," Locke; or "the *fruition of God in glory* without a free act of justification by grace." Whitby. "But since John v. 44. *δόξαν παρ' ἀλλήλων praise from one another*, is opposed to *δόξαν τὴν παρὰ τοῦ Θεοῦ the praise which cometh from God*; and the *loving of τὴν δόξαν the praise of men* more than *τὴν δόξαν τοῦ Θεοῦ the praise of God*, is mentioned John xii. 43; the words *δόξης τοῦ Θεοῦ* in this passage [Rom. iii. 23.] may very well be translated *the praise* or *approbation of God*." Macknight. [We must add, 1 Cor. ii. 7. Heb. ii. 10. 2 Cor. iv. 17. 2 Thess. ii. 14. *Δόξα* denotes a *state of happiness* in the apocryphal books, Ecclus. iv. 16. 2 Mac. xiv. 6. And so Luke ii. 32.]

Δοξάζω, from *δόξα*.

I. *To glorify, make glorious* or *honourable*, or *to cause to appear so*. John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious* resurrection of Christ, and his ascension to the right hand of God. John vii. 39. xii. 16. [Exod. xv. 6. Ecclus. iii. 3.]

II. *To glorify, honour, magnify, praise*. Mat. v. 16. vi. 2. ix. 8. et al. freq. Comp. Rom. xi. 13. [When used of *one's self*, it means *to claim glory* or *praise for*, as John v. 54. Heb. v. 5. Rev. xviii. 7. In Rom. xi. 13. it is, *I think my office glorious*. Schleusner says, *I get glory from my office*.]

III. *To glorify, admit to the eternal state of glory* and *blessedness*. Rom. viii. 30. Comp. under sense I., and *δόξα* V., and 1 Cor. xv. 40—43. [It signifies sometimes *to judge of*, from *δόξα an opinion*, as Ecclus. x. 31.]

Δορκάς, άδος, ἡ, from *δόρξ* the same, which from *δέδορκα* perf. mid. of *δέρκω to see, behold*, of which see under *δράκων*.—*A gazelle* or *antelope*, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its *fine eyes*, which in those countries are even proverbial. *Ὀξυδερκὲς γὰρ τὸ ζῶον καὶ εὐόμματον*, "for it is *a sharp-sighted* and *fine-eyed* animal," says the etymologist in *δορκάς*. See Shaw's Travels, p. 414. and Heb. and Eng. Lexicon, under צבה IV. occ. Acts ix. 36, 39. This word in the LXX constantly answers to the Heb. צְבִי, or fem. צְבִיָּה *an antelope*. [See Ælian, H. A. xiv. 14. Bochart, Hieroz. pt. i. l. iii. c. 25. p. 925. But in Acts ix. 36, 39. it is a proper name, as it was at Rome also. See Gruter. Inscrip. F. DCCCXCI. 4.]

Δόσις, εως, ἡ, from *δέδοσαι* 2nd pers. perf. pass. of *δίδωμι to give*.

I. *A giving*. Phil. iv. 15. [The phrase is *δόσις καὶ λῆψις*, which occurs also Ecclus. xli. 24. xlii. 7. Wahl and Schleusner translate the phrase *λόγος δόσεως καὶ λήψεως an account of what has been given and received*, i. e. says Schleusner, *the church has sent me money which it might charge as paid, and I acknowledge as received*.]

II. *A gift*. James i. 17. [Comp. Ecclus. xxxviii. 8. Prov. xxi. 14. xxv. 14. Heisen (Nov. Hyp. ad Ep. Jacob. p. 541.) says *δόσις* means *a smaller gift*, and *δώρημα a larger*. Wolf thinks not.]

Δότης, ου, ὁ, from *δέδοται* 3rd pers. perf. pass. of *δίδωμι to give*.—*A giver*. occ. 2 Cor. ix. 7. [Comp. Prov. xxii. 8.]

Δουλαγωγέω, ῶ, from *δοῦλος a servant* or *slave*, and *ἄγω to lead, carry*.—*To bring* or *carry into servitude* or *subjection*. occ. 1 Cor. ix. 27. where Deylingius in Wolfius observes, that this is a word taken from the boxers, who *dragged off* their conquered antagonists, like *slaves*. Longinus uses this uncommon verb, de Sublim. xliv. towards the middle, p. 246. ed. 3. Pearce. [*To treat like a slave*, say Wahl and Schleusner. LXX, Gen. xliii. 17.]

Δουλεία, ας, ἡ, from *δοῦλος*, †more correctly *δουλεύω*.†—*Servitude, slavery, bondage*, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. In Heb. ii. 15. [it is *misery*.]

Δουλεύω, from *δοῦλος a servant* or *slave*. It is construed with a dative.

I. *To serve*, in a civil sense, as a servant or slave. 1 Tim. vi. 2. Comp. Mat. vi. 24. [Eph. vi. 7.]

II. *To serve, be in subjection*, in a political sense, as a conquered nation. John viii. 33. Comp. Acts vii. 7. Rom. ix. 12. [LXX, Gen. xiv. 4.]

III. *To serve, be serviceable to* one another, [Luke xv. 29. Rom. xiv. 18.] even by the reputedly *meanest* or most *servile* acts of charity. Gal. v. 13.

IV. *To serve* or *be in bondage to*, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts. See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xen. Apol. Socr. § 16. we have ΔΟΥΛΕΥΟΝΤΑ *ταῖς τοῦ σώματος* ΕΠΙΘΥΜΙΑΙΣ, *serving* or *enslaved to the lusts of* the body; and in Lucian, Hermot. t. i. p. 537. ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΗι. See more in Wetstein and Kypke on Tit. iii. 3.—"Several MSS. have *τῷ καιρῷ δουλεύοντες*, for *τῷ Κυρίῳ δουλεύοντες*, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS. in general, and that of Gottingen in particular, abbreviate very frequently Κυρίῳ into $\overline{\text{Κῳ}}$, which might be mistaken by a later transcriber for an abbreviation of *καιρῷ*, which he would therefore write in the copy that he was taking; *καιρῷ*, on the contrary, was written at length in the ancient MSS., which

a transcriber would hardly mistake for Κυρίῳ. Hence we may conclude that καιρῷ is the false reading, because this might arise through error from Κυρίῳ, not Κυρίῳ from καιρῷ." Michaelis, Introd. to N. T. vol. i. p. 284. ed. Marsh.

Δούλη, ης, ἡ, *a female servant, a handmaid.* occ. Luke i. 38, 48. Acts ii. 18. Comp. δοῦλος IV. [In both cases it is used figuratively. LXX, Lev. xxv. 44.]

ΔΟΫΛΟΣ, *ου*, ὁ.

1. *One in a servile state, a servant* or *slave.* Mat. x. 24. xxi. 34—36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Philem. 16. et al. Of the wretched condition of *slaves*, according to the laws and customs of the Romans, a late learned writer[1] gives us the following delineation:—"The common lot of *slaves in general*," says he, "was, with the ancients in many circumstances, very deplorable. Of their situation take the following instances: they were held pro nullis, pro mortuis, pro quadrupedibus, *for no men, for dead men, for beasts*; nay, were in a *much worse* state than any cattle whatsoever. They had no head in the state, no name, tribe, or register. They were not *capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will, of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever*; were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were the proper objects of *cognation* nor *affinity*; they could be *sold, transferred*, or *pawned* as goods or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even *put to death* by his authority; together with *many other civil incapacities*, which I have not room to enumerate." So truly deplorable was the *legal* state of these unhappy persons under the Roman government, far different from that of Hebrew servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Levit. xxv. 39—55. Deut. xv. 12—18. which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the Roman law, because by it we shall be the better enabled to enter into the full *meaning* and *spirit* of several passages of the N. T., particularly in the epistles of St. Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. μορφὴν δούλου λαβών, *to have taken the form of a* servant, because he truly *served* his Father, (comp. Is. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.) not only in declaring his will to men, (see Mat. xv. 24. Rom. xv. 8.) but in submitting to the most *servile* offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. *A servant* of God, whose ministry he uses in declaring his will to men, as Moses and the prophets, Rev. x. 7. xv. 3. and apostles, Acts xvi. 17. (where see Elsner,) Tit. i. 1. who also call themselves, in the same view, *the servants of Christ.* See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. James i. 1. Jude 1. Rev. i. 1. [In the O. T. עֶבֶד יְהוָה is similarly used, of Moses, Joshua, David, and the prophets, Exod. xiv. 31. Numb. xii. 7. Joshua i. 1. xxiv. 29. Judges ii. 8. Ps. xxxvi. 1. Jer. vii. 25. In 2 Cor. iv. 5. δούλους ὑμῶν διὰ Ἰησοῦν *administering to you for Christ's sake*, i. e. occupied in teaching you Christ's religion.]

IV. *A servant* of God or Christ, i. e. one who worships, *serves*, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16. —of righteousness, who *earnestly conforms* himself to it. Rom. vi. 19.—of sin, who is *enslaved* to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19. [Comp. Ælian, V. H. ii. 41. ix. 19. Xen. Mem. i. 3, 11. Again, the word is used of *one who gives himself up entirely to* and *depends on another*, as in 1 Cor. vii. 23. *do not depend entirely on*, or *make yourselves blind followers of men.*]

Δουλόω, ῶ, from δοῦλος.

I. *To reduce to servitude* or *slavery, to enslave*, in a civil or political sense. 2 Pet. ii. 19. Acts vii. 6. [In 1 Cor. ix. 19. where we have πᾶσιν ἐμαυτὸν ἐδούλωσα, the sense is figurative, *I made myself every one's servant; I served* or *obliged every body.*]

II. In pass. *to be enslaved* or *in bondage*, in a figurative sense, [i. e. *to obey, follow.* Rom. vi. 18, 22.] 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3. [Herodian, i. 13, 15. LXX, Gen. xv. 13.]

Δοχή, ῆς, ἡ, from δέχεσθαι *to receive*, namely, the guests.—*An entertainment, a feast.* occ. Luke v. 29. xiv. 13. [Gen. xxi. 8. xxvi. 30. Esth. i. 3[2].]

Δράκων, οντος, ὁ, from ἔδρακον, (Hom. Od. x. 197.) 2 aor. of δέρκειν *to see*, which perhaps from the Heb. דָּרַךְ *to proceed, go forwards*; for the *sight*, or, more philosophically speaking, the *rays of light*, by which we *see* any object, *proceed* only *in straight lines.*—*A dragon*, i. e. a large kind of serpent, so called from his *sight*, which is very acute (comp. ὄφις); but in the N. T. it is used only in a figurative sense for the devil, that *old serpent.* Rev. xii. 9. xx. 2. et al. Comp. Gen. iii. 1.

Δράσσω [or δράττω, and in the middle δράττομαι, from δράξ *the fist.* See Levit. ii. 2, 12. Num. v. 26. See Eustath. ad Od. T. p. 707, 44. Diod. Sic. xviii. 17. Dionys. Hal. ix. 21. It is properly *to enclose in the fist*, and then] *to take fast hold on.* occ. 1 Cor. iii. 19. where it answers to the Heb. לָכַד *to take, catch*, in Job v. 13. for which the LXX use καταλαμβάνω *to take hold of.*

ΔΡΑΧΜΗ', ῆς, ἡ, from δέδραγμαι perf. pass. of the preceding δράσσω *to hold, clutch in the hand.* —*A drachm*, so called according to Eustathius in Il. iii. (whom see in Dammii Lex. col. 261.) because anciently equal in value to six ὀβολοί or *bars of iron*, of such a size that six of them were as many as a man could *clutch* in his hand, ὅσων

[1] Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also Potter's Antiq. of Greece, b. i. ch. 13. p. 56. 1st ed. Le Clerc's Note on Exod. xxi. 20. Leland's Advantage, &c. of Christian Revelation, pt. ii. ch. 3, 4. vol. 2. pp. 44, 60, 8vo.

[2] [See Athen. viii. p. 348. F. And ὑποδοχή occurs in Diod. Sic. xvii. 105.]

ἘΠΙΔΕΔΡΑ'ΧΘΑΙ *ἐδύνατο χείρ.* And hence the name being retained after the use of iron money ceased, the Attic *drachm* of silver was equal to the Roman *denarius*, or about sevenpence three farthings of our money. occ. Luke xv. 8, 9. [The *δραχμή* of the Old Testament was a golden coin equal to one-eightieth of an ounce. Hesychius says, that in brass and iron the drachm was one-eighth, in gold one-eightieth of the ounce. See Poll. Onom. ix. 60.]

[Δρέμω *to run.* See τρέχω.]

Δρέπανον, ου, τό, from *δρέπω to crop, cut off*; or else *δρέπανον* may be derived immediately from the Heb. חֶרֶב *a sharp instrument*, which the LXX render by *δρέπανον*, 1 Sam. xiii. 21.—*A sickle, a reaping* or *pruning hook.* Mark iv. 29. Rev. xiv. 14. et al. [Joel iii. 15. Artemid. ii. 24.]

Δρόμος, ου, ὁ, from δέδρομα perf. mid. of *δρέμω.*—*A course.* It properly denotes *the act of running*; and so the LXX apply it, 2 Sam. xviii. 27. et al. for the Heb. מְרוּצָה [1]; but in the N. T. it is only used figuratively for *a course of action* or *ministration.* occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7: in which last passage, as in many others, the apostle alludes to the Grecian games, and particularly to that of *running* in a race. See Alberti.

ΔΥ'ΝΑΜΑΙ.

I. *To be able, to have power.* Mat. iii. 9. ix. 28. xvii. 19. et al. freq.—*Δύνασθαι ἀκούειν to be able to hear*, Mark iv. 33. This phrase, Raphelius has justly observed, means the same as *δύνασθαι βαστάζειν to be able to bear*, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. i. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. *To be capable, have a capacity.* Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50.—Our English word *can* comprehends both the above senses. [The word is used also to express *capacity from knowledge, skill*; *δυναμένους κολυμβᾶν, who knew how to swim*, Acts xxvii. 43. and perhaps Mat. xvi. 3. though *διακρίνειν* may be understood, and the verb referred to sense I. Xen. Symp. iv. 64. Hell. v. 4, 8. But it also expresses *natural capability*, as Mat. v. 14. *a city on a hill cannot* (from its nature as to position) *be hid.* Mark iv. 33. ix. 39. (perhaps John v. 19.) vii. 7. xii. 39. 1 Cor. iii. 2. Heb. iv. 15. 1 John iii. 9. Rev. ii. 2. (where *δύνῃ* is for *δύνασαι*, Ion. *δύνεαι*, and by crasis *δύνῃ*, as in Soph. Phil. 798. Eur. Hec. 257. et al.) See Xen. Œc. xi. 11. Ages. xi. 10. Georg. Hierocr. N. T. p. i. p. 118, 184. Wetstein, N. T. t. ii. p. 753.]

III. *To be able*, or *capable, justly, reasonably*, or *lawfully.* Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies *propriety*, or *fitness*, as Luke xvi. 2. *οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν, for you* cannot (i. e. with propriety) *be any longer steward*, [and so in Mat. ix. 15. Schleusner and Wahl refer Mark ii. 7. to this sense, but I think it belongs to sense I. John iii. 27. (See Erasmus, Opp. t. ix. p. 1509. C.) Acts iv. 20. (see Glass. Philol. S. p. 413. ed. Dathe,) v. 39. x. 47. xxv. 11. 1 Cor. x. 21. 2 Cor. xiii. 8. So Gen. xliii. 32. Num. ix. 6. Deut. xii. 17. See Palairet, Obss. Phil. p. 315.]

V. [*To wish* or *will.* Hesychius has *δύνασθαι, θέλειν*, and another gloss to the same purpose. Alberti cites Theophr. Char. c. vi. and Schleusner refers to notes of Valckenaer on two passages of Herodotus, (vii. 133. ix. 44.) in neither of which does the word occur. He may mean vii. 163. though there is no note of Valckenaer's. I confess I cannot find any *decisive* authority in good Greek for this sense. But it is found in the LXX, Job vi. 7; and in Mark vi. 5. *he could do no mighty works there*, the Greek fathers, Episcopius, (Lect. Sacr. ad Apoc. xi. 2.) Grotius, (in loc.) Heinsius, Saubert, (Op. Posth. p. 72.) Deyling, (Obss. Sacr. I. Diss. xlvi. p. 226. ed. 3.) Bentley, (Sermons on Atheism, serm. vi. p. 180. ed. 1809.) and many others, decide that the verb has this sense. Bentley observes, with great justice, the frequent change, in all languages [2], between words expressive of *will* and *power.* Deyling thinks that the word has the same sense in Acts iv. 20. John vii. 7. 2 Cor. xiii. 8. Rev. ii. 2. which are referred above to another head. Bentley also refers the two first to this sense. Witsius (Meletem. Sacr. p. 342.) has the following interpretation: Christ did not do miracles usually, except at the request of others, and where they had faith in his power of doing them. Hence, as the people were not believers, he could not do any miracles there. This, however, as Wolf says, comes to the same meaning as he *would* not. Olearius (on Matthew, p. 422.) proposes the same interpretation in substance, by saying that, as from the disbelief of the people, no sick, &c. were brought to Christ, he had no *occasion* of doing any miracles. So Rosenmüller. Kuinoel, with others, translates, *he did no mighty works*; and observes, that *δύναμαι* is often redundant, as Deut. xii. 17. Gen. xviii. 17. xliii. 32. John xii. 39. See Gregor. de Dial. p. 56. Fischer ad Plat. Phæd. 49, 42. Krebs ad Decret. Athen. p. 76.—Kidder says, (Demonst. P. ii. p. 59.) that the Arabic version is, *he did not*, and that this is agreeable to the Hebrew, which says, *that cannot be which ought not*, or *shall not be.* So he explains Deut. xii. 17. xvi. 15. Josh. ix. 19. et al. He therefore says this place means, *it was not fit that Christ should do miracles there, as the people had not faith.*]

Δύναμις, εως, ἡ, from *δύναμαι.*

I. *Power, energy, strength, ability to act*, as of God, Mat. xxii. 29. Rom. i. 20. et al.—of Christ, Luke iv. 36. Heb. i. 3. et al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. [When used of *speech, doctrine*, &c. it expresses their *efficacy, power of persuading, exciting*, &c. as Rom. i. 4. *ἐν δυνάμει, so as to succeed in persuading*, and verse 16. 1 Cor. i. 18. is, by Schleusner, and perhaps rightly, referred to this head: 2 Cor. iv. 7. Phil. iii. 10. *the efficacy of his resurrection in amending men's lives*, (or, according to Macknight, *its power in confirming my faith and hope of salvation.*) 2 Tim. iii. 5. *the power of piety, which shows itself in works*: Heb. vi. 5. *the powers of the life to come*,

[1] [It is also used for *the course* or *place of running.* See Xen. Eq. iii. 6. Aristoph. Nub. 28. and Thom. Mag. in voce.]

[2] [See Virg. Æn. xii. 177. Ovid, Met. iii. 436. Schœffer. ad Phædr. iii. 7, 8.]

where, as Wolf says, "the goods of heaven are called *δυνάμεις*, from their efficacy on the minds of believers." We may also refer, 1 Cor. iv. 19 (*what effect they produced*) and 20, to the same head. Wahl refers Acts iv. 33. and 2 Tim. i. 7. to this sense; Schl. translates it there, *liberty* or *freedom*.] On 2 Cor. viii. 3. Wetstein cites from Polybius *κατὰ δύναμιν*, and from Plutarch *ὑπὲρ δύναμιν*, used in the same senses as by the apostle.

II. It is used as a *title*,

1. *Of Christ.* 1 Cor. i. 24. Comp. Acts viii. 10[1].

2. *Of the Holy Ghost.* Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) Grotius remarks on Luke i. 17. that as often as the word *δύναμις* is mentioned together with *πνεῦμα spirit, a power of the Spirit greater* than usual is intended. He instances Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5. where see Macknight.—In 1 Pet. iv. 14. the Alexandrian and eleven or twelve later MSS. after *δόξης* add *καὶ δυνάμεως*, and this reading is favoured by several ancient versions, and received into the text by Griesbach.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69. in which passages the expressions of *sitting at the right hand of power*, or *of the power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that *royal sceptre*, which was in the *right hand* of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by Vitringa, Obss. Sacr. ii. 4, 5. [The Jews called God גְּבוּרָה. See Buxtorf. Lex. Talmud. p. 385. and Carpzov. Exerc. ad Heb. i. 3. In Tobit i. 5. the word is used of Baal.]

III. *Abundance*, as *vis, power*, is used in Latin, and חַיִל in Heb. Job xxxi. 25. Ezek. xxviii. 4. and *power* vulgarly in English. Rev. xviii. 3.

IV. *Force, import*, of a language. 1 Cor. xiv. 11. [See Ælian, V. H. ix. 16.]

V. *Δυνάμεις, εων, αἱ, angelical powers, angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21. [It is a disputed point, whether, in Rom. viii. 38. angelical powers, or *persons in power on earth*, be referred to. Angels are directly mentioned just before, and this seems to militate against a repetition of the mention of them. Limborch ad loc. and Elsner (Obss. Sacr. p. 43.) are doubtful; Olearius, (see Wolf,) Hammond, Schleusner, Wahl, and Rosenmüller, refer the phrase to *earthly rulers*; but Wolf and others are against them, referring *ἄγγελοι, ἀρχαί*, and *δυνάμεις to angels*, and saying, that the Jews called angels *powers* or *virtues*, (see Jalkut Chaddasch, fol. 89. col. 4.) as Valesius ad Euseb. p. 254. (see Præp. Evang. iv. 6.) shows that the Greeks did. And 1 Pet. iii. 22. where the same words occur, is from the context in favour of this opinion. In the two other places angels are certainly meant.]

VI. *Δυνάμεις, αἱ, mighty*, i. e. *miraculous, powers*, Mat. [xiii. 54.] xiv. 2. Mark vi. 14. *αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, the* or *these* mighty, or miraculous, powers *operate in him.* [Acts vi. 8.]

VII. *Δυνάμεις, αἱ, mighty*, i. e. *miraculous, works*, or *miracles*, effected by a supernatural and divine *power*. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. vi. 5. [In 1 Cor. xii. 28. it seems rather, *one endued with the power of working miracles.* So Schl. and Wahl.]

VIII. [*The powers* or *hosts of heaven*, i. e. *the stars.* *Δύναμις* and *vis* in Latin often denote the *armies* or *forces* of a kingdom. See Thuc. iv. 26. Isoc. Paneg. 26. Polyb. v. 33. Flor. iv. 2. And hence, *δυνάμεις τῶν οὐρανῶν* (like צְבָא הַשָּׁמַיִם in Heb. Gen. ii. 1. which the LXX render by *στρατιά* in 2 Chron. xxxiii. 5. Jer. xxxiii. 22. and by *δύναμις* in Ps. xxxiii. 6. Is. xxxiv. 4. Dan. viii. 10. 2 Kings xvii. 16.) denote *the stars*, or splendid bodies with which the heavens are adorned. Mat. xxiv. 29. But in 2 Chron. xviii. 18. (comp. Neh. ix. 6.) and 1 Kings xxii. 9. the phrase denotes *the angels*, whence Schl. explains *ἄγγελοι δυνάμεως αὐτοῦ* in 2 Thess. i. 7. But others take this to be only *his powerful angels*, and so I judge from Ruth iii. 11. Judg. iii. 29. xviii. 2. xx. 46. 1 Sam. x. 26. In Acts iv. 2. and 1 Cor. v. 4. the word is perhaps, *authority, right*, and so Schl. makes it in Rev. iii. 8.]

Δυναμόω, ῶ, from *δύναμαι.—To make strong* or *powerful, to strengthen.* Pass. *δυναμόομαι, οῦμαι, to be strengthened.* occ. Col. i. 11. [Ps. lxviii. 28. Dan. ix. 27. Synes. de Provid. p. 100. B.]

Δυνάστης, ου, ὁ, from *δύναμαι.—A mighty* or *powerful one.*

I. *A potentate, a sovereign*, spoken of men. Luke i. 52.—of God. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xlvi. 5.

II. *A man of power, though not sovereign, a great man, a grandee.* Acts viii. 27. [Lev. xix. 15. Jer. xxxiv. 19.]

☞ *Δυνατέω, ῶ*, from *δυνατός.—To be powerful.* occ. 2 Cor. xiii. 3. [and perhaps Rom. xiv. 4.]

Δυνατός, ή, όν, from *δύναμαι.*

I. In an active, or neuter sense, *powerful, mighty, able, strong.* Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. et al. [It seems to be properly, *able to do any thing.* See Luke xiv. 21. 2 Cor. xii. 10. James iii. 2. and hence, to get the sense of *powerful*, &c. In 2 Cor. x. 4. it is *effectual.* It frequently signifies, one *who is powerful by situation* or *office; chief men*, Acts xxv. 5. (though others understand *κατηγορεῖν*, and translate, *they who are able to discharge the office of accusers.*) 1 Cor. i. 26. Rev. x. 15. So Xen. de Rep. Lac. i. 1. See Hell. vii. 4, 34. Thuc. ii. 25. Ecclus. xxix. 25. Ez. iii. 8. 2 Sam. x. 7. It also frequently signifies, *one able by skill* or *knowledge to do any thing.* See Acts xviii. 24. Schl. understands Luke xxiv. 19. and Acts vii. 22. in the same way.]

II. In a passive sense, *possible, capable of being done.* Mat. xix. 26. [xxiv. 24. xxvi. 39.] Mark ix. 23. Acts ii. 24. xx. 16. et al.

III. *Δυνατόν, τό*, used as a substantive, *power.* Rom. ix. 22.

Δύνω, from *δύω*, which see.—*To go down*, or *set*, as the sun. occ. Luke iv. 40. [LXX, Joel ii. 10.]

[1] See Allix's Judgment, p. 133, 4. and Enfield's Hist. of Philos. vol. ii. p. 161—163.

ΔΥ'Ο, Att. ΔΥ'Ω, οἱ, αἱ, τά, from the Chald. דְּ *two*.—A noun of number, *two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. et al. freq. In the N. T. *δύο* is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the *dual form*, (of which there are none either in the N. T. or in the LXX version of the Old,) employ the poetic *δυσί* or *δυσίν* for the dative of *δύο*. Mat. vi. 24. xxii. 40. et al. *Δυσί*, however, is used by Thucydides [1], as well as by the LXX, Judg. xv. 13. See Wetstein on Mat. vi. 24. Luke xvi. 13.

ΔΥ'Σ.—A particle used only in *composition*. It is the opposite to *εὖ well*, and denotes *badly, grievously, hardly, difficultly*.

Δυσβάστακτος, ον, ὁ, ἡ, from *δύς hardly*, and *βαστακτός borne, carried*, which from *βαστάζω to bear, carry*.—*Hardly borne* or *carried, grievous to be borne*. occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. נְטָל *burdensome*. Prov. xxvii. 3.

☞ *Δυσεντερία, ας, ἡ*, from *δύς* denoting *illness* or *sickness*, and *ἔντερον a bowel, intestine*, which from *ἐντός within*.—*A dysentery*, "*a diarrhœa*, or *flux*, wherein the stools are mixed with *blood*, and the *bowels miserably tormented with gripes* [2]," *a bloody flux*, occ. Acts xxviii. 8. [This, says Mœris, is the Attic form, the Hellenic is *δυσεντέριον*. It occurs in Polyb. xxxii. 25, 14, and the adjective *δυσεντερικός* in Plut. t. vi. p. 384. x. p. 483. Reiske.]

☞ *Δυσερμήνευτος, ον, ὁ, ἡ*, from *δύς hardly*, and *ἑρμηνευτός explained*, which from *ἑρμηνεύω to explain*.—*Hardly*, or *with difficulty, explained, hard to be explained*. occ. Heb. v. 11. [Artem. iii. 67. Phil. de Somn. t. ii. p. 649.]

Δύσκολος, ον, ὁ, ἡ, from *δύς* importing *difficulty*, and *κόλον food*.

I. Properly, *difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult* or *disagreeable*. occ. Mark x. 24. where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling* and *mortifying* doctrines of the gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious wordling. [Xen. Œc. xx. 10. Arrian, de Venat. xviii. 4. LXX, Jerem. xlix. 7.]

☞ *Δυσκόλως*, adv. from *δύσκολος*, which see.—*Hardly, with difficulty*. occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24. [Poll. Onom. iii. 32.]

Δυσμή, ῆς, ἡ, from *δύω* or *δύνω to go down, set*, as the sun, or solar light.

I. *The going down*, or *setting*, of the sun, though I do not find that the N. in the singular is used in this sense; but hence,

II. *Δυσμαί, ῶν, αἱ, the setting* of the sun. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. et al. [Is. ix. 11.]

III. *The western parts* of the earth or heavens where the sun *sets, the west*. occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54. on which text comp. 1 Kings xviii. 43—46. and Shaw's Travels, p. 329. to which I add from Mons. Volney's Voyage en Syrie, t. i. p. 297. "*l'ouest* et *le soud-ouest*, qui règnent (en Syrie et Palestine) de Novembre en Fevrier, sont, pour me servir de l'expression des Arabes, *les pères des pluies. The west* and *south-west* winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, *the fathers of showers*." [Josh. i. 4. Xen. Anab. vii. 3, 34.]

☞ *Δυσνόητος, ον, ὁ, ἡ*, from *δύς hardly*, and *νοητός understood*.—*Hardly understood, hard to be understood*. occ. 2 Pet. iii. 16. [Diog. L. ix. 13.]

[*Δυσφημέω, ῶ, to abuse*, or properly, *to speak words of ill omen*. This is the reading of some MSS. in 1 Cor. iv. 13. See 1 Mac. vii. 41.]

☞ *Δυσφημία, ας, ἡ*, from *δύς badly*, and *φήμη fame, report*.

I. [*Words of ill omen*. Plut. ii. p. 341. viii. p. 323. Reiske: and hence, *abuse*, and sometimes, *wickedness, crimes*, either as *things of ill omen*, or *objects of abuse*.]

II. *Evil report, infamy*. occ. 2 Cor. vi. 8. [1 Mac. vii. 38. 3 Esdr. i. 43. Dion. Hal. vi. 48. Aristid. ii. p. 482.]

ΔΥ'Ω, *δύνω*, or *δῦμι*.—It seems properly to denote, in general, *to go in* or *under*. So Scapula, *subeo, ingredior*.

I. *To go under*, i. e. the enlightened hemisphere, *to go off, set*, (*subeo, ingredior, occido*, Mintert.) as the *ἥλιος* or *solar light* doth, of which Homer, Il. i. 605.

κατέδυ λαμπρὸν φάος ἠελίοιο.

The sun's resplendent *light* was set.

occ. Mark i. 32. Luke iv. 40. [Gen. xxviii. 11. Micah iii. 6. Xen. An. ii. 2, 2. Ælian, V. H. iv. 1.]—In the LXX, the verb is frequently used in this sense for the Heb. [3] בּוֹא *to go off*.

II. *To invest, put on clothes*, i. e. *to go into* or *under* them, as it were. Thus Homer says not only *δῦναι τεύχεα*, but *δῦναι ἐν τεύχεσι*, literally *to go into*, i. e. to put on, armour. The *simple* V. occurs not in this latter sense in the N. T., but hence *ἐνδύω, ἐκδύω*, &c.

Δώδεκα, οἱ, αἱ, τά. Undeclined, from *δύω two*, and *δέκα ten*.—*Twelve*, Mat. ix. 20. x. 1. et al. freq. As the Greek name is derived from *δύω two*, and *δέκα ten*, so the Eng. *twelve*, Saxon ꝥpelf, is from ꝥpa *two*, and belipan *to leave*, i. e. *two left*, or remaining above the first *ten*. Comp. under *ἕνδεκα*.

Δωδέκατος, η, ον, from *δώδεκα*.—*The twelfth*. occ. Rev. xxi. 20.

☞ *Δωδεκάφυλον, ου, τό*, from *δώδεκα twelve*, and *φυλή tribe*.—*Twelve tribes*. occ. Acts xxvi. 7. Comp. under Ἰουδαῖος.

Δῶμα, ατος, τό, q. *δόμημα*, which from *δομέω to build*, and this from *δέμω* the same, which see.

I. *A house*. Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which, it is well known, in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely Hel-

[1] See Maittaire's Dialects, p. 34. B.
[2] New and Complete Dictionary of Arts.
[3] Comp. Heb. and Eng. Lexicon in בּוֹא and שׁכב.

lenistical, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. גַּג *a flat roof*; [as for ex. Josh. ii. 6, 8. 1 Sam. ix. 25, 26. Ps. cxxix. 6.] but the most usual meaning of δῶμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See Wolfius on Mat. x. 27.) Eustathius, however, (and, I think, justly,) explains δώμασι in Hom. Od. x. 554. to mean a *flat roof*, and Alberti, p. 504. shows that Herodian [ii. 6, 19. vii. 11, 12.] applies the N. in the same sense[1]. It may be worth adding, that Josephus likewise uses it for *a flat roof*, Ant. xiii. 5, 3. τῶν δὲ Ἰουδαίων ἀπὸ ΔὨΜΑΤΟΣ ἐπὶ ΔὨΜΑ διαπηδώντων, but the Jews leaping from *roof to roof*; so de Bel. iv. 1, 4. ἀποπίπτοντες — τῶν ΔΩΜΑ΄ΤΩΝ, falling from the *roofs*. And to illustrate what our Saviour says, Mat. x. 27. we observe, that Josephus, de Bel. ii. 21, 5. tells us, that he himself harangued the Jews at Tarichææ, ἀναβὰς ἐπὶ τὸ τεῖχος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high[2].—On Luke v. 19. see under ἀποστεγάζω. [Schleusner says, that in Acts x. 9. it means *an upper chamber*, and he quotes Jerome, Ep. ad Sunniam, and on Dan. vi. 10. In the Ep. ad Sunniam, Jerome says distinctly, that δῶμα means *a flat roof*. See Irmisch on Herodian, i. 12, 16.]

Δωρεά, ᾶς, ἡ, from δῶρον.—*A gift, a free gift.* Acts ii. 38. Rom. v. 15, 17. John iv. 10. where Campbell, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25. [In Eph. iv. 7. it seems to be *benignity, kindness*. Δωρεά and χάρις are often joined. See Rom. v. 15, 17. Diod. Sic. iii. 37, 72. Joseph. Ant. v. 1, 16. LXX, Dan. ii. 6.]

Δωρεάν, adv. It is properly the accusative case of δωρεά, used adverbially, q. d. κατὰ δωρεάν *for a gift.*

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause.* John xv. 25. This seems an Hellenistical sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52. for the Heb. חִנָּם. [Aq. Tob. ii. 3.]

III. *In vain, without cause.* Gal. ii. 21. [Job i. 9. Ezek. xiii. 10.]

Δωρέω, ῶ, from δῶρον.—Δωρέομαι, οῦμαι, mid. and pass. *to give freely*. occ. Mark xv. 45. 2 Pet. i. 3, 4. in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20. [Esth. viii. 1.]

☞ Δώρημα, ατος, τό, from δεδώρημαι perf. pass. of δωρέομαι.—*A gift, a free gift.* occ. Rom. v. 16. James i. 17.

Δῶρον, ου, τό, from the obsolete V. δόω *to give*, which see under δίδωμι.

I. *A gift*, of God to man. Eph. ii. 8.

II. *A gift, present*, of man to man. Rev. xi. 10.

III. Most usually, *a gift* or *offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11. where see Suicer Thesaur. in λίβανος. On Mat. xxiii. 18. we may observe that Josephus, c. Apion. i. 22. expressly mentions the oath by the Corban or Δῶρον, as peculiar to the Jews, and observes from Theophrastus, that their Tyrian neighbours were by their own laws prohibited from using it. Comp. κορβᾶν below. [It especially meant, *the money put into the treasury*. Luke xxi. 1. and thence was put for *the treasury* itself. Luke xxi. 4. Comp. Mark xii. 43. *A dowry*, LXX, Gen. xxx. 20.]

E.

Ε, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He* †|†, but its form is that of the Samaritan or Phœnician *He* turned to the right hand; and there is little doubt but its ancient name in Greek was nearly the same as in Hebrew or Phœnician, though the later Greeks call it *Epsilon*, (Ε ψιλόν,) i. e. E *slender*, or *short*, to distinguish it from their H *Eta* or E *long*, just as they called their O Ο μικρόν, or *small*, in contradistinction to their long O named Ω μέγα, or *great*. See Thomasinus's Preface to his Glossarium Heb. p. 87.

Ἔα, interjection.—It may be understood as a natural exclamation of *indignation* or *grief*, like *ah! hah!* as it is often used by the Greek writers (see Wetstein and Raphelius)[3]; and thus Grotius makes it parallel to the Hebrew particles הַהּ, אֲהָהּ; or else it may be taken as the 2nd pers. sing. imperative of the V. ἐάω *to suffer, let alone*. So the Vulg. renders it in Luke *sine*, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

Ἐάν, a conjunction, from ἄν, or immediately from the Heb. אִם, *if*, to which this word, when used in the LXX, generally answers; or else ἐάν may be from the Chald. הֵן *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. הֵן *behold*, to which it corresponds in the LXX of Job xl. 23. or 18.

1. Conditional, *if, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. et al. freq.

2. Concessive, *though, although*. 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, ἐὰν—ἐάν *whether—or*. Rom. xiv. 8.

4. *When*. 2 Cor. v. 1. 1 John iii. 2. John [vi. 62.] xii. 32. (where see Whitby and Doddridge,) [xiii. 20. xiv. 3. xvi. 7. et al.] So Clement, 1 Cor. § 44. Ἐὰν κοιμηθῶσιν, *when* they were dead.

5. Indefinite, answering to the Eng. —*soever*, and Lat. —*cunque*. [It is so used when it follows ὅς, ἥ, ὅ, or ὅσος, ὁσάκις, and ὅπου.] See Mat.

[1] [Add Æsop. Fab. xi. and see Gataker de Stylo N. T. c. 23. Schwarz. Comm. p. 385.]

[2] See Shaw's Travels, p. 207. Busbequii Epist. Turc. iii. p. 150, 1. "The houses (says Dr. Russel) consist of a ground floor, which is generally arched, and an upper story, which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

[3] See Polyæn. ii. 30. Achill. Tat. vi. p. 339.

v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. ἄν 2. That this use of ἐάν is not peculiar to the LXX and the sacred penmen of the N. T., but frequent also in the purest Greek writers, may be seen in Zeunius's edition of Vigerus, de Idiotismis, cap. viii. sect. 6. reg. 14. p. 516. [It must be observed, that ἐάν and ἄν are so little different, that Hermann on Viger proposes in the classics to correct always ἄν for ἐάν. Herm. ad Vig. p. 855. No. 313.]

6. Ἐὰν μή, *if not, unless, except.* Mat. v. 20. [John iii. 22.] Rom. x. 15. *But,* in an adversative sense. Gal. ii. 16. Comp. εἰ μή under εἰ 8.

Ἐάνπερ, a conjunction, from ἐάν *if,* and πέρ emphat.—*If indeed, if truly.* occ. Heb. iii. 6, 14. vi. 3.

Ἑαυτοῦ, ῆς, οῦ, a pronoun wanting the nominative case, and compounded of the Ionic ἕο, for οὗ, *of his own,* and αὐτοῦ *him.*

I. *Himself, herself,* or *itself.* See Mat. xii. 26. ix. 21.—This pronoun is properly of the *third person,* but is sometimes used for the *second,* as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thess. v. 13. and Wolfius there; and for the *first,* Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as Schmidius hath shown on Mat. iii. 9. (see Pole, Synops.) and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9. eleven MSS., three ancient, read σεαυτόν. See Mill and Wetstein. [Take as examples of the 1st person, Polyb. ii. 37, 2. Ælian, V. H. i. 32. Thuc. i. 82. See Buttmann, § 114. note 5. Matth. § 489. Fisch. ad Well. t. ii. p. 239; of the 2nd sing. Ælian, V. H. i. 21. Æsch. Agam. 1308; of the 2nd plur. Polyb. xviii. 6, 4.]

II. Plur. *one another.* See Eph. iv. 32. Col. iii. 16. Jude 20. [Add Mark x. 26. xi. 31. John xii. 19. Rom. i. 24, 27. 1 Thess. v. 13. Xen. Mem. iii. 5, 2. 16. Thuc. iii. 81. Soph. Antig. 153. See Perizon. ad Ælian. V. H. i. 21. Reitz. ad Lucian. ii. p. 98. Matthiæ, § 489. Fisch. ad Well. ii. p. 241.]

III. It sometimes denotes a person's *home.* Thus John xx. 10. πρὸς ἑαυτούς *to their own home.* So Luke xxiv. 12. ἀπῆλθε πρὸς ἑαυτόν, *he went* to his own home. See Griesbach. Thus the French say, chez *eux.* Comp. under πρός III. 1. [See Numb. xxiv. 28. Prov. xv. 27. Gen. xliii. 31. 1 Sam. xxvi. 12. Joseph. Ant. x. 10, 3. Polyb. v. 93, 1. So *ad sese redire* in Plautus, Menæchm. v. 2, 1. Παρ' ἑαυτῷ is, *in his own house.* 1 Cor. xvi. 2. Xen. Mem. ii. 13, 3.]

[IV. Ἐν ἑαυτῷ γενέσθαι. *To come to one's self,* as after fainting or stupefaction. Acts xii. 11. See d'Orvill. ad Charit. vi. 1. p. 510. ed. Lips. and Locell. ad Xen. Eph. p. 228. Polyb. i. 49, 8. Xen. Anab. i. 5, 17.]

[V. Εἰς ἑαυτὸν ἔρχεσθαι. Originally this had the same meaning as IV.; but thence it came to signify, *to return to a better mind after being vicious.* Luke xv. 17. See Schwarz. Comm. Ling. Gr. p. 388.]

[VI. Ἀφ' ἑαυτοῦ, ἑαυτῶν, *of one's self, of one's own accord, of one's own power,* or *at one's own bidding.* Luke xii. 57. John v. 19. vii. 18. xi. 51. 2 Cor. iii. 5. x. 7. See Markl. ad Lys. Orat. xxxi. p. 603.]

[VII. Ἐν ἑαυτῷ, *in one's mind, within.* Mat. iii. 9. ix. 3, 21. Mark v. 30. John v. 26. vi. 53, 61. xi. 38. Acts x. 3. Other phrases are δοξάζειν ἐν ἑαυτῷ, John xiii. 32. which is difficult. Kuinoel after Heumann says, that the words ἐν ἑαυτῷ are redundant, and added only because ἐν αὐτῷ stood in the former part of the verse. Rosenmüller avoids a clear explanation, saying, "*God will glorify him by himself,* i. e. by raising him from the dead, taking him to heaven, &c.—Ἐν ἑαυτῷ, either *by himself,* or *with himself.*" Lampe doubts whether ἑαυτῷ here relates to God or Christ. If to the first, God glorifies Christ *in himself* because *by himself,* by his own divine glory, (see Rom. vi. 4.) his perfections all shining in the Son,—because He will himself be glorified by the glorification of the Son,—because He glorifies his Son *with himself,* giving Him a communion and equality of glory, &c. If to the Son, (and to this sense Lampe inclines,) He is glorified *in himself,* because the glory, though given by the Father, *is his own,* and because by the glorification, He possesses an eternal fount from which the glory of all the elect to the end of the world will be derived. Again, in Eph. ii. 15. ἐν ἑαυτῷ is *by his intervention.* Rosenmüller seems to think it is the same as ἐν τῇ σαρκὶ ἑαυτοῦ *by the sufferings endured in his person.* In Acts xxviii. 16. James ii. 17. καθ' ἑαυτόν is, *alone, by one's self,* (and so πρὸς ἑαυτόν in Luke xviii. 11.) See Polyb. i. 24, 1. Xen. Mem. iii. 54.]

Ἐάω.

I. *To permit, suffer.* Mat. xxiv. 43. Luke iv. 41. xxii. 51. ἐᾶτε ἕως τούτου, "*let this suffice—let pass what is done—enough of this—no more of this.*" Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. Diodati renders Luke xxii. 51. as if there was a comma after ἐᾶτε, *Lasciate, non più;* "have done, no more." But Kypke, whom see, "thinks that the words ἐᾶτε ἕως τούτου were spoken to the men who were about to carry off Christ as a prisoner, and translates them, *desist so far,* i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After ἐᾶτε is to be understood μέ, *leave* me *at liberty.* Comp. Acts v. 38. and LXX in Exod. xxxii. 9. Judg. xi. 37. Job vii. 16; after τούτου supply χρόνου. Polybius likewise uses ἕως τούτου elliptically for *so long.*" Comp. Doddridge. [Schl. says the meaning is, *be content, acquiesce, do not go further, do not offer violence.* Wahl translates, *desist (from revenging me); so far!* i. e. *what is done is enough,* and supposes the words directed to the disciples. So Rosenm., Kuinoel, and Bretschn.]

II. *To let go, let fall.* occ. Acts xxvii. 40. Comp. under περιαιρέω II.

Ἑβδομήκοντα, οἱ, αἱ, τά, indeclinable, from ἕβδομος *the seventh.*—*Seventy,* i. e. *seven tens.* occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομήκοντα ἕξ, from ἑβδομήκοντα, and ἕξ *six.*—*Seventy-six.* occ. Acts xxvii. 37.

Ἑβδομηκοντάκις, adv. from ἑβδομήκοντα, and κις, the numeral termination, which see.—*Seventy times.* occ. Mat. xviii. 22. ἑβδομηκοντάκις ἑπτά, *seventy times seven.* It is an Hebraical or Hellenistical phrase for *a number of times, however great. Seven* itself is in Hebrew the number of *sufficiency.*

and *seven times* is used for *often* (see Prov. xxiv. 16); *seventy times seven* therefore is an *infinite* or *indefinitely great number of times*. Comp. Gen. ix. 24. in the LXX, where ἑβδομηκοντάκις ἑπτά occurs in this sense.

Ἕβδομος, η, ον, from ἑπτά *seven*, the *tenues* π and τ being changed into their respective *mediæ* β and δ. Comp. ὄγδοος.—*Seventh.* John iv. 52. Jude 14. et al.

☞ Ἑβραϊκός, ή, όν, from Ἑβραῖος:—*Hebrew.* occ. Luke xxiii. 38.

Ἑβραῖος, α, ον, from Heb. עִבְרִי, of which presently.—*An Hebrew, a native Jew*, in opposition to Ἑλληνιστής, or one who had been converted from heathenism to Judaism. (Comp. Ἑλληνιστής.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5. Ἑβραῖος ἐξ Ἑβραίων, *an Hebrew of* or *from Hebrews*, i. e. descended from *Hebrews* or *native Jews*, both by the father's and mother's side. Josephus, the Jewish historian, who himself tells us in his Life, § 1. that he was of a *sacerdotal* family, and by his mother related to the Asmonéan race, is by Eusebius (Demons. Evang. vi. 18. p. 291. ed. Colon.) styled Ἑβραῖος ἐξ Ἑβραίων. Comp. Kypke. [In Acts vi. 1. the native Jew is certainly distinguished from the Hellenist; but in 2 Cor. xi. 22. Phil. iii. 5. *the Hebrew* is distinguished from the *Israelite* and the *Jew*, whence Carpzoff (Proleg. ad Exerc. Philon. in Ep. ad Hebr. p. 3.) thinks that *Hebrew* pointed out the *religion*, *Israelite* and *Jew* the *nation*. Bretschneider entirely denies this.]—Ἑβραῖος is in the LXX constantly used for, and is plainly derived from, עִבְרִי *an Hebrew*, which word may need some explanation. The V. עָבַר then signifies *to pass, pass through, remove* from one place to another; and *Shem*[1] the progenitor of the holy line is called, Gen. x. 21. אֲבִי כָל בְּנֵי עֵבֶר *the father of all the children* (not *of Eber* his great-grandson; for how was he more the father of them than of his other descendants? but) *of passage* or *pilgrimage:* the father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly.* See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6. that וַיַּעֲבֹר *he passed through the land*, and during his *pilgrimage* from one place to another in the land of promise, *wherein he sojourned, as in a strange country*, the epithet עִבְרִי, that is, the *pilgrim* or *sojourner*, (LXX περάτης *passenger*,) formed as נָכְרִי *a stranger*, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

☞ Ἑβραΐς, ίδος, ή, from the same as Ἑβραῖος.—*Hebrew.* It is applied only to the Hebrew *language*. Comp. διάλεκτος. occ. Acts xxi. 40. xxii. 2. xxvi. 14. A strange notion, originally derived from the Jewish Rabbins[2], the descendants of those who crucified the Lord of life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee or Babylonish instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac or Syro-Chaldaic. But, 1st, Prejudice apart, is it probable that any people should lose their native language in a captivity of no longer than seventy years' continuance[3]? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2.) that after a captivity of no more than seventy years they should be restored to their own land? But, 2ndly[4], It appears from Scripture, that *under the captivity* the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what meaneth Esth. viii. 9. where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, *and to the Jews according to their writing, and according to their language?* (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux, (Connect. pt. i. b. 5.) *five years after* Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii. 3rdly, "Ezekiel, who prophesied during the captivity to the Jews in Chaldea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229. 3rd ed., where see more. 4thly, The prophets who flourished *soon after* the return of the Jews to their own country, namely, Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy[5] about an *hundred* years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the *body of the people*, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew *only*. 5thly, Nehemiah, who was governor of the Jews about a *hundred years*

[1] See the learned Bate's Appendix to his Inquiry into the Similitudes, p. 327.

[2] See Walton, Prolegom. iii. § 24.

[3] [Carpzoff also supposes that the Jews lived *together* very much in Chaldea like a colony, and refers to Ezek. i. 1; but that does not seem very clear. Prideaux (Connect. b. iii. at the beginning) says they lived in different parts, though he does not give any proof.]

[4] See Jenkin on the Christian Religion, vol. i. p. 197. 3rd edit.

[5] See Prideaux, Connect. pt. i. b. 6. an. A.C. 428.

after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24. complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יְהוּדִית *the Jews' language*, but spake a mixed tongue. Now יְהוּדִית [1] is Hebrew, as appears from *all* the other passages wherein it occurs, namely, 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of Nehemiah, that the *children of some* Jews, who had taken foreigners for wives, could not speak *pure* Hebrew, if *that* tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer [2], to whom I am greatly indebted in the above observations) *this very text of* Nehemiah, I think, refutes the received supposition of the Hebrew being lost in the Babylonish captivity." 6thly, It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term Hebrew to signify a different language from that which the Grecizing Jews denoted by that name; but the language which those Jews called Hebrew after the Babylonish captivity, was not Syriac, or Chaldee, but the same in which the law and the prophets were written. This appears from the prologue to Ecclus., which, according to Prideaux, was penned by the grandson of Jesus [3] about 132 years before Christ; for he there observes, that "the same things uttered in Hebrew (Ἑβραϊστὶ λεγόμενα), and translated into another tongue, have not the same force in them: and not only these things, (this Book of Ecclesiasticus,) but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken *in their own language.*" Lastly, It may be worth adding, that Josephus, who frequently uses the expressions τὴν Ἑβραΐων διάλεκτον, γλῶτταν τὴν Ἑβραΐων, Ἑβραϊστί, for *the language in which Moses wrote*, (see inter al. Ant. i. 1. § 1, 2. comp. x. 1. § 2.) tells us, de Bel. vi. 2. § 1. that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοῖς πολλοῖς *the* (*Jewish*) *multitude* who were with him, Ἑβραΐζων *in the Hebrew tongue*, which was therefore *the common language* of the Jews at that time, *i. e.* about forty years after our Saviour's death. Comp. Ant. xviii. 7, 10. On the whole, I conclude, that the Jews did not exchange the Hebrew for the Chaldee language at the captivity, and that the terms Ἑβραῖς, Ἑβραϊκός, Ἑβραϊστί, in the N. T. denote [4], not the Syriac or Syro-Chaldaic, but the Hebrew language, commonly so called; though I readily grant that this language, especially as spoken by the Galileans, (see Mark xiv. 70. Mat. xxvi. 73. and under Γαλιλαῖος,) had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words Ἀββᾶ, Ἀκελδαμα, Βοανεργές, Γόλγοθα, which see in their proper places. As to the language in which the ancient Syriac *version* is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *raka*, Mat. v. 22. *talitha kumi*, Mark v. 41. and *corban*, Mark vii. 11. are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34. are there represented by *Ail, Ail, lemena—; Boanerges*, Mark iii. 17. is explained by *Beni Roma; Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17. is expressed by *Gegultha; Gabbatha*, John xix. 13. by *Gepiptha;* and *Akeldama*, Acts i. 19. is interpreted by *Quirith dem.* [The passage in Neh. viii. 7, 8. where the Levites are said 'to make the people understand the law, and to give the sense,' is the one cited by those in opposition to Parkhurst, but Carpzoff (Crit. Sacr. Vet. Test. p. 214.) observes very justly, that there is no need to understand *translation* there, but only *exposition*. See, on one side, Ephodœus the grammarian, b. vii.; Elias Levita, Pref. to the book Methurgeman; Kimchi, Pref. to book Michtol; Hottinger, Smegm. Orient. p. 33; Walton, Proleg. iii. § 24; Buxtorf, Dissert. Philol. iii. § 38. seqq. On the other, Mayer, Philol. Sacr. p. ii. c. 2; Alting, Dissert. Acad. Hept. vii. Diss. i. Opp. t. v. p. 195; Morinus, Exerc. xi. p. 77; Pfeiffer, Crit. Sacr. ch. iii. qu. 4; Lœscher, de Caus. Ling. Hebr. lib. i. c. v. p. 49. seq.]

☞ Ἑβραϊστί, adv. See Ἑβραῖς.—*In Hebrew, in the Hebrew language.* occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So Josephus, Ant. x. 1, 2. relating the history in 2 Kings xviii. 26, 28. says, that Rabshakeh spake to the Jews Ἑβραϊστί, *in Hebrew.*

Ἐγγίζω, from ἐγγύς. [This verb is properly *active*, (Gen. xlviii. 10. Is. v. 8. xlvi. 13.) but like βαδίζω, ἐλπίζω, is used generally as *neuter* or *middle*. It has a dative, or εἰς or ἐπί with it.]—*To approach, come*, or *draw near*. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8; of things or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11; of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25. [Deut. xxxi. 14. Is. xxvi. 17. In Mat. xv. 8. Heb. vii. 19. *to draw near to God* is *to worship Him.* See Exod. xix. 22. Is. xxxix. 13. Ez. xlii. 13. In James iv. 8. by God's *drawing near to men*, is meant his *conferring benefits on them.* In the Old Test. it is *to offer gifts* or *sacrifice.*] In Luke xviii. 35. "a distinction (or comma) should have been placed after αὐτόν, thus: *but it came to pass, as he drew near*, (viz. *to Jerusalem,*) *at Jericho, a blind man*, &c." Markland in Bow-

[1] If any one should be so unreasonable as to contend, that יְהוּדִית in this text of Nehemiah means, not Hebrew, but Chaldee, the language pretended to be then spoken by the Jews; I answer, that the Chaldee language is in Scripture not only always called by other names, once לְשׁוֹן כַּשְׂדִּים *the language of the Chaldees*, Dan. i. 4; and usually אֲרָמִית *Aramitish*, (see inter al. Ezra iv. 7. Dan. ii. 4.) but that under the latter appellation it is also expressly *contradistinguished* from יְהוּדִית, or *Jewish*, in 2 Kings xviii. 26. Is. xxxvi. 11.

[2] Spearman, On the LXX, &c. Letter v., where the reader may find several of the above arguments enforced, and objections answered.

[3] See Prideaux, Connect. pt. ii. b. v. an. A. C. 132.

[4] See this point more particularly proved by the learned Spearman, On the LXX, Letter v., and comp. Walton's Prolegom. xiii. 5.

yer's Conject., where see more; and with this *great* critic I agree, notwithstanding the *unusually confident* remarks in Campbell's Note. Comp. εἰς I. 14. [Schl. says on this place, that the verb does not always denote *motion to*, but *distance from* a place. Then we must construe, *when he was not far from Jericho.*]

Ἐγγράφω, from ἐν *in* or *on*, and γράφω *to write*. [*To inscribe.* 1 Mac. xiii. 40. Dan. xii. 1. Xen. Cyr. viii. 2, 17.]—*To ENGRAVE*, or *write in* or *on*. occ. 2 Cor. iii. 2, 3. [It obviously means, *to fix deep.*]

☞ Ἔγγυος, ου, ὁ, from ἐγγύη *a pledge* or *pawn*, so called from being lodged[1] ἐν γύοις *in the hands* of the creditor.—*A sponsor, surety.* occ. Heb. vii. 22. See Wolfius. This word occurs, not in the LXX, but they use the N. ἐγγύη for the Heb. עֵרְבָה *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. ἐγγυάομαι, *to make oneself a surety*, for the V. עָרַב, Prov. vi. 1. xvii. 18; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28. we have the N. ἔγγυος. [Deyling (Obss. Sacr. i. p. 373.) says with great truth, that it is not, in this place of the Hebrews, simply *fidejussor*, or *one who leaves the old debtor still under the burden of his debt*, but *expromissor*, or *one who takes it on himself*; ἀνάδοχος, as Hesychius explains it.]

Ἐγγύς, adv. Governing a genitive.—*Near, nigh*, of place, John iii. 23. vi. 19; of time, Mat. xxiv. 32. xxvi. 18. [where *time* is meant, the word is used in the N. T. without a case after it;] of state, Eph. ii. 13, 17. Heb. vi. 8.

Ἐγγύτερος, α, ον, Compar. from ἐγγύς.—*More near, nearer.* occ. Rom. xiii. 11.

ΕΓΕΙΡΩ, from Heb. הֵעִיר Hiph. of עָר or עור *to raise, raise up*, ע being, as usual, changed into γ. The LXX have in several passages used ἐγείρω for the Heb. הֵעִיר, as in Cant. ii. 7. iii. 5. et al.

I. Transitively, *to raise up*, [*one sitting.* Mat. ii. 20, 21.] from the ground. Acts [ix. 16.] x. 26. [*from a pit.* Matt. xii. 11.] Ἐγείρομαι, mid. *to raise up oneself, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. Ἐγείρομαι, pass. the same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, [*to bid to arise,*] as children to Abraham, a prophet, &c. See Mat. iii. 9. xxiv. 11, 24. Luke [iii. 8.] vii. 16. [In this metaphorical sense, see Luke i. 69. to which, perhaps, referring, Hesychius has ἤγειρεν, ἀνέδειξεν, ἀνέστησεν. Acts xiii. 22. And in the pass. Mat. xi. 11. *there hath not arisen.* John vii. 52.]

III. Ἐγείρομαι, pass. *to rise up*, in hostility. Mat. xxiv. 7. [So ἐπεγείρω, Is. xix. 2.]

IV. *To rouse* or *raise from sleep.* Mat. viii. 25. Pass. *to be roused, awake*, or *rise from sleep*, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual[2], Rom. xiii. 11. Ἐγείρομαι, mid. the same. Eph. v. 14. [Acts xii. 7. Mark iv. 27. Prov. vi. 9.]

V. *To raise up*, as a person lying sick. Mark i. 31. Ἐγείρομαι, pass. and mid. *to be raised*, or *rise up*, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12. [James v. 15.]

VI. *To rouse* or *raise up* the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19. where Kypke shows that Lucian frequently uses the phrase ναὸν ἐγείρειν for *building a temple*, and that Josephus applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *to be raised up* from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. et al. freq. The word is applied in the same sense by the LXX, 2 Kings iv. 31. for the Heb. הֵקִיץ *is awakened.*

VII. [*To build up again.* John ii. 20. So Herodian, viii. 2, 12. Ælian, H. A. xi. 10. Sometimes the word is redundant, and according to Schleusner, in Mat. viii. 26. ix. 6, 7, 19. Luke xiii. 15.]

Ἔγερσις, εως, ἡ, from ἐγείρω.—*Resurrection, resuscitation, being awakened*, as it were, from the sleep of death. occ. Mat. xxvii. 53. [*Rising up.* Psalm cxxxiv. 2. 3 Esdr. v. 83.]

Ἐγκάθετος, ου, ὁ, ἡ, from ἐν *in*, and καθίημι *to let down, set in ambush.*—*A lier in wait, one who lets himself down*, as it were, or *crouches* in some secret place to spy, listen, catch, or hurt. So Hesychius explains ἐγκάθετοι by ἐνεδρεύοντες *persons lying in wait* or *ambush*; and Suidas, ἐγκάθετος by δόλιος *deceitful*, κατάσκοπος *a spy.* Josephus, however, plainly uses this word for a person *suborned* for a particular purpose, de Bel. ii. 2, 5. where Antipater accuses Archelaus as μετὰ τὴν Ἡρώδου τελευτὴν ΕΓΚΑΘΕΤΟΥΣ ὑποπέμψας (*mittendos* subornavit, Hudson) τοὺς περιθήσοντας αὐτῷ τὸ διάδημα, after Herod's death *suborning* persons to put the diadem on his own head. And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, de Bel. vi. 5, 2, he says, πολλοὶ δ' ἦσαν ΕΓΚΑΘΕΤΟΙ παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, many prophets were then *suborned* by the tyrants (and sent) to the people. So the learned Hudson, "multi autem tunc à tyrannis *subornati sunt* ad populum prophetæ." occ. Luke xx. 20. which text Wolfius remarks that Jos. Scaliger has not improperly rendered "observato eo, *subornarunt* qui se justos simularent," having watched them they *suborned* some who should feign themselves just men. Comp. Kypke. The LXX use the phrase ἐγκάθετος γίνομαι for the Heb. אָרַב *to lie in wait*, Job xxxi. 9. [and xix. 12. Polyb. xiii. 5, 1. Æschin. S. Dial. iii. 12.]

ΕΓΚΑΙΝΙΑ, ων, τά, from ἐν *in* or *at*, and καινός *new.*—*The feast of dedication, festal solemnities in memory of the dedication* of the temple at Jerusalem, or of its *purification* and *renovation*, as it were, after it had been polluted by heathen idolatries and impurities [by Antiochus Epiphanes]. Of the institution of this feast by Judas Maccabeus, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8. and Josephus, Ant. xii. 7. § 6, 7. occ. John x. 22. where see Whitby, Doddridge, and Campbell. [It was celebrated in the month Cisleu, which answered to our December, and lasted for eight days. It was kept all through Judea, and one custom was to keep lights burning in the houses through the eight nights of the feast.] In the LXX this N. answers to the

[1] Duport from Eustathius in Theophr. Charact. Eth. p. 406. and Damm's Lexicon, col. 62, 65.

[2] [See Glass. Philol. Sacr. p. 1174. ed. Dath.]

Heb. חֲנֻכָּה *a religious dedication.* Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Ἐγκαινίζω, from ἐν *in* or *at*, and καινός *new.* —*To handsel*, in a religious sense, *to dedicate, consecrate.* occ. Heb. ix. 18. x. 20. In the LXX it denotes the *dedication* of the temple by Solomon, 1 Kings viii. 64. 2 Chron. vii. 5. answering to the Heb. חָנַךְ. Comp. Deut. xx. 5. 1 Mac. iv. 36. [Witsius on Heb. ix. 18. (in his Œcon. Fœd. iii. 3, 29. p. 292.) says that it does not necessarily mean that that of which it is predicated is *new* and *recent.* For in 1 Mac. iv. it is used of the temple when dedicated afresh: and Grotius, on John x. 22. says, that the Hebrew word to which this answers, חֲנֻכָּה, is used of either a first or second dedication.]

Ἐγκαλέω, ῶ, from ἐν *into* and καλέω *to call.*

I. With a dative of the person, *to summon into a court of judicature, to call to a judicial account*, in jus vocare, *to indite, implead.* Acts xix. 38. Ἐγκαλέομαι, οῦμαι, pass. *to be called to a judicial account.* Acts xix. 40. [See Exod. xxii. 9.]

II. With a dative of the person, *to accuse, lodge an accusation against, object a crime to.* Acts xxiii. 28. Ἐγκαλέομαι, οῦμαι, pass. *to be accused.* Acts xxiii. 29. xxvi. 2, 7. Followed by κατά and a genitive of the persons accused, Rom. viii. 33. [See Matthiæ, § 346. Fisch. ad Well. iii. p. 382.]

Ἐγκαταλείπω, from ἐν *in*, and καταλείπω *to forsake, desert.*—"This word," says Leigh, "is particularly *emphatical.* Καταλείπω is *to leave, forsake;* but this is more; it is *to forsake* a person *in* the utmost distress, *to leave him plunged in* the deep mire." Josephus uses it in this *emphatical* sense for *forsaking in time of danger* or *distress.* Vit. § 4. de Bel. iii. 7, 15. and iv. 1, 5.

I. *To forsake* or *desert* a person *in* distress, persecution, calamity, or the like. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1. have ἐγκατέλιπες for the Heb. עֲזַבְתָּ *hast thou forsaken?* Comp. σαβαχθανί. See also Eccl. xxiii. 1.

II. *To forsake* or *desert*, as the Christian assemblies, *in* persecution. Heb. x. 25.

III. *To leave remaining, to reserve* some faithful *in* the midst of apostasy. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Is. i. 9. for the Heb. הוֹתִיר *to leave remaining.*

Ἐγκατοικέω, ῶ, from ἐν *in, among*, and κατοικέω *to dwell.—To dwell among.* occ. 2 Pet. ii. 8. [Bar. II. 17.]

☞ Ἐγκεντρίζω, from ἐν *in*, and κεντρίζω *to prick, make a puncture*, which from κέντρον.—*To insert by making a puncture* or *small opening, to ingraff.* occ. Rom. xi. 17, 19, 23, 24. where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually* done in the natural world, that *a branch of a wild olive-tree should be grafted into a good olive-tree*, though a branch of the good be sometimes grafted into the wild[1]. This latter, Pliny[2] says, was formerly practised in Africa; and Kolben, in his Natural History of the Cape of Good Hope, vol. ii. p. 278. tells us, that "long ago some *garden olive* slips were carried to the Cape from Holland, and *grafted on the stocks of the wild olives* at Constantia, a seat so called in the Capian colony." Theophrastus, [Hist. Plant. ii. 13.] cited by Wetstein, (whom see,) takes notice of both the above-mentioned modes of grafting olives. [It is used in this place of the Gentiles engrafted into the body of Christians. It is also used in Wisd. xvi. 11. and usually translated *to graft.* Schleus. prefers *to prick* or *sting* in that place.]

☞ Ἔγκλημα, ατος, τό, from ἐγκέκλημαι perf. pass. of ἐγκαλέω *to accuse.—An accusation.* occ. Acts xxv. 16. xxiii. 29. where Kypke cites Demosthenes, Appian, and Lucian using the phrase ΕΓΚΛΗΜΑ ΕΧΕΙΝ for ἐγκαλεῖσθαι *to be accused.* So in the text ἔγκλημα ἔχοντα is equivalent to the preceding ἐγκαλούμενον. [Thucyd. i. 26.]

☞ Ἐγκομβόομαι, οῦμαι, mid. from ἐν *in*, and κομβόω *to gather* or *tie in a knot;* and hence in 1st aor. mid. *to clothe*, which V. is derived from the N. κόμβος *a knot.—To clothe*, properly *with an outer ornamental garment tied closely upon one with knots.* occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, Œcumenius explains ἐγκομβώσασθε by ἐνειλήσασθε, περιβάλεσθε, *invest, clothe yourselves.* 2ndly, ἐγκόμβωμα denotes *an outer* or *upper garment.* Thus Longus, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away τὸ ἐγκόμβωμα *his outer garment*, ran away naked (i. e. as 1 Sam. xix. 24. Is. xx. 2). 2ndly, the word imports *ornament.* So Suidas interprets κομβώματα by καλλωπίσματα *ornaments.* Theodotion uses ἐγκομβώματα for some *female ornaments*, (Heb. קִשֻּׁרִים *fillets* or *ribands,*) Is. iii. 20. And in this view Epicharmus applies the V. κομβοῦσθαι, εἰ γε μὲν ὅτι καλῶς κεκόμβωται, but if because *he is well dressed.* So στολίσασθαι, by which Hesychius expounds ἐγκομβώσασθαι, signifies not only *to clothe* but *to adorn.* 4thly, ἐγκομβοῦσθαι imports being *tied closely with knots.* So in Hesychius ἐγκομβωθείς is the same as δεθείς *bound, tied with knots;* and Gloss.[3] Alberti interprets ἐγκομβώσασθε, not only by ἐνειλήσασθε, περιβάλεσθε, (as Œcumenius above,) but also by ἀναστείλασθε *draw tight*, contrahite. Apollodorus likewise says, τὴν ἐπωμίδα —ἄνωθεν ἐνεκομβωσάμην, *I tied my cloak* at the top[4]. On the whole, then, this beautiful and expressive word ἐγκομβώσασθε used by St. Peter implies, that the humility of Christians, which is one of the most *ornamental* graces of their profession, should constantly *appear* in all their conversation, so as to *strike the eye of every beholder;* and that this amiable grace should be so *closely*

[1] See Pole, Synops. in Rom. vi. 17. and Burkitt on Rom. xi. 22—24.

[2] Nat. Hist. xvii. 18. "Africæ peculiare quidem in *oleastro* est *inserere* (*oleam*)."

[3] In Appendix cited by Stockius.

[4] See the Commentators in Pole's Synops., to whom, and particularly to the learned Gataker, I am principally indebted for the above exposition of the word. See also Suicer and Wetstein; but Sibrandus in Wolfius, whom see, contends that κόμβος, κόμβωμα, and ἐγκόμβωμα in the Greek writers properly refer to the dress of *girls, shepherds*, and *slaves*, which is fastened with a *knot;* and so interprets ἐγκομβώσασθε in St. Peter, as *in itself* implying not *ornament* but *humility.* The French translation has, "Soiés parés par dedans *d'humilité*," be ye inwardly adorned *with humility.*

connected with their persons, that no occurrence, temptation, or calamity should be able to *strip* them of it. *Faxit Deus!* [Fischer (Prol. de Vit. Lex. N. T. p. 140.) also gives this explanation of the word. He thinks that κόμβωμα was especially used of a short cloak, put over other garments and hanging by a knot from the shoulder. Gataker, Advers. Misc. i. 8, 227. and Dresig. de Verb. Med. N. T. i. p. 42. Sibrandas (Bibl. Brem. Class. vii. Fasc. vi. No. 1.) and Suicer i. p. 996. have written much on the word. Ernesti (Inst. Int. N. T. i. 2, 2.) says, that in verbs of *dressing*, in Greek, the prepositions seldom add any thing to the force; and that this verb is only the same as ἐνδύομαι, with which it is changed by Clem. R. Ep. i. p. m. 32.]

☞ Ἐγκοπή, ῆς, ἡ, from ἐνέκοπον 2 aor. of ἐγκόπτω.—*A hindrance.* occ. 1 Cor. ix. 12. [Diod. S. i. 32.]

Ἐγκόπτω, from ἐν *in*, and κόπτω *to cut, strike.* —*To interrupt, hinder.* occ. Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18: and, according to the reading of almost all the ancient, and many modern MSS., Gal. v. 7. Comp. under ἀνακόπτω. And in 1 Pet. iii. 7. the Alexandrian and many later MSS., and several printed editions, have ἐγκόπτεσθαι, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach. The compliment intimated by Tertullus to Felix, in Acts xxiv. 4. is of the same cast with that of Horace to Augustus, 2 Ep. i. 3, 4.

——— In *publica commoda* peccem,
Si longo sermone morer tua *tempora*———

To make a long discourse, and waste your time,
Against the *public good* would be a crime.
CREECH.

[Dan. ix. 26. *to cut off* or *destroy.*]

☞ Ἐγκράτεια, ας, ἡ, from ἐγκρατής.—*Self-government*, or *moderation with regard to sensual pleasures, temperance, continence.* occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6. [Ecclus. xviii. 30. Andron. Rhod. π. παθῶν, p. 12. Act. Soc. Lit. Jenens. ii. p. 24.]

Ἐγκρατεύομαι, mid. from ἐγκρατής.—*To contain* or *restrain one's self, with regard to sensual pleasures, to be temperate.* occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned Raphelius and others, how beautifully this latter text may be illustrated by a passage of Epictetus, Enchirid. ch. xxxv., which may afford an excellent lesson to Christians. "Would you," says that philosopher, "be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable, (ἀναγκοτροφεῖν[1],) refrain from delicacies; you must oblige yourself to constant exercise at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician." [See Notes on Ælian, V. H. x. 2. xi. 3.]

[1] On this word see Simpson's Note, and Elsner on 1 Cor. ix. 25. who reads here ἀναγκοφαγεῖν, which is likewise the word used in the parallel passage of Arrian, Epictet. iii. 15.

☞ Ἐγκρατής, ἐος, οῦς, ὁ, ἡ, from ἐν *in*, and κράτος, *power, government.*

I. *Having something in one's power, a master of it.* In this general sense it is used by the profane writers; as by Demosthenes, ἐπειδὴ ΕΓΚΡΑΤΗΣ ἐγένετο τοῦ ἀργυρίου, when he became *master* of the money; and by Hecatæus in Josephus c. Apion. i. 22. after the battle of Gaza, Ptolemy, ἐγένετο τῶν περὶ Συρίας τόπων ΕΓΚΡΑΤΗΣ, became *master* of the places in Syria. So Josephus himself, speaking of Simon the son of Gioras, de Bel. iv. 9, 12. says, Ἱεροσολύμων ΕΓΚΡΑΤΗΣ ἐγένετο, he became *master* of Jerusalem. And of Eleazer, vii. 8, 4. τοῦ φρουρίου—ΕΓΚΡΑΤΗΣ δόλῳ γενόμενος, making himself *master* of the castle by fraud.

II. In the N. T. *having power over one's own appetites and inclinations, master of one's self*, as we say, *temperate.* occ. Tit. i. 8. So Xen. Mem. Soc. ii. 1, 3. ed. Simpson, uses ὕπνου ΕΓΚΡΑΤΗ *moderate* in sleep, ἀφροδισίων ΕΓΚΡΑΤΗ *moderate* in venereal pleasures.

☞ Ἐγκρίνω, from ἐν *in* or *among*, and κρίνω *to judge.*—Joined with ἑαυτούς *ourselves*, and the dative τισί, *to adjudge ourselves to the number* or *rank of, to judge* or *reckon ourselves in the number* or *rank of, to annumerate, number, reckon*, or *rank ourselves with.* occ. 2 Cor. x. 12. On which text see Hammond and Elsner. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from Josephus, who, after describing the probation which a candidate for admission among the Essenes must first undergo, adds, καὶ φανεὶς ἄξιος οὕτως εἰς τὸν ὅμιλον ΕΓΚΡΙΝΕΤΑΙ, and appearing worthy he is then *admitted* into the society. De Bel. ii. 8, 7. [From Lobeck on Phryn. p. 385. it appears that it was a word used as to the probation of senators and wrestlers. See Dem. Lept. p. 489. Reisk. Xen. Hell. iv. 1, 19, 40. Apoll. Rhod. i. 49. Krebs, Obss. Flav. p. 310. Zonaras, Lex. c. 611. explains it by συναριθμῆσαι.]

[Ἐγκρύπτω, from ἐν *in*, and κρύπτω *to hide.* —*To hide any thing in another thing*, (as in Diod. Sic. iii. 62.) and then *to mix.* Mat. xiii. 33. Luke xiii. 21. Ezek. iv. 12. See Schultens ad Job xxx. 25.]

Ἔγκυος, ου, ἡ, from ἐν *in*, and κύω *to be pregnant*, which see.—*Pregnant, big with child*, in utero gestans. occ. Luke ii. 5. [Jer. xxxi. 8. Ecclus. xlii. 2. Athen. ix. p. 387.]

Ἐγχρίω, from ἐν *in*, and χρίω *to anoint.*—*To anoint, rub in*, inungere. occ. Rev. iii. 18. [It occurs Jer. iv. 30. for the Heb. קָרַע *to tear*, and our Bible has *to rent.* Gesenius says, that the Jewish women made a certain collyrium to anoint the inside of the eyelid, so as to make a small black circle. He explains it, *to mark the eyes* with stibium. See Tobit vi. 8. xi. 8. It appears that it is now done with *a fine long pencil* (see Sandys's Travels, p. 67); or (as Juvenal, Sat. ii. 92. calls it) *a needle*; or, according to Dr. Shaw, (Travels, p. 294.) *a bodkin*, whence the use of this verb for *to tear.* See Bishop Lowth on Isaiah iii. 16. and comp. Ezek. xxiii. 40. 2 Kings ix. 30. Schleusner, in the Lexicon to the LXX, says, that in Jeremiah it is *to fill the eyes beyond measure with stibium*, and refers to Simonis, Lex. Heb. p. 1461.

Cyprian (de Hab. Virg.) says, that the devils taught women, "oculos circumdato nigrore fucare;" and a little below, he calls it "niger pulvis."]

'ΕΓΩ', from Heb. אֲנִי *I*. But the traces of the Hebrew appear much more evident in the *dialectical* variations of the Greek pronoun, as in the Attic ἔγωγε, the Bœotic *ἰώγα* and *ἰώνγα*, and the Doric ἐγών, ἐγώνη, ἐγώνγα; so the gen. ἐμοῦ and μοῦ, Ionic ἐμέο and μέο, are plainly from the Heb. מִי, which is compounded of the particle מ *from, of*, and י *me*, (whence, by the way, the Eng. *I*, and *me*;) and the dual νῶϊ, νώ, from נוּ *we, us*, and even the plural ἡμεῖς, ἡμῶν, &c. *we*, Doric ἄμες, Æolic ἄμμες, and Ionic ἠμέες, seem corruptions of the Heb. אֲנַחְנוּ *we*. A pronoun of the *first* person, *I, me*. Plural, *we, us*. Mat. iii. 11. et al. freq. On Matt. xxi. 30. see Elsner and Wolfius[1].

'Εδαφίζω, fut. ἐδαφίσω, Att. ἐδαφιῶ, from ἔδαφος.—*To lay level* or *even with the ground*; spoken of a city, *to raze to the ground*; of men, *to dash against the ground*. It is used in both senses by the LXX; in the former, Amos ix. 14. answering to the Heb. שָׁמַם or שָׁם *to make desolate*; in the latter, Ps. cxxxvi. or cxxxvii. 9. for the Heb. נָפַץ *to break, dash in pieces*, and in Hos. x. 14. or 15. xiii. 16. Nah. iii. 10. where it corresponds to the Heb. רָטַשׁ *to dash*. occ. Luke xix. 44.

ΈΔΑΦΟΣ, εος, ους, τό.—*The ground* whereon things *rest*, and against which they are *impelled* in falling, or, more philosophically speaking, towards which they are *impelled* by the pressure of the expansion, whether in resting or falling. occ. Acts xxii. 7. [Numb. v. 17. 1 Kings vi. 15.]

"Εδρα, ας, ἡ, from ἐδοῦμαι 2nd fut. of ἕζομαι *to sit*.—*A seat* or *sitting*. It occurs not in the N. T. but is here inserted on account of its derivatives.

'Εδραῖος, α, ον, from ἕδρα.—*Settled, steady, stedfast*. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23. [Plut. v. p. 214. Reisk. It is *sedentary*, Xen. de Rep. Lac. i. 3.]

☞ 'Εδραίωμα, ατος, τό, from ἑδραιόω *to establish*, which from ἑδραῖος.—*A support, stay, ground*. occ. 1 Tim. iii. 15. [In the LXVIth Dissertation of the 1st vol. of Deyling's Obss. Sacr. the reader will find all the interpretations of this passage. The Romanists explain it of their Church. Episcopius, Inst. Theol. i. 1, 8. and others would put a stop after ζῶντος; and the interpretation thence arising, is not wholly, as it would seem, without approbation of Irenæus, Basilius Seleuciensis, and Theodoret. See Suicer, ii. 1047. and Grotius ad loc. Others explain ἑδρ. of Timothy, the same words being applied to the apostles or their successors. See Theodoret, Orat. x. de Provid. p. 441. and a letter of the Gallican Church in Eusebius, Hist. Eccl. v. 1. p. 157. So Gregory Nyss., Procopius Gaz., Gataker, Chillingworth, &c. Then Gothofredus (Exerc. i. de Eccl.) says, that the apostle, probably, referred in the word στύλος to the many columns of the heathen temples supporting falsehood, and contrasted with them the true Church supporting truth. Hence, ἑδραίωμα also would refer to some part of an edifice, and was, perhaps, an architectural term of the day, expressing something on which other parts rested, as the foundation of the building, the *stereobata* of the column, (Vitruv. iii. 3.) the seats on which images were placed, the footstool under their feet, &c. Junius (adv. Bellarm. ad t. i. Cont. iii. 4. vii. c. xiv. § 6.) thinks St. Paul refers to the pillars in public places on which decrees, &c. were exposed, and says, that in the Church (like a column and base) are the decrees of God preserved and exposed to view. For other explanations, see Heins. Exerc. ad p. 1. p. 514. Alex. Mor. ad loc. Schmidt, Coll. Bibl. N. T. p. 301.]

☞ 'Εθελοθρησκεία, ας, ἡ, from ἐθέλω *to will*, and θρησκεία *religion, worship*.—*Voluntary worship*, performed without any positive command or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning; but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23. it manifestly refers to ver. 18. ΘΕΛΩΝ ἐν ΘΡΗΣΚΕΙΑι τῶν ἀγγέλων, and must therefore be understood in a bad sense, and is well rendered by our translators *will-worship*. Comp. under θρησκεία II. ['Εθέλω in composition and with a preposition, not only frequently expresses *voluntary action*, (as ἐθελόδουλος *a voluntary slave*, Poll. Onom. iii. 69. and 80. ἐθέλεχθρος *a voluntary enemy*,) but the *affecting* or *aiming* at *some object*. Thus ἐθελόπονος *aiming at the reputation of industry*, ἐθελάστειος *aiming at elegance*, ἐθελόσοφος, ἐθελοκακεῖν, &c. Hence Schl. interprets the word under notice, as *an affected zeal for religion*, τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, as Theophylact says. The word occurs in the Letter of the Oriental Bishops, (see Mansi, Collectio Conciliorum, iv. p. 1380. and Theodoret, Opp. t. iv. p. 1331. ed. Halle,) and in this sense. Bretsch. makes it rather *a voluntary and supererogatory worship invented by man*. 'Εθελοπερισσοθρησκεία in Epiphan. Hæres. i. 16. p. 21. ed. Bas. points to this meaning. For the worship of angels Bretsch. refers to the Test. xii. Patriarch. in Fabr. Cod. Pseud. i. pp. 547, 562, 657. The last passage is positive, if it is to be depended on. That commonly cited from Tobit xii. 12. only shows that the Jews thought the angels *brought their prayers to remembrance*, not that they worshipped them as mediators. On this latter point, see Bp. Bull, Sermons xi. and xii. of Some Important Points, &c. vol. ii. p. 432. The fact, however, as to the passage of the Colossians, seems to me to be as Mr. Davison, on Primitive Sacrifice, p. 103. states. St. Paul is condemning certain forms of specious, but unsound worship; of which he says, *they have a show of goodness* or *wisdom in them, in their voluntary tribute of worship, and in their humility*. He does not therefore use the word in a bad sense, but merely says, that certain forms of worship which falsely assume the quality denoted by it, are deserving of censure.]

'ΕΘΕΛΩ. The learned Damm, Lex. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have θέλω, ἐθέλω ought to be

[1] [This word, with a few others, is left unaltered, as a specimen of Parkhurst's etymology, and a justification of the change effected in other cases.]

replaced.—*To will, be willing, resolve.* Mat. ii. 18. xvii. 12. xxiii. 37. et al. See under θέλω.

☞ Ἐθίζω, from ἔθος *custom.* [Eccles. xxiii. 9.]—*To accustom.* Ἐθίζομαι, pass. *to be accustomed* or *customary.* occ. Luke ii. 27. [κατὰ τὸ εἰθισμένον: perhaps *the precept*, for ἐθισμός in 1 Kings xviii. 28. answers to the word usually translated by *commandment.* Josephus also calls the ceremonial rites ἔθη. See his Ant. xvi. 6, 7. Xen. Cyr. i. 6, 19. 2 Mac. iv. 2.]

☞ Ἐθνάρχης, ου, ὁ, from ἔθνος *a nation*, and ἄρχω *to govern.*—*An ethnarch* or *governor of a nation.* occ. 2 Cor. xi. 32. where it plainly means a *deputy* or *subordinate governor.* Thus Lucian [1], Macrob. t. ii. p. 639. uses it as a title inferior to βασιλεύς, Ἄσανδρος—ἀντὶ ἘΘΝΑΡΧΟΥ βασιλεὺς ἀναγορευθείς. So Josephus, de Bel. ii. 6, 3. [See 1 Mac. xiv. 47. xv. 1, 2.] As to the historical difficulty in 2 Cor. xi. 32. of Damascus being then subject to king Aretas, see Wetstein, Wolfius, and Marsh's Translation of Michaelis's Introduct. to N. T. vol. i. p. 55.

☞ Ἐθνικός, ή, όν, from ἔθνος.—*An heathen, a gentile, a man of an heathen nation.* occ. Mat. vi. 7. xviii. 17. [Properly, *belonging* or *peculiar to a nation*, as Polyb. xxx. 10, 6.]

☞ Ἐθνικῶς, adv. from ἐθνικός.—*Heathenishly, after the manner of the heathen* or *gentiles.* occ. Gal. ii. 14.

ΕΘΝΟΣ, εος, ους, τό.

I. *A nation, a people.* Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26. in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation* [2]. [Schl. says, it means *the Jewish nation*, in Luke vii. 5. xxiii. 2. John xi. 48, 50—52. Acts xxiv. 3, 10. and Luke xxi. 23; but the remark is unworthy of Schleusner, for either a Jew is speaking, or some indicative word (*this* or *that*) is always added.]

II. *Christians*, in general, are styled *an holy nation* by St. Peter, 1 Ep. ii. 9. even as the ancient Israelites were, Deut. vii. 6. xiv. 2. et al. freq.

III. Ἔθνεα, η, τά, plur. in the N. T. frequently signifies *the heathen* or *gentiles*, as distinguished from the Jews or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. et al. freq. This is an Hellenistical sense of the word, in which it is very often used by the LXX [as Neh. v. 8.] for the Heb. גּוֹיִם *the nations, the heathen*; but in the N. T. it often also denotes or includes the *believing* or *Christian gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. et al.—It may not be amiss to observe, that our Eng. *heathen* is from the Greek ἔθνη.

☞ Ἔθος, εος, ους, τό, from ἔθω.

I. *Custom, usual practice* or *manner.* Luke ii. 42. [xxii. 39.] John xix. 40. [Heb. x. 25.] et al.

[II. *Rite, solemn custom.* Luke i. 9. Acts vi. 14. xvi. 21. xxi. 22. Especially the Jewish law and ceremony rite. So in Philo and Josephus, Ant. xvi. 6, 7.]

ΕΘΩ.—*To use, be accustomed, be wont*, whence perf. mid. Attic εἴωθα, pluperf. εἰώθειν. Mat. xxvii. 15. Mark 10. 1. Εἰωθός, τό, particip. perf. mid. Attic neut. *what was customary* or *usual.* Acts xvii. 2. Luke iv. 16. κατὰ τὸ εἰωθὸς αὐτῷ, *according to his custom.* So LXX, Num. xxiv. 1.

ΕΙ, a conjunction [used with the indic. opt. and very rarely with the conjunctive].

1. Conditional, *if*, q. d. *it being that.* Mat. iv. 3. v. 29. et al. freq.

2. *Since.* Rom. viii. 31. [Schl. adds, Acts iv. 9. xi. 17. xviii. 15. Mark ix. 22. The first Wahl agrees in, for the two next he gives nearly the same meaning, *quodsi*, and, in the last, supposes certainty to be implied.]

3. Concessive, *though, although.* 2 Cor. xiii. 4. So εἰ καί, *although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. et al. freq. [Add 1 Cor. ix. 2. Rom. xi. 17. It is *even though*, in Matt. xxvi. 33. Luke xvii. 2. See Hermann on Viger, p. 832.]

4. Implying the event, *that.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25. where Whitby takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called Hellenistical, and supposed to be taken from the like use of the Heb. particle אִם *if*, to which in the LXX εἰ indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 Kings i. 51. But it may be observed, that the purest Greek writers have used εἰ in the same manner. Of this Raphelius on Acts xxvi. 8. has produced instances from Polybius and Vigerus, de Idiotism. cap. viii. sect. vi. reg. 3. from Demosthenes and Isocrates; to which I add from Plato, Phædon, § 23. p. 207. ed. Forster, δεῖν δὲ προσαποδεῖξαι ἔτι, ΕΙ' καὶ ἐπειδὰν ἀποθάνωμεν οὐδὲν ἧττον ἔσται ἢ πρὶν γενέσθαι, but (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from Josephus, de Bel. v. 11, 6. καὶ πολλὰ τοὺς στρατιώτας φαυλίσας, ΕΙ' κρατοῦντες τῶν πολεμίων τειχῶν κινδυνεύουσι τοῖς ἰδίοις, and severely upbraiding the soldiers, *that* being in possession of the enemy's walls, they were exposed to danger in their own. Thus the learned Hudson renders it, "multumque increpatis militibus *quod*, cum hostium muros obtinuissent, in suis periclitarentur." So i. 26, 2. τῷ μὲν ὀνειδείζων ΕΙ'—upbraiding him *that*—"illi quidem exprobrans *quòd*," Hudson. Raphelius has well shown in his Annotation on Mark xv. 44. that ἐθαύμασεν εἰ in that text means *he wondered* that, and does *not* imply that Pilate had any *doubt* whether Jesus *were* dead, but that he was surprised that he was dead *so soon.* To the passages alleged by that learned writer, where Herodotus and Xenophon use θαυμάζειν εἰ in this sense, we may add Xen. Mem. i. 1, 13. where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of Socrates, ἘΘΑΥ'ΜΑΖΕ δὲ, ΕΙ' μὴ φανερὸν αὐτοῖς ἐστιν, ὅτι ταῦτα οὐ δυνατὸν ἀνθρώποις εὑρεῖν, *he wondered that* it was not manifest to them, that it was impossible for men to discover these things. The reader may find other plain in-

[1] [And so Joseph. Antiq. xiv. 7, 2.]

[2] Ἔθνος is used for a *troop* or *company* by Homer, Il. iii. 32.

Ἂψ δ' ἑτάρων εἰς ἜΘΝΟΣ ἐχάζετο.
Back he retreated to a *troop* of friends.
So Il. vii. 115. et al.

stances of the like application of the phrase in Josephus, Ant. xiv. 7, 2. and de Bel. i. 10, 2. and Cont. Apion. ii. 37. and will meet with many more in reading the best Greek writers. Comp. Kypke. [Add 1 John iii. 13. See Markland, ad Lys. p. 670. (Reisk.) Krebs, Obs. Flav. p. 95. Liv. vii. 31. Εἰ is also used for *ut, that*, where there seems an ellipse. Acts viii. 22. (*pray God, and try if he will.*) xvii. 27. Mark xi. 13. See Æsop. Fab. 128. Hom. Il. ii. 99. x. 19. where Eustathius says εἰ is for ὅπως. In some of the places I have cited, it may be rendered by *whether*.]

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle אִם, and to the correspondent Hellenistical use of εἰ by the LXX. See Whitby on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3. both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—.

6. Of interrogation or doubt, *whether, if*. Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. et al. freq. The Greek writers use it in the same manner. See Vigerus, de Idiotism. cap. viii. sect. 6. reg. 4. [Add Mark viii. 23. Luke vi. 7. Acts xvii. 11. 1 Cor. i. 16. vii. 16. 2 Cor. xiii. 5. See Matthiæ, § 608.]

7. Of wishing, *O if! O that!* O si! Luke xix. 42. Comp. Luke xii. 49. xxii. 42. Εἰ is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but Raphelius shows that Herodotus, Polybius, and Homer (to whom I add Lucian in Prometh. t. i. p. 118.) have applied it in the same manner. Comp. Vigerus, de Idiotism. cap. viii. sect. 6. reg. 1. in εἰ, and Kypke on Luke xix. 42. But perhaps both in Luke xix. 42. and xxii. 42. there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after εἰ and ἐάν. Comp. under κἄν 1. On Luke xii. 49. see Campbell [1].

8. Εἰ μή, *if not*, i. e. *unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. et al. freq. *But*, in an adversative sense. Mat. xii. 4. Mark xiii. 32. Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. Εἰ δὲ μή, *but if not, otherwise*. John xiv. 2. [This is generally used where there is an ellipse, which can be easily supplied. In John xiv. 2. Wahl says, *if it were not so*. Schl. misrepresents Lampe by giving, as his opinion, one out of four which he mentions. But all seem harsh [2], and all are, I think, necessarily false, by neglecting the particle ἄν; εἶπον ἂν ὑμῖν must be, as our translation has it, *I would have told you*. Kuinoel says, that this is the most simple and true method of translation, and he explains it properly, "If there were not many mansions in my Father's house, and ye could not follow me thither, I would not have deceived you, but told you so openly." This too is the interpretation of Valla, Beza, Grotius, and others. I recommend my readers to compare Epictet. Enchir. xiii. xxvi. (twice) xxx. Ælian, V. H. xiii. 42. Aristoph. Plut. 468. for instances of this ellipse, and Casaub. ad Athen. 8, 2. with Bos. Compare also Xen. Anab. iv. 3, 6. Cyrop. iii. 1, 35. Plato, Lys. p. 134. (Heindorf,) Arrian, Exp. Al. iv. 4, 17. and Buttmann, Gr. Gr. § 135. (148.) not. 10.]

10. Εἰ δὲ μήγε, *but if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that Xenophon applies εἰ δὲ μή in the same manner, as referring to the *sense*, not to the words, in Cyri Exp. iv. p. 271. ed. Hutchinson, 8vo, who in note 4. shows that the phrase is thus used also by Demosthenes, Thucydides, Ælian, and Dio Chrysostom.

Εἴγε, a conjunction, compounded of εἰ *if*, and γέ *truly*.

1. *If indeed, if truly*. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See Doddridge [and Whitby] on the two latter texts. [Phil. Op. p. 424. Dion. Hal. iv. p. 211.]

Εἶδος, εος, ους, τό, from εἴδω *to see*.

I. *The act of seeing, sight*. 2 Cor. v. 7.

II. *The object of sight, form, appearance*. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. Exod. xxiv. 17. in the LXX, where, as in many other parts of that version, εἶδος answers to the Heb. מַרְאֶה *sight, appearance;* the Greek writers likewise use it in the same sense. Comp. also Numb. xii. 8. in Heb. and LXX. Campbell, whom see, understands John v. 37. οὔτε, &c. to the end of ver. 38. *interrogatively*, and refers εἶδος to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and φωνήν to the *voice* which was then heard *from heaven*.

ΕΙ΄ΔΩ and ΕΙ΄ΔΕ΄Ω, from the Heb. יָדַע *to feel, perceive, know*, to which it frequently answers in the LXX.

I. *To perceive* or *know* with the outward senses, particularly with the *sight, to see*. Mat. ii. 2, 9, 10. et al. freq. [It means, *to look at*, in Mat. xxviii. 6. Mark xiv. 67. Luke xxiv. 39. John xx. 27. and thence, *to attend to*, in Acts xiii. 41. 1 John iii. 1. Verbs of sense are so often changed, that it seems to mean *to hear* in Luke i. 29. as in Ælian, V. H. ii. 10. Soph. Œd. T. 513. We may add, that the verb is used as well of things actually seen, as of others *seen in visions*. See Rev. i. 19. et al. John viii. 56. (καὶ εἶδε.) xii. 41. Heb. xi. 13. Acts xi. 6.]

II. *To perceive with the eyes of the mind, to know, perceive, understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. et al. freq. In John iii. 3. Campbell renders it *discern;* see his note. On Acts xxiii. 5. comp. Wetstein and Wolfius, and see Marsh's Translation of Michaelis's Introduct. to N. T.

[1] [The use of *si* in this sense in Latin is very common, as *O! si nunc aureus iste, &c. O! mihi præteritos referat si Jupiter annos.*]

[2] [The first takes εἰ as interrogative, *have I not told you that I am going to prepare a place for you?* referring to some unrecorded conversation. The 2nd supposes an ellipse, *if I have not before told you, I tell you now that I am going, &c.* The 3rd (which Schl. gives) I cannot construe so as to suit the explanation. *Præterquam autem, quod dixi vobis, proficiscor paraturus, &c.* "This means," says Lampe, "not to repeat what I have often said of the glory of my Father's house, nor to remind you of my promise, that you shall hereafter follow me thither, I now say as an additional consolation, I am going to prepare a place for you." He gives satisfactory instances of εἰ δὲ μή meaning *besides*. The 4th is, "But if that is not enough, (namely, the assurance of mansions in heaven for them,) if you are still anxious about me, I have already told you (on former occasions) that I go to prepare," &c.]

vol. i. p. 51. [Οἶδα is especially used to express *positive knowledge*. See Mat. vi. 8. Rom. viii. 28. 1 Cor. viii. 2. 2 Cor. xi. 11, 31. xii. 2, 3. (ὁ θεὸς οἶδεν.) John xx. 2. xxi. 15—17. Jer. xx. 12. In Eph. vi. 8. Col. iii. 24. 1 Pet. i. 18. it is *to know from consideration* or *persuasion*. In Mat. xxiv. 43. John xviii. 4. Acts xx. 22, 25, 29. it is *to know beforehand*.]

III. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35—37. Rev. xviii. 7. [*To experience good fortune*, in 1 Pet. iii. 10; the phrase being *to see good days*. Hence came perhaps the other phrase, John viii. 56. *to see my day*, i. e. *to live to my time*, to have *experience of me*.] Such expressions are common in Heb., and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. [xxv. 12.] xxvi. 72, 74. Mark [i. 26, 34.] xiv. 71. [Luke xxii. 34. There is one passage of great difficulty in John i. 33. by some referred to this head. The difficulty is this: in St. Matthew we are told that John wished not to baptize Christ, as not requiring his baptism, while in this place of St. John he says, *he did not know him* when he came to be baptized. Many and very various solutions have been offered. Witsius, Miscel. Sacr. ii. p. 539. says, that the easiest is to suppose that John was not acquainted with Jesus, but at the moment of his coming was warned by the Holy Spirit that this was the Messiah, and that this was afterwards *confirmed* by the visible descent of the *Spirit*: but, besides many other objections, this is contrary to Scripture. I think, on the whole, with Macknight, that personally John must have known Jesus, must have known his holy life, and *therefore* have refused to baptize Him with the baptism of repentance, which He needed not, but that *he knew Him not* as the Messiah. Indeed I go further. John had been expressly told (John i. 33.) that a definite sign would be given him to point out the Messiah, viz. the visible descent of the Spirit; and he might therefore not presume, *before* seeing the sign, to pronounce any one to be the Messiah, while yet his knowledge of the circumstances of Christ's birth might strongly incline him to believe that *He* would be declared to be so; and that feeling might dictate the address in St. Matthew, which certainly only indicates respect and veneration, and contains no distinct acknowledgment of Jesus being the Messiah. Macknight (Harmony, i. Paraphr. sect. xv.) contains all the various opinions.]

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8. [1 Thess. iv. 5. Tit. i. 16. Heb. viii. 11. x. 30. 1 Sam. ii. 12. Ælian, V. H. ii. 13.]

VII. *To know how*, implying both *knowledge* and *inclination* [and even *power*]. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65. [Luke xii. 56. Phil. iv. 12. 1 Tim. ii. 5. 1 Thess. iv. 4. Ælian, V. H. ii. 21.]

VIII. *To see, consider*. Acts xv. 6.

IX. *To see, converse with*. Luke viii. 20. (Comp. Mat. xii. 47.) Thucydides [iv. 125.] and Lucian [Dial. Nept. et Merc. 17.] use *ἰδεῖν* in this sense. It is then an Attic application of the verb. See Wolfius and Wetstein. [See John xii. 21. Acts xvi. 40. xxviii. 15. 2 Tim. i. 4. The following are peculiar senses, *to see about*, (i. e. *to consider*,) Acts xv. 6; *to remember* or *recal*, 2 Tim. iii. 14. 1 Pet. iii. 9. In 1 Cor. i. 16. it is *I do not remember whether*, or *I am not sure whether*. In Acts xxiii. 5. Schleusner says, *I did not consider*. So Bishop Sanderson. But Wolf, Deyling iii. p. 325. Witsius, (Mel. Leid. p. 156.) and others, say that Paul, from long absence, did not know the high-priest, as out of the temple he wore his common dress. See Reland, Antiq. ii. 1. p. 149.]

Εἰδωλεῖον, ου, τό, from εἴδωλον.—*An idol's temple*. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha. 1 Esd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ἀσταρταῖον for the *temple of Ashtaroth* or *Astarte*; in 2 Mac. xii. 26. Ἀτεργατεῖον for the *temple of Atergatis*; and in the heathen writers, Μουσεῖον for the *temple of the Muses*; Βακχεῖον — *of Bacchus*; Βενδιδεῖον — *of Bendis*, i. e. Diana, &c. Comp. Wetstein in 1 Cor. That it was the custom of the ancient heathen to *feast in the temples of their idols*, Elsner (on 1 Cor. viii. 10.) has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the Shechemites, Judg. ix. 27. Comp. also xvi. 23, 25. with Josephus, Ant. v. 8, 12; and see Amos ii. 8. [Dan. i. 2. in the Chish. MS.] 3 Mac. iv. 16. and Wolfius and Kypke on 1 Cor. viii. 10.

☞ Εἰδωλόθυτον, ου, τό, from εἴδωλον *an idol*, and θύω *to sacrifice*.—*Somewhat sacrificed* or *offered in sacrifice to an idol*. Acts xv. 29. [xxi. 25.] 1 Cor. viii. 1, 4. [v. 10. x. 19, 20. Rev. ii. 14.] This word is also used in § 5 of the treatise concerning the Maccabees, printed at the end of Hudson's Josephus; where it is said that Antiochus commanded his soldiers to force the Hebrews ΕΙΔΩΛΟΘΥΤΩΝ — ἀπογεύεσθαι to taste *meat offered to idols*. [All the victim was not burnt; and the parts left were either used for a feast by the sacrificer, or sold. To this is the allusion made in the N. T.]

☞ Εἰδωλολατρεία, ας, ἡ, from εἴδωλον *an idol*, and λατρεία *worship*, which see.—*Idolatry, worship of idols* or *false gods, idol-worship*. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 8. [In Gal. v. 20. it is *generally idolatry*; in 1 Cor. x. 14. 1 Pet. iv. 3. the eating of the food described in the last word; in Col. iii. 5. *a vice as bad as idolatry*. We learn from Schoettgen, Hor. Heb. i. p. 779. that the Jews called other great vices by this name.]

☞ Εἰδωλολάτρης, ου, ὁ, from εἴδωλον *an idol*, and λάτρις *a servant, worshipper*. Comp. under λατρεύω.—*An idolater, a servant*, or *worshipper of idols*. 1 Cor. v. 10. Eph. v. 5. et al.

Εἴδωλον, ου, τό, from εἶδος *a form, appearance*.

I. *An image* or *representation*, whether corporeal or mental, of some other thing. Thus Herodotus and Xenophon (Mem. Socr. i. 4, 4.) use εἴδωλα for *statues* of men, Plato sometimes for *universal ideas* or *conceptions of the mind*, and Longinus (de Sublim. § ix. p. 46. ed. tertiæ, Pearce) for a *poetical image*. In Homer εἴδωλον is used for the *shade* or *aerial vehicle* of a departed soul or mind, and is distinguished both from the

body and the soul. Comp. Il. xxiii. 103, 104. with Od. xi. 600, 601. and see Pope's note on the former passage, and Lucian on the latter, in Dial. Diog. et Hercul. t. i. p. 262. Plato also applies it in this sense, Phædon, § 30. where consult Forster's note. See further Homer's application of this word, Il. v. 449. Od. iv. 796. Hesychius explains εἴδωλον by ὁμοίωμα *a similitude*, εἰκών *an image*, σημεῖον *a sign*, χαρακτήριον σκιοειδὲς *a shadowy representation* or *delineation*.

II. In the N. T. *an idol* or *image* set up to be *worshipped for God*, and that whether intended as a *representative of the true God* [1], as Acts vii. 41; or *of a false one*, xv. 20. 1 Cor. xii. 2. Rev. ix. 20.

III. *A false god, usually worshipped by an image.* See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21. St. Paul says, 1 Cor. viii. 4. (comp. x. 19.) that *an idol is nothing in the world*, which surely cannot mean *absolutely nothing*, (whether by an *idol* be understood the *image* itself, or the *sun, moon, air, Cæsar*, &c. represented thereby,) but "*nothing of a god:* for the apostle proves that an *idol* is *nothing*, because there *is* no *god* but one," as Whitby remarks; or, to use the words of the truly learned and excellent Brevint [2], "*idols* may be somewhat as to the *material part*, for so they are sometimes brave works of men's hands, statues of gold, &c., sometimes excellent works of God Himself, as sun and moon, &c., but as to their other *formal being* of any excellency, which might require *divine worship*, they are *nothing at all of that which fond worshippers are pleased to conceive of them.*" [This is also, in substance, Schleusner's explanation.] Comp. Is. xli. 24. Hab. ii. 18, 19. and οὐδείς II. See also Suicer's Thesaur. in εἴδωλον, and Wolfius, Cur. Philol. on 1 Cor. viii. 4. In the LXX this word answers not only to the Heb. צֶלֶם *an image*, פֶּסֶל and פְּסִיל *a graven image*, and to עֲצַבִּים *elaborate images*, but also to בְּעָלִים *ruling gods*, and to אֱלֹהִים *gods, saviours.*

Εἰκῇ, adv. from εἴκω *to yield.*

I. *Rashly, without sufficient cause.* Mat. v. 22. where it plainly implies *yielding*, or *giving way to* an evil passion. Comp. Col. ii. 18. So Homer *expressly* uses ΕΙ'ΚΕΙΝ θυμῷ for *yielding* to one's mind or passion. See Il. ix. 109, 110, 594. xxiv. 43. Od. v. 116. [Polyb. i. 52. al.]

II. *In vain, to no purpose.* Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. In this sense also is implied a *being overcome*, or *yielding to* opposition and difficulty. On Gal. iii. 4. see Elsner and Wolfius. [Xen. Cyr. v. 1, 6.]

Εἴκοσι, οἱ, αἱ, τά, indeclinable.—The number *twenty.* Luke xiv. 31. et al. freq.

Εἰκοσιπέντε, indeclinable, from εἴκοσι, and πέντε *five.—Twenty-five.* occ. John vi. 19.

Εἰκοσιτέσσαρες, οἱ, αἱ, declined as τέσσαρες, from εἴκοσι, and τέσσαρες *four.*—*Twenty-four.* occ. Rev. v. 8, 14.

Εἰκοσιτρεῖς, οἱ, αἱ, declined as τρεῖς, from εἴκοσι, and τρεῖς *three.—Twenty-three.* occ. 1 Cor. x. 8. where see Wolfius, Whitby, and Doddridge.

ΕΙ'ΚΩ, *to yield, submit.* occ. Gal. ii. 5. [Wisd. xviii. 5. Job vi. 25.]

ΕΙ'ΚΩ, [only ἔοικα is used.] *To be like, resemble.* occ. James i. 6, 23.

Εἰκών, όνος, ἡ, from εἴκω *to be like, resemble.*

I. *A corporeal representation, an image*, as of a man made of gold, silver, &c. occ. Rom. i. 23. [Schleusner says here, that it is not *the image of the form*, but *the form* or *figure of the thing*; and he compares Tacit. Hist. v. 5. *Deos in species hominum effingere.*] Of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. Herodian, i. 27. uses the word in this latter view, νομίσματα—ἐκτετυπωμένα τὴν ἐκείνου ΕΙ'ΚΟ'ΝΑ, money struck with his *image.*

II. *An image, resemblance, likeness.* See 2 Cor. iv. 4. Col. i. 15. iii. 10. 1 Cor. xi. 7 [3]. xv. 49. Rom. viii. 29.

III. It seems, from the tenor of the apostle's argument, to be used Heb. x. 1. for the *essential* or *substantial form* of a thing, that is, for the *very thing itself*, as opposed to its σκιά *shadow* or *delineation*; so it is parallel to σῶμα *the body* or *substance*, which the apostle elsewhere opposes in like manner to its σκιά, or *shadow*, Col. ii. 17: and accordingly the Syriac version explains εἰκόνα, Heb. x. 1. by ܦܓܪܐ *the substance*, and Chrysostom by τὴν ἀλήθειαν *the truth* or *reality.* (See ἀλήθεια II.) Comp. Rom. viii. 29. and see Wolfius on Heb. x. 1. and Suicer's Thesaur. in εἰκών III. [Gen. v. 1.]

☞ Εἰλικρίνεια, ας, ἡ, from εἰλικρινής.—*Sincerity, purity.* occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17. [In 2 Cor. i. 12. it is, says Schleusner, *the sincerity approved by God.* (For the derivation of this word see the next.) Theophylact says, "purity of sentiment and want of guile, having nothing in shade, nor foul under a fair cover."]

☞ Εἰλικρινής, έος, οῦς, ὁ, ἡ, from εἴλη, or ἕλη the *shining* or *splendour of the sun*, and κρίνω *to judge, discern.—Sincere, pure, unsullied, without* or *free from spot* or *blemish*, properly to such a degree *as to bear examination in the full splendour of the solar rays.* In this view the word in the N. T. is generally understood to relate to the *lives* or *wills* of Christians, and the learned Elsner has shown that it is sometimes applied in this view by the Greek writers: but since in St. Paul it seems to refer to δοκιμάζειν *discernment*, and is by St. Peter joined with διάνοιαν *understanding*, the learned critic just mentioned takes it to import that *clearness* or *perspicuity of mind* or *understanding*, by which one is able to *see* all things *evidently*, and proceed without mistake. So εἰλικρινής may be rendered *clear, clearly discerning, of clear judgment* or *discernment*, i. e. spiritually, in all things both of Christian faith and practice. Elsner shows that the heathen writers in like

[1] The *heathenish idolatry of worshipping the host of heaven*, &c. is in the immediately following verses mentioned as *distinct* from that of the *calf:* and it is evident from the history, Exod. xxxii., that this latter was intended as a representative of Jehovah; for not only *the people said* of it, (ver. 4.) "These be thy gods (Aleim) which brought thee up out of the land of Egypt," but Aaron also (ver. 5.) "built an altar before it," and "Aaron made proclamation and said, To-morrow is a feast to JEHOVAH:" and the similar *idolatry* of the *golden calves* set up by Jeroboam in Dan and Bethel is likewise in a very clear and striking manner *distinguished* from the worship of *Baal*, or *the sun*, 2 Kings x. 28, 29, 31. In short, the worship of the *calves* was *Arian*, that of *Baal* or *the sun* was *heathenish idolatry.* Comp. 1 Cor. x. 7.

[2] In his Depth and Mystery of the Roman Mass, p. 69.

[3] [Compare with this text Diog. L. vi. 51. Lucian, Imag. 28. Artemid. ii. 37. iii. 31.]

manner apply εἰλικρίνεια, εἰλικρινῶς, and εἰλικρινές to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So Clement in his 1st Epistle to the Corinthians, § 32. εἴ τις καθ' ἓν ἕκαστον ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΗι — if any one shall distinctly and *accurately consider*. But in Phil. i. 10. as the being εἰλικρινεῖς seems to be distinguished from δοκιμάζειν, as the consequence from the antecedent, and refers to the *persons;* and as it does not appear that *a man* is ever denominated εἰλικρινής in respect of his *understanding*, Kypke adheres to the common interpretation of εἰλικρινεῖς, by *sincere, sound, faultless*, and adds two or three instances of this application by the Greek writers.

☞ ΕΙΛΙΣΣΩ. It is generally derived from εἰλέω *to turn, roll* or *whirl round* (verso, circumago, Scapula). Compare ἑλίσσω.

I. *To roll* or *whirl round*. So Aratus, in Aristotle, applies this word to the *apparent motion* of the stars *rolling round* the earth; and in Homer, Il. xxiii. 309. we have,

Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἑλισσέμεν' (for ἑλίσσειν)—
For well thou know'st to *whirl* around the goal.

Comp. 466.

II. In the N. T. *to roll up*, as a scroll. occ. Rev. vi. 14.

Εἰμί, from ἔω *to be*, which from Heb. הָיָה the same; but the σ, which we find in some of the deflections of εἰμί, as in εἶς, ἐστί, ἐσμέν, ἔστω, ἴσθι, &c. seems to be communicated to them from the Heb. יֵשׁ *is, are*.

I. *To be, exist, have existence* or *being*. John i. 1, 2, 10. viii. 58. [xvii. 5.] Heb. xi. 6. [Acts xvii. 28. Rom. iv. 17. et al.]

II. And most generally, *to be*, denoting the *quality, state, condition* or *situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. et al. freq. [Schleusner says it has a future sense in Mat. xxii. 23. Mark xii. 18, 25. Luke xx. 36. Acts xxiii. 8.]

III. *To be, to happen*. Mat. [i. 13. xii. 44, 45.] xiii. 40, 49. xvi. 22. [xxiv. 3.] Mark xiii. 4. [Luke i. 66. et al.]

IV. *To be reckoned*, or *reputed*. Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7. [Schleusner adds John v. 31. (and so Hackspan, p. 421. and Episcopius, i. pt. ii. p. 6. This seems too to be the notion of Rosenmüller and Kuinoel.) Rom. iii. 26. 1 Cor. ii. 14. 2 Cor. iv. 7.]

V. *To signify, denote, represent figuratively* or *symbolically*. Mat. xiii. 37—39. et al. Comp. Mat. xxvi. 26, 28. [Add Luke viii. 9. xv. 26. xviii. 36. John vii. 36. x. 6. Acts x. 17. Rom. i. 12. 1 Cor. x. 4. (The rock was a *sign* or *sacrament* of Christ. See Mede, Disc. xliv.; of course the Lutherans do not agree.) Gal. iv. 24. Eph. iv. 9. (*What does it denote* or *signify but that*, &c. ?) Rev. v. 8.]

VI. *To mean, import*. Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession* or *property*. Mat. vi. 13. σοῦ ἐστιν, *of thee* is, i. e. *thine* is. So with a dative, Luke ix. 13. οὐκ εἰσὶν ἡμῖν, there are not *to us*, i. e. we *have* not. See Luke viii. 42. But, Mark xi. 24. the fut. ἔσται imports the *obtaining* somewhat asked, ἔσται ὑμῖν, they shall be *unto you*, i. e. ye *shall have* or *obtain* them. Raphelius on this text produces a similar passage from Arrian, de Exp. Alex. ii. 14, 16. ὅ,τι γὰρ ἂν πείθῃς ἐμέ, ΕΣΤΑΙ ΣΟΙ· for, whatever you ask of me, *you shall obtain* or *have*. Comp. Elsner. [With the gen. it denotes also *to be a follower of*, as Rom. xiv. 8. 1 Cor. i. 12. iii. 4. 2 Tim. ii. 19. In Heb. xii. 11. δοκεῖ χαρᾶς εἶναι seems *to belong to, to be connected with joy*, i. e. *to be joyous*. See Buttmann, § 119. note 8. Matthiæ, § 372. With the dative, Luke i. 14. is similar to Mark xi. 24. as are Mat. xix. 27. Luke xiv. 10. Esth. v. 6. In 1 Cor. ix. 2. it is, *if I am not acknowledged by others*, &c.]

VIII. Οὐκ εἰμί, *not to be*, i. e. *alive, to be dead*. occ. Mat. ii. 18. This is not only an Hebraical and Hellenistical phrase, (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX,) but the purest Greek writers have used it in the same sense. See the instances produced by Elsner, Raphelius, Alberti, Wolfius, and Wetstein; to which I add from Homer, Il. vi. 130, 131. 139, 140. ΟΥ'ΔΕ'—δὴν ΤΗΝ, *nor lived* he long. Comp. Il. ii. 641, 642. So Virgil, Æn. vi. 869, 870.

Ostendent terris hunc tantum fata, *neque* ultra
Esse sinent. [Eur. Hipp. 357. Alcest. 270.]

IX. Εἰμὶ εἰς—*to be for*, i. e. *to become*. Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely Hellenistical expression, and in the LXX often answers to the Heb.—לְ הָיָה. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under γίνομαι I. [Add Mark x. 8. 1 Cor. iv. 3. vi. 6. xiv. 22. Comp. Is. xl. 4. xlix. 6. and see Vorst. Phil. Sacr. c. 36. p. 679. The following senses are peculiar. In Mat. vi. 5. *thou shalt not behave thyself*. In Heb. ix. 5. οὐκ ἔστιν is, *it is not allowed*, or *it is not possible*. Comp. Ecclus. xiv. 17. xxxiv. 21. and Perizon. ad Ælian. V. H. ix. 7. There is a class of phrases which hardly admit of any description, but have a certain similarity. John xii. 50. *his commandments are* (*are the source of*) *eternal life*. In 2 Cor. iii. 17. Wahl says, *now the Lord is* (*the giver of*) *the Spirit*. But I think Macknight right in explaining it from verses 6 and 16. *that ye may know what I mean by the Jews turning to the Lord*, "*the Lord*" *signifies the covenant of the Spirit of which we are ministers*, just as in verse 15. the covenant of the letter is called *Moses*. Rosenmüller, I think, means the same thing. In Eph. ii. 14. *He is* (the author of) *the peace between Jews and Gentiles*. Again, with τις, εἰμί has the sense of *to be of consequence* (see Acts v. 36. Matthiæ, § 487); and indeed with other words it takes the same meaning, and with οὐδέν the opposite. See Mat. xxiii. 18. John viii. 24. according to Vitringa, and 54. Acts xxi. 24. xxv. 11. 1 Cor. iii. 7. vii. 19. x. 19. xiii. 2. 2 Cor. xii. 11. Gal. ii. 6. vi. 3, 15. And perhaps it has this sense without any adjunct. See 1 Cor. i. 28. according to Wolf and Elsner after Chrysostom, and this gives the best meaning. Comp. Xen. Anab. vi. 2, 10. Cyr. vi. 2, 8.—The verb is constructed with many prepositions. (1.) With ἐκ, it denotes either *to derive one's origin from persons, places*, &c. Mat. i. 20. xxi. 25. Luke ii. 4. John i. 47. iv. 22. vii. 52. Acts xxiii. 34. 1 Cor. xi. 8. 1 John iv. 7. et al. Xen. Cyr. ii. 1, 26.—or *to belong to any body, sect, people*. Mat. xxvi. 73. Mark xiv. 69, 70. Luke xxii. 58. John vi. 64. xviii. 17, 25. Col. iv. 9.

2 Tim. iii. 6. Herodian i. 7, 6. John viii. 23. Lampe on St. John observes, that ἐκ often implies not only *origin from*, but *close connexion with, a mystical generation*. Thus, John viii. 23. εἶναι ἐκ τῶν ἄνω or κάτω, ἐκ τοῦ κόσμου, &c. This last phrase denotes especially *to have received only a carnal* or *worldly generation, not to have the divine life*. John xiii. 44. *you are sprung from the evil one, and closely connected with him*. See John xv. 19. xvii. 14, 16. 1 John iii. 12. iv. 1—6. 3 John 11. εἶναι ἐκ τῆς πίστεως or ἐκ τῆς ἀληθείας seem to mean *attached to the faith* or *the truth*, see John xviii. 37. 1 John iii. 19. Gal. iii. 10. With μετά, besides the obvious meanings, this verb implies *to assist*. Mat. xxviii. 20. John iii. 2. viii. 29. Acts vii. 9. x. 38. xviii. 16. Rom. xvi. 20. Phil. iv. 9. With σύν it implies *to be among the followers of*. Luke viii. 38. Acts iv. 13. v. 17. or *to be of the party of*. Acts xiv. 4.]

Εἶμι—*to go*. This sense of the V. seems evidently derived from εἰμί *to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and English *to be*. Thus the French say, *je* suis *à vous dans un moment*, I *am* with, i. e. I *come* to you in a moment; *je* l'étois *voir l'autre jour*, I *was*, or *went*, to see him the other day; and the English, I *am* for London, i. e. I am *going* thither, &c. &c. The simple V. εἶμι *to go* occurs not in the N. T., though some have taken it in this sense, John vii. 34, 36. but is here inserted on account of its compounds and derivatives.

Εἵνεκεν the same as ἕνεκεν (which see), ι being inserted according to the Attic dialect. *On account of*. occ. 2 Cor. vii. 12. thrice.

Εἴπερ, a conjunction, from εἰ *if*, and περ *truly*.
1. *If truly, if indeed*. Rom. viii. 9, 17. 1 Cor. xv. 15.
2. *Since indeed, since*. 2 Thess. i. 6. 1 Pet. ii. 3.
3. *Although, indeed*. 1 Cor. viii. 5.

Εἴπως, from εἰ *if*, and πως *anyhow, by any means*.—*If by any means*. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. 11.

Εἰρηνεύω, from εἰρήνη *peace*. — *To* [*follow after*] *peace, be peaceable*. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. הִשָּׁלִים. [1 Kings xxii. 45. Ecclus. vi. 6. Polyb. v. 8, 7.]

Εἰρήνη, ης, ἡ, from εἴρειν (εἰς) ἕν *connecting into one* or *together* (see Eph. ii. 14—17). *Peace, freedom*, or *cessation from enmity* in general.

I. *Peace* temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11. [*Tranquillity*. Luke xi. 21. John xvi. 33. 1 Thess. v. 3.]

II. *Peace* spiritual, i. e. with God and our own consciences through Christ, Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7. where see Macknight, et al. freq. Hence,

III. It is used as a *personal title* of Christ, (comp. 1 Cor. i. 30.) *the Prince of Peace*. (Is. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In an Hellenistical sense it denotes *any* or *all kind of happiness* or *well-being*. See Rom. ii. 10. James iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence,

V. It is used as a *wish of happiness* and *welfare* in salutations; see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שָׁלוֹם; and it may be worth adding, that the old Hebrew compliment שָׁלוֹם לָךְ *peace* be *to thee*, is still retained in the East, with only a slight variation. [Wahl observes, that these words were perhaps used on more solemn occasions by the *old*, and as mere salutations by the *later* Jews. See Gen. xliii. 23. Judges vi. 23. Dan. x. 19. Luke xxiv. 36; and again in leave-taking, Luke vii. 50. viii. 18. 1 Sam. i. 17. xx. 42. xxix. 7. Winer Bibl. Realwörterb. p. 299. and Gesenius's Lex. in שָׁלוֹם.]

VI. Εἰρήνην διδόναι, *to give* or *grant peace*. occ. John xiv. 27. where Raphelius shows that Polybius uses this Greek phrase for *giving* or *granting peace* in a political sense, and that in a like view he applies ἀπολείπειν εἰρήνην *to leave peace*, which corresponds to ἀφιέναι εἰρήνην of the evangelist.

[VII. *Concord* or *desire of peace*. Mat. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 17. 1 Cor. vii. 15. Eph. iv. 3. In Col. iii. 15. Schleusner says, *that peaceableness which is approved by God*; but Wolf understands *the peace* or *favour of God* (gained by Christ), *which is so to rule in their hearts*, or *take possession of them, that they should think of nothing else*. And certainly this is the sense of the same words in Rom. v. 1. Phil. iv. 7.]

Εἰρηνικός, ή, όν, from εἰρήνη.

I. *Peaceable, peaceful*. Jam. iii. 17. [Ecclus. iv. 8. Ps. xxxviii. 37.]

[II. *Wholesome, productive of happiness*. Heb. xii. 11: though Wolf prefers adhering to the first sense. Bos construes it *cheerful* or *pleasant*. See Lucian, Imag. p. 2. Starck, Not. Select. p. 99. says *agreeable*, referring to Micah vii. 3. Deut. xxiii. 7. Jerem. ix. 7.]

Εἰρηνοποιέω, ῶ, from εἰρήνη *peace*, and ποιέω *to make*.—*To make peace*. occ. Col. i. 20. [Prov. x. 10.]

☞ Εἰρηνοποιός, οῦ, ὁ.—*A peace-maker*, i. e. not only between man and man, but between man and God. So Theophylact explains εἰρηνοποιοί by οἱ ἑτέρους στασιάζοντας καταλλασσόμενοι,—οἱ διὰ διδασκαλίας τοὺς ἐχθροὺς τοῦ Θεοῦ ἐπιστρέφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God. See more in Suicer's Thesaur. on the word. occ. Mat. v. 9. [Xen. Hell. vi. 3, 4.]

ΕΙ῾ΡΩ. [See ἐρέω.]

ΕΙ῾Σ, μία, ἕν.—A noun of number, *one*. It is by some derived from the V. εἰμί, *to be*, q. d. *a*, i. e. one, *being* or *thing*.

I. *One*, Rom. iii. 10. et al. freq. John x. 30. *I and the Father are* (not εἷς *one person*, but) ἕν *one thing*, as the word is accordingly rendered by many translators cited in Campbell's note. 1 Cor. x. 17. *because the bread* (*is*) one, i. e. the memorial of one and the same thing, namely, the body of Christ broken for us, *we, being many, are* one *body* (of Christians); *for we are all partakers of the one bread*. See Bowyer's Conject. and especially Dr. Bell on the Lord's Supper, p. 77. 81. 182. 2nd ed.—On Luke x. 42. see under χρεία I.

II. It denotes *unanimity* or *consent*. Acts iv. 32. where see Wolfius and Suicer's Thesaur. under εἷς I. 4. ἀπὸ μιᾶς (γνώμης, or βουλῆς,

namely) *with one consent*, Luke xiv. 18. where see Elsner and Wetstein.

III. *The first.* This use of the word is common in the LXX, where it answers to the Heb. אֶחָד, used in like manner; yet this application is not *merely* Hellenistical; for in Polybius [p. 1401.] we meet with this expression, *ἐν τῇ* ΜΙΑ῀ι *καὶ εἰκοστῇ βίβλῳ*, i. e. as we also say in English, in the *one* and twentieth book; and in Herodotus, v.†89.† we read *τῷ* ΕΝΙ῾ *καὶ τριηκοστῷ*, (*ἔτει*, namely) in the *one* and thirtieth year, for *τῷ πρώτῳ*, &c.[1] See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only*, unicus. Mat. v. 18, 41. vi. 27. x. 29, 42. et al. freq.

V. *A certain one.* Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7: though I once thought this a *merely* Hellenistical or Hebraical sense of *εἷς* conformable to the similar use of the Heb. אֶחָד one; yet Kypke on Mat. viii. 19. produces Euripides, Plutarch, Lucian, and Dionysius Halicarn. applying the masc. *εἷς* and fem. *μία* in like manner. So *εἷς τις a certain one*, Mark xiv. 47, 51. is used in the same sense by the Greek writers, as by Homer, Il. i. 144. ΕΙ῾Σ ΤΙΣ *ἀρχὸς ἀνήρ—some certain* chief man; and by Arrian (see Raphelius), and Lucian, t. i. p. 670. ΕΙ῾Σ ΤΙΣ *μὲν αὐτῶν—a certain one* of them. Comp. Luke vii. 10. [Add Luke xxii. 50. and in the Hebrew, 1 Sam. i. 1. 2 Sam. xii. 1. Gen. xxvii. 44. Dan. ii. 31. Herodian, vii. 5, 10. Herod. iv. 71. v. 105. Thuc. i. 85. and Bergler. ad Alciphr. Epp. i. 3. p. 15.]

VI. *Εἷς καὶ ἕτερος, one and another.* Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. *Εἷς καὶ εἷς, one and the other*, for *εἷς μὲν —ἕτερος δέ*, or *ὁ μὲν—ὁ δέ*, Mat. xx. 21. xxiv. 40, 41. That this use of *εἷς* is agreeable to the Hebrew and Hellenistical idiom cannot be disputed. See [Levit. xii. 8.] 2 Chron. iii. 17. Zech. iv. 3. in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoogeveen on Vigerus de Idiotism. cap. i. reg. 4. applies the word in the same manner when he says, *Δύο τὰ λόγον ἔχοντα,* ῞ΕΝ *μὲν ᾧ θεωροῦμεν τὰ τοιαῦτα τῶν ὄντων, ὧν αἱ ἀρχαὶ μὴ ἐνδέχονται ἄλλως ἔχειν,* ῞ΕΝ *δὲ γε, ᾧ τὰ ἐνδεχόμενα*, There are two parts of which reason consists (*duas animæ rationalis partes*, Hoogeveen); *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies. I add from Pindar, Nem. vi. 1.

῞ΕΝ *ἀνδρῶν,* ῞ΕΝ *θεῶν γένος.*

One is the race of men, *another* that of the gods.

See also Soph. Elect. 696. So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11. *οἰκοδομεῖτε εἷς τὸν ἕνα*, edify *one another*. For similar expressions in the Greek writers see Kypke.

VIII. *Εἷς καθ' εἷς, one by one.* occ. Mark xiv. 19. John viii. 9. *ὁ δὲ καθ' εἷς*—and *each one in particular* — occ. Rom. xii. 5. If *καθ'* in these expressions be put for the preposition *κατά*, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places, (see 1 Cor. xiv. 31. Eph. v. 33.) to have been the accusative *ἕνα*. Some therefore regard *καθ' εἷς* as an Hebraism, and remark that *εἷς* is here used as if it were undeclined, like Hebrew nouns. It may seem, however, from Lucian's producing *καθ' εἷς* in his Solœcista[2], that, though not indeed a pure Attic phrase, yet it was sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. x. 1. Hist. Eccl. x. 4. See Wetstein, Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43. in order to vindicate the sacred writers from the charge of solecism, have maintained that *καθ'* should be taken not as a preposition, but as a contraction of the two particles *καὶ εἶτα and then;* so that *εἷς καθ' εἷς* might be strictly rendered *one*, and then *one* or *another;* and *ὁ—καθ' εἷς one*, or *this*, and then *one* or *another*. And true indeed it is, that the purest Attic writers often put *κᾆτα* for *καὶ εἶτα*; and Blackwall cites from Aristophanes *κᾆθ'* applied in the same manner before an *aspirate* breathing. But still neither of the phrases *εἷς καθ' εἷς*, nor *ὁ—καθ' εἷς*, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with *ὁ καθ' εἷς* for *each one* in 3 Mac. v. 22. and in several of the later Christian Greek writers, but I believe in none of the ancient classic authors. On the whole, therefore, it seems most just and reasonable to say, that *καθ' εἷς*, as used by the sacred penmen, is either an Hebraical or Hellenistical expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under *ἰδιώτης*.

[IX. *Each.* Rev. iv. 8. *Each by itself.* Is. vi. 2. Lucian. Deor. Jud. t. ii. p. 12. It is used with *ἕκαστος* in this sense. Luke iv. 40. Acts ii. 3. See Wessel. ad Diod. S. xvi. 35.]

[*Εἰς*. A preposition governing the accusative, and *properly* answering the question *whither?*]

[I. It indicates *motion* of any kind, or the direction of motion to a place, and signifies (1) *to*, or sometimes *into*, as Mat. ii. 11. *ἐλθόντες εἰς τὴν οἰκίαν*[3], ibid. 13, 14, 20, 21, 22. iii. 10. *εἰς πῦρ βάλλεται*, ibid. 12. iv. 1, 5, 8, 12, 18, 24. v. 1, 29, 30. vi. 6, 26. ix. 26. xiii. 22. xv. 16. xxvi. 71. Mark ix. 22, 43, 45. Luke viii. 8. xiii. 19, 21. John xiii. 2. Acts iv. 3. *εἰς τήρησιν*. v. 16. viii. 26. xiii. 4. (2) *On*, as to *spit* on. Mat. xxvi. 67. xxvii. 30. Mark viii. 23.—to strike one *on*. (3) *Amongst*, as Luke x. 36. *to fall among thieves*. xiii. 21. John xxi. 23. Acts iv. 17. xix. 30. Herodian vii. 11, 10. Xen. Mem. i. 1, 14. In this

[1] [Add Herod. iv. 161. Thuc. iv. 115. Hom. Il. xvi. 173. Eur. Bacch. 680. Cic. de Sen. c. 5.]

[2] ΑΟΥΚ. Εἰ ἄρα ΚΑΘ' ΕΙ῾Σ λανθάνει σε περιὼν; ΣΟΛ. Ἐοίκασί γε. ΑΟΥΚ. Ὁ δὲ ΚΑΘ' ΕΙ῾Σ πῶς παρῆλθε; Luc. What! does *each* (solecism) escape you as it passes? Sol. So in truth they seem to do. Luc. But how could ΚΑΘ' ΕΙ῾Σ (for *each*) miss you? Lucian, Solœcist. t. ii. p. 984. E. ed. Bened. [On this solecism, see Grævius on this place of Lucian.]

[3] [In Acts xvi. 40. translate *into Lydia's house*, and compare Aristoph. Plut. 237, 242. where, as well as elsewhere in good Greek, the person is put for his house after *εἰς*; but many good MSS. read *πρὸς* for *εἰς*. See also Xen. Cyr. i. 5, 1. ii. 1, 1. Lysias, p. 134. Hom. Il. xv. 402. Greg. Cor. p. 46. ed. Schæf. Fisch. ad Well. t. iii. pt. ii. p. 150. Viger. p. 594.]

sense, too, it shows the object to which any thing is directed; and may be rendered (4) *towards, near to*, Mat. xxi. 1. ἤγγισαν εἰς Ἱεροσόλυμα. xxii. 3. Mark vii. 31. Luke vi. 20. ix. 62. xi. 49. xxii. 24. John iv. 5. (comp. v. 8.) ix. 11. xi. 32. (*at* i. e. with a motion *towards*) and 38. xxi. 4. (*stood near to*) Acts vi. 15. xiii. 9. xxi. 4. xxvi. 24. Rom. ii. 4. xi. 36. (*all things are referred to him*) viii. 21. *shall be freed*—(and shall come) *to liberty*, et al. See Viger, p. 593. It likewise points out the state into which any thing passes by any *change, division*, or *collection*, and must be translated (5) *into*. Mat. xiii. 40. (*bind them into bundles*) where comp. Herodian i. 1, 4. xxvii. 51. Mark xv. 38. ἐσχίσθη εἰς δύο, *was rent into two* (*parts*), μέρη being understood, (compare Polyb. ii. 16, 11. Lucian, Dial. D. viii. 1. Dio Cass. xxxv. p. 5. Bos, Ellips. p. 287. ed. Schæf. Herodian iii. 8, 4. et al.) Acts ii. 20. Rom. i. 26. Rev. xi. 6. (This notion of *change* is very strong in Julian. Antic. Anthol. Gr. t. iii. p. 230. ed. Jacobs. Diod. Sic. i. 12. xix. 32. Polyb. ii. 41, 5. Antiphon, 651, 9.) John xi. 52. xvii. 23. Again, it is (6) *towards*, or sometimes *in*, expressing the disposition or direction of the mind, hopes, feelings, &c. John v. 45. εἰς ὃν *in whom ye hope*, i. e. towards whom you look with hope. Comp. Herodian vii. 10, 1. Polyb. x. 3, 7. and so Acts xxiv. 15. Rom. i. 27. v. 8. xii. 12. 2 Cor. ii. 4. ix. 13. 1 Pet. iv. 9. John i. 12. ii. 11, 23. (Perhaps one should rather say, that this sense explains the origin of the expression in the three last passages, where it is *to believe in*.) On this usage, see Fischer, t. iii. pt. ii. p. 154. From the same reasons arises another meaning, (7) *against*, expressing the object against whom action or feeling is directed. Mat. xviii. 15. Mark iii. 29. Luke xii. 10. xv. 18, 21. xvii. 3. xxii. 65. Acts vi. 11. 1 Cor. viii. 12. et al. Herodian vi. 7, 11. Xen. Cyr. ii. 2, 2. and frequently elsewhere.]

[II. It seems to express *the final cause* or *purpose* of any thing, either when motion is or is not signified, and is translated by *for*, Mat. x. 18. xxvi. 18. *shed for the remission*, &c. Mark i. 4. ii. 17. Luke ii. 32. ix. 62. John i. 7. xviii. 37. Acts vii. 5. ix. 21. xi. 18. Rom. i. 1, 5, 24. vi. 16. ix. 21. xiii. 4. xiv. 9. (*with this intent.*) Heb. xi. 11. et al. Thus εἰς τί; is *why? for what?* Mat. xxvi. 8. et al. freq. See Herod. i. 6, 20. Diod. Sic. i. 56. et al. In Mat. xxvii. 10. *they gave them for the field*, i. e. *to buy the field*. The preposition is often joined with an infin. in this sense, and may be translated *for the purpose of*, or *to the end that*. Mat. xx. 19. xxvi. 2. xxvii. 13. Mark xiv. 55. Acts iii. 19. Eph. i. 18. et al. With the negative μή it may be translated (1) *lest*, as in Acts vii. 19. *lest they should live*, 1 Pet. iii. 7. et al. In Heb. xi. 3. Heinsius and others join μή to φαινομένων. Compare Xen. Mem. iii. 6, 2. Cyr. i. 4, 5. Εἰς in a similar way expresses *the event*, and may be translated (2) *unto*, where some verb like *causing, bringing*, or the like, is often to be supplied. See Luke ii. 34. Rom. v. 16. twice, vi. 16. though these may also come under head V. Where the cause is expressed, it is frequently to be translated (3) *with respect to*, or *regard being had to*. Mat. vi. 34. Luke vii. 30. xii. 21. (*not rich, regard being had to God's will*) John iv. 36. Acts ii. 26. xxv. 20. Rom. iv. 20. 2 Cor. ix. 13. xii. 6. Gal. v. 10. Eph. iii. 16. v. 32. Heb. vii. 14. et al. 2 Sam. xi. 4. (for ל) Diod. Sic. xi. 50. Pausan. vi. 2, 4. x. 24. In Mat. x. 41. Wahl says, *ratione habita doctoris, sc. sibi noti*; but others (as Schl.) more rightly say, *because he is a prophet*.]

[III. *For the use of, for the advantage*, or *disadvantage of*. Mat. xx. 1. xxvi. 10. Mark viii. 19. Luke ix. 13. xv. 22. John vi. 9. Acts ii. 22. xxiv. 17. Rom. i. 17. viii. 18. xi. 32. 1 Cor. viii. 6. *for his glory*, say Wahl and Rosenm.; but Macknight thinks there is an ellipse of προσκυνοῦμεν, (Numb. xxv. 2. and so, I think, Hammond) xv. 16. xvi. 6. 2 Cor. viii. 4. ix. 1. Gal. iv. 11. Col. i. 20. et al. 1 Sam. xix. 4. Diod. Sic. i. 98. et al.]

[IV. Used of time, *until*. In Mat. x. 22. xiii. 13. xxiv. 13. John xiii. 1. *until the end*. In Mat. xxi. 19. Mark iii. 19. we have εἰς τὸν αἰῶνα, i. e. *until the most distant period*, i. e. *for ever*. Luke i. 50. Rev. i. 6. Acts iv. 3. εἰς τὴν αὔριον. 2 Tim. i. 2. Heb. ii. 3. et al. Diod. Sic. xv. 2. Herod. vi. 97. Xen. Symp. viii. 18. et al. In Luke xii. 19. it is *for* many years.]

[V. With an adjective, it makes a periphrasis for the adverb, or describes *the manner*. Luke xiii. 11. εἰς τὸ παντελές *altogether*, (which in Heb. vii. 25. means *always*.) Rom. xiii. 14. εἰς ἐπιθυμίας *so that evil desires are excited*. Perhaps this is the sense in Rom. v. 16, 18. *so that* (men) *were condemned*. 2 Cor. x. 15. εἰς τὰ ἄμετρα, and εἰς περισσείαν, *immoderately* and *abundantly*. al. Xen. Mem. iii. 3, 4. et al.]

[VI. It is used for ἐν with (1) nouns of place. Thus, Mat. ii. 23. lived *in* the city. Mark i. 9. baptized *in* the Jordan, and 39. ii. 1. v. 14, 34. xi. 8. xiii. 3. xiv. 9. Luke i. 20. xi. 7. John i. 18. ix. 7. xx. 7, 19, 26. In Acts ii. 39. εἰς μακράν is, according to Wahl, for ἐν μακρᾷ, sc. χώρᾳ, *afar off*, meaning the Gentiles (comp. Eph. ii. 13); though others, from Xen. Cyr. v. 4, 21. refer the words to *time*, and think it is, *they who live in remote ages*. Compare with the first passages in this head, Ælian, V. H. vii. 8. Orph. Argon. 509. Soph. Aj. 80. Taubm. ad Plaut. Amphit. i. 1, 25. Krebs, Obss. Flavv. p. 78. 215. It is also used (2) for ἐν *among*, or *in presence of*, as Acts ii. 22. *among you*. xxii. 30. *before them*. 2 Cor. viii. 23. *before*. Herod. viii. 26. (3) With nouns of *time*. Mat. xii. 41. Luke xi. 32. *at the preaching*. So εἰς and ἐν are used by the LXX for ב Gen. xxxvii. 20. 2 Chron. xi. 4. and so in Greek. Diod. Sic. iii. 43. v. 84. et al. freq. In Acts vii. 53. for ἐν, it expresses the *manner*, '*by the disposition*.' In Rom. vi. 17. it is *according to*, or *in which*; in Mat. xii. 18. 2 Pet. i. 17. it is for *with*; and in Mat. v. 35. for *by*.]

[VII. With εἰμί, γίνομαι, &c. it expresses, *to be accounted for*, or *as, to become*. See Luke iii. 5. xiii. 9. Mat. xix. 5. xxi. 42. Mark x. 8. xii. 10. 1 Cor. vi. 16. Eph. v. 31. Acts iv. 11. xix. 27. Rom. ii. 26. iv. 3, 22. ix. 8. Gal. iii. 6. Hence, explain Mat. v. 13. Gen. ii. 22, 24. xv. 6, &c.]

[VIII. With an accusative after τίθημι, ἐγείρω, and the like, it has the meaning of an accusative only, which is an Hebraism. See Acts xiii. 22, 47. vii. 21. Eph. ii. 15. So Gen. xxvii. 20. xlviii. 4. Jer. i. 5, &c. for ל. In Mat. v. 22. it is the simple *dative*.]

Εἰσάγω, from εἰς *into, in*, and ἄγω *to lead* or *bring*.

[I. *To lead in*, or *introduce*. Luke xiv. 21. xxii. 54. John xviii. 16. where it is *to get a person in*,

et al. Polyb. xxiv. 1, 8. Xen. Hell. i. 3, 13. v. 4, 1. 4.]

[II. *To bring in*, of a person. Luke ii. 27.—of things. Acts xii. 45. in which sense it is often used of merchandise in good Greek. Xen. Vect. iv. 40. de Rep. Ath. ii. 3. In Heb. i. 6. perhaps it is to be referred to sense I. It means, I think, the formal introduction of one vested with great authority to those he is to govern, and Wahl very rightly refers to the title of Psalm xcviii. This, too, is Schleusner's opinion, as he says, *to propose openly, to constitute and declare;* and Rosenmüller quotes Phil. de Agricult. p. 193. C. as another instance. Chrysostom, however, translates *when he delivers to him the kingdom over the world.*]

Εἰσακούω, from εἰς and ἀκούω *to hear*. [This verb is used also in the simple sense. Thuc. v. 45. Aristot. Probl. xi. 37. and Psalm lviii. 5.]

[I. *To hear favourably*, as prayers. Mat. vi. 7. Luke i. 13. Acts x. 31. Psalm iv. 1. With ἀπό it means *to save*, the consequence of such a favourable hearing being put for the antecedent, as Heb. v. 7. and Job xxxv. 12; and without ἀπό, Psalm lv. 16.]

[II. *To obey* or *heed*. 1 Cor. xiv. 21. Comp. Deut. i. 43. ix. 23. Thuc. i. 126. Xen. Hell. v. 2, 12.]

Εἰσδέχομαι, from εἰς and δέχομαι *to receive*.—[*To receive with kindness*. 2 Cor. vi. 17. where a reception into communion is meant. See verse 16. and Is. lii. 12. Ezek. xi. 17. xx. 35. xxii. 20. Zech. x. 8. Hos. viii. 10. 2 Mac. iv. 22. Wisd. xix. 15. Xen. Cyr. v. 5, 9.]

Εἰσέρχομαι, from εἰς *in*, and ἔρχομαι *to come*. It borrows most of its tenses from εἰσελεύθω.

I. *To come in, enter*, in whatever manner. See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8. in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.—[*To enter violently*. Mark iii. 27. Acts xx. 29.]

II. *To enter into the possession of*. Luke xxiv. 26. Comp. xxii. 3. John xiii. 27. [Add Mat. xix. 23, 24. Luke xi. 52. Rom. xi. 25. of the kingdom of heaven; and again, Mat. xix. 17. xxv. 21. Heb. iv. 1, 3, 6, 10, 11. εἰσέρχεσθαι εἰς τὸν κόσμον is *to be born* in Rom. v. 12. 2 John 7. or *to appear in the world*. Heb. x. 5. εἰς τὸν κόπον τινός is *to succeed* to any one's labours. In Heb. vi. 10. it is *to reach* or *get within*.]

[III. *To enter the mind*. Luke ix. 46. Parkhurst says, *to happen;* Schleusner says, it is also *to enter and excite the mind;* and refers Luke xxii. 3. John xiii. 27. to this sense. Comp. Xen. Anab. v. 1, 11.]

[IV. *To fall into* (of temptation). Mat. xxvi. 41. Mark xiv. 38. Luke xxii. 40, 46.]

[V. *To come forward to*. Acts xix. 30. Polyb. iii. 44, 10. See Loesner, Obss. Philon. p. 220.]

VI. Εἰσέρχεσθαι καὶ ἐξέρχεσθαι, *to go in and out*. John x. 9. Acts i. 21. It is a Hebrew phrase for *familiar conversation*, or *performing the usual actions of life;* or, according to Wolfius, for *executing a public office*. Comp. Numb. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and εἰσπορεύομαι II.

☞ Εἰσκαλέω, ῶ, from εἰς *in*, and καλέω *to call*.—*To call* or *invite in*. occ. Acts x. 23. [Xen. Œc. iv. 15.]

Εἴσοδος, ου, ἡ, from εἰς and ὁδός *a way*. [Properly *the way of entrance*, as the door, &c. See Xen. Cyr. i. 3, 10. Herodian i. 12, 16. Prov. viii. 34.]

[I. *Entrance, approach*. 1 Thess. ii. 1. and figuratively in Acts xiii. 24. of the Messiah's entrance into his office; which the fathers misinterpret of his birth.]

[II. *Admission, reception*. 1 Thess. i. 9. Heb. x. 19. 2 Pet. i. 11.]

Εἰσπηδάω, ῶ, from εἰς *in* or *into*, and πηδάω *to leap*.—*To leap, spring*, or *rush in*. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical verb used by the Greek writers to express *violent exertion on sudden emergencies*. [Amos v. 19. Ælian, V. H. xiii. 2. Xen. Anab. i. 5, 81.]

Εἰσπορεύομαι, from εἰς *in*, and πορεύομαι *to go*.

I. *To go* or *enter in*. [Properly Mark i. 21. v. 40. vi. 56. Luke viii. 16. et al., of food put in. Mark vii. 15, 18, 19. In Mark iv. 19. and vii. 19. it is *to enter the mind*.]

II. Εἰσπορεύομαι καὶ ἐκπορεύομαι *to go in and out;* a Hebraism denoting *familiar conversation*, or the *executing of a public office*. Acts ix. 28. Compare Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16. in Heb. and LXX, and εἰσέρχομαι IV.

☞ Εἰστρέχω, from εἰς *in, into*, and τρέχω *to run*.—*To run in*. [Acts xii. 14. 2 Mac. v. 26. Herodian i. 9, 7.]

Εἰσφέρω, from εἰς *in* or *to*, and φέρω *to bring*.

[I. *To bring into*. Luke v. 18, 19. 1 Tim. vi. 17. Heb. xiii. 11. Xen. Cyr. viii. 8, 10. Joined with εἰς τὰς ἀκοάς (*to bring into one's ears*) it is *to teach*. Acts xvii. 20. LXX, Deut. xxviii. 38. Comp. Eurip. Bacch. 649. Dan. 55. Soph. Aj. 149.]

[II. *To lead into*. Mat. vi. 13. Luke xi. 4. These passages are usually translated, *suffer us not to be led;* but the arguments on it are rather of a metaphysical than philological nature. For the opinions of the fathers, see Suicer ii. p. 655.]

ΕΙ'ΤΑ, an adv. of time or order.—*Then, afterwards*. Mark iv. 17, 28. viii. 25. et al. freq. In Heb. xii. 9. Alberti and Raphelius understand εἶτα to denote an animated interrogation, like the Latin *itane? Itane vero? What then?* and they cite Aristophanes, Demosthenes, and Ælian applying it in this manner. But qu.? whether the common interpretation, *further, furthermore*, quod accedit, as εἶτα often signifies, is not better[1]?

Εἴτε, a conjunction, from εἰ *if, whether*, and τε *and*.

1. *And if*. 1 Cor. xiv. 27.

2. *Whether*, repeated εἴτε—εἴτε, *whether—or*. 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2. where Kypke produces Dionysius Halicarn., Demosthenes, and Josephus repeating εἴτε in the same manner. So Plato; see Vigerus, de Idiotism. p. 515. ed. Zeun. Lips. 1788.

[1] [Schl. and Bretsch. say it is *if then;* Wahl translates it by *tum*, and says it is used in questions and disputes, quoting Lucian, Dial. D. iv. 2. 3. x. 2.]

Εἰώθειν and εἰωθός. See under ἔθω.

'ΕΚ before a consonant, 'ΕΞ before a vowel. A preposition governing a genitive.

[I. Used of motion from a place, *from* or *out of*. Mat. ii. 15. iii. 17. viii. 28. xii. 34, (according to Wahl, but Bret. refers this place to sense III.; Schleusner says *according to;* ad animi indolem componit se oratio,) 42. Luke xvii. 7. John vi. 23. Acts xix. 16. 2 Cor. v. 8. xiii. 11. et al. Herodian i. 15, 2. et freq.]

[II. It shows the *origin* or *source* of any thing; *out of, from*. Mat. i. 3. ἐκ τῆς Θαμάρ. xxi. 16, 19, 25. Luke viii. 27. John i. 13. Rom. v. 16. xi. 6. 1 Cor. viii. 6. 1 Tim. i. 5. 1 John iv. 6. et al. Hom. Il. i. 6. Xen. Mem. ii. 7, 9; and so it shows *the material* of which any thing is made. Mat. iii. 9. xxvii. 29. Luke xvi. 9. (perhaps, but Schleusner says *by means of, by a right use of,*) Rom. ix. 21. Gen. ii. 23. Song of Solomon iii. 9. Job xxxiii. 6. Herodian viii. 4, 27. Xen. Symp. viii. 32. The *source* of assistance, &c. is indicated in Mat. xv. 5. Mark vii. 11. John vi. 65. where Wahl construes it *by*, and says it is for ὑπό.]

[III. It serves for *partition*, and is used either with τίς or εἷς, &c., as Mat. vi. 27. Mark ix. 17. et al.; or without, as Mat. xxiii. 34. xxv. 8. Luke xi. 49. xxii. 31. xxiv. 35. John iii. 1. viii. 46. xii. 6. Acts xv. 14. Rom. ix. 24. 2 Kings x. 23. Is. xviii. 7. (in Heb.) Herodian v. 3, 18. Xen. Mem. iii. 6, 17. To this sense must we refer the expressions where πίνειν, φαγεῖν, &c. are joined with ἐκ. Mat. xxvi. 27. Mark xiv. 23, 25. John iv. 12—14. 1 Cor. ix. 7. xi. 28. Heb. xiii. 10. Rev. ii. 7. iii. 19, 21. x. 18. In John vi. 64, 70. xii. 20. Acts xx. 30. Col. i. 18. translate *among*.]

[IV. It expresses the *cause*, and is *out of* or *on account of* and *by*. Gal. ii. 16. *the works of the law are not the cause of his justification*. Acts xxviii. 3. *on account of the heat*. Rev. xvi. 10. John vi. 66. xix. 12. Rom. iv. 16. ἐκ πίστεως, *on account of faith*, (we shall be heirs,) al. Thucyd. iv. 74. Ælian, V. H. iii. 8. In Rom. i. 17. Wahl says, *on account of faith;* Schleusner gives *by* or *through faith towards believers*. The efficient cause is denoted, Mat. i. 18. John x. 32. et al. Diod. Sic. xvi. 61. Herod. viii. 80.]

[V. It is used of *the standard, rule*, or *example*, by which things are judged, *according to*. Mat. xii. 33, 37. Luke xix. 22. James ii. 18. 1 John iv. 6. Ælian, V. H. i. 21. Xen. Mem. i. 2, 57. In all these cases we may perhaps translate, *by means of*.]

[VI. It is used of *time*, and means *after, just after*. John xiii. 4. 2 Cor. iv. 6. Rev. xvii. 11. (according to Schleusner and Wahl; but Bret. says *among*.) Herod. viii. 12. Thuc. iii. 10. Matthiæ, § 574. Sometimes it is *from* or *ever since*. Mat. xix. 12, 20. Luke viii. 27. Acts ix. 33. xv. 21. xxiv. 10. Rom. i. 4. John vi. 66. xix. 12. et al. Ælian, V. H. iii. 4. Polyb. iv. 17, 4.]

[VII. It is used of *price, for* or *at*, as Mat. xx. 2. xxvii. 7. Acts i. 18. Palæph. i. 46, 3, 4. Fisch. ad Well. iii. pt. ii. p. 122. In good Greek the gen. in this sense stands without ἐκ. See Matthiæ, § 342.]

[VIII. Used of *place, on*, (or, according to Wahl, *of the relation of one thing to another*,) as Mat. xx. 21, 23. xxii. 44; and so in LXX, says Parkhurst, for ם, as in Exod. xiv. 20. 2 Sam. xvi. 6. 1 Kings xxii. 19. 2 Chron. iii. 16. iv. 8.]

[IX. Used for the simple genitive, as in Mat. xiii. 47. (fish) *of every kind*. Luke ii. 35. John iii. 25. xvi. 17. John vi. 13; and so in Polyb. ix. 29, 7. Herodian ii. 6, 16. Perhaps this division might be referred to II. or III.]

[X. Joined with a substantive it serves as an adjective. Thus Luke xi. 13. ὁ πατὴρ ὁ ἐξ οὐρανοῦ (your) *heavenly father*. Acts x. 45. Rom. ii. 8. οἱ ἐξ ἐριθείας *that are contentious*. iv. 16. τὸ ἐκ πίστεως Ἀβραὰμ σπέρμα, *the descendants who have the same faith as Abraham;* τὸ ἐκ νόμου σπέρμα, *they who have the law*. 1 Cor. ii. 8. Gal. iii. 7. Tit. ii. 8. (*the adversary*.) Diod. Sic. xx. 57. Polyb. iv. 71, 11. Ælian, V. H. i. 21.]

[XI. Joined with substantives or adjectives it is used for *adverbs*. Thus ἐκ δευτέρου *a second time*, Mat. xxvi. 42, 44; ἐκ περισσοῦ *vehemently*, Mark vi. 51; ἐξ ἱκανοῦ *for a long time*, Luke xxiii. 8. Diod. Sic. xx. 13. Herodian viii. 2, 11; ἐκ μέτρου *moderately*, John iii. 34. In 2 Cor. viii. 13. *equally*. In Eph. vi. 6. *readily*. Xen. Œc. x. 4. et al.]

Ἕκαστος, η, ον, "παρὰ τὸ ἑκάς, ὁ μὴ πέλας, οἷον κεχωρισμένος, from ἑκάς *far, far off, not near*, as being *separated* or considered as *distinct* from others," says the etymologist: but Eustath. in Damm's Lexicon, col. 2610. observes more particularly, "that ἕκαστος is the *superlative* of ἑκάς, by syncope for ἑκάστατος: for unity," adds he, "remains, as it were, *rolled up* (στρογγυλουμένη) by itself; the number two *recedes* from it in two parts, whence the comparative ἑκάτερος, *both*, is spoken of *two; three, four*, &c. *recede* still further; hence to these is applied the superlative ἕκαστοι, which denotes a multitude *far removed* (ἑκὰς οὖσαν) from unity, and *divided* in itself." —*Each, every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers and in the N. T., joined, when singular, with verbs plural, as Mat. xxvi. 22. *they began to say unto him* ἕκαστος αὐτῶν, viz. each one *of them*. Phil. ii. 4. μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, *regard not ye*, i. e. each one of you, *your own things*. Comp. Mat. [xvi. 27.] xviii. 35. Acts ii. 6, 8.

☞ 'Εκάστοτε, an adv. of *time*, from ἕκαστος *each*, and ὅτε *when*.—*Always*, q. d. *each, when, at every time*. occ. 2 Pet. i. 15. [Herodian i. 17, 23.]

'Εκατόν, οἱ, αἱ, τά. Indeclinable.—A noun of number, *a hundred*. Mat. xiii. 8. et al. freq. Herodotus, i. 193. says that the country about Babylon was so fertile as constantly to produce *two hundred*, and sometimes *three hundred* fold.

'Εκατονταέτης, †ου, ὁ, and -ετής,† έος, οῦς, ὁ, ἡ, from ἑκατόν *a hundred*, and ἔτος *a year*.—*Of a hundred years, a hundred years old*. occ. Rom. iv. 19. [Gen. xvii. 17.]

'Εκατονταπλασίων, ονος, ὁ, ἡ, καὶ τὸ -ον, from ἑκατόν *a hundred*, and πλασίων, which is used only as a *numeral termination*, answering to *-plex* in Latin, and *-fold* in English.—*A hundred-fold*, centuplex. occ. Mat. xix. 29. Mark x. 30. [2 Sam. xxiv. 3.]

'Εκατοντάρχης, ου, ὁ, from ἑκατόν *a hundred*, and ἄρχω *to command*.—*A centurion, a Roman military officer commanding a hundred men*. Acts x. 1. et al. [Herodian v. 4, 12.]

Ἑκατόνταρχος, ου, ὁ.—The same as ἑκατοντάρχης. Mat. viii. 5. et al. freq. [Herodian ii. 13, 8.] The LXX have frequently used this word in the plur. for the Heb. שָׂרֵי מֵאוֹת *captains of hundreds.*

Ἐκβάλλω, from ἐκ *out,* and βάλλω *to cast, drive.*

I. *To cast out* [*eject,* Mat. xv. 17.] with the hands. Acts xxvii. 38. [et al. Herodian vi. 1, 21.]

II. *To cast* or *pull out.* Mat. vii. 4, 5. Mark ix. 47.

III. *To cast out, reject, despise, contemn.* occ. Luke vi. 22. where Kypke shows the V. is thus used by Arrian, Josephus, Dionysius Halicarn., Demosthenes, and Plutarch; and he here explains ὄνομα by *authority, credit, credibility,* and produces Josephus applying the N. in the like sense. But comp. Campbell. [Ælian, V. H. ii. 24. Polyb. xxii. 8, 13. and add Rev. xi. 2. In John vi. 37. it is simply *I will not refuse to receive.*]

IV. Ἐκβάλλειν ἔξω, *to cast out* of the synagogue and congregation, namely, *to excommunicate.* John ix. 34, 35. Comp. Rev. ix. 2. and see Vitringa there.

V. *To cast* or *drive out, to expel.* See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John 10. On Mat. xii. 27. see Whitby; and comp. ἐξορκιστής below. [It is often used of those expelled from their country, kingdom, &c. See Mat. ix. 25. Acts xiii. 50. (Xen. Anab. i. 1, 7. Ælian, V. H. ix. 12.) especially of the devils. Mat. vii. 22. Mark i. 34, 39. Luke ix. 40, 49; and so John xii. 31.]

VI. *To send out* or *forth* [without violence]. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VII. *To send away, dismiss.* Mark i. 43. James ii. 25. [Add Mat. ix. 45. Acts ix. 40. xvi. 37. Gal. iv. 30. 2 Chron. xi. 15. xxiii. 14.]

VIII. *To bring out* or *forth, to produce.* Mat. xii. 35. xiii. 52. Luke x. 35. Raphelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35. observe that Herodotus, vi. 69. uses the phrase ΕΚΒΑΛΛΕΙΝ ἔπος for *uttering* an expression.

☞ Ἔκβασις, εως, ἡ, from ἐκβαίνω *to go out, escape, happen,* evadere, evenire, which from ἐκ *out,* and βαίνω *to go.*

I. *A way out, a way to escape.* 1 Cor. x. 13.

II. *An event, end.* Heb. xiii. 7. [Schl. and Wahl seem to make it *end* in both places. It occurs in the sense of *egress.* Polyb. iv. 64, 5. Hom. Od. v. 410. See Wisdom ii. 17. viii. 8. xi. 14.]

Ἐκβολή, ῆς, ἡ, from ἐκβέβολα perf. mid. of ἐκβάλλω.—*A casting out.* occ. Acts xxvii. 18. where ἐκβολὴν ποιεῖσθαι, literally, *to make a casting out,* †*jacturam facere,*† signifies to lighten a ship, by *throwing out* or *heaving overboard* the wares with which she is laden. Wetstein cites the same phrase from Dio Chrys., the LXX have also used it in the sense of *throwing overboard,* Jon. i. 5. where it answers to the Heb. הַמְטִיל *to cast forth.*

☞ Ἐγκαμίζω, from ἐκ *out,* and γαμίζω *to give in marriage,* which from γάμος *marriage.*—*To place out in marriage,* nuptui colloco; *to give in marriage,* nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38. [In each place, but the last, the verb occurs in the passive voice, *I am placed out, I become a wife.*]

☞ Ἐκγαμίσκομαι, pass. from ἐκ *out,* and γαμίσκω *to give in marriage.* Comp. ἐκγαμίζω.—*To be given in marriage.* occ. Luke xx. 34, 35.

Ἔκγονα, ων, τά, from ἐκ *from,* and γέγονα perf. mid. of γίνομαι *to be born.*—*Descendants, grandchildren.* occ. 1 Tim. v. 4. where the English translation renders it *nephews,* which, at the time that the translation was made, signified[1] *grandchildren,* or *descendants however distant,* but is now no longer commonly used in either of these senses. [Hesychius says τέκνα τέκνων; the etymologist, τέκνον· ὁ υἱός. And hence, I conceive, Schl. makes it *any descendant in a right line,* in opposition to ἔγγονος. On the changes in signification, however, in these words, as well as the interchanges of the words themselves, he refers to Ernesti ad Callim. t. i. p. 237; and on Hom. Odyss. iii. 123. D'Orville ad Charit. p. 327. Valck. ad Ammon. p. 69.]

☞ Ἐκδαπανάω, ῶ, from ἐκ *out* or *entirely,* and δαπανάω *to spend.*—*To spend entirely,* expendere. occ. 2 Cor. xii. 15. [Polyb. xvii. 11, 10. It is frequently used in this way with respect to men's consuming their lives, as in Strab. xii. p. 387. Kypke ii. p. 272. has collected instances.]

Ἐκδέχομαι, from ἐκ *out,* and δέχομαι *to look for, expect,* which see. [The proper meaning is, *to manage what you receive from another.*]

I. *To look out for, to expect.* John v. 3. Observe, that the words at the end of verse 3. ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, were originally wanting in the Alexandrian and another ancient MS., as they still are in a third ancient and another later one, and that all the 4th verse was likewise wanting in the second MS. just mentioned, as it also is in the Vatican, Cambridge, and another later MS.; that in three later MSS. it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, Griesbach marks all the words beginning with ἐκδεχομένων in the third, to νοσήματι at the end of the fourth verse, as what ought *probably* to be omitted. [The word occurs Acts xvii. 16. 1 Cor. xvi. 11. Heb. x. 13. xi. 10. James v. 7; and perhaps 1 Pet. iii. 20. where see ἀπεκδέχομαι. Polyb. iii. 45, 6. xx. 4, 5.]

II. [*To receive at a feast.* 1 Cor. xi. 33. The meaning seems rather *to act as if receiving at a feast,* i. e. *to bestow food on one another.* Hence δοχή means *a feast;* and so *excipio* is used in Latin.]

☞ Ἔκδηλος, ου, ὁ, ἡ, from ἐκ *out,* and δῆλος *manifest.*—*Manifest, evident.* occ. 2 Tim. iii. 9. [3 Mac. iii. 19. Polyb. iii. 12, 4.]

☞ Ἐκδημέω, ῶ, from ἔκδημος *one who is absent* or *hath travelled from his own people* or *country,* which from ἐκ *out of, from,* and δῆμος *a people.*

[1] See Johnson's English Dictionary in *Nephew.*

I. *To be absent from one's own people, to be abroad,* in this sense, *to travel.* Thus it is used in the Greek writers.

II. In the N. T. *to be absent,* either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. Socrates in Plato's Phædon, § 12. calls his *departing out of this life* ἈΠΟΔΗΜΊΑ. See Campbell's Prelim. Diss. to the Gospels, p. 239. [Schleusner says, that the emphasis of the phrase here depends on the notion of those who are *in the body* being in a state of *pilgrimage* or *travel.* Comp. Heb. xi. 13, 14. xiii. 14. 2 Cor. v. 8.]

Ἐκδίδωμι, from ἐκ *out,* and δίδωμι *to give.*—*To let out,* i. e. *to set to farm.* occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. Plato uses this word. See Wetstein on Mat. [So Polyb. vi. 17, 2. Herodian i. 6, 8. It is used of *men hired out,* in Xen. de Vect. iv. 15, 16. and *girls put out in marriage,* Exod. ii. 22. Ecclus. vii. 26. 1 Mac. x. 58. Xen. Anab. iv. 1, 17; *of animals,* Xen. de Re Equest. ii. 2, 3. See Perizon. ad Ælian. V. H. xiv. 15. and Salmas. de Modo Usur. p. 195. seq. Irmisch. ad Herodian. i. 2, 3. The primary sense is *to give out from yourself to others.* Hence it is *to publish a law,* 3 Esdras i. 32. viii. 4; *a book,* Pref. Ecclus.]

Ἐκδιηγέομαι, οῦμαι, from ἐκ *out* or intensive, and διηγέομαι *to recount.*—*To recount, rehearse,* or *relate particularly,* enarro. occ. Acts xiii. 41. xv. 3. [In the first place, it is a quotation from the LXX in Habak. i. 5. where, as in Ezek. xii. 16. it is for סִפֵּר. Ecclus. xliii. 27.]

Ἐκδικέω, ῶ, from ἐκ intens. and δίκη *vengeance, punishment.*

I. With an accusative of the person, *to avenge, revenge.* occ. Luke xviii. 3, 5. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, *to avenge, punish.* occ. 2 Cor. x. 6. [The word occurs Jer. iv. 18. 2 Kings ix. 7. 1 Mac. xiii. 6. See Herodian ii. 6, 13.]

Ἐκδίκησις, εως, ἡ, from ἐκδικέω.

I. *Avengement, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19. [Hos. ix. 8. Judges xi. 36.]

II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11. of the incestuous person namely. See Macknight on the two latter texts. [Ezek. xx. 4. Ecclus. vii. 17.]

☞ Ἔκδικος, ου, ὁ, ἡ, from ἐκδικέω.—*An avenger.* occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. ἔκδικος may be considered as an adjective, and joined with διάκονος, *a* vindictive *minister* (see Bowyer); or rather, as Bishop Pearce conjectured, (Epist. Altera, § ii.) and, as four MSS. cited by Wetstein, and six by Griesbach, read, εἰς ὀργήν should be placed before ἔκδικος, and joined with διάκονος, *a minister for wrath,* as just before, διάκονος—εἰς τὸ ἀγαθόν *a minister for good.* [Wahl says, that ἔκδικος occurs Ps. viii. 2; but the word there is ἐκδικητής, by which the Etym. M. explains it. It occurs Ecclus. xxx. 6. Wisd. xii. 12. 1 Mac. xv. 29. and in Symm. Ps. xcviii. 8.]

Ἐκδιώκω, from ἐκ *out* or intens., and διώκω *to persecute.*—[*To expel by persecution,* as Luke xi. 49. Comp. Mat. xxiii. 35. Deut. iv. 19. Joel ii. 20. 1 Chron. viii. 13. xii. 15. Ecclus. xxx. 19. Poll. Onom. viii. 70. In 1 Thess. ii. 15. it is simply *to persecute.*]

☞ Ἔκδοτος, ον, ὁ, ἡ, from ἐκδίδωμι *to deliver up.*—*Given* or *delivered up.* "In Polybius [iii. 20, 8.] and Herodian, ἔκδοτοι are those who are *delivered up* to the enemy, to be treated according to their pleasure." Stockius. occ. Acts ii. 23. See also Raphelius, Wolfius, Kypke, Wetstein, and Bowyer. †Herod. vi. 85.†

☞ Ἐκδοχή, ῆς, ἡ, from ἐκδέχομαι *to look for, expect,* which see.—*A looking for,* (Eng. trans.) *expectation.* occ. Heb. x. 27. [See Sallier. ad Thom. M. p. 280.]

Ἐκδύω, from ἐκ *out,* and δύω *to clothe.*—*To unclothe, divest, strip off,* spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30. [In this last place it is used of a stripping by robbers; see Gen. xxxvii. 22. It governs two accusatives, like verbs of clothing; see Matthiæ, § 412, 6.]—of the body. occ. 2 Cor. v. 4.

Ἐκεῖ, an adv. of place.

1. *There, in that place.* Mat. ii. 13, 15. et al. freq.

2. *Thither, to that place.* Mat. ii. 22. xvii. 20. et al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in Elsner, Kypke, and Wetstein, Var. Lect. on Mat. ii. [Add Mat. xxvi. 36. Luke xxi. 2. John xi. 18. xviii. 2, 3. xix. 46. Herodian iv. 8, 9. Herod. i. 121. So in Heb. שָׁם for שָׁמָּה. 1 Sam. ii. 14. et al. freq.]

[3. As an adverb of time, *then.* I give this sense in deference to Schl. and Wahl, though with some doubt. Schl. refers to it, Mat. v. 24. xxiv. 51. Luke xiii. 28. Heb. vii. 8. Wahl only the 3rd passage. In Heb. שָׁם is so used, Ps. xiv. 5. xxxvi. 13. et al.]

Ἐκεῖθεν, an adv. of place, from ἐκεῖ *there,* and the syllabic adjection θεν denoting *from a place.*

I. *From thence.* Mat. iv. 21. v. 26. [ix. 9, 21.] et al. freq. [Gen. xx. 10.]

II. [*There,* in Acts xx. 13. Perhaps, however, this is hardly necessary. We may say "to take Paul in from that place."]

Ἐκεῖνος, η, ο, a pronoun demonstrative.

I. *That, that there,* (as we say,) or as the French celui-là, *he, she, it.* See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. James iv. 15.

II. [*Such.* Mat. x. 15. James i. 7. It is used *emphatically,* to express *the great day of the Lord.* Mat. vii. 22. Luke x. 12. 2 Thess. i. 20. 2 Tim. i. 12, 18. iv. 8; and to express *the happiness of the future life.* Luke xx. 35. On the other hand, Schleusner observes that it expresses ignominy and contempt in Mat. xxvi. 24. xxvii. 63.]

Ἐκεῖσε, an adv. of place, from ἐκεῖ *there,* and σε a syllabic adjection denoting *at a place.*—*There, at that very place* [and so Ammonius and Thomas Magister]. occ. Acts xxi. 3. xxii. 5. [It is *thence* in Job xxxix. 29.]

Ἐκζητέω, ῶ, from ἐκ *out* or intensive, and ζητέω *to seek.*

I. *To seek out* or *diligently,* in order to *obtain,* Heb. xii. 17; or *to know,* 1 Pet. i. 10. [Ps. xliv. 21. Ezek. xxxix. 14.]

II. *To seek diligently* or *earnestly after,* namely, God, with a sincere and earnest desire to obtain

his favour. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase ἐκζητεῖν Θεόν for the Heb. בָּקַשׁ אֶת־יְהוָה or דָּרַשׁ. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2. [xxiv. 6. Is. lxv. 10.]

III. *To require*, or *exact severely*. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. בָּקַשׁ or דָּרַשׁ. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Ἐκθαμβέω, ῶ, from ἐκ *out* or intensive, and θαμβέω *to amaze, astonish.—To amaze, astonish exceedingly.* [Ecclus. xxx. 9.] whence ἐκθαμβέομαι, οῦμαι, pass. *to be amazed, astonished exceedingly*, either with *wonder* or *fear, to be terrified out of* one's senses or wits, as we say, *to be astounded* or *confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15. —ἐξεθαμβήθη "*was struck with astonishment*; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30);" Doddridge's Paraphrase, whom see, as also Whitby.

Ἔκθαμβος, ον, ὁ, ἡ, from ἐκ *out* or intensive, and θάμβος *amazement.—Amazed, astonished, astonished exceedingly.* occ. Acts iii. 11. [It is used in this sense in Symm. 1 Sam. iv. 13. and Polyb. xx. 10, 9; and in the active sense *causing fear* in Theodot. Dan. vii. 7.]

☞ Ἔκθετος, ον, ὁ, ἡ, from ἐκτίθημι *to put out, expose* a child, which see[1].—*Exposed, cast out, abandoned.* occ. Acts vii. 19.

Ἐκκαθαίρω, from ἐκ *out*, and καθαίρω *to purge.—To purge out, purge, cleanse.* occ. 1 Cor. v. 7. 2 Tim. ii. 21. [It is used of cleansing metals from dross, in Judges vii. 4. Compare Lucian, Dial. D. xiii. 2. Xen. Anab. i. 2, 16; and in the figurative sense, as in the passage in Timothy. Ceb. Tab. c. 14. Xen. Symp. i. 4. In 1 Cor. v. 7. it is rather *to cleanse away, remove.*]

Ἐκκαίω, from ἐκ *out*, or intensive, and καίω *to burn.—To burn, be violently inflamed*, exardere. occ. Rom. i. 27. where see Wetstein; and observe, that an authentic and striking comment on this passage of St. Paul may be found in Virgil, Ecl. ii. 1. where the poet, describing his unnatural lust for Alexis, in the strongest terms, even uses the very words *ardeo* and *uro, burn, inflame*, to express the violence of his abominable passion:

Formosam pastor Corydon *ardebat* Alexin.

line 68.

Me tamen *urit* amor.

How painful and horrid is it to think, that a man of Virgil's *elegant* and *improved* understanding should be given up to a mind so undiscerning, and to such vile affections[2]! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 3. p. 49, &c., and ch. vi. p. 61, &c., and ch. viii. p. 126, &c., and ch. xi. p. 183, 8vo. Comp. also Juvenal's second Satire. [Compare, for ἐκκαίω applied to *lust*, Ecclus. xxiii. 23. and Plutarch, t. iv. p. 72, 498, ed. Reisk.; to *anger*, Diod. Sic. xiv. 108. Polyb. ix. 10, 10.]

☞ Ἐκκακέω, ῶ, from ἐκ *out*, and κακός *bad, weak, faint-hearted.* [See Olear. de Stylo N. T. p. 99. where he proves that κακός has these meanings.]

[I. *To flag, faint*, or *give over*. See Luke xviii. 1. where the Vulg. has *non deficere*. 2 Cor. iv. 1. Gal. vi. 9. 2 Thess. iii. 13. Polyb. iv. 19.]

[II. *To despond* or *be faint-hearted*. 2 Cor. iv. 16. (though Wahl refers this to sense I.) Eph. iii. 13. Hesychius ἐκκακοῦμεν· ἀμελοῦμεν, ἀκηδιῶμεν, to which Phavorinus adds ἀπαγορεύομεν, which word is used of this word in Zonar. Lex. c. 679. and Suidas. See Suicer, Thes. Eccl. t. i. p. 1047.]

Ἐκκεντέω, ῶ, from ἐκ intens. and κεντέω *to stab.—To stab* or *pierce* [*through*]. occ. John xix. 37. Rev. i. 7. Polyb. xv. 31. Polyæn. v. 3.]—In several places of the LXX it answers to the Heb. דָּקַר *to pierce, stab*; and, according to Aldus's edition, even in Zech. xii. 10. where Aquila, Symmachus, and Theodotion, have likewise ἐξεκέντησαν.

Ἐκκλάω, from ἐκ *out*, and κλάω *to break.—To break out* or *off*. occ. Rom. xi. 17, 19, 20. [Levit. i. 17.]

Ἐκκλείω, from ἐκ *out*, and κλείω *to shut*. [Properly, *to exclude*, by shutting the doors.]

[I. *To keep off* or *separate*. Gal. iv. 17. *they desire to separate me from you and your love*; and so Schleusner, who however mentions another sense in Arrian, Diss. Epictet. ii. 22. namely *to compel*; and says, if we give the word this sense here, and with Bengel, Wetstein, Griesbach, and Grotius, read ὑμᾶς, the sense is, *they wish to compel you to follow them*. Bretschneider, however, adopts this reading with the other sense, *they wish to separate you from following me*. Wahl. says, *to drive you from a connexion with me.*]

[II. *To take away*, or in the pass. (*to be taken away,*) *to disappear*. Rom. iii. 27. *all ground for boasting disappears*. Theodoret. οὐκ ἔτι χώραν ἔχει. Chrysost. οὐκ ἔτι γὰρ ἔχει καιρόν. Zonaras (Lex. c. 785.) has ἐξεκλείσθη, ἀντὶ τοῦ ἀπέκλεισεν αὐτὴν ἡ πίστις. Phavorinus omits the two last words, whence the explanation is not intelligible. See Raphel. Anim. p. 525. Alberti, Gloss. p. 98. LXX, Ex. xxiii. 2.]

Ἐκκλησία, ας, ἡ. It seems to be derived from ἐκκαλεῖν *to call out*, though the learned Mintert chooses to deduce it from the Heb. קָהָל *an assembly*, for which the LXX have very frequently used ἐκκλησία.

I. *An assembly of the people, called out* by the civil magistrate. In this sense it is used by the Greeks[3], and particularly by the Athenians[4]; and thus it is applied, Acts xix. 39. Hence

[1] [On *exposing infants*, see Sen. Controv. v. 33.]

[2] Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mons. Bayle in his Dictionary, Art. Virgil, Note (E), where see more. In his Bucolics "he (Virgil) relates very criminal passions, but that is no proof that he was tainted with them. *The passion for boys was not less common in the Pagan times than that for girls*, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without its being a sign that he related his own adventures, or approved the passions he mentioned."

[3] See Pollux, viii. [c. 9. § 95, 96, 116.] Mintert, Leigh, &c.

[4] Who, besides their κύριαι ἐκκλησίαι *stated assemblies*,

II. *An assembly of the people*, though *not* thus lawfully *called out*. Acts xix. 32, 40.

III. *A general assembly* of the Israelitish people. Acts vii. 38. where see Doddridge. Comp. Hebr. ii. 12. Exod. xix. 17. &c. xx. 18. Deut. iv. 10. xviii. 18.

IV. And most generally in the N. T. *a church of God*, i. e. *an assembly* or *society of men called out* of mankind by the word of God. In this view it denotes,

1. *The universal Christian Church militant*, that is, *the whole society of Christians* wheresoever dispersed, or howsoever distressed, throughout the world. Mat. xvi. 18. [1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18.] Eph. [i. 22.] v. 23, 25, 27. Col. i. 18, 24.

2. *The universal Church triumphant and glorified*. Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular Church*, though consisting of *several congregations*. Acts viii. 1. (comp. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, et al. From these latter passages of the Revelation, it is evident that the number of Churches is estimated by the number of *angels* or *bishops*, and that each of these Churches was therefore reckoned as *one* because governed by *one* ruler, how many soever were the *particular congregations* it contained.

4. *A particular* or *single congregation of* Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2. [Scott (Christian Life, part ii. vol. ii. ch. vii. p. 293) gives a more particular definition: *Those believers who were wont to assemble in any one particular house to worship God.*]

5. *The place where such a congregation assembled*. Acts xi. 26. 1 Cor. xi. 18, 22. Comp. 1 Cor. xiv. 23. See the learned Jos. Mede's Works, fol. p. 319. et seq. and Wolfius on 1 Cor. xi. 22. [Schleus. says that many interpreters explain 1 Cor. xi. 18. xiv. 19, 28, 33, 34, 35. 3 John 6. in this sense, but thinks them wrong in all. He says it is *a body of Christians meeting in a private house for worship.*]—In the LXX this word almost constantly answers to the Heb. קָהָל, which denotes in like manner *an assembly* or *congregation*, and is often applied to the *general assembly* of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 Kings viii. 14, 22, 55, 65.

Ἐκκλίνω, from ἐκ *out*, and κλίνω *to incline*.

I. *To go out of the way, decline, deviate*, [*out of the right way.* Mal. ii. 8; and hence, *to deviate from the faith.* (Numb. xxii. 32. Job xxxiv. 27.) Rom. iii. 12.]

II. With ἀπό following, *to decline from, avoid.* occ. Rom. xvi. 17. 1 Pet. iii. 11. [Ps. xxxvii. 27.]

Ἐκκολυμβάω, ῶ, from ἐκ *out*, and κολυμβάω *to swim.—To swim out* or *away.* occ. Acts xxvii. 42. where Kypke quotes Polybius repeatedly using the V. in the same sense. [Diod. S. xx. 87. Dionys. Hal. v. 24.]

Ἐκκομίζω, from ἐκ *out*, and κομίζω *to carry.—To carry out*, i. e. of the city or town; for the Jews[1] used not to bury within the walls of their towns. So[2] among the Athenians and Romans there were even laws to forbid that practice. Elsner shows that ἐκκομίζειν is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from Lucian, Contempl. t. i. p. 340. τὸν γείτονα δὲ τὸν ΕΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον οὐχ ὁρᾷ, but he does not look at his neighbour who is *carrying out* his child *to be buried.* See also Suicer's Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. xix. 41. Mat. xxvii. 60. [Ælian, V. H. viii. 4. Herodian, ii. 1, 5. Artemidor. Oneiroc. ii. 54. Schol. Æschyl. S. c. Th. 930. See Spanheim. ad Aristoph. Plut. 1009. *Effero* is the word in Latin. Comp. Levit. x. 4.]

Ἐκκόπτω, from ἐκ *off*, and κόπτω *to smite, cut.—To cut off.*

I. *To cut off* or *down*, as a tree. Mat. iii. 10[3]. vii. 19. Luke xiii. 9; [metaphorically] as a branch from a tree. Rom. xi. 22, 24; as the hand or foot. Mat. v. 30. xviii. 8. [LXX, Deut. vii. 8.]

II. *To cut off, prevent.* 2 Cor. xi. 12. [So Polyb. v. 104, 10. Joseph. Ant. viii. 12, 1; and so in Latin *præcidere causas.* Terent. Hecyr. iv. 2, 22.]

III. *To hinder, render ineffectual.* 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Ἐκκρέμαμαι, from ἐκ *from*, and κρέμαμαι *to hang.—To hang from* or *upon.* occ. Luke xix. 48. where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So Eunapius in Ædes. ΕΞΕΚΡΕΜΑΤΟ τῶν λόγων, καὶ τῆς ἀκροάσεως οὐκ ἀνεπίμπλατο, he *hung* on his words, and was not satisfied with hearing. The Latin writers use *pendeo* in like manner. Thus Virgil, Æn. iv. 79.

——*Pendetque* iterum narrantis *ab ore.*

Again with pleasure *on* his *lips* she *hangs.*

And Ovid, Epist. Heroid. i. 30.

Narrantis conjux *pendet ab ore* viri.

Th' attentive wife *hangs on* her husband's *lips.*

Pope, Epist. to Lord Cobham, 184.

Though wondering senates *hung on all he spoke.*

[It is *entire dependence* in Gen. xliv. 30.] See more in Alberti, Suicer's Thesaur. [i. p. 1065.] in ἐκκρέμαμαι, and Wetstein.

Ἐκλαλέω, ῶ, from ἐκ *out*, and λαλέω *to speak.—To tell, utter.* occ. Acts xxiii. 22.

Ἐκλάμπω, from ἐκ *out* or emphatic, and λάμπω *to shine.—To shine forth* or *gloriously*, effulgere. occ. Mat. xiii. 43. Comp. Dan. xii. 3. where the correspondent Hebrew word is זָהַר *to shine.* [Xen. Hell. i. 1, 11. Irmisch. ad Herodian, i. 7, 8. Ælian, V. H. xiii. 1.]

Ἐκλανθάνομαι, mid. from ἐκ *out*, and λανθάνομαι *to forget*, which from λανθάνω *to lie hid.—To forget entirely, let slip out of the mind.* occ. Heb. xii. 5. [Polyb. v. 48. Verheyk. ad Anton. Lib. Metam. c. 2.]

had also their σύγκλητοι, which were *called together* by their military officers or civil magistrates. See Potter's Antiquities of Greece, b. i. ch. 17. [and Deyling, Obss. Sacr. iii. p. 375.]

[1] See Josephus de Bell. v. 13, 7.

[2] See Duport on Theophr. Eth. Char. p. 470. ed. Needham, and Potter's Ant. of Greece, b. iv. ch. 7.

[3] [The verb here must be translated *ought to be*, or *is to be, cut down*, as ἀπολοῦνται in Mat. xxvi. 52. See Græv. Lectt. Hesiod. vi. 1.]

Ἐκλέγομαι, mid. from ἐκ *out*, and λέγομαι *to choose, select*, from Heb. לָקַח *to take*, to which ἐκλέγομαι answers in the LXX of Prov. xxiv. 32.

I. *To choose, choose out,* "*take by way of preference (out) of several things offered*[1]," or *proposed, to elect.* Luke x. 42. xiv. 7.

II. *To choose, choose out,* or *elect* a person to an *office* or *employment.* Luke vi. 13. John vi. 70[2]. xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28. where God is said to have *chosen* the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In Acts xv. 22. "understand *αὐτοὺς* before *ἐκλεξαμένους*, which otherwise ought to have been *ἐκλεξαμένοις* or *ἐκλεξαμένην*.—This change of the case has been often taken notice of by learned men. Ἐκλεξαμένους is ill translated *delectos* and *chosen*, as if it were the passive *ἐκλεχθέντας*. Markland. (Comp. ver. 25.) Γράψαντες at the end of the verse is referred to *ἀποστόλοις*, as if it were *γράψασι*." Bowyer's Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see Raphelius and Elsner on Acts xv. Kypke and Wetstein on Luke xxii. 20. Vigerus, de Idiotism. cap. vi. sect. 1. reg. 12. and note; and comp. 1 Pet. iv. 3.

III. *To choose,* or *choose out to special privileges,* as God *chose* the ancient Israelites, *as a nation,* to be his peculiar people. Acts xiii. 17[3]; or as he *chose* Christians, *as Christians, to peculiar blessings before the foundation of the world.* occ. Eph. i. 4. *εἶναι—ἁγίους καὶ ἀμέμπτους*, &c., to the end, or with a design, that *they might be holy, and without blame,* &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*, verse 12, and denoting the *end* or *design*, as it[4] often does both in the sacred and profane writers;) or as he hath *chosen the poor in this world, rich in faith, and heirs of the kingdom,* &c. James ii. 5. So, for the sake of the *elect*, i. e. the Christians[5], or Christian Jews, whom, *as believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. Mark xiii. 20. And thus Ignatius, in his Address to the Church of the Ephesians, calls it ἘΚΛΕΛΕΓΜΈΝΗ *elected*[6].—['Εκλέγομαι is construed with the acc. except in Acts xv. 7. where it is construed with *ἐν*, as in 1 Chron. xxxiii. 5. 2 Chron. vi. 5. which is a Hebraism. See Vorst in Philol. Sacr. p. 662.]

Ἐκλείπω, from *ἐκ out* or emphat. and λείπω *to fail.*

I. *To fail, entirely cease.* Luke xxii. 32. Heb. i. 12. [Jer. li. 30. Thuc. ii. 28. vii. 50.]

II. *To fail.* Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world, (as we say,) made to himself friends of the deceitful Mammon, and also to our *failing by death* or *dying*, in which sense it is not only used by the LXX, Gen. xxv. 8. et al. answering to the Heb. גָּוַע *to expire*, but by Plato, Dionysius Halicarn., Xenophon, and others of the Greek writers, as may be seen in Wetstein. Comp. Campbell's note. [Βίος is usually added in Greek writers, as in Alciphr. iii. Ep. 28. Lys. Orat. viii. c. 4. or τὸ ζῆν, Polyb. ii. 41. 3 Mac. ii. 23. See Gen. xxv. 8. xlix. 33. Ps. civ. 29. Wisd. v. 13. Lam. i. 20. Jer. xlii. 17, 22. Job xiv. 11. Judith vii. 22. Test. xii. Patr. ap. Fabr. Cod. Pseud. i. p. 677. See Pearson, Præf. ad LXX. Pfaff. in Diss. de Var. Lect. N. T. p. 165. Theophylact interprets the word of *death*. So Elsner.]

Ἐκλεκτός, ή, όν, from ἐκλέγομαι. — *Chosen, chosen out, elect.*

I. *Chosen out to a certain dignity* or *office.* Luke xxiii. 35. which seems an allusion to Is. xlii. 1. where the Messiah is called by God בְּחִירִי *my chosen* or *elect one;* and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, הא עבדי משיחא אקרביה בחירי, *behold my servant the Messiah! I will be near him: my chosen.*—But, further, the word ἐκλεκτός in St. Luke seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity, (comp. sense IV. below,) and accordingly St. Matt. xii. 18. explains בְּחִירִי in Is. xlii. 1. by *ἀγαπητός μου my beloved.* Comp. 1 Pet. ii. 4, 6. where at the 4th verse ἐκλεκτόν is opposed to *ἀποδεδοκιμασμένον rejected, disapproved*, and at the 6th answers to the Heb. בֹּחַן *tried, proved*, in Is. xxviii. 16.

II. Ἐκλεκτοί, οἱ, *chosen men, picked out* for soldiers. Rev. xvii. 14. where ἐκλεκτοί plainly answers, but in a figurative sense, to the Heb. בְּחוּרִים *chosen men*, which the LXX render by the same word, Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. et al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers* or *Christians*, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9.

[1] Johnson's Dictionary.

[2] Ἐγὼ οἶδα οὓς ἐξελεξάμην, i. e. *I am well acquainted with those whom* I have chosen; (comp. εἴδω IV.) or, as Doddridge well paraphrases these words, "*I know* the real character, and all the most secret views and transactions of those *whom I have chosen.*" Comp. ver. 11. and ch. vi. 64, 70. and see Whitby on John xiii. 18.

[3] Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 Kings iii. 8. Ps. cxxxiv. or cxxxv. 4. Is. xli. 8, 9. Jer. xxxiii. 24. in the LXX, in all which passages the V. ἐκλέγομαι is used in this sense for Heb. בָּחַר *to choose.*

[4] So ἐλθεῖν, Mat. xv. 29; ἆραι, Mark xiii. 15, 16; φυλάσσειν, Acts xii. 4; κατοικεῖν, Acts xvii. 26; ζητεῖν, Acts xvii. 27; and see Bos, Ellips. on εἰς, p. 329. 7th ed.

[5] See Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 276. 8vo, 2nd ed.

[6] The reader is particularly desired to observe that I have carefully set down *every* text of the N. T. wherein this important verb ἐκλέγομαι, and its two derivatives, ἐκλεκτός and ἐκλογή (which see below), occur; because I am persuaded that a *diligent* and *close attention to the texts* themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real *mind of the Spirit of God* with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here *earnestly recommended*, I could never form any *settled judgment*, nor obtain any *solid satisfaction* on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the *fallen angels!* Paradise Lost, ii. 557. &c.

> Others apart sat on a hill retired,
> In thoughts more elevate, and *reason'd high*
> Of Providence, Fore-knowledge, Will, and Fate,
> Fix'd-fate, Free-will, Fore-knowledge absolute,
> *And found no end, in wandering mazes lost.*

γένος ἐκλεκτόν a chosen generation, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (Comp. Exod. xix. 6. Is. xliii. 20, 21. the apocryphal Esth. xvi. 21. and the texts cited from the O. T. in the first note under ἐκλέγομαι III.) Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So Clement applies the word, 1st Ep. Cor. § 2. "ye contended day and night for the whole brotherhood, *εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν* ΕΚΛΕΚΤΩ͂Ν *αὐτοῦ*, that through the mercy (of God) and a good conscience the number of his *elect* might be saved." Wake. In the Martyrdom of Polycarp, § 16. ed. Russel. ΕΚΛΕΚΤΩ͂Ν the *elect*, or Christians, are opposed to *ἀπίστων* the *unbelievers* or *heathen*. And Ignatius, in his Address to the Church of the Trallians, styles it ΕΚΛΕΚΤΗ͂ι *elect*. Comp. Συνεκλεκτος.

IV. *Chosen, accepted, approved, excellent*. Comp. under sense I. Mat. xx. 16. xxii. 14. Luke xviii. 7[1]. Rom. viii. 3. (Comp. ver. 28. et seq.) Rom. xvi. 13. 2 John 1, 13. 1 Tim. v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare Josephus de Bel. ii. 16, 4. towards the end, and see Wolfius.—Clement, in his 1st Ep. to Cor. § 49. uses the word in this sense also: by charity were *all the elect of God*, *πάντες* οἱ ΕΚΛΕΚΤΟΙ͂ Θεοῦ, made perfect. Without charity nothing is *well-pleasing εὐάρεστον* to God. Comp. § 1. The LXX have several times applied the word in this last sense, as in Is. lxv. 9, 15, 23[2]. answering to the Heb. בְּחִירִים *chosen, choice*, and in Prov. xvii. 3. Is. xxviii. 16. to the Heb. בֹּחֵן *proved, approved*.

☞ Ἐκλογή, ῆς, ἡ, from ἐκλέλογα perf. mid. of ἐκλέγομαι *to choose out, elect*.

I. *A choosing out*, or *election* of a person *to a certain office* or *employment*. Acts ix. 15. [So Schleus. The phrase is *σκεῦος ἐκλογῆς* for ἐκλεκτόν. Others say *an excellent instrument*, choice implying excellence in the thing chosen.]

II. *A choosing out*, or *election* of one nation *rather than another to certain privileges and blessings*. Rom. ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the *posterity* of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. Mal. i. 2, 3. and see Doddridge's note on Rom. ix. 13. And thus in Rom. xi. 28. there was *an election* of the Jews to be *God's peculiar people* for their fathers' sake, (comp. Deut. iv. 7, 37. vii. 6, 7, 8. x. 14, 15.) which *election* it is plain the apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See Whitby on Rom. xi. 28. and the following verses.

III. *An election*, or *being chosen to the blessings of the Gospel*. Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4. where see Macknight. Also, *the persons so chosen*. Rom. xi. 7. [Schleusner says that ἐκλογή here is the same as the λεῖμμα in v. 8. and κατάλειμμα in ix. 27. *a few* (of the Jews).]—In this latter sense Clement applies the word to the Corinthian Christians, 1 Ep. to Cor. § 29. ὃς (rather οὗς[3]) ΕΚΛΟΓΗ͂Σ *μέρος ἐποίησεν ἑαυτῷ*, whom he hath made part of *the election* to himself. The expression λεῖμμα κατ' ἐκλογὴν χάριτος, Rom. xi. 5. means *a remnant* of Jews *reserved*, or *left, according as they were elected* or *chosen out* (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20. under ἐκλέγομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts: *for by* GRACE *they were saved through* FAITH, *and that not of themselves; it was the gift of God: not of works, lest any man should boast*. See Eph. ii. 8, 9.

Ἐκλύω, from ἐκ *out* or intens. and λύω *to loose.—To dissolve*. Whence

Ἐκλύομαι, pass. *to be dissolved, to become faint, to faint*, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb. xii. 3, 5. In the profane writers likewise it denotes *being faint*. See Wetstein on Mat. xv. 32. and Wolfius and Campbell on Mat. ix. 36; in which latter text Wetstein and Griesbach for ἐκλελυμένοι adopt ἐσκυλμένοι, which is the reading of very many MSS., six of which are ancient. See σκύλλω.—It occurs in the N. T. only in the above passages, but is used by the LXX in the same senses; [of the body,] 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. et al. for the Heb. יָעֵף and עָיֵף *to be tired, faint*. Comp. 1 Mac. iii. 17. [of the mind, Deut. xx. 3. 2 Sam. iv. 1.]

☞ Ἐκμάσσω, from ἐκ *out* or intens. and *μάσσω to wipe*, which see under ἀπομάσσομαι. [See Oudendorp ad Thom. M. p. 649. and Eustath. ad Odyss. T. p. 684. 43.]—*To wipe, wipe dry*. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5. [Ecclus. xii. 13.]

Ἐκμυκτηρίζω, from ἐκ *out* or intens. and *μυκτηρίζω to mock, sneer*, which see. *To mock* or *sneer exceedingly*. occ. Luke xvi. 14. xxiii. 35.—The LXX have used it in two passages, Ps. ii. 4. xxii. 7. for the Heb. לָעַג *to mock, deride*; but Kypke on Luke xvi. 14. observes that the profane writers very rarely use either the simple V. *μυκτηρίζω* or its other compounds; he, however, produces ΜΥΚΤΗΡΙ΄ΖΩΝ, and ΥΠΟΜΥΚΤΗΡΙ΄ΣΑΣ from Stobæus, and ΕΠΕΜΥΚΤΗ΄ΡΙΣΑΝ from Menander cited by Plutarch.

Ἐκνεύω, from ἐκ *out* and *νεύω to move, tend, incline*.

I. *To decline, go aside*. So Plut. de Gen. Socr. t. ii. p. 577, B. ΕΚΝΕΥ΄ΣΑΣ *τῆς ὁδοῦ*, *going out of* the way.

II. Simply, *to depart, go forth* or *away*, in Ælian, and thus it seems used John v. 13. The 1st aor. ἐξένευσα in Thucydides [ii. 90.] and Lucian, denotes *swimming out, escaping by swim-*

[1] See Whitby on these three texts of Mat. and Luke. Theophylact's note on Mat. xxii. 14. seems very remarkable: *πολλοὺς καλεῖ ὁ Θεὸς, μᾶλλον δὲ πάντας, ὀλίγοι δὲ ἐκλεκτοί· ὀλίγοι γὰρ σωζόμενοι καὶ ἄξιοι ἐκλεγῆναι παρὰ Θεῷ. Ὥστε τοῦ μὲν Θεοῦ τὸ καλεῖν, τὸ δὲ* ΕΚΛΕΚΤΟΥ΄Σ *γενέσθαι, ἡ μὴ, ἡμέτερόν ἐστι*, God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but *to be chosen* (*become elect*) or not, is ours.

[2] On which passages compare Rom. xi. particularly ver. 5, 7.

[3] See Davies's note on the place.

ming: but is not this rather from the V. *νέω to swim*, than from *νεύω*? See more in Elsner, Wolfius, and Wetstein on John v. 13. [Schl. seems to consider the verb as *ἐκνέω* decidedly, and says, that its meanings are *to swim out, emerge, escape from, secede*, the last applying to John v. 13. The Vulgate has *declinavit*. Battier (Bibl. Brem. Class. v. p. 90.) says it is *to give a sign by a nod, command by a nod*, but this is rejected by Wolf, Palairet, &c. Erasmus derives the word from *ξενεύω to become a stranger*.—The word *ἐκνεύω to avoid by a motion of the head*, occurs in Xen. de Re Eq. x. 41. Diod. Sic. xv. 87.]—The LXX have used it for the Heb. פָּנָה *turn, turn aside*, 2 Kings ii. 24. xxiii. 16; and, according to some copies, for סוּר *decline, turn aside*, Judg. iv. 18.

Ἐκνήφω, from *ἐκ out*, and *νήφω to be sober*.—*To awake sober out of a drunken sleep*, applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense, for the Heb. יָקַץ *to awake*, Joel i. 5. Ἐκνήψατε, οἱ *μεθύοντες*, awake, *ye drunken*. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So Plutarch, in Demosth. t. i. p. 855, B. of Philip who had been *drunk*, *μεθύων*, ΕΚΝΗΨΑΣ *δὲ*—[Aretæus iii. 6. iv. 3.]

Ἑκούσιος, *α, ον*, from *ἑκών -οῦσα -όν willing*.—*Voluntary, spontaneous*, whence, the neuter being used as a substantive, *κατὰ ἑκούσιον, of freewill*, i. e. *voluntarily*. occ. Philem. 14. [The same phrase occurs Numb. xv. 3. See Levit. vii. 16. xxiii. 38. Xen. Mem. ii. 1, 18. Polyb. vi. 14, 7.]

Ἑκουσίως, adv. from *ἑκούσιος*.—*Willingly, voluntarily*. occ. Heb. x. 26. [*without necessity*.] 1 Pet. v. 2. [LXX, Ps. liii. 6.]

☞ Ἔκπαλαι, adv. from *ἐκ of*, and *πάλαι anciently, formerly*.

I. *Of old, in ancient times*. 2 Pet. iii. 5[1].

II. *Of a long time*. 2 Pet. ii. 3. where Alberti, Wolfius, Kypke, and Wetstein show that this compound particle *ἔκπαλαι* is used by Josephus, Arrian, and Plutarch. [Phrynichus objects to this word as a compound of an adverb and preposition. But see Alberti, Obss. Phil. p. 463. Schwarz, Comm. Ling. Gr. p. 444.]

Ἐκπειράζω, from *ἐκ* intens. and *πειράζω to try, prove, tempt*.—*To try, prove, tempt, make trial* or *proof of*. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See Wetstein, Whitby, and Campbell on Mat. iv. 7. and Macknight on 1 Cor. x. 9.—The LXX have used this verb for the Heb. נָסָה, Deut. vi. 16. [viii. 16.] Ps. lxxviii. 18.

Ἐκπέμπω, from *ἐκ out*, and *πέμπω to send*.—*To send out* or *forth*. occ. Acts xiii. 4. xvii. 10. [1 Sam. xx. 20. xxiv. 19. Polyb. xx. 9, 2. Xen. Hell. iii. 5, 8.]

Ἐκπερισσῶς. See under *περισσός*.

Ἐκπετάννυμι, from *ἐκ out*, and *πετάννυμι to open, stretch out*. [See Glass. Phil. Sacr. p. 934. ed. Dath.]—*To stretch out, expand*, as the hands, in *earnestly addressing* and *persuading*. occ. Rom. x. 21. where see Kypke; and Vitringa on Is. lxv. 2. [Prov. i. 24.]

[Ἐκπηδάω, from *ἐκ* and *πηδάω to leap*.—*To leap out* or *forward, rush into*. This is Griesbach's reading in Acts xiv. 14. See Palæph. de Incred. viii. 14. Deut. xxxiii. 22. 2 Mac. iii. 18. Xen. Cyr. i. 4, 8.]

Ἐκπίπτω, from *ἐκ* and *πίπτω to fall*.

I. [*To fall off from*, or *fall down*, of chains falling off a person, Acts xii. 7; of a boat falling down into the sea, xxvii. 32; of flowers falling off, James i. 11. 1 Pet. i. 24; of stars falling from heaven, Mark xiii. 25. Schleusner explains this last phrase by *ceasing to shine*; eodem redit. Πίπτω is the word in Mat. xxiv. 29. Compare Herodian, iii. 7, 8. Artem. v. 23. Xen. Cyr. v. 4, 8. Job xv. 33.]

II. [*To fall from* (*a former state*), or *lose it*. Thus Gal. v. 5. *to fall from grace*; 2 Pet. iii. 17. *that ye do not fall from your own solid foundation of Christian grace and knowledge*. Rev. ii. 5. (though Palairet, Obss. p. 522. translates it *to degenerate*, as in Philost. V. p. 193.) Ecclus. xxxiv. 7. Athen. xiii. 1. Ælian, V. H. iv. 7. See Loesner, Obss. Philon. p. 291. Ἀποπίπτω occurs in this sense, Judith xi. 6. Ps. v. 10. Polyb. v. 3, 6. ix. 7, 1.]

III. With *εἰς* following, *to fall upon, to run foul of, be cast upon*, as a ship. Elsner remarks, that a ship is said (i. e. in the Greek writers) *ἐκπίπτειν*, when it is *dashed against* the rocks, or *runs aground*: for the latter use of the word he quotes Polybius and Aristides: and of the former, Herodotus, [viii. 13.] cited by Raphelius, furnishes us with an example, ΕΞΕΠΙΠΤΟΝ *πρὸς τὰς πέτρας, they ran foul* or *were dashed* against the rocks. The persons sailing are also, in the above-mentioned circumstances, said *ἐκπίπτειν*, as Raphelius on Acts xxvii. 26. shows from Xenophon. "Ἐκπεσεῖν signifies *to fall* upon any thing, contrary to your expectation and will, *by erring* and *wandering from your original course and destination*. So Hutchinson in Xen. An. p. 452. 8vo. on *ἐκπίπτοντας*, "*eodem sensu adhibetur ἐκπίπτειν*, Acts xxvii. 17, 26. *nempe de navigantibus*, qui cursu proposito excussi, vel in brevia incidunt vel in littus ejiciuntur." Bryant's Observations, &c. p. 27. and note. Acts xxvii. 17, 26, 29. [Comp. Polyb. i. 51. Eurip. Hel. 1227. Diod. Sic. v. 54. for the sense *to dash against*. Schleusner explains, Acts xxvii. 26. simply *to run the ship ashore*, and quotes Diod. Sic. i. 31. ii. 60. Lycoph. Cass. 1084.]

IV. "*To fall to the ground*[2]," i. e. *be ineffectual*, excidere. Rom. ix. 6. [נָפַל is so used in Josh. xxi. 45. (where LXX use *διαπίπτω*.) xxiii. 14. (LXX *πίπτω*,) and 2 Kings x. 10. comp. Judith vi. 9. and Dion. Hal. iii. 28. for similar use of *διαπίπτω*. Schleusner quotes very well *χαμαιπετὲς ἔπος* from Pindar, Pyth. vi. 37.]

V. *To fall, cease, be abolished*. 1 Cor. xiii. 8. [So Theophyl. ad loc.]

☞ Ἐκπλέω, ῶ, fut. *ἐκπλεύσω*, from *ἐκ out*, and *πλέω to sail*.—*To sail out* or *forth*. occ. Acts xv. 39. xviii. 18. xx. 6. [Xen. Anab. v. 8, 21.]

Ἐκπληρόω, ῶ, from *ἐκ* intensive, and *πληρόω* [*to fill*, or] *to fulfil*.—*To fulfil entirely*. occ. Acts xiii. 32. [The simple meaning is *to fill*, as in LXX, Exod. xxxii. 29. in some copies. It is used in Polyb. i. 67, 1. of *fulfilling promise*.]

[1] [Sch. says, '*tempore creationis*;' why, I do not see.]

[2] Doddridge.

Ἐκπλήρωσις, εως, ἡ, from ἐκπληρόω.—*A fulfilling, accomplishment* [*end*]. occ. Acts xxi. 26. Comp. Numb. vi. 5, 13. in LXX, and 1 Mac. iii. 49.

Ἐκπλήσσω or -ττω, from ἐκ intensive, and πλήσσω *to strike.*—Ἐκπλήσσομαι, pass. *to be exceedingly struck* in mind, *to be astonished, astounded.* Matt. vii. 28. xiii. 54. Luke ii. 48. et al. freq. Thus Plato, de Rep. 1. cited by Wetstein in Mat., ἐγὼ ἀκούσας ἘΞΕΠΛΑΓΗΝ, hearing it, I was *astonished.* So Lucian, Scytha, t. i. p. 653. "for as soon as I arrived in your city, ἘΞΕΠΛΑΓΗΝ μὲν εὐθύς, I was immediately *astonished.*" Plato applies the simple πλήσσω in like manner, Epist. 7. ΠΕΠΛΗΓΜΑΙ ἐγὼ τῷ λεχθέντι, (just as we say in English,) "I being *struck* with what was said." [Add Wisd. xiii. 4. Eccl. vii. 17. 2 Mac. vii. 12. Xen. Cyr. vi. 3, 7. Polyb. i. 63, 7.]

☞ Ἐκπνέω, ῶ, †fut. ἐκπνεύσω,† from ἐκ *out,* and πνέω *to breathe.*

I. *To breathe out, emit the breath.* Thus sometimes used by the profane writers.

II. *To expire, die.* occ. Mark xv. 37, 39. Luke xxiii. 46. Soph. [Aj. 1045.] and Plutarch apply the V. in this latter sense. See Wetstein in Mark. [Eur. Phœn. 1168.]

Ἐκπορεύομαι, from ἐκ *out,* and πορεύομαι *to go.*

I. *To go* or *come out* or *forth,* spoken of persons, Mat. iii. 5. xx. 29. John v. 29. et al.; of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15; of fame or rumour, Luke iv. 37; of lightnings and thunders, Rev. iv. 5; of evil spirits, Mat. xvii. 21. [Josh. xv. 18.]

II. *To proceed* or *come forth,* as the Holy Spirit from the Father. John xv. 26.

III. Comp. εἰσπορεύομαι II.

Ἐκπορνεύω, from ἐκ intensive, and πορνεύω *to commit fornication* or *lewdness.*—*To commit habitually,* or *give one's self up to, excessive* or *abandoned fornication* or *lewdness.* occ. Jude 7. [Gen. xxxviii. 24.]

☞ Ἐκπτύω, from ἐκ *out,* and πτύω *to spit.*—Properly, *to spit out,* thence *to reject with disgust* or *contempt,* respuere. occ. Gal. iv. 14. where see Kypke, Obs. Sac.

Ἐκριζόω, from ἐκ *out,* and ῥιζόω *to root.*—*To root out* or *up, to eradicate,* properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude 12. [Jer. i. 10. Zeph. ii. 4.]

Ἔκστασις, εως, ἡ, from ἐξίστημι, which see. —*An ecstasy,* in which the mind is for a time *carried,* as it were, *out of* or beyond itself, and lost.

I. *Great astonishment, amazement.* Mark v. 42. xvi. 8. [Comp. Gen. xxvii. 33.] Luke v. 26. Acts iii. 10. [Deut. xxviii. 28. Zach. xii. 4.]

II. *A sacred ecstasy* or "*rapture of the mind out of itself,* when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants the prophets or apostles, who are then *taken* or *transported out of themselves*[1]." Acts x. 10. xi. 5. xxii. 17. In this latter sense ἔκστασις in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. תַּרְדֵּמָה *a deep* or *dead sleep.* Excellently therefore have our translators rendered it in the Acts by the English word *a trance.* [See Schweigh. ad Polyb. ii. 55, 6.]

Ἐκστρέφω, from ἐκ *out,* and στρέφω *to turn.*—*To turn out of the way, pervert.* occ. Tit. iii. 11. where see Wolfius. [Comp. Deut. xxxii. 20. The original sense seems to be *to turn inside out;* see Schol. on Aristoph. Nub. 89.]

Ἐκταράσσω, from ἐκ intensive, and ταράσσω *to disturb.*—*To disturb very much* or *exceedingly.* occ. Acts xvi. 20. [Plut. t. vi. p. 545. Reisk. LXX, Ps. xvii. 5.]

Ἐκτείνω, from ἐκ *out,* and τείνω *to stretch.*

I. *To stretch out, extend,* as the hand. Mat. viii. 3. xii. 13. et al. freq. On Acts xxvi. 1. Wetstein cites from Polyænus, ἈΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημηγορήσων, *he lifted up his right hand,* as going to harangue. Comp. Prov. i. 24. [It is a common Hebraism, when a man does any thing with his hand, to add the words *stretching out his hand.* See Judg. xv. 15. 2 Kings vi. 7. Vorst. de Hebraism. c. xxxviii. p. 710. though Georgius (Vindic. N. T. p. 354.) does not assent. The remark applies to Mat. viii. 3; but certainly the phrase very frequently is not pleonastic. Mat. xiv. 31. xxvi. 51. Mark i. 41. iii. 5. Luke v. 13. vi. 10. John xxi. 18. Again, it implies God's exerting his power, in Acts iv. 30. See Glass. Philol. Sacr. p. 934. ed. Dath. With ἐπί it implies a *violent laying on of hands,* as in Luke xxii. 53. and Jer. li. 25.]

II. *To cast out* or *let down,* as an anchor from a ship. Acts xxvii. 30.

Ἐκτελέω, ῶ, from ἐκ *out* or intensive, and τελέω *to finish.*—*To finish entirely, complete.* occ. Luke xiv. 29, 30. [Deut. xxxii. 45. Polyb. x. 26, 1.]

☞ Ἐκτένεια, ας, ἡ, from ἐκτενής.—*Intenseness* or *continuance.* So ἐν ἐκτενείᾳ for ἐκτενῶς, *intensely, instantly,* comp. Luke xxii. 44; or *continually,* comp. Luke ii. 37. occ. Acts xxvi. 7. [Properly *extension,* from ἐκτείνω. See Herodian vi. 2, 8. The word does not occur, according to Lobeck ad Phryn. p. 311. in old Greek writers. See Phalar. Epist. 68. Apollon. Epist. lii. 398. Ἐκτενία or ἐκτένεια occurs in the same sense in Judith iv. 7. 2 Mac. xiv. 38. In 3 Mac. vi. 41. and xi. 34. it means *intent, tenour, purport.*]

Ἐκτενέστερον, compar. neut. of ἐκτενής (which see) used adverbially.—*More intensely* or *earnestly.* occ. Luke xxii. 44.

☞ Ἐκτενής, έος, οῦς, ὁ, ἡ, καὶ τὸ —ές, from ἐκτείνω.—*Continual* or *intense.* occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8[2]. Comp. ch. i. 22.

Ἐκτενῶς, adv. from ἐκτενής. [A word of late date. See Lobeck ad Phryn. p. 311.]—*Intensely, earnestly.* occ. 1 Pet. i. 22. The LXX use this word for the Heb. בְּחָזְקָה *in strength, strongly.* Jon. iii. 8. Comp. Judith iv. 10. [Joel i. 14. Polyb. xxxi. 22, 12.]

Ἐκτίθημι, from ἐκ *out,* and τίθημι *to put.*

I. *To expose* as an infant, *to put* or *cast him out* to chance (as we say). Acts vii. 21. Herodotus i. 112. uses the V. twice in this sense. [Wisd. xviii. 5.] See also Wetstein.

[1] Stockius.

[2] [Œcumenius here explains it thus, ἐκτενῆ, διαρκῆ, ἐπὶ πολὺ διατείνουσαν.]

II. *To expound, explain, declare.* Acts xi. 4. xviii. 26. xxviii. 23. [Job xxxvi. 15. But the passage is obscure.] The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages. [Theophr. Char. procem. § 2.]

Ἐκτινάσσω, from ἐκ *from*, and τινάσσω *to shake*, which see under ἀποτινάσσω.—*To shake from* or *off*. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13. in LXX.

Ἕκτος, η, ον, from ἕξ *six*.—*The sixth*. Mat. xx. 5. et al. freq. In order to reconcile John xix. 14. with Mark xv. 25. Dr. Macknight thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: but that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was *best known*, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. Macknight, in his Fifth Preliminary Observation to his Harmony, 1st edition. But was this indeed the manner in which the Romans reckoned their *hours*? It were easy to quote from their writers many passages which clearly prove that it was not [1]. But I shall only produce the well-known lines of Martial, iv. 8.

Prima salutantes atque *altera* distinet *hora*,
Exercet raucos *tertia* causidicos,
In *quintam* varios extendit Roma labores,
Sexta quies lassis, &c.

"The *first* and *second hour* are engaged at the temples of the gods, the *third* exercises the hoarse pleaders, from that unto the *fifth* the Romans are employed in various occupations, the *sixth* affords rest to the weary," &c. The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sunrise, and of the night from sunset [2]. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14. with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in Wolfius and others. I shall mention but two: 1st, that which proposes with a few MSS. to read in John τριτη *third* instead of ἕκτη *sixth* (see Whitby and Doddridge); but as that reading does not appear to be supported by sufficient authorities, (see Mill and Wetstein,) this method may be rather thought cutting the knot than untying it. 2ndly, The most satisfactory solution of the difficulty seems to be that stated by Harmer, who refers *the sixth hour* in John, not *to the time of day*, but to the immediately preceding παρασκευὴ τοῦ Πάσχα, *preparation of the Paschal peace-offerings*, which he shows from Dr. Lightfoot might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews *about the sixth hour after this time*, according to St. John's account, and be crucified at the *third hour of the day*, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to Harmer himself, Observations, vol. iii. p. 130. et seq. In John iv. 6. it does indeed seem at first sight as if the evangelist reckoned the *hours of the day* in the manner mentioned by Macknight; because the *usual* time when the women in the East draw water was anciently, (see Gen. xxiv. 11.) as it still is, *the evening*. But in reply to this it may be observed, that from the whole of the narration, John iv., it is evident that Jesus found the woman *alone* at the well, and that therefore it could hardly have been the *usual* time of women's drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character, (see verses 17, 18.) it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of hers might especially recommend her to the favour of Him who came to save *sinners*, and knew *her* heart. [Grotius's theory deserves mention. He says that the third, sixth, and ninth hours, which were the most esteemed for prayer and other services, (see Wolf on Acts iii. 2.) were marked by the sounding of a trumpet; and that hence, after the sounding the trumpet at the third hour, the sixth hour was considered as approaching, and at hand. The evangelist then added this remark on the time to show the reason for the great haste of the Jews, as it was not only the day of preparation, but the very hour of killing the Passover which was at hand. Glass, Lampe, and others, adopt this opinion; and Lampe adds, that from Maimonides ad Berach. cap. i. Mischir. 2. it appears that the Jews really divided the day into four quarters. Dr. Tittmann, of Dresden, the most recent commentator on St. John, (whose Commentary, so unlike that of many of the recent German works, may be safely recommended, though too long, to the young student,) adopts the theory of reading τρίτη for ἕκτη, after Beza, Theophylact, &c., adding, that Wassenberg [3] and others thought that the words ἦν δὲ—ἕκτη were a mere gloss. Schleusner agrees with Macknight, and cites Plin. N. H. ii. 77. and Aul. Gell. iii. 2.]

Ἐκτός, an adv. governing a gen., from ἐκ *out*.

1. *Without*, as opposed to *within*. 1 Cor. vi. 18. (where see under πᾶς IV.) 2 Cor. xii. 2, 3. With the neuter article, τὸ ἐκτός *the outside*. occ. Mat. xxiii. 26.

2. *Except, besides*. Acts xxvi. 22. 1 Cor. xv. 27.

3. Ἐκτὸς εἰ μή. *except that, unless*. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. Lucian often uses the same

[1] See Cicero, Orat. pro Murenâ, § 33. ed. Olivet; Epist. ad Att. ii. ep. 10. xiii. ep. 52; ad Famil. vii. ep. 30. Cæsar, Comment. iv. 22. ed. Clarke and Maittaire. Horat. i. sat. v. 23, 25. vi. 122. ii. sat. vi. 34. Persius, sat. iii. 4 and not. Delph. Martial. viii. 67.

[2] See Rutherforth's Astronomy, Nos. 375, 376. Plutarch, Quæst. Rom. p. 284.

[3] [In a Dissertation prefixed to Valckenaer's Schol. in libros quosdam N. T. tom. i. p. 50.]

phrase; Revivisc. t. i. p. 389. ΄ΕΚΤΟ΄Σ ΕΙ΄ ΜΗ΄—εἰη *unless* he be. Quom. conscrib. Hist. p. 677, ε. ΄ΕΚΤΟ΄Σ ΕΙ΄ ΜΗ΄—τοῦθ' ὑπολάβοι τις, *unless* any one should suppose. See more instances in Wetstein and Kypke on 1 Cor. xiv.

΄Εκτρέπομαι, from ἐκ *out, from*, and τρέπω *to turn.*

I. *To be turned out* of the way or *aside.* Heb. xii. 13. Also, *to turn aside*, in an intransitive sense. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See Kypke on 1 Tim.

II. With an accusative following, *to turn from, avoid*, aversari. 1 Tim. iv. 20.

΄Εκτρέφω, from ἐκ intensive, and τρέφω *to nourish.*

I. *To nourish.* Eph. v. 29.

II. *To nourish* or *bring up.* Eph. iv. 4. In this latter sense of *bringing up* or *educating*, it is frequently used by the LXX, answering to the Heb. גָּדַל. See inter al. 1 Kings xii. 8, 10. 2 Kings x. 6. Hos. ix. 12.

΄Εκτρωμα, ατος, τό, from ἐκτέτρωμαι perf. pass. of the V. ἐκτιτρώσκω *to suffer abortion, miscarry*, which from ἐκ and τιτρώσκω *to wound, hurt*, and this from the simple τρώω the same.—*An abortion* or *abortive birth.* occ. 1 Cor. xv. 8. where see Macknight. In two passages of the LXX, Job iii. 16. Eccles. vi. 3. it answers to the Heb. נֵפֶל of the same import, from the V. נָפַל *to fall, fall away.* [1 Sam. vi. 3.]

΄Εκφέρω, from ἐκ *out*, and φέρω *to bring, carry.*

I. *To bring* or *carry out.* Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. *To carry out* to burial. Acts v. 6, 9, 10. Comp. ἐκκομιζω. Raphelius shows from Herodotus and Polybius, [vi. 51.] that ἐκφέρειν is a funereal term, as the correspondent *efferre* is in Latin. See also Wetstein. [Xen. Mem. i. 2, 55.]

III. *To bring forth, produce*, as the earth. Heb. vi. 8. [Gen. i. 12.] It is used in the same sense by the Greek writers. See Wetstein. [Plut. de Educ. Puer. c. 14. § 10.]

΄Εκφεύγω, from ἐκ *out*, and φεύγω *to flee.*

I. [*To escape by actual flight.* Acts xvi. 27. xix. 16. 2 Cor. xi. 33. Eur. Phœn. 1232. Hom. Il. Z. 57. Xen. Cyr. vi. 1, 40. Judg. vi. 11. Job xv. 30. Is. lxvi. 7. Parkhurst and Wahl refer 2 Cor. xi. 33. to the next sense.]

II. [*To escape* (especially *imminent* evils). Luke xxi. 36. Prov. x. 19. Rom. ii. 3. Heb. ii. 3. where, as in Ecclus. xvi. 15. understand κρίμα Θεοῦ, though Schleusner suggests that ἐκφεύγω, ἀποφεύγω, and φεύγω, (Heb. xii. 25.) as in good Greek, signify, *to be absolved from punishment.* Aristoph. Vesp. 988, 991. Thom. M. v. φεύγω.]

΄Εκφοβέω, ῶ, from ἔκφοβος.—*To terrify.* occ. 2 Cor. x. 9. [Deut. xxviii. 25. Nah. ii. 11. Zeph. iii. 13.]

΄Εκφοβος, ου, ὁ, ἡ, from ἐκ intensive, and φόβος *fear.*—*Exceedingly affrighted, terrified.* occ. Mark ix. 6. Heb. xii. 21. [Deut. ix. 19.]

☞ ΄Εκφύω, from ἐκ *out*, and φύω *to produce.*—*To produce, put*, or *thrust forth*, as a fig-tree its leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts ἐκφύῃ may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and φύλλα may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, xxi. 30. uses προβάλωσι *send forth*[1]. [Schl. and Wahl give the active sense, but Schl. mentions the other. See Symm. Ps. ciii. 14. Eur. Phœn. 958.]

΄Εκχέω, from ἐκ *out*, and χέω *to pour.*

I. *To pour out, empty*, [properly, as liquids,] as the phials of wrath. Rev. xvi. 1. et seq.

II. *To pour out.* Mat. ix. 17. Mark ii. 22. [There is, in this sense, a notion also of *waste* or *utter loss*; for, as Schl. observes, ἐκχέω is opposed to συντηρέω, and in the Cambridge MS. the gloss is ἀπόλλυται.]

III. *To shed*, as blood. Acts xxii. 20. Rom. iii. 15. [Rev. xvi. 6. Gen. ix. 6.]

IV. *To pour out*, as money. John ii. 15.

V. *To pour out*, [in the sense of *giving freely*; used of the Holy Spirit. Acts ii. 17, 18, 33. Tit. iii. 6. where Theophylact has δαψιλῶς τοῦτον μετέδωκε; *of pity*, Ecclus. xviii. 11; *of loaves of bread*, Job iv. 23.]

΄Εκχύω or ἐκχύνω, from ἐκ *out*, and χύω or χύνω *to pour.*

I. [*To pour out*, as liquids (Xen. Cyr. vii. 5, 6); in the sense of *wasting* or *losing*, as Luke v. 37. Ecclus. xx. 13. See 2 Sam. xx. 10.]

II. *To shed*, as blood. Mat. [xxiii. 35.] xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20. where see Wetstein and Kypke, Obs. Sacr.

III. Pass. *to be poured* or *gush out*, as the bowels. Acts i. 18.

IV. Pass. *to be poured out* or *shed abroad, to be given freely*, as the gift of the Holy Ghost. Acts x. 45; or the love of God. Rom. v. 5.

V. Pass. *to rush*, or *run violently*, effusè ruere. So Elsner, who shows that not only the LXX, Alexandr. Judg. ix. 44. xx. 37. but Themistius and Polybius [v. 106.] have used it in this sense, and that the latter particularly applies it to *inordinate desire.* Jude 11. where comp. Kypke. [Ecclus. xxxvii. 32. Aristoph. Vesp. 1460. Test. xii. Pat. (Fab. i. p. 520.) πορνεία, ἐν ᾗ ἐξεχύθην ἐγώ.]

΄Εκχωρέω, ῶ, from ἐκ *out*, and χωρέω *to go.*—*To go* or *depart out.* occ. Luke xxi. 21. [Numb. xvi. 45. Am. vii. 12. 1 Mac. ix. 62.]

΄Εκψύχω, from ἐκ *out*, and ψύχω *to breathe.*—*To expire, die.* occ. Acts v. 5, 10. xii. 23. [*of fainting in spirit.* Ez. xxi. 7.]

΄Εκών, οῦσα, όν, from εἴκω *to yield, submit.*—*Willing, voluntary, spontaneous.* occ. Rom. viii. 20. 1 Cor. ix. 17. [Exod. xxi. 13.]

΄ΕΛΑΙ΄Α, ας, ἡ, *the olive tree.* [Rom. xi. 17, 24. (comp. Jer. xi. 16. Hos. xiv. 7. See Glass, Phil. Sacr. p. 1109. ed. Dath.) Rev. xi. 4. (comp. Zech. iv. 11—14. and Glass, ubi sup.) τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives.* Mat. xxi. 1. xxiv. 3. xxvi. 30. see 2 Sam. xv. 30. Zech. xiv. 4. Jos. Ant. xx. 8, 6. Bell. v. 2, 3. (The same as ἐλαιών, see below.) Also the *olive-fruit*, as Jam. iii. 12. (Xen. Œc. 19, 13.)]

΄ΕΛΑΙΟΝ, ου, τό.

I. *Oil, the expressed juice of the olive-fruit.* [Mat.

[1] See Grotius on Mat. xxiv. 32.

xxv. 2, 3, 8. (*of lamp-oil*, see Jer. xl. 10. a coarser sort than that used for anointing.) Luke vii. 46. x. 34. xvi. 6. Mark vii. 13. Rev. xviii. 13. On Jam. v. 14. see Macknight. In Rev. vi. 6. Schl. and Bretsch. unnecessarily suppose it used for ἐλαία *the olive fruit*; it is coupled with οἶνος.]

II. Ἔλαιον ἀγαλλιάσεως *the oil of gladness* denotes the *unction of the Holy Spirit*, anciently typified by *oil*, by which *unction* Jesus was *appointed* to the offices of *prophet*, *priest*, and *king*. Comp. under Μεσσίας. occ. Heb. i. 9. where see Macknight, and comp. Ps. xlv. 7. 1 Kings i. 39, 40. [See also Exod. xxi. 30. xxv. 31. xxix. 7. 2 Kings ix. 6. 1 Sam. x. 1. Schl. and Bretsch. explain the passage without reference to Christ's offices, as indicating the highest honours and pleasures, as the ancients used to anoint themselves on feasts and joyful occasions, and Bretsch. (referring to 2 Sam. xiv. 2. Ps. xxiii. 5. civ. 15. &c.) says, that anointing oil was thence called ἔλαιον ἡδύσματος, (Ecclus. x. 1.) or ἀγαλλ.; but this falls short of the sense of the passage, which Parkhurst has properly given. Rosenmüller acknowledges the allusion to Christ's regal office. See Glass, Phil. Sacr. p. 416. 1109.]

Ἐλαιών, ῶνος, ὁ, from ἐλαία.—*Olivet*, a mountain on the east of Jerusalem, so called from its abounding in *olive-trees*. occ. Acts i. 12. Josephus several times mentions this mountain in his Jewish War; and in his Ant. vii. 9, 2. he speaks of it by the name Ἐλαιῶνος ὄρος, as St. Luke does; but in xx. 7, 6. he observes, τῆς πόλεως ἀντικρὺς κείμενον ἀπέχει στάδια πέντε, it is situated opposite the city, at the distance of *five* stadia or furlongs. This passage the learned Hudson in his note reconciles with Acts i. 12. where Olivet is said to be a Sabbath-day's journey, or *eight* stadia, from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three* stadia further upon it. But comp. under ἔχω XI. The LXX have frequently used this word for an *olive-yard*, answering to the Heb. זַיִת, as Exod. xxiii. 11. Deut. vi. 11. et al.

Ἐλάσσων, Att. -ττων, ονος, ὁ, ἡ, -ον, τό. An irregular comparative, from ἐλαχύς *small*.

I. *Inferior in worth* or *dignity*, *worse*. John ii. 10. Heb. vii. 7. [Wisd. ix. 5; *lesser*, Gen. i. 16. Exod. xvi. 17, 18.]

II. *Inferior in age*, *younger*. Rom. ix. 12. 1 Tim. v. 9. where the neut. ἔλαττον agrees with χρῆμα understood. See Wetstein and Bowyer. [On Rom. ix. comp. Gen. xxv. 23. xxvii. 6.]

Ἐλαττονέω, ῶ, from ἔλαττον, τό, *less*.—*To have too little*, *to lack*. occ. 2 Cor. viii. 15. which is a citation of Exod. xvi. 18. where in the LXX ἠλαττόνησεν answers to the Heb. הֶחְסִיר *wanted*, *lacked*. [Sometimes used actively by LXX, *to diminish*, as Prov. xiv. 34.]

Ἐλαττόω, ῶ, from ἐλάττων.

I. *To make lower* or *inferior*. occ. Heb. ii. 7, 9. The 7th verse is a citation of the LXX version of Ps. viii. 6. and as well as the Heb. תְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים, may be literally rendered, thou madest him *a little while* inferior to (as in Eng. Marg.) *the Aleim*, i. e. to the *material* Aleim, or *agents of nature*, called by the LXX and the apostle ἀγγέλους *angels*; [used in this sense by Isocrat. Paneg. c. 47. p. 127. (ed. Mori.) vid. Symmach. 2 Sam. iii. 1. Philo de Opif. p. 20.]

II. Ἐλαττόομαι, οῦμαι, pass. *to be lessened*, *decrease*. occ. John iii. 30. [See Ecclus. xli. 2. Sometimes *to be deficient in*. Ecclus. xxv. 2. xlvii. 27.]

Ἐλαύνω, from ἐλάω, the same, whence it borrows several of its tenses.

I. *To drive*, *impel*. Jam. iii. 4. [(Hom. Od. xv. 502.) 2 Pet. ii. 17. Luke viii. 29. Ecclus. xxxviii. 25. 2 Mac. ix. 4. (metaphorically pass. *to be harassed*. Wisd. xvi. 18. xvii. 15. Joseph. A. J. ii. 14. p. 109. ed. Hav.)]

II. *To row*, i. e. *drive* or *impel a ship* or boat with oars. In the profane writers the accusative N. for *a ship* or *ships* is sometimes expressed with this V., but sometimes omitted, as in the N. T. Mark vi. 48. John vi. 19. where see Elsner, Wolfius, and Kypke. [See 1 Kings ix. 27. Thucyd. iii. 49. viii. 108. Hom. Od. iii. 157.]

☞ Ἐλαφρία, ας, ἡ, from ἐλαφρός.—*Lightness*, *levity*, *inconstancy*. occ. 2 Cor. i. 17.

Ἐλαφρός, ά, όν, q. ἐλαφερός, from ἔλαφος *a stag*.—*Light*, *not grievous*. occ. Mat. xi. 30. 2 Cor. iv. 17. As to the former passage we may observe, that Lucian has the phrase ΖΥΓΟ'Ν ΈΛΑΦΡΟ'Ν, de Merc. Cond. t. i. p. 470. and that in the latter text the neuter adjective τὸ ἐλαφρόν is used substantively for ἐλαφρία *lightness*, [or τὸ ἐλαφρὸν τῆς θλίψεως, for ἡ ἐλαφρὰ θλῖψις. (See Gesen. p. 643, 1. Fisch. ad Well. vol. iii. pt. i. p. 293. Matthiæ, p. 592, 5.) Exod. xviii. 26. ῥῆμα ἐλαφρόν *a trifling matter*. LXX, Ez. i. 7.]

Ἐλάχιστος, η, ον, superlat. of ἐλαχύς *small*.—*Smallest*, *least*, in size, quality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see Wetstein and Campbell.) 1 Cor. iv. 3. xv. 9.

☞ Ἐλαχιστότερος, α, ον, an unusual comparative formed from the superlat. ἐλάχιστος.—*Less than the least*. occ. Eph. iii. 8. It is a very strong and emphatical word. Grotius, on the text, cites from the Greek *poets* several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the *prose* writers. Thus Thuc. iv. 118. has καλλιώτερον, Strabo πρώτιστον, Xen. Hel. i. ἐσχατώτατος, †ii. 3, 49. ἐσχατώτατα, adv.† and Sextus Empir. ix. p. 627. ἐλαχιστοτάτῳ. So in Lat. *minimissimus*, *postremior*, *postremissimus*. See Wetstein on Eph. iii. 8. and comp. μειζότερος.

Ἐλά'Ω, ῶ, *to drive*, *impel*, as a ship with oars. occ. John vi. 19. ἐληλακότες. Homer often uses this V. in a poetic form, as Il. v. 366. μάστιξεν δ' Ἐλά'Αν, he whipt to *drive* them, i. e. the horses, and applies it to a ship either with or without νῆα. See Odyss. xii. 47, 55, 109, 124. Comp. ἐλαύνω II.

Ἔλεγξις, εως, ἡ, from ἐλέγχω.—*A reproof*. occ. 2 Pet. ii. 16. [Job xxi. 4. xxiii. 2.]

Ἔλεγχος, ου, ὁ, from ἔλεγχω.

I. *Conviction*, *evident demonstration* or *manifestation*. Heb. xi. 1. So Theophylact on the place, ἔλεγχος, τοῦτ' ἔστι δεῖξις, φανέρωσις ἀδήλων πραγμάτων· ποιεῖ γὰρ ταῦτα βλέπεσθαι τῷ νῷ ἡμῶν ὡς παρόντα, ἔλεγχος, that is, the

showing or *manifestation* of things not seen; for it (faith) makes them *to be seen* by our mind as if they were present. So the Syriac version renders ἔλεγχος by ܬܘܒܚܢܐ *the manifestation;* and Chrysostom, from this expression, ἔλεγχος *οὐ βλεπομένων*, observes, *ἡ πίστις τοίνυν ἐστὶν ὄψις τῶν ἀδήλων, φησὶ, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωμένοις φέρει πληροφορίαν τὰ μὴ ὁρώμενα*, faith, then, says the apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are. See Suicer's Thesaur. under *πίστις*, vol. ii. col. 374. 1st ed.

II. *Conviction of error, refutation.* 2 Tim. iii. 16. [Is. xxvii. 3. Job xiii. 6. Long. de Sub. fr. iii. 11.]

ΕΛΕΓΧΩ, *to demonstrate, show by evident and convincing reasons.*

I. *To convince.* John xvi. 8. (where see Campbell's note.) [The passage here referred to is one of some difficulty, *καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως.* Schl. gives the verb a different sense, as applied to *ἁμαρτία*, from that which he ascribes to it in the other two cases, which is unreasonable. He says, *He shall convict the Jews of the sin of incredulity, and shall convince them of my innocence, and the victory gained over the power of Satan.* Lampe takes *κόσμος* of the *world at large*, and explains the passage thus: *He shall convince the world,* (1) *that it is sinful* (incredulity being mentioned only as an example); (2) *that justification can only be gained through Me;* and, (3) *that I shall then be made Judge of all, and that all must therefore submit to Me.* Tittmann thinks *κόσμος* refers only to the Jews here, and gives the following explanation: *He will show clearly* (1) *the great sin of the Jews in rejecting Me, (by the conversion of many thousands of Jews through the effusion of the Spirit;)* (2) *that I was really just and innocent, by teaching through the apostles that God has received Me into heaven;* (3) *that the opposition made to Me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.* As to the proof from other places of Scripture, the lexicographers differ in their arrangements of passages under the two first heads. *To convince* and *to convict* seem to differ, when applied to *a fault*, only thus, that the individual is *himself convinced of his fault*, but *is convicted of it in the judgment of others*, the fault being equally proved in each case. The world, (in either its limited or extended sense,) must be its own judge, and I should, therefore, certainly refer this passage to the first head. In John viii. 46. where the same phrase, *τίς ἐλέγχει με περὶ ἁμαρτίας*, occurs, as there seems somewhat of an appeal to others, Parkhurst has probably done right in referring it to head II. Add to this, 2 Tim. iv. 2. In 1 Cor. xiv. 24. it is *to refute.* See Thucyd. vi. 86.] Tit. i. 9.

II. *To convict.* John viii. 9, 46. (where see Campbell's note.) Jam. ii. 9. [Ælian, V. H. xii. 51. Aristoph. Plut. 574. Athenag. Leg. c. 2.]

III. *To manifest, make manifest, discover.* John iii. 20. where *ἐλεγχθῇ* answers to *φανερωθῇ* in the following verse. So the learned Elsner interprets the word in this text, and in Eph. v. 13. and shows that the Greek writers use it in the same sense, as, for instance, Artemidorus, Oneirocrit. i. 68. p. 57. *τὰ κρυπτὰ* ΕΛΕΓΧΕΙ, *manifests* hidden things. Comp. Wetstein on Eph. [Ælian, V. H. xii. 5. Schl. thinks this sense belongs especially to judicial cases, where the truth is elicited by inquiry and torments; whence *ἐλέγχω* is *to inquire*, (see Ernest. ad Callim. H. in Del. 88.) and *ἔλεγχος* means *torment*, Xen. An. iii. 5, 9.]

IV. *To reprove, rebuke,* by words. Mat. xviii. 15. Luke iii. 19. [1 Tim. v. 20.] Tit. i. 13. [ii. 15. Gen. xxi. 25.] by afflictions, Heb. xii. 5. Rev. iii. 19. [2 Sam. vii. 14. Tob. xiii. 10.]

☞ **ἐλεεινός**, *ή*, *όν*, from *ἔλεος*.—*Pitiable, miserable.* occ. Rev. iii. 17. 1 Cor. xv. 19. in which latter text observe, that the comparative *ἐλεεινότεροι* is used for the superlative *ἐλεεινότατοι*. So Anacreon, Ode xlvi. 3[1]. Comp. under *μείζων*.

ἐλεέω, *ῶ*, from *ἔλεος*.

I. *To pity, have pity* or *compassion upon.* Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see Wolfius, Cur. Phil. Κύριε, *ἐλέησον*—, *Lord, have mercy*—, Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity it was used also by the heathen. Thus in Arrian, Epictet. ii. 7. *τὸν Θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ*, ΚΥΡΙΕ, ΕΛΕΗΣΟΝ, in our invocations of God we entreat him, *Lord, have mercy*—. This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under *ψυχή* VII.

ἐλεέομαι, *οῦμαι*, pass. *to be pitied, obtain pity* or *mercy.* Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. et al. [*To obtain pardon*, especially 1 Tim. i. 13, 16. So Hos. ii. 3. Prov. xxi. 26. Ez. vii. 4, 9.]

II. *To show mercy, perform acts of mercy* or *pity.* Rom. xii. 8. where see Macknight. [I should be inclined to add more passages to this head, as 1 Cor. vii. 25. 2 Cor. iv. 1. Phil. ii. 27. 1 Pet. ii. 10; in all of which pity producing acts of mercy, is, I think, implied. See Prov. xxii. 9.]

ἐλεημοσύνη, *ης*, *ἡ*, from *ἐλεήμων*.

I. *Pity, compassion.* So in Callim. Hymn to Delos, 151, 2. Latona speaks to the river Peneus,

> —Μὴ σύγ' ἐμεῖο πάθῃς κακὸν εἵνεκα, τῆσδε
> Ἀντ' ΕΛΕΗΜΟΣΥΝΗΣ————
>
> Nor shalt thou suffer ill on my account
> For this *compassion*————

[See Is. i. 27. xxviii. 27. Prov. iii. 3.]

II. In the N. T. *a work of mercy*, particularly *almsgiving.* Mat. vi. 1—4. Also, *the alms itself*, or *money given to the poor.* Luke xi. 41. xii. 33. Acts iii. 2. et al. Hence the Latin ecclesiastical writers use the word *eleemosyna*, whence, by a corruption, our English *alms.* [Dan. iv. 24. The Heb. word צְדָקָה used there, has also the double meaning of *piety* and *alms.*] Though several learned men, as Mill, Doddridge, Bp. Pearce, and Campbell, (whom see,) have thought

[1] [N.B. The Attic form is *ἐλεινός*. See Pors. Præf. ad Hec. p. viii. Lobeck ad Phryn. p. 87. The word sometimes means *compassionate.*]

that in Mat. vi. 1. *δικαιοσύνην*, not *ἐλεημοσύνην*, was the true reading, yet it seems remarkable that Griesbach should admit the former word, which is found in *only two* Greek MSS., into the text. See Wetstein, in Var. Lect.

Ἐλεήμων, ονος, ὁ, ἡ, from ἐλεέω.—*Pitiful, compassionate, merciful.* occ. Mat. v. 7. Heb. ii. 17. [Jer. iii. 12.]

ΕΛΕΟΣ, ου, ὁ, and ΕΛΕΟΣ, εος, ους, τό.

I. *Pity, compassion, mercy.* Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. et al.

II. [*Kindness,*] *a work* or *act of mercy.* Luke [i. 54, 58.] x. 37. [Rom. ix. 23.] Jam. ii. 13. [et al.] Comp. Mat. ix. 13. xii. 7. [Joined with *εἰρήνη* or *χάρις* it seems to express *happiness of all kinds.* Schl. adds the sense of *piety to God*, and cites Mat. ix. 13. xii. 7. where the meaning is obviously *general kindness and beneficence.* In Ecclus. xliv. 27. the meaning is probably the same, and in 1 Mac. ii. 56. it seems used for *goodness in general.* Add to this sense 2 Sam. xiv. 45.]

Ἐλευθερία, ας, ἡ, from ἐλεύθερος.—*Liberty.* In the profane writers it is used for *corporal liberty* and *freedom from outward servitude;* but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17; especially from *legal ordinances*, [1 Cor. x. 29.] Gal. ii. 4. v. 1, 13; [Theodoret, on both places, gives this explanation;] joined with *freedom* from the *slavery* of sin, James i. 25. ii. 12. Comp. Rom. viii. 21. [Lev. xix. 20.]

Ἐλεύθερος, α, ον.

I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. et al. [This sense includes *free birth* and *manumission.* LXX, Ex. xxi. 2, 5.]

II. *Free from legal obligation.* Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. [vii. 39.] ix. 1, 19. [Herodian i. 10, 4.]

III. *Free from the slavery of sin.* John viii. 36. Comp. Rom. vi. 20. where they who are *free* from righteousness are such *as pay no sort of obedience* to it. [In Gal. iv. 26. the heavenly Jerusalem is said by Schleusner to be the Christian system which promises *freedom from sin* to all. Macknight construes the verse thus: *but the Jerusalem above is the free woman*, i. e. *answers to Sarah.* The meaning of the word depends obviously on the context, which is too long for discussion here.]

☞ Ἐλευθερόω, ῶ, from ἐλεύθερος.—*To free, set free*, from legal ordinances, Gal. v. 1; from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21. [Ecclus. i. 23. 2 Mac. i. 27. ii. 23.]

Ἔλευσις, εως, ἡ, from ἐλεύθω.—*A coming, advent.* occ. Acts vii. 52. [Dion. Hal. Opp. t. i. p. 565. ed. Reisk. See Suicer i. p. 1089. Numb. xxi. 19. in some MSS.]

Ἐλεφάντινος, η, ον, from ἐλέφας, αντος, ὁ, *an elephant*, which from the Heb. אֶלֶף or Phœnician[1] אַלְפָּא, *an ox*[2], to which genus many animals of *large bulk* were anciently referred. Thus the Romans[3] called *elephants* Lucas boves, *Lucanian oxen; oxen* on account of their *size* and *horns*, (or, as we less properly call these latter, their *teeth,*) and *Lucanian* because they first saw them in Lucania, during the war with Pyrrhus.—*Ivory*, i. e. *made of ivory* or *elephant's tusks.* occ. Rev. xviii. 12. where see Kypke concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it. [See Ezek. xxvii. 6, 15. Amos iii. 15. vi. 4. 1 Kings x. 22. xxii. 39. Herodian iv. 2, 3. and 13. Reitz. ad Lucian. Opp. t. ii. p. 63.]

ΕΛΙ΄ΣΣΩ. Comp. εἰλίσσω.

I, *To roll, roll round.* Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12. [Schleusner says, "as that which before having been expanded, when rolled up, vanishes from sight;" the word here means *to make to vanish, destroy.* Comp. Is. xxxiv. 4. Ps. cii. 26. where some would read *ἀλλάξεις.* Cappell. Crit. S. p. 159. Drus. Misc. Cent. ii. c. 24.]

Ἕλκος, εος, ους, τό, from ἕλκω *to draw*, because it seems to *draw* or *attract* the morbid juices to the affected part.—*An ulcer, a sore.* occ. Luke xvi. 21. Rev. xvi. 2, 11. [The first meaning was *a fresh wound;* see Eustath. ad Il. Λ. 812. p. 841; but afterwards *the ulcer from an old wound.* Suidas says *τὸ τραῦμα τὸ χρονίσαν.* Thom. M. *κυρίως χρόνιον πάθος ἐκ σιδήρου γενόμενον.* See Foës. ad Œcon. Hipp. p. 122. Comp. 2 Kings xx. 7. Job ii. 7. Polyb. i. 81, 5. Xen. de Re Eq. v. 1.]

☞ Ἑλκόω, ῶ, from ἕλκος.—*To ulcerate, exulcerate*, whence, as a part. perf. pass. *ἡλκωμένος ulcerated, ulcerous, full of ulcers* or *sores.* occ. Luke xvi. 20. [Xen. de Re Eq. i. 4. v. 1. Pollux Onom. i. 201.]

Ἑλκύω, from ἕλκω.

I. *To draw, drag*, as a net. John xxi. 6, 11. [Habak. i. 16. 2 Sam. xxii. 17. Xen. Hell. vii. 1, 19.]—as men before magistrates, Acts xvi. 19. [Xen. Mem. iii. 6, 1. Sym. Ps. lviii. 4.]

II. *To draw*, as a sword out of the sheath. John xviii. 10.

III. Figuratively and spiritually, *to draw* or *persuade* to the acknowledgment and faith of Christ by the *external miraculous evidences* of his divine mission *enforced* on the soul by the *influence* and *illumination* of the *Holy Spirit.* John xii. 32. vi. 44. Comp. 65. x. 25. xiv. 11. xv. 24. See Jenkin's Reasonableness of the Christian Religion, vol. ii. ch. 32.

ΕΛΚΩ, *to draw, drag.* occ. Acts xxi. 30. James ii. 6. [Lam. i. 5. Wisd. xix. 4. Aristoph. Nub. 1220. Xen. Cyr. viii. 1, 32. Cic. pro Mil. 15. Liv. ii. 27.]

ΕΛΛΑ΄Σ, *άδος, ἡ.—Hellas.* occ. Acts xx. 2. Anciently the name of a city in Thessaly mentioned by Homer, Il. ii. 683. ix. 395, 447. et al., and of the neighbouring country, 474. which lay on the shore of the Pagasean gulf opposite the coast of Mysia and Æolis in Asia Minor, from

[1] "ΑΛΦΑ—*φοίνικας οὕτω καλεῖν τὸν* ΒΟΥ῀Ν, Plut. Sympos. lib. ix. qu. 2.

[2] See Bochart, vol. ii. 250. et seq.

[3] So Pliny, *Elephantos* Italia primum vidit Pyrrhi regis bello, et *boves Lucas* appellavit in *Lucanis* visos. Nat. Hist. viii. 6. And Varro still more accurately, A Lucanis Lucas; ab eo quòd nostri quàm maximam quadrupedem, quam ipsi haberent, vocarent *bovem;* et in *Lucanis* Pyrrhi bello primum vidissent apud hostes *elephantos*, id est, *quadrupedes cornutas* (nam quos *dentes* multi dicunt sunt *cornua*) *Lucam bovem* appellasse. De Ling. Lat. lib. vi.

which countries it was probably peopled; and it seems to have been called Hellas from the Hebrew word[1] הֵלְאָה *beyond*, as being *beyond* the Ægean sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by Homer named Ἕλληνες, Il. ii. 684. by which appellation Thucydides[2] remarks, towards the beginning of his first book, "Homer never means *all* the Grecians, but only the inhabitants of the Phthiotis who were commanded by Achilles." But in process of time the name Ἑλλάς was extended to all the countries lying between Macedonia and Peloponnesus, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between Macedonia and Ἑλλάς or Greece. See Raphelius and Wetstein on Acts xx. 2. [Ἑλλάς was first the name of a city in Thessaly; then of Thessaly itself (see Casaub. Diatr. in Dion. Chrys. c. 12. and Salmas. ad Solin. p. 100); thirdly, of all Greece, without the Peloponnesus; and, lastly, of all Greece, with the Peloponnesus. The last is the sense which occurs in the N. T. The name *Greece* is derived from the Γραικοί, a southern people, who migrated into Italy.]

Ἕλλην, ηνος, ὁ, from Ἑλλάς.

I. *A Grecian, a native of Hellas* or *Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἑλλάς. [Add Acts xvi. 1, 3. xviii. 17. In Rom. i. 14. the Greeks are opposed to the barbarians from that superior culture which they were acknowledged by all to enjoy. I hardly know if it be worth observing, that *Hellen* is said to have been the name of the son of Deucalion, who founded Hellas in Thessaly.]

II. *A Gentile*, who followed the religion and manners of the Greeks, as opposed to a Jew. John vii. 35. twice. Acts xiv. 1. (comp. ver. 5.) xviii. 4. xix. 10. xx. 21. [Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. x. 32.] Gal. [ii. 3.] iii. 28. Col. iii. 11. et al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24. [The Jews divided the world into Jews and Gentiles, to distinguish the believers in the true and false religion; and they spoke of the Gentiles generally, as *Greeks*, from the great extent of country through which the Greek tongue was spoken, to which Cicero (Orat. pro Archia, c. 6.) bears witness[3]. And so we find in 2 Mac. iv. 13. ἑλληνισμός and ἀλλοφυλισμός are used as synonymous. See also 1 Mac. viii. 13. 2 Mac. iv. 36. vi. 9. In Is. ix. 12. we have Ἕλληνες for פְּלִשְׁתִּים. So in the fathers, Justin M. and Tatian wrote discourses *to the Greeks*, i. e. to the Gentiles. See Cyril Alex. de SS. Trin. c. vi. p. m. 21. Justin M. Resp. ad Quæst. 42 and 74. pp. 324, 338. In John vii. 35. the meaning is, *they of the Jews dispersed among the Gentiles.* The phrase is fully explained in the note on διασπορά.]

III. *A Jewish proselyte descended of Grecian parents* or *ancestors.* occ. John xii. 20. See Doddridge on the place, and comp. Acts xvii. 4. See also Suicer's Thesaur. on this word. [Schl. refers Acts xvii. 4. to head II.; but I think Parkhurst (with Wahl) quite right. There is some dispute on John xii. 20. Selden (de Jure Nat. et Gent. p. 237.) wishes to show from this place that the Jews admitted Gentiles to the temple; and so Maldonatus ad loc. Salmasius (de Ling. Hell. p. 218.) also contends that Ἕλλην *always* in the N. T. means *a Gentile.* But, as Arndt (Misc. Sacr. p. 6.) observes, it is difficult to believe that a Gentile would have inquired or cared about the Messiah, or have come to the temple of a despised nation to worship. See Wolf's note for more authorities.]

Ἑλληνικός, ή, όν, *Grecian, Greek.* occ. Luke xxiii. 38. Rev. ix. 11. [Jer. xlvi. 16. l. 16. 2 Mac. iv. 15. vi. 9.]

Ἑλληνίς, ίδος, ἡ, from Ἕλλην.—*A Grecian woman*, i. e. *in religion, a Gentile.* occ. Mark vii. 26. (where see Wetstein.) Acts xvii. 12. [Bishop Horsley (Serm. xxxvi.) says, "This word describes not her country, but her religion. She was an idolatress, bred in the principles of that gross idolatry which consisted in the worship of the images of dead men. And because idolatry in this worst form obtained more among the Greeks than the nations of the east, such idolaters, of whatever country they might be, were, by the Jews of the apostolic age, called Greeks." I think the reason assigned above in Ἕλλην II. for the use of the word, is more satisfactory, especially as it implies a follower of the Gentile idolatry.]

☞ Ἑλληνιστής, οῦ, ὁ, from Ἕλλην.—*An Hellenist* or *Grecian proselyte.* occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned Wolfius, on Acts vi. 1. that the Ἑλληνισταί mean *such persons as had been converted from heathenism to Judaism.* That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20. where these Ἑλληνισταί are distinguished from the Ἰουδαῖοι or *Jews by birth*, mentioned in the preceding verse. Doddridge and others, who embrace the last-mentioned interpretation of Ἑλληνισταί, are so sensible of the force of this passage, that, upon the authority of the Alexandrian MS. and some of the ancient versions, though opposed by almost all the other MSS., they read Ἕλληνας instead of Ἑλληνιστάς[4]; and Doddridge is so bold as to say, that *common sense* would require us to adopt this reading, *even if it were not supported by the authority of any manuscript at all*[5]. This assertion, however, can only be supported by *supposing* that Ἑλληνιστής *must* signify *a native, though grecizing, Jew.* But see Wolfius on Acts vi. 1. xi. 20.[6] and Suicer,

[1] See Dr. Hodges's Miscellaneous Reflections, p. 226. 2nd edition.

[2] [Thucyd. i. 3. where see Hudson.]

[3] [Græca leguntur in omnibus fere gentibus.]

[4] [Griesbach admits this reading into the text. Schleusner approves it.]

[5] See what Campbell says very well on this subject in his Preliminary Dissertations to the Gospels, p. 639, &c. and p. 646, &c.

[6] Since writing the above in the first edition, I found that Campbell, in his Preliminary Dissertations to the Gospels, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνισταί mentioned in the Acts, mean not *proselytes to Judaism*, but *those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek.* Without acquiescing in the Doctor's arguments, I think the reader would do well care-

Thesaur. in Ἑλληνιστής II. [I am unable to see that Wolf alleges any arguments for his opinion. Ἑλληνίζω would signify (according to the usual rule of such verbs[1]) *to imitate the Greeks*, whence Ἑλληνιστής ought to be *an imitator of the Greeks*. The word does not of itself define whether the Jew to whom it applies retained the Jewish, or adopted the Christian faith. So Schleusner and Wahl.]

☞ Ἑλληνιστί, an adv. from Ἕλλην.—*In Greek, in the Greek language.* occ. John xix. 20. Acts xxi. 37. Ἑλληνιστὶ γινώσκεις; the expression is elliptical for Ἑλληνιστὶ λαλεῖν γινώσκεις; *dost thou know* (how to speak) in Greek? And so our English translation, *canst thou* speak Greek? Xenoph. uses an elliptical phrase exactly parallel, Cyrop. vii. [6, 8.] τοὺς ΣΥΡΙΣΤΙ ἘΠΙΣΤΑΜΈΝΟΥΣ, those *who know* (*how to speak*) *in Syriac*. Comp. LXX in Neh. xiii. 24. where the phraseology is complete.

☞ Ἐλλογέω, ῶ, from ἐν, *in, into*, and λόγος *an account.—To bring into the account, impute, reckon, charge.* occ. Philem. 18. [Zonaras Lex. col. 696. refers to this place, and explains ἐμοὶ εἰς χρέος τοῦτο λόγισαι *reckon this to me for a debt.* The word is metaphorically used for *to impute*, in Rom. v. 13.]

Ἐλπίζω, from ἐλπίς.

I. *To hope, expect with desire.* Luke vi. 24. xxiii. 8. xxiv. 21. et al. In 2 Cor. viii. 5. supply the word μόνον "merely" with Doddridge and Worsley, before ἠλπίσαμεν. [The verb admits an infinitive, as Luke xxiii. 8. or ὅτι, xxiv. 21. or a simple accusative. 1 Cor. xiii. 7. See Herodian ii. 9. Xen. Mem. ii. 1, 27.]

II. *To hope, trust, confide*, the prepositions ἐν, εἰς, and ἐπί (this last either with a dative or accusative case) being prefixed to the object *in* or *upon* which one *hopes* or *trusts*. See 1 Cor. xv. 19. 2 Cor. i. 10. Phil. ii. 19. John v. 45. 1 Tim. iv. 10. v. 5. 1 Pet. iii. 5. Rom. xv. 12. [In good Greek the dative is generally used in this sense; according to Griesbach (with Wahl's approbation) this is the case in Mat. xii. 21; but Schl. takes the old reading.]—These are Hellenistical phrases often occurring in the LXX, and generally answering either to the Heb. בָּטַח בְּ—אֶל or עַל—*to trust in, to*, or *upon*, as in Judg. ix. 26. xx. 36. 2 Kings xviii. 5. Ps. iv. 6; or to חָסָה בְּ *to hope in*, as Ps. v. 12. vii. 1. xvi. 1. et al. freq. or to יָחַל לְ *to wait for*, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxxx. 5. Is. li. 5. et al.

Ἐλπίς, ίδος, ἡ. [The word is *generally* used in a good sense, as Thom. M. says ἐλπὶς ἐπὶ καλοῦ, in distinction to προσδοκία, which is used to denote also *expectation of evil*; but this is not without exception. It is even sometimes used for *fear*. Thucyd. ii. 42. as is ἔλπομαι. Hom. Il. xv. 110. Herod. vi. 109. See Irmisch. on Herodian i. c. 3. 11. pp. 79 and 824; the notes on Thom. Mag. p. 299. Ammian. Marcell. xiv. 7. So *spero*, Virg. Æn. i. 547. In the N. T., however, it is always taken in a good sense.]

I. *Hope, desire of some good with expectation of obtaining it.* Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10. ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS., and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος αὐτοῦ μετέχειν, the Alexandrian (ἐφ. edit. Woide), and another ancient, with two later MSS., read ἐπ' ἐλπίδι τοῦ μετέχειν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bishop Pearce, and Griesbach. On Eph. ii. 12. 1 Thess. iv. 13. see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. *The object of hope, the thing hoped for.* Rom. viii. 24. Heb. vi. 8. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19. [Add 2 Thess. ii. 16. Job vi. 8. 2 Mac. vii. 14.]

III. *The foundation* or *ground of hope.* Col. i. 27. 1 Tim. i. 1. [Acts xxviii. 20. 1 Thess. ii. 19.]

IV. *Trust, confidence*, joined with *hope*, used with εἰς *in* following. 1 Pet. i. 21.

V. *Confidence, security.* occ. Acts ii. 26. which is a citation from the LXX version of Ps. xvi. 9. where ἐπ' ἐλπίδι answers to the Heb. לָבֶטַח *in confidence;* and in this sense of *confidence* or *security* ἐλπίς is used several times by the LXX for the same Hebrew word בֶּטַח as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. et al.

Ἔλυμας, α, ὁ.—*Elymas.* The name of a man, signifying *a magician* or *sorcerer*, as St. Luke himself interprets it. "He was called Elymas in Persia, where he had learned *magism*." Wetstein. It seems ultimately a derivative from the Heb. עָלַם *to hide*, referring to the magical *secrets* with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6. and see Wolfius. [The word *Elymon*, in Arabic, signifies not only *a wise person in divine and heavenly matters*, but *a magician*. See Vers. Arab. Saadiæ Gen. xli. 8. Exod. xviii. 19. Lud. de Dieu, Crit. S. p. 581. Bochart. Hieroz. pt. i. p. 750.]

Ἐλωΐ, Heb.—*My God.* It is plainly the Heb. אֱלוֹהִי, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a *propriety* and *emphasis* beyond what has been commonly observed. For Mat. xxvii. 46. ABOUT (περὶ) *the ninth hour, Jesus cried out with a loud voice*, Ἠλί, i. e. אֵלִי, אֵלִי, (as in Ps. xxii. 1.) My God, my God, *why hast thou forsaken me?* the name by which he *then* addressed the Divinity referring to his *omnipresent*[2] *power* and *providence;* but, AT *the ninth hour* (τῇ ὥρᾳ τῇ ἐννάτῃ, Mark), when he was in the very jaws of death, he *again* cries out, Ἐλωΐ, Ἐλωΐ, Ἐλοΐ, Ἐλοΐ, *why hast thou forsaken me?* אֱלוֹהִי, אֱלוֹהִי, thou, Jehovah, who art not only אֵלִי *my powerful God*, but אֱלוֹהִי *bound to bear together with my humanity the curse due to man for sin* (*for who is* אֱלוֹהַּ *but Jehovah?* Ps. xviii. 32. comp. Gal. iii. 13.) *why hast* THOU *forsaken me?* I add, that in the *only* three passages (I believe) wherein אֱלוֹהִי *Eloi* occurs in the Old Testament, it refers to *the sufferings of*

fully to peruse what he has advanced on this subject, and then judge for himself.

[1] [Ἰουδαΐζω *to imitate the Jews*, Φιλιππίζω *to follow the party of Philip*, &c. &c.]

[2] Aquila renders אֵלִי, אֵלִי, Ps. xxii. 1. by ἰσχυρέ μου, ἰσχυρέ μου, *my strong one, my strong one.*

Christ, or to *the glory which should follow*. Thus in the 18th Psalm, which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock, and* וְיָרוּם אֱלוֹהֵי יִשְׁעִי [1] *let* my ALUE, *my Saviour, be exalted*. In the 143rd Psalm, which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.) *for thou art* אֱלוֹהִי my ALUE. And in *the beloved one's song of praise* [2], Ps. cxlv. 1. he breaketh out into this thanksgiving, *I will very highly exalt thee* אֱלוֹהַי my ALUE, *the king, and I will bless thy name for ever and ever*. †Parkhurst takes no notice of the points.†

'Εμαυτοῦ, ῆς, οῦ. Gen. from ἐμοῦ *of me*, and αὐτοῦ *self.—Myself*. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. et al. freq. [ἀπ' ἐμαυτοῦ is *of my own will* or *authority*. John v. 30. vii. 17. viii. 42. x. 18. Num. xvi. 29.]

'Εμβαίνω, from ἐν *in*, *into*, and βαίνω *to go*, *come*.

I. *To go* or *enter into*, as into a pool. John v. 4.

II. *To enter into* or *go aboard* a ship. Mat. viii 23. et al. freq. ['Εμβαίνω has this signification either with or without the word *ship* following. See 1 Mac. xv. 36. 2 Mac. xii. 3. Plut. Opp. t. i. p. 54. ed. Reisk. Philost. Vit. Soph. ii. 31. s. 3. Xen. Anab. i. 3, 17. iv. 3, 20. In Nahum iii. 14. it is used in its proper sense *go into*, and does not occur elsewhere in the O. T.]

'Εμβάλλω, from ἐν *in*, *into*, and βάλλω *to cast*. *—To cast into*. occ. Luke xii. 5. [See Jer. xxxvii. 20. and comp. Gen. xxxvii. 22. Dan. iii. 6, 11, 15. Ælian, V. H. xii. 1. Herodian, iv. 9, 14. Xen. Cyr. viii. 1, 38.]

'Εμβάπτω, and -ομαι, mid. from ἐν *in*, and βάπτω *to dip*.—*To dip in*. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26. [Test. xii. Patr. p. 637. Aristoph. Nub. 150.]

'Εμβατεύω, from ἐν *in*, and βατέω *to tread*, which from βαίνω *to go*.—*To enter*, or rather, as our translation, *to intrude into*; for the word seems to imply *conceit* and *arrogance*. So Stockius, "*fastuosè* incedo, invado, ingero me;" and Mintert, "incedo, *superbè*, *fastuosè* incedo." Josephus has used the word in this view, Ant. ii. 12, 1. where, speaking of Mount Sinai, he says, "the shepherds durst not 'EMBATEY'EIN EI'Σ αὐτό *intrude upon* it, because it was regarded as the habitation of the Deity." And Elsner cites a remarkable passage from Aristides, where he mentions Philip as 'EMBATEY'ΩN EI'Σ τὰ τῶν 'Ελλήνων πράγματα, *intruding into*, or *impertinently meddling with*, the affairs of the Greeks. Mintert thinks the word alludes to the *tragical buskins*, called by Lucian ἐμβάδες, (read ἔμβαται [3],) in which the actors *strutted aloft* upon the stage. It is also applied to *entering upon a possession*. So Chrysostom, 'EMBATEY'EIN EI'Σ τὴν κληρονομίαν, *to enter upon the inheritance*. (See more in Wetstein.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb., use it, Josh. xix. 51. καὶ ἐπορεύθησαν 'EMBATEY'ΣAI τὴν γῆν, *and they went to* enter upon *the land*. [It occurs also in Josh. xviii. 8. Æsch. Pers. 449. where it has the sense of *frequenting*, as Bp. Blomfield remarks, citing a fragment of Euripides in Dion. Hal. t. ii. p. 59. Cratin. ap. Hephæst. p. 57. Soph. Œd. Col. 679. Incert. Rhes. 223. Compare Themist. Orat. vii. p. 90. ed. Harduin. Aristid. Or. in Minerv. Opp. t. i. p. 19. ed. Canter. Schl., on Biel, thinks that the verb is used often of a god's holding or inhabiting some place or temple, and, besides the above places, he quotes Eurip. Herac. 875. Hesychius says, ἐμβατεῦσαι, τὸ κατέχειν καὶ καρποῦσθαι χωρίον ἢ οἰκίαν ἢ ὅλον τὸν κλῆρον—ἢ ζητῆσαι.] The word refers to *hostile entry* in 1 Mac. xii. 25. xiii. 20. xiv. 31. xv. 40. occ. Col. ii. 18. Raphelius on this text produces a passage from Xen. Conviv. [iv. 27.] where he uses ἐμβατεύειν transitively with the accusative case for *searching*, *scrutinizing*, or *examining into* a thing, and thus also Chrysostom applies the word (see Suicer, Thesaur.); and so Hesychius explains ἐμβατεύσας by ζητήσας *seeking*. And this last Wolfius thinks the best sense. But is there no difference in meaning between ἐμβατεύειν and ἐμβατεύειν εἰς? If there is, I should prefer the first interpretation above given. But comp. British Critic, vol. iii. p. 276. [Schleusner, Bretsch, and Wahl, all agree in adopting Raphelius's explanation. Phavorinus also has ἐμβατεῦσαι, ἐξερευνῆσαι ἢ σκοπῆσαι. See also 2 Mac. ii. 31. Krebs, Obss. Flav. p. 340. Philon. de Plaut. Noë, p. 225. Loesner, Obss. e Phil. p. 369.]

'Εμβιβάζω, from ἐν *in*, and βιβάζω *to cause to go*.—*To cause to go* or *enter in*, *to put on board*. occ. Acts xxvii. 6. This word is used by the purest Greek writers for *putting on ship-board*. See Alberti and Wetstein, and comp. ἐμβαίνω. [See Polyb. i. 49, 5. Xen. Anab. v. 3, 1. Thucyd. i. 53. Lucian, V. H. ii. 26. Gataker on Marc. Antonin. x. § 8. p. 295. In Prov. iv. 11. it is, *I cause to walk*.]

'Εμβλέπω, from ἐν *in*, *on*, and βλέπω *to look*.

I. *To view*, *look upon*, i. e. with stedfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. et al. [Add Isaiah v. 30. xvii. 7. Ecclus. xxxiii. 15. Xen. Mem. iii. 11, 10. Cyrop. i. 3, 2. In Luke xxii. 61. Schl. thinks that *contempt* and *indignation* are implied, as by ἐπιβλέπω in 1 Sam. ii. 29. xvii. 42.]

II. *To behold* or *see*. Mark viii. 25. Acts xxii. 11.

[III. *To consider*. Mat. vi. 26. (comp. Luke xii. 24.) Is. v. 12. xxii. 8, 11. Ecclus. ii. 10. 2 Mac. xii. 45.]

'Εμβριμάομαι, ῶμαι, from ἐν *in* or *on account of*, and βριμόομαι or βριμάομαι *to roar*, *storm with*

[1] Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with *very many* of Dr. Kennicott's Codices, read אֱלֹהֵי without the ו. If this latter reading be admitted, the words must be rendered *the Aleim of my salvation*, which, it must be confessed, is most agreeable to the usual application of the N. יֶשַׁע which generally denotes not a *saviour* but *salvation*.

[2] So the Hebrew title calls it תְּהִלָּה לְדָוִד *a song of praise for the beloved*.

[3] See Lucian, Necyomant. p. 314. Quom. Conscrib. Hist. p. 678. De Saltat. p. 924. tom. i.

anger, from *βρέμω to roar*, which see under *βροντή*. See Wetstein on Mat. ix. 30. and comp. Ecclus. xiii. 3.

I. *To groan* or *grumble* with indignation, [and hence *to be indignant.*] Mark xiv. 5. where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek *βρέμω*. The LXX have once used the N. *ἐμβρίμημα* for the Heb. זַעַם *furious indignation*. Lam. ii. 6. [which word occurs also in the same sense in Theodotion's version of Ezek. xxi. 31. where Symmachus has *ἐμβρίμησις*, and the LXX *πῦρ* (*fiery indignation*). See the Schol. on Aristoph. Equit. 315.]

II. *To charge* or *forbid strictly and earnestly.* Mat. ix. 30 (where see Campbell). Mark i. 43 (where see Elsner). [It is rather, *to order under a threat*, as Hesychius says, *ἐμβριμώμενος, μετὰ ἀπειλῆς ἐντελλόμενος*, and thence *to threaten, rebuke, chide.* Suidas explains it, *to enjoin* or *chide with severity, to speak with anger;* and Hesychius *to chide, command with power.* See Ps. cvi. 9. and compare it with Nahum i. 4.]

III. *To groan deeply*, from anguish of heart. John xi. 33, 38. Comp. Ps. xxxviii. 8 or 9.

'ΕΜΕ'Ω, ῶ, *to vomit, spew.* occ. Rev. iii. 16. [Is. xix. 14. Xen. An. iv. 8, 20. Ælian, V. H. ix. 26.]

☞ 'Εμμαίνομαι, from *ἐν on account of*, and *μαίνομαι to be mad.—To be mad upon* or *against.* occ. Acts xxvi. 11. [The preposition *ἐν* has, in composition, sometimes the force of *κατά*. See Abresch. Anim. ad Æsch. p. 392. 'Εμμανής occurs Wisd. xiv. 23. Plut. t. ii. p. 798. t. vi. p. 144. ed. Reisk.]

'ΕΜΜΑΝΟΥΗ'Λ, Heb. *God with us.* It answers both in the LXX and in Mat. to the Heb. עִמָּנוּאֵל from עִם *with*, נוּ *us*, and אֵל *God*, Is. vii. 14. The name imports *God in our nature*, and *for our sakes*, i. e. *for our salvation* and *happiness:* and thus Isaiah's prophecy, that *THE*[1] *virgin's son* should be called *Emmanuel*, was fulfilled by Christ's being called *Jesus*, i. e. *Jehovah the Saviour*, a name of the same import. Comp. 'Ιησοῦς. occ. Mat. i. 23.

'Εμμένω, from *ἐν in*, and *μένω to remain.—To remain, persevere in.* occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9. [It is used in this sense in Deut. xxvii. 16. Ecclus. xxviii. 6. and ii. 11. Comp. Xen. de Rep. Ath. ii. 17. Ages. i. 11. Epictet. Enchir. c. 20. Corn. Nep. xvii. 2, 4. Virg. Æn. ii. 160. viii. 643. Krebs, Obss. Flav. p. 321. Markl. ad Lys. p. 592.]

'Εμός, ή, όν, from *ἐμοῦ of me*, gen. of *ἐγώ I.—Mine, my own.* Mat. xviii. 20. xx. 15. et al. freq. In Mat. xx. 23. Kypke renders *οὐκ ἔστιν ἐμὸν δοῦναι, it does not* become me *to give, it* is *not* my office *to give*, and produces similar expressions from Plutarch; observing that in such phrases *ἔργον work, business, office* is understood, which is expressed by Xenophon and Euripides. [The word denotes sometimes *of my inventing*, or *of my doing.* Thus John vii. 16. *my doctrine is not of my own invention;* and see Philipp. iii. 9.]

☞ 'Εμπαιγμονή, ῆς, ἡ, from *ἐμπέπαιγμαι* 1st pers. perf. of the V. *ἐμπαίζω.—A mocking* or *scoffing.* This N. occurs, not in the common editions of the N. T., but in 2 Pet. iii. 3. ten MSS., three of which are ancient, have *ἐν ἐμπαιγμονῇ ἐμπαίκται*, and this reading is supported by both the Syriac and several other old versions, and is received into the text by Griesbach, whom see, and Wetstein. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

'Εμπαιγμός, οῦ, ὁ, from *ἐμπέπαιγμαι* 1st pers. pass. of the V. *ἐμπαίζω.—A mocking*, or rather *a being mocked.* occ. Heb. xi. 36. [Ez. xxii. 24. 2 Mac. vii. 7; but *ἔμπαιγμα* is more usual. See Is. lxvi. 4. Ps. xxxviii. 7.]

'Εμπαίζω, from *ἐν in, upon*, and *παίζω to play, sport.*

I. *To play upon, make sport with, mock.* Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29. [It is construed with the dative or with a preposition. Add Judg. xvi. 25. Exod. x. 2. Ps. civ. 26. It signifies, *to punish cruelly and insultingly*, in 2 Mac. vii. 10.]

II. *To illude, deceive.* Mat. ii. 16.

'Εμπαικτής, οῦ, ὁ, from *ἐμπαίζω.—A mocker, a scoffer.* occ. 2 Pet. iii. 3. Jude 18. [Is. iii. 4.]

'Εμπεριπατέω, ῶ, from *ἐν in, among*, and *περιπατέω to walk about*, which see.—*To walk about among.* [*To live among.* 2 Cor. vi. 16. So used of God, who is said *to live among pious men*, from the delight he takes in them. See Levit. xxvi. 12. Deut. xxiii. 14. Achill. Tat. i. 6. Philon. i. de Ebriet. t. i. p. 358. line 38. ed. Mang.]

'Εμπιπλάω, ῶ, or †ἐμπίπλημι,† from *ἐν in*, and *πιπλάω* or *πιμπλάω to fill*, which is formed from the obsol. verb *πλάω to fill*, by prefixing the reduplicate syllable *πι.—To fill.* occ. Acts xiv. 17. [It means here, *to give abundantly*, see Ps. cxlv. 16; and *to fulfil* or *satisfy*, Ps. ciii. 5; *to satiate*, Xen. Sympos. iv. 37. See Ecclus. xvi. 29. xxiv. 19.]

'Εμπίπτω, from *ἐν in, into*, and *πίπτω to fall.*

[I. *To fall into*, as a ditch. Mat. xii. 11. Luke xiv. 5. Ps. lvii. 6. Is. xxiv. 18. In other Greek usually with a dative, as Ælian, V. H. xii. 23.]

II. [*To fall among*, i. e. *to fall into one's power, to meet with harm*, and perhaps generally, as Schl. says, *accidentally;* and so the Schol. on Epictet. Enchir. c. 9. See Luke x. 36. *fell among thieves*, as in Arrian, Epictet. iii. 12. where is the same phrase. See 1 Tim. iii, 6, 7. vi. 9. comp. Prov. xii. 13. Heb. x. 31. 2 Sam. xxiv. 14. Prov. xxvii. 14. 1 Mac. vi. 8. Ælian, V. H. v. 2.]

'Εμπλέκω, from *ἐν in*, and *πλέκω to connect, tie.—To entangle, implicate*, implicare. occ. 2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus in Arrian, iii. 22. says, the Cynic should not be 'ΕΜΠΕΠΛΕΓΜΕ'ΝΟΝ *σχέσεσιν entangled* in relations; Cicero de Nat. Deor. i. 19. uses the expressions, *nullis est* occupationibus implicatus, and cap. 20. implicatus *molestis* negotiis *et operosis.* See also Wetstein on 2 Tim. [Prov. xxviii. 18. Polyb. i. 17.]

'Εμπλήθω, from *ἐν in*, and *πλήθω to fill.—To fill, satisfy*, whether naturally or spiritually. occ. Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24. where see Kypke. [It is construed with an accu-

[1] Thus Is. vii. 14. הָעַלְמָה with the ה *emphatic*, and LXX and Mat. i. 23. Ἡ *παρθένος.*

sative of the person, and a genitive of the thing (see Gramm. § xxi. 35. B. c.); one or other of which is often omitted. See Exod. xxviii. 5. Job xxii. 18. Ecclus. xvi. 29. vi. 25. Ps. cvii. 9. Jer. xxxi. 25. In Rom. xv. 24. it is, *when I have enjoyed satisfaction from your society.*]

☞ Ἐμπλοκή, ῆς, ἡ, from ἐμπέπλοκα perf. mid. of ἐμπλέκω.—*A plaiting* or *braiding* of the hair. occ. 1 Pet. iii. 3. Lucian, Amores, t. i. p. 1057. minutely describes Ἡ ΠΛΟΚΗ ΤΩΝ ΤΡΙΧΩΝ, *the braiding of the hair*, as particularly employing the attention and pains of the women[1]. Comp. also Heb. and Eng. Lexicon in קשׁה III.

Ἐμπνέω, ῶ, from ἐν *in*, and πνέω *to breathe.*—*To inspire, draw in the breath.* So Josephus, de Bel. v. 11. § 2. uses the verb for *breathing*; ἕως ἐμπνέωσι, whilst they *breathe.* occ. Acts ix. 1. ἐμπνέων ἀπειλῆς καὶ φόνου. The phrase is elliptical, and to complete it, ἀπό, ἐξ, or ἕνεκα, *from* or *by reason of*, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him *draw* it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts, (though the *construction* is different,) Il. iii. 8. et al., where he says the Greeks were μένεα πνείοντες *breathing rage*, as Pope renders it, or rather *breathing courage*; so Milton, Par. Lost, i. 554. "— *deliberate valour breath'd.*" And Cicero, Cat. II. 1. uses the expression "scelus anhelantem," *breathing wickedness*; and in Rhet. ad Herenn. usually printed in the Works of Cicero, iv. 55. we have "anhelans *ex intimo pectore* crudelitatem," from the bottom of his breast *breathing cruelty.* But see more in Elsner, Wetstein, and Kypke, on the text. [Add Sil. Ital. xvii. 504. Theoc. xxii. 82. Incert. Rhes. 786. Chrysostom, Hom. ii. de Laud. Paul. t. vi. Opp. p. 484. B. ed. Bened. has the same construction as in our passage. Matthiæ, § 362. says that that of which any thing smells, or which it breathes, is put in the genitive. Thus Anacr. ix. 3. and Aristoph. Eq. 437. πνεῖν συκοφαντίας. Our verb is used actively, *to inspire, breathe in.* Wisd. xv. 11. Xen. Hell. vii. 4, 32.]

Ἐμπορεύομαι, from ἔμπορος.—[Properly, *to go, make a journey.* See Polyb. xxviii. 10, 5. Soph. Œd. Tyr. 464. Gen. xxxiv. 24. Hence it is, *to journey for purposes of trade*: and then,]

I. Intransitively, *to trade, traffic, merchandise.* Jam. iv. 13. [Gen. xxxiv. 10, 21. Ez. xxvii. 13. Xen. de Rep. Lac. vii. 1.]

II. Transitively with an accusative, *to make a trade* or *gain of.* 2 Pet. ii. 3. See Kypke. [Athen. xiii. 569. F. See Pott. Cath. Ep. ii. p. 213.]

Ἐμπορία, ας, ἡ, from ἔμπορος.—*Merchandise, traffic*, properly, says Scapula, such as men *pass* the sea to carry on. occ. Mat. xxii. 5. [Is. xlv. 14. Ez. xxvii. 15. Polyb. iii. 23, 4. Xen. Hier. ix. 9.]

Ἐμπόριον, ου, τό, from ἔμπορος.—*A marketplace, a mart.* occ. John ii. 16. [The sense given by Parkhurst is the original one. See Deut. xxxiii. 19. Is. xxiii. 17. Polyb. xvii. 2, 4. Xen. de Vect. iii. 3; but in this place of St. John, it seems to be used for ἐμπορία, *traffic.* It signifies *objects of traffic* in Xen. de Vect. i. 7.]

Ἔμπορος, ου, ὁ, from ἐν *in*, and πόρος *a passing over*, or *way*, which from πείρω *to pass over, through.*

I. Anciently and properly, *a passenger in a ship.* Thus Telemachus, in Homer, Od. ii. 319[2]. says he will go ἔμπορος, as a *passenger*, because, as he immediately adds, he has *no ship of his own*; and Laertes, Ulysses' father, not knowing who he was, asks him, Od. xxiv. 299.

——ἦ ἜΜΠΟΡΟΣ εἰλήλουθας
Νηὸς ἐπ' ἀλλοτρίης;——

——Or art thou come a *passenger*
On board *another's* ship?——

II. *A traveller.* So used by Sophocles, Œd. Col. [25. 303.]

III. *One who travels*, especially *by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. Mat. xiii. 45. Rev. xviii. 3, 11, 15, 23. In the LXX it generally answers to the Heb. סֹחֵר *a merchant*, a N. derived in like manner from the V. סָחַר *to go about.* [See Ezek. xxxviii. 13. Gen. xxiii. 16. Herodian iv. 10, 9. Xen. Mem. iii. 7, 6.]

Ἐμπρήθω, from ἐν *in*, and πρήθω *to set on fire, burn.*—*To set on fire, burn.* occ. Mat. xxii. 7. [See Josh. viii. 8. Judg. ix. 49. xv. 6. xviii. 27. Nehem. i. 3.]

Ἔμπροσθεν, an adv. governing a genitive, from ἐν *in*, and πρόσθεν *before*, which from πρό the same, and the syllabic adjection θεν denoting *at* a place, σ being inserted for the *sound's* sake.

(1) Of place, *before*, as opposed to *behind.* Mat. vi. 2. Mark i. 2. Luke xix. 4. John iii. 28. Rev. iv. 6. Τὰ ἔμπροσθεν (μέρη namely) *the parts* or *places which are before.* Phil. iii. 13. (2) *Before, in the presence of.* Mat. v. 16, 24. [xxiii. 13.] xxvii. 11. et al. freq. [(3) *Forward.* Luke xix. 4. Xen. Cyr. iv. 2, 12.] (4) Of dignity or superiority, *before, in preference to.* occ. John i. 15, 27, 30. See Campbell on ver. 15. and comp. John iii. 31. The word is used in a sense similar to this last by the LXX, answering to the Heb. לִפְנֵי, Gen. xlviii. 20. [The passage of St. John i. 15. is one of considerable difficulty. It is doubtful, whether ἔμπροσθεν should be taken of *time*, or of *dignity.* Lampe, who is for the latter signification, thus explains the passage, making much turn on the difference between γίνομαι and εἰμί. *He who comes after me is* (*as Messiah*) *made more honourable than I am, because he was* (*by his own eternal nature as God*) *more honourable.* Chrysostom, Theodoret, Augustine, Bede, Grotius, Campbell, and all the versions in modern languages, except Luther's, the Rhemish, and an anonymous English one, (in 1729,) agree in this as far as ἔμπροσθεν goes. Whitby, Schleusner,

[1] [On the dressing of hair among the ancients, see Pott. Epist. Cathol. N. T. t. ii. p. 95. Hadr. Junius de Comm. c. 8. Ἐμπλόκιον seems a chain or ornament used in the hair. Exod. xxxv. 21. xxxix. 13, 16. Is. iii. 18, 20. In the 18th verse it is used in the plural, and Cyprian, de Habitu Virg. p. 98. (ed. Amst.) translates it by *crines.*]

[2] [See Eustathius on this place. Phavorinus and the Schol. on Aristoph. Plut. 521.]

Wetstein, Tittmann, Kuinoel, Bretschneider, and others, after the Vulgate; and all the other Latin translations, except Bede, translate, "he was before me (in time)," and they generally consider that the second clause expresses the same thing, *for he was before me* (Kuinoel saying that ὅτι means *certainly*); which is, as Campbell says, proving a thing by itself. Tittmann, too, declares positively (as does Dr. Smith, Script. Test. ii. p. 37.) that in the LXX ἔμπροσθεν never signifies *dignity*, although Lampe, Campbell, and Parkhurst justly cite Gen. xlviii. 20[1]. In order to avoid what Campbell complains of, Kypke suggests the notion of a parenthesis; *this is He of whom I said* (*He that comes after me was really before me*) *for he was before me*; so that the last clause gives the reason why John used such expressions; but this does not seem to do much good, and, on the whole, I prefer the other sense.]

Ἐμπτύω, from ἐν *in, upon*, and πτύω *to spit.*—*To spit upon.* Mat. xxvi. 67. xxvii. 30. et al. Observe, that *spitting*, even *in a person's presence*, was in the east always esteemed a great affront[2]. How much more, then, *spitting in his face!* And as our Blessed Lord was treated with such *barbarous indignity* by the *Roman soldiers*, so the late excellent Jonas Hanway, in his Travels, vol. i. p. 298. informs us that the *Persian soldiers* were ordered to *spit in the face* of a rebel prisoner at Astrabad, "an indignity of great antiquity in the east; and this," adds the truly pious writer, "and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetical history of our Saviour," namely, in Is. l. 6. [This verb is construed with εἰς in Mat. xxvi. 67. xxvii. 30. with the dative, Mark x. 34. xiv. 65. xv. 19. It is put absolutely in Luke xviii. 32. See Num. xii. 14. Deut. xxv. 9. It is constructed in good Attic with the gen., and Thom. M. p. 105. says, that no good writer uses it with the dative; but Ælian does, V. H. i. 15. See Heupel on Mark xiv. 65. p. m. 478. Wetstein i. p. 526. Lobeck on Phryn. p. 17.]

Ἐμφανής, ἐος, οῦς, ὁ, ἡ, καὶ τὸ -ές, from ἐν *in, unto*, and φαίνω *to show.*—[*Manifest, conspicuous.* In Acts x. 40. he *showed himself, made himself manifest.* Comp. 1 Tim. iii. 16. Xen. Mem. iii. 8, 10. Cyr. viii. 7, 23. Polyb. xxii. 15, 7. In Rom. x. 20. it is metaphorically used, *I became manifest*, that is, *I became known.* Is. lxv. 1. Exod. xii. 14. Ælian, V. H. i. 21. It is *clear* or *conspicuous* in Symm. Ps. xii. 6.]

Ἐμφανίζω, †from ἐμφανής.†

I. *To show plainly, to manifest.* John xiv. 21, 22. And in the passive, *to be manifested, appear plainly.* Mat. xxvii. 53. Heb. ix. 24. [For a full discussion of this passage of the Hebrews, see S. Deyling, Obss. Sacr. iv. p. 541—580. The meaning is, that "as the high priest showed himself before God in the earthly sanctuary with the blood of expiation, so our Lord has entered into the heavenly sanctuary, and there shows Himself before the face of God as our High Priest and intercessor, and the propitiation of our sins by his own blood." Schl. refers John xiv. 21. to the sense *to declare openly* or *by argument*, and verse 22. to the sense *to show*, as if Christ spoke the word in the metaphorical sense, and the Apostles in the proper one.]

II. *To declare, signify.* Acts xxiii. 15, 22. Heb. xi. 14. The LXX have used it in this sense for the Heb. אָמַר *to tell, declare*, Esth. ii. 22. [Diod. Sic. xiv. 11. Ælian, V. H. iv. 9. Polyb. Leg. 105. and Joseph. Ant. x. 9, 3.]

III. *To inform, give information*, in a judicial sense. Acts xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for ἐνεφάνισαν ἑαυτούς *they showed themselves*, or *appeared*, (comp. John xiv. 21, 22.) or, according to Theophylact and Ammonius, for ἐνεφάνισαν διδασκαλικὴν χάρτην *they presented a memorial.* Comp. Acts xxiii. 15.

☞ Ἔμφοβος, ον, ὁ, ἡ, from ἐν *in*, and φόβος *fear.*—*In fear, afraid, terrified.* Luke xxiv. 5, 37. et al. [1 Mac. xiii. 2. Theoph. Char. 25, 1.]

Ἐμφυσάω, ῶ, from ἐν *in, upon*, and φυσάω, *to breathe, blow, blow up*, "flatu distendo, *distend by blowing.*" Scapula. [Gen. ii. 7. Ez. xxi. 31. Job iv. 21.]—*To breathe* or *blow upon.* occ. John xx. 22.

☞ Ἔμφυτος, ον, ὁ, ἡ, from ἐν *in*, and φυτός *planted*, so *fit for producing* seed or fruit, from φύω *to produce*, which see.—*Implanted, engrafted.* occ. James i. 21. It is applied to the word of the Gospel, which ministers are said φυτεύειν *to plant*, 1 Cor. iii. 6—8. and which *bringeth forth fruit*, Col. i. 6. Comp. Mark iv. 7, 8. Barnabas in like manner calls this ΈΜΦΥΤΟΝ δωρεὰν τῆς ΔΙΔΑΧΗΣ *αὐτοῦ, the* implanted *gift of his doctrine.* Epist. § 9. ed. Russel, ad fin. See Whitby on James i. 21. Further, as in the Greek writers[3], ἔμφυτον frequently denotes what is *innate* or *natural*, and sometimes what is *thoroughly implanted* or *infixed in the mind* (see Elsner, Raphelius, and Wolfius); so in St. James it implies, that the heavenly doctrine not only enters into the ears, but is so *implanted* in the soul as to become, as it were, *a second nature.* Comp. James i. 18. 1 Pet. ii. 2. 2 Pet. i. 4. and φύσις III. [Polyb. ii. 45. 1. Herod. ix. 94.]

['Εν, a preposition denoting close connexion, and used in various ways.]

[I. *Of place.*]

[1. *In.* Mat. i. 18. iv. 16. ix. 35. ἐν ταῖς συναγωγαῖς. xii. 40. Mark xii. 38. John xi. 20. Acts vii. 44. et al. freq.]

[2. *On.* Rev. iii. 21. καθίσαι ἐν τῷ θρόνῳ. John iv. 20, 21. Heb. viii. 5.]

[3. *Near* or *at.* Luke xiii. 4. (See Joseph. de Bell. J. v. 4, 1.) John x. 23[4]. (See Ælian, V. H. xii. 57. and Perizon. there and on i. 25. Reitz. on Lucian, i. p. 329. ii. p. 36.) Rom. viii. 34 (*at the right hand*). So ב 1 Sam. xv. 4. Heb. i. 3. viii. 1. x. 12.]

[4. *In presence of.* Luke xvi. 15. 1 Tim. iv. 15.

[1] [Perhaps another instance cannot be found; and it is singular that Schleusner, in his Rifacciamento of Biel, has omitted this. The other sense is frequent, Judg. i. 23. iii. 2. Mic. vii. 20. &c.]

[2] See Heb. and Eng. Lexicon in רָק I.

[3] [Xen. Mem. iii. 7, 5. Alciph. i. ep. 31. and I think Wisd. xii. 10. though Schleusner makes it *planted* or *engrafted.*]

[4] [Solomon's Porch, however, may be called *in the temple*, the temple often meaning the whole enclosure of the sacred mount. See Lampe on John ii. 14. p. 576.]

Xen. de Rep. Ath. i. 18. Thucyd. iii. 53. Ælian, V. H. xiv. 26. Diod. Sic. xi. 12. Polyb. xvii. 6, 1. Xen. Cyr. i. 5, 6. See Hermann on Viger, p. 858. So ב in Gen. xxiii. 28. Schl. adds Mat. ix. 35. to these places, but I think without reason.]

[5. *With.* Acts ii. 29. *with us;* vii. 44. *with our fathers.* On Acts xii. 11. which belongs to this class, (*apud se,*) see γίνομαι XI. Acts xxv. 6. So ב Judg. xvi. 4. Ez. x. 15.]

[6. *To, into,* of *motion* or *direction* to a place, &c. Mat. x. 16. xiv. 3. Mark i. 16. v. 30. Luke vii. 17. John v. 4. Acts iv. 12. Rom. xi. 17. Rev. i. 9. So Judg. vi. 35. Ezra vii. 10. Ecclus. xlii. 12. Luke xxiii. 42. belongs to this class also, though some translate it *cum regno.* These are instances of actual motion. I subjoin some of motion in an improper sense. Luke i. 17. Rom. i. 24. *to turn the hearts of the disobedient to the wisdom,* &c. 1 Cor. vii. 15. 1 Thess. iv. 7. See Hos. xii. 6. Hence it is,]

[7. *Towards.* Mark ix. 50. John xiii. 35. Rom. xv. 5. 2 Cor. viii. 7. 1 John iv. 9. It is used also for *against* one, Luke xxi. 23; and in the Old Test. Jon. i. 2. Judith vi. 2. Ecclus. iv. 30. Schleusner adds Mat. xvii. 12. where perhaps it is *they did in his case,* like *talis in hoste fuit Priamo.*]

[II. *Of time.*]

[1. *In.* As the time in which any thing is done. Mat. ii. 1. *in the days of,* &c. iii. 1. et al. freq. Mark x. 37. *in the time of thy glory.* Luke xii. 1. *in which things,* i. e. in the transaction of them, in the mean time.]

[2. *During.* Mat. xii. 2. Luke xxii. 28. John v. 7. ἐν ᾧ (sc. χρόνῳ). vii. 11. xxiii. 23. Acts viii. 33. xvii. 31. and frequently with the article and infin. Thus ἐν τῷ σπείρειν, Mat. xiii. 4. denotes the *sowing.* Luke i. 8. ii. 6. v. 1. ix. 36. Acts viii. 6. In Acts iii. 26. it may be this, or *that he may turn you,* for εἰς τό, al. freq. Comp. 1 Sam. i. 7. 2 Chron. xii. 11. &c.]

[3. *Within.* Mat. xxvii. 4. Mark xv. 29. John ii. 19, 20. Rev. xviii. 10. 3 Esdr. ix. 4. Dan. xi. 20. Is. xvi. 14. Diod. Sic. xx. 85. Ælian, V. H. i. 6.]

[4. *At.* John i. 28; *at his coming.* 1 Cor. xv. 52. Rev. xv. 1.]

[III. *Of number.*]

[1. *Among.* Mat. ii. 6. xi. 11. John i. 14. Rom. i. 6. xi. 17. James iv. 1. al. freq.]

[IV. *To express agency, instrumentality,* or *ministry.*]

[1. *Through, by.* Mat. ix. 34. xvii. 21. Mark xii. 36. xiv. 1. Luke iv. 1. (comp. Mat. iv. 1.) John xvii. 10. Acts iv. 9. xi. 14. xvii. 21, 28, 31. Rom. v. 9. xi. 2[1]. 1 Cor. vi. 2. xiv. 6, 21. Gal. iii. 12. Eph. iv. 14. Heb. i. 2. xiii. 9. Perhaps we may add Mat. xiii. 3. xxii. 1. Mark iv. 2. In Eph. vi. 10. *be strengthened through* (*hope in*) *Christ.*]

[2. Of the instrument with which a thing is done, *with.* Mat. v. 13. vii. 2. Luke iv. 34. John i. 26, 33. Rom. x. 9. xvi. 16. James iii. 9. 1 John iii. 18. Rev. ii. 16. vi. 8. xiv. 15. xvii. 2. Comp. xiv. 18. Judith xvi. 12. Ecclus. ix. 16. &c. So *to love with the whole heart,* Mat. xxii. 27; *to worship with a sincere spirit,* John iv. 23, 24; though see Mede, Disc. xii.]

[3. *On account of.* Mat. vi. 7. Luke i. 21. iv. 42. Heb. vii. 29, 41. 1 Cor. xv. 19. *on account of this life.* 2 Cor. xiii. 4. Eph. iii. 13. *on account of my afflictions.* iv. 1. *for the Lord's sake.* Col. ii. 16. Ἐν τούτῳ signifies *on that account,* Luke x. 20. John xvi. 30. Acts xxiv. 16. Ἐν ᾧ *because,* Rom. ii. 1. viii. 3. al. So Luke i. 21. *because he stayed.*]

[V. It refers to *society* or *partnership with, together with.* Mark v. 2. Luke xiv. 21. (Comp. Num. xx. 20.) Acts vii. 14. And so Rom. xv. 29. 1 Cor. iv. 21. Phil. i. 9. Heb. ix. 25. (Ps. lxvi. 13.) Jude 14. 1 John v. 6. and perhaps 2 Thess. ii. 9. In Acts viii. 21. it is *a share in, participation of.*]

[VI. It refers to *the object in* which one is, or is employed, &c. *In.* John v. 35. Rejoice *in* the light. Mat. xxiii. 30. Rev. i. 9. Acts viii. 21. Rom. i. 9. 1 Thess. v. 12. *in teaching you.* 1 Tim. iv. 15. 1 John iv. 18. 1 Cor. ix. 18. xi. 22. Gal. vi. 6.]

[VII. It refers to the *subject.*]

[1. *In.* John xix. 4, 6. *fault in him.*]

[2. *By example of* or *from this instance.* 1 Cor. iv. 6. *by our example.* Phil. i. 30. So ἐν τούτῳ *from this,* John xiii. 35. 1 John ii. 3, 5. iii. 10, 16.]

[VIII. It expresses suitableness and *relation.*]

[1. *According to, according to the will* or *law of.* Luke i. 8. John iii. 21. Rom. i. 24. Eph. iv. 17. Col. ii. 6. 1 Thess. iv. 15. Heb. iv. 11. x. 10. 1 John ii. 8. In Eph. iv. 15. perhaps *agreeably to your mutual love;* and so Phil. i. 8.]

[2. *With respect to.* Luke xvi. 15. Acts xv. 7. Rom. i. 9. ii. 17. John vii. 37. (and 1 Cor. xi. 22.) *with respect to this.* 1 Cor. iii. 18. ἐν αἰῶνι τούτῳ. ix. 15. xiv. 11.]

[IX. It expresses the *habit, state,* &c. external or internal.]

[1. *In,* of *dress,* &c. Mat. vi. 29. vii. 15. Mark xii. 38. Luke vii. 52. al. So perhaps 1 John iv. 2. *clothed in* or *with flesh.* 2 John 7.]

[2. Of *qualities,* where it implies *furnished with.* Luke i. 17. *full of the spirit and power of Elias.* 1 Cor. ii. 4, 5. *my speech was not full of human wisdom.*]

[3. Of *condition* generally, and *mode of acting. In.* Mat. iv. 16. xvi. 27. xxv. 31. Mark v. 2, 25. Luke xxii. 28. John v. 5. ix. 34. Acts viii. 33. 1 Tim. iii. 13. *in* (*preaching*) *the faith.* See Herodian i. 3, 3. Xen. Mem. iii. 5, 4. Hence it comes to be put periphrastically with a noun for the adjective, either (1) with the article, as ἐκκλησιαις ταῖς ἐν Χριστῷ *Christian Churches.* 2 Tim. i. 13. Tit. iii. 5. Herodian ii. 4, 8. ii. 5. 4. Matthiæ, § 577; or (2) without the article. Luke iv. 33. ἐν ἐξουσίᾳ *powerful, weighty;* 1 Cor. ii. 7. *mysterious* or *mystic wisdom;* 2 Cor. xii. 2 *a Christian;* Eph. ii. 21, 22. iii. 21. 1 Tim. ii. 7. *a true teacher.* 2 Pet. ii. 13. Ps. xxix. 4. Soph. Œd. T. 1009. The same is probably the origin of the use of ἐν with a noun for an adverb. Mat. xxii. 16. ἐν ἀληθείᾳ *sincerely.* John vii. 10. Acts xvii. 31. xxvi. 7. Col. iv. 5. Heb. ix. 19. James i. 21. Rev. xviii. 1. Judith i. 11. Ecclus. xviii. 9.]

[1] [Bretschneider says these are the words of Elijah. See 1 Kings xix 10. Michaelis, after Jablonski, says that this is an instance of the common way of citing in the Hebrew writers. *In Elias,* i. e. in the chapter or *division* where he is mentioned. See Michaelis i. 133, 134, 243, 244, 492. See ἐπί I. 1.]

[X. It is used in adjuration and swearing, *by.* Mat. v. 34, 35. xxiii. 16—22. Rom. ix. 1. Eph. iv. 17. 1 Thess. iv. 1. 1 Sam. xx. 42. xxiv. 22. 2 Sam. xix. 7.]

[XI. It is pleonastic, being used with its case for the simple dative. Mat. x. 32. Mark i. 15. Luke xii. 8. Acts iv. 12. (Ecclus. xlvii. 10.) xvi. 5. 1 Cor. ii. 6. ix. 15. xv. 58. 2 Cor. iv. 3. viii. 7. Col. ii. 7. 1 Thess. iii. 12. 1 Tim. iv. 15. (or perhaps *in all duties.*) In Rom. xi. 17. it expresses *the price*, as in Lam. v. 4. Eccles. i. 3. ii. 22. Ecclus. vii. 18. In Acts vii. 14. it is *up to* or *in number.*]

Ἐναγκαλίζομαι, depon. from *ἐν in* or *into*, and *ἀγκάλη the arm*, which see.—*To take into* or *embrace in the arms.* occ. Mark ix. 36. x. 16. See Wetstein and Kypke. [Diod. Sic. iii. 58. Heliod. vii. p. 312. See also Poll. Onom. ii. 139. Prov. vi. 10.]

☞ Ἐνάλιος, ον, ὁ, from *ἐν ἁλί in the sea.*—*Being* or *living in the sea*, as fish, &c. occ. James iii. 7. The Greek writers use the word in the same sense. See Wetstein. [Hom. Od. v. 67. Aristoph. Thesm. 333.]

Ἔναντι, an adv. joined with a genitive, from *ἐν in*, and *ἀντί against.*—*Before, in the presence of.* occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. לִפְנֵי *before the face*, בְּעֵינֵי *in the eyes*, לְעֵינֵי *to the eyes*, &c. [Exod. vi. 12. Job xvi. 21.]

Ἐναντίος, α, ον, from *ἐν in*, and *ἀντί against.*

I. [*Opposite, à fronte.* Mark xv. 39. *ἐξ ἐναντίας*, sc. *χώρας stood opposite to Christ.* (Numb. ii. 2. 1 Sam. xiii. 5. Thuc. iv. 33.) Hence, applied to *wind*, it means *contrary.* Mat. xiv. 24. Mark vi. 48. Acts xxvii. 4; and in this sense of *opposition* or *hostility*, it is often applied to other things. 1 Thess. ii. 15. Tit. ii. 8. *they of the contrary part*, adversaries, where either *χώρας* or *γνώμης* may be understood. Γνώμης is often left out in good Greek. Diog. L. i. 84. Sext. Emp. Adv. Phys. i. 66. ii. 69. Τὸ ἐναντίον hence means *any thing hostile* or *injurious.* Acts xxvi. 9. xxviii. 17. Ezek. xviii. 18. Nahum i. 11. Prov. xiv. 7. Ezek. xvii. 5.]

II. Ἐναντίον, neut. used adverbially, joined with a genitive, and applied in the same sense as *ἔναντι before, in the presence of.* Mark ii. 12. Acts vii. 10. et al. The LXX very frequently use it in the same sense for the Heb. נֶגֶד *before*, לִפְנֵי, &c. &c.

Ἐνάρχομαι, from *ἐν in*, and *ἄρχομαι to begin.*—*To begin*, or *begin in.* occ. Phil. i. 6. Gal. iii. 3. [Deut. ii. 24, 25, 31.]

Ἐνδεής, έος, οῦς, ὁ, ἡ, from *ἐν in*, and *δέω to want.*—*Indigent, poor, in want.* occ. Acts iv. 34. [Deut. xv. 4.]

☞ Ἔνδειγμα, ατος, τό, from *ἐνδέδειγμαι* perf. pass. of *ἐνδείκνυμι.*—*A manifest proof* or *token.* occ. 2 Thess. i. 5. [Demosth. 423, 23.]

Ἐνδείκνυμι, from *ἐν in, to*, and *δείκνυμι to show.*

I. *To show, make manifest, demonstrate.* Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To show, perform, do*, præstare. 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. where see Wetstein, and on Tit. ii. [Schleusner refers 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10. Wisd. xii. 17. 2 Mac. ix. 8. Æschin. Dial. iii. 2. Ælian, V. H. xiv. 5. &c. to sense I. Add to this IInd sense Gen. l. 15 and 17.]

☞ Ἔνδειξις, εως, ἡ, from *ἐνδείκνυμι.*

I. *A declaration, manifestation.* Rom. iii. 25, 26. [Philo de Op. Mund. i. p. 9, 50.]

II. *A demonstration, evident proof* or *token.* 2 Cor. viii. 24. Phil. i. 28.

Ἕνδεκα, οἱ, αἱ, τά, undeclined, from *ἕν one*, and *δέκα ten.*—A noun of number, *eleven.* Mat. xxviii. 16. et al. The old German einlif, and Saxon ænbleþen, enbleoren, &c., whence our English *eleven*, manifestly insinuate, says Junius, that *one* is *left*, namely, above *ten*, which is considered as a new *term* in numbering: hence the reason of the English name is evident. So *twelve* is *two* or *twa left*, above *ten* namely. Comp. under *δώδεκα*, and see more in Junius's Etymol. Anglican. in ELEVEN.

Ἑνδέκατος, η, ον, from ἕνδεκα.—*Eleventh.* occ. Mat. xx. 6, 9. Rev. xxi. 20.

Ἐνδέχομαι, from *ἐν in, upon*, and *δέχομαι to receive, take.*

I. *To take upon, admit*, in the profane writers. [Thuc. v. 16.]

II. Impersonally, *ἐνδέχεται, it is possible, it may be*, q. d. *it admits.* occ. Luke xiii. 33. So Hesychius explains *οὐχ ἐνδέχεται* by *ἀδύνατόν ἐστι it is impossible*, in which sense the phrase is used by the purest of the Greek writers. See Elsner and Wetstein on Luke xiii. 33. To whose instances several more might be added from Arrian, Epictet. In 2 Mac. xi. 18. we have *ἃ δὲ ἦν* ΕΝΔΕΧΟΜΕΝΑ *what things were* possible, or might be, and 2 Mac. xiii. 26. *ἀπελογήσατο* ΕΝΔΕΧΟΜΕΝΩΣ *he apologized* as much as he could. Comp. *ἀνένδεκτον.* [Probably *χρῆμα* is understood. Ἐνδεχόμενα are in profane writers *contingent* events opposed to *necessary* ones, or *possible* ones. See Xen. Mem. iii. 9, 1. Thom. M. Ecl. p. 306. says, that *ἐνδέχεται* is not only for *ἐνδεχόμενόν ἐστι*, but for *εὐμενῶς* or *ἁπλῶς δέχεται.*]

☞ Ἐνδημέω, ῶ, from *ἔνδημος one who is at home, in his own country* or *among his own people*, from *ἐν in*, and *δῆμος a people.*—*To be at home*, [*live at home, live with.*] occ. 2 Cor. v. 6, 8, 9. See Wetstein.

Ἐνδιδύσκω, ομαι, from *ἐνδύω* the same.—*To clothe, be clothed.* occ. Luke viii. 27. xvi. 19. [2 Sam. i. 24. xiii. 18.]

☞ Ἔνδικος, ον, ὁ, ἡ, from *ἐν in*, and *δίκη justice*[1].—*Agreeable to justice, just.* occ. Rom. iii. 8. Heb. ii. 2.

☞ Ἐνδόμησις, εως, ἡ, from *ἐνδομέω*, (as it were,) which from *ἐν in, upon*, and *δομέω to build*, which from *δέδομα* perf. mid. of *δέμω* the same.—*A building* or *structure.* occ. Rev. xxi. 18. Josephus (as Wetstein has remarked) uses the same word. Ant. xv. 9, 6. *ἡ δὲ* ΕΝΔΟΜΗΣΙΣ *ὅσην ἐνεβάλετο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας*, the *structure* or *mole*, which he opposed to the violence of the sea, was two hundred feet long. [This word has passed into Chaldee, where דימוס means a *structure* or *wall.* See Buxtorf's Lex. Chald. p. 552.]

Ἐνδοξάζω, from *ἐν in*, and *δοξάζω to glorify.*

[1] [Ἐν in composition denotes often *suitableness, ἔννομος agreeable to law, lawful, ἔμμετρος*, &c.]

—*To glorify.* occ. 2 Thess. i. 10, 12. [The formula ἐνδοξασθῆναι ἔν τινι signifies, *to get glory from another's happiness* or *misery, so that we may be praised as its authors.* In these passages it is, *that God may get glory by the eternal happiness to which He will promote Christians.* So in Ezek. xxviii. 22. Exod. xiv. 4.]

Ἔνδοξος, ον, ὁ, ἡ, from ἐν *in,* and δόξα *glory.*

I. [*Glorious, of high reputation* or *dignity.* 1 Cor. iv. 10. Comp. 1 Sam. ix. 6. Is. xxiii. 8. Esth. i. 3. Hist. Susan. 5. 1 Chron. iv. 9. Xen. Mem. i. 2, 56. Herodian, i. 6, 17. Ælian, V. H. ii. 11.]

II. [*Splendid,* of dress and ornaments, etc. Luke vii. 2, 5. Is. xxii. 18. xxiii. 9. 2 Chron. ii. 9. I so understand with Bretschneider the word as applied to the Church—*glorious,* like a bride. Schleusner and Wahl say it means, *free from stain of sin.*]

III. [*Remarkable, illustrious, memorable,* of miracles. Luke xiii. 17. See Exod. xxxiv. 10. Deut. x. 21. Job v. 9. xxxiv. 24. Is. xii. 4. lxiv. 3.]

Ἔνδυμα, ατος, τό, from ἐνδύω.—*A garment.* [Mat. vi. 25, 28. Luke xii. 23. *a wedding garment.* Mat. xxii. 11, 12. The eastern nations gave splendid dresses as tokens of honour, especially to guests. See Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22. Is. iii. 22. Zech. iii. 4. Warnekr. in Antiq. Hebr. c. 27, § 13. An *upper garment* or *cloak.* Mat. iii. 4. (comp. Mark i. 6.) Mat. vii. 15. where there is a reference to the sheepskins worn by the ancient prophets, in token of their contempt of earthly splendour. See 1 Kings xix. 13. 2 Kings i. 8. Zech. xiii. 4. and the word μηλωτή.]

Ἐνδυναμόω, ῶ, from ἐν *in,* and δυναμόω *to strengthen.—To strengthen, make strong,* whether bodily, Heb. xi. 34; or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. et al. [Add Phil. iv. 13. 2 Tim. ii. 1. iv. 17. Eph. vi. 10. It occurs Ps. lii. 7. in the passive, *was made confident.* See Aq. Gen. vii. 20, 24.]

Ἔνδυσις, εως, ἡ, from ἐνδύω.—*A putting on* or *wearing* of clothes. occ. 1 Pet. iii. 3. [Job xli. 5.]

Ἐνδύω and ἐνδύνω, from ἐν *in, into,* and δύω or δύνω *to go in* or *under;* also *to put on,* which see.

I. *To go* or *enter into.* 2 Tim. iii. 6. [Ez. xxiii. 24.]

II. *To clothe, put on, invest.* It is applied,

1st, To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. et al. [Jer. x. 9.]

2ndly, Spiritually, to the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14. where see Kypke.—Gal. iii. 27. where see Macknight. [Macknight says that persons baptized always put on new and fresh clothing, to signify that they adopted a new course of life; and hence, that it is used in these expressions to signify, that those baptized into the name of Christ must adopt his ways of life. Schl. cites Dion. Hal. xi. p. 689. Ταρκύνιον ἐνδυόμενοι *imitating the manners of Tarquin.* Ἀποδύομαι is used in exactly the opposite sense by Lucian in Gall. 19. In Latin *induere aliquem* expresses *becoming one's disciple.* Tacit. Ann. xiv. 52. xvi. 28. It is applied] to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12. et seq. and see Kypke.

3rdly, To the miraculous gifts of the Holy Spirit, with which the apostles of Christ were *endued.* Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly, To that incorruption and immortality with which the bodies of men shall be *endued* or *clothed* at the resurrection. 1 Cor. xv. 53, 54. [In 2 Cor. v. 3. Chrysostom (Hom. x. in Ep. ii. ad Cor.) explains it, ἀφθαρσίαν καὶ σῶμα ἄφθαρτον λαβόντες, *getting a new and immortal body.* Schl. suggests that we should read ἐκδυσάμενοι.] See under φέρω.

Ἐνέδρα, ας, ἡ, from ἐν *in,* and ἕδρα *a seat* or *sitting.*—[Properly, *a place of ambush,* as Phavorinus says, a place where men sit to surprise an enemy. Josh. viii. 9.] *An ambush* or *ambuscade.* So ἐνέδραν ποιεῖν *to lay* or *set an ambush.* occ. Acts xxv. 3. Thucydides uses the same phrase[1]. See Wetstein. [Josh. viii. 7, 14. Herodian, iv. 5, 7. vii. 5, 8.]

Ἐνεδρεύω, from ἐνέδρα.—*To lie in wait.* occ. Luke xi. 54. Acts xxiii. 21. [It does not occur elsewhere in the N. T. In Greek writers it generally takes a dative, as in Diod. Sic. xix. 68. (of *ambush in war,*) but it is found also with the accusative. See Wessel. on Diod. S. xix. 69. Appian, B. C. iii. p. 881. Plut. Vit. Fab. p. 185. E. Lam. iv. 19. Wisd. ii. 12. Ecclus. xxvii. 10. It is used absolutely, Lam. iii. 10. Judg. ix. 43. and in its original sense (*sit in, remain, abide in,*) in Ecclus. xiv. 23.]

Ἔνεδρον, ου, τό. See ἐνέδρα.—*An ambush* or *lying in wait.* occ. Acts xxiii. 16. [Griesbach reads ἐνέδρα. Josh. viii. 2. al.]

Ἐνειλέω, ῶ, from ἐν *in,* and εἰλέω *to roll.—To roll* or *wrap up.* occ. Mark xv. 46. [1 Sam. xxi. 12. Artemid. i. 14.]

Ἔνειμι, from ἐν *in,* and εἰμί *to be.—To be in* or *within.* occ. Luke xi. 41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *but give* what is in (the cup and platter namely) *for alms.* See this interpretation, which is also embraced by Wolfius, and Kypke, (whom see,) abundantly vindicated by Raphelius, who very justly demands a *proof* that τὰ ἐνόντα signifies the same as ἐκ τῶν ἐνόντων, and that because the latter phrase denotes *according to one's abilities* or *substance,* the former does so likewise. Our English translation, *of such things as ye have,* seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7. [Bretschneider and Kuinöl concur with Raphelius in saying that ἐκ τῶν ἐνόντων is the proper phrase, and that there is no example of the phrase here used being substituted for it. On the other hand, Schleusner cites from Moschopulus the following words: ἔνεστιν· ἀντὶ τοῦ ἐνυπάρχει, ὡς τό, ἔνεστί μοι πλοῦτος. Καὶ ἔνεστιν· ἀντὶ τοῦ δύνατόν ἐστιν. See also Thom. M. p. 307. Hesychius in voce, and Heliod. Æthiop. ix. 25. Rosenmüller, too, brings two instances from Demosthenes pro Coronâ, where ἐνόντα is used for *property.* Schleusner adds, that τὰ ἐνόντα may stand for κατὰ τὰ ἐνόντα as well as τὰ δυνατὰ for κατὰ τὰ δυνατά. Schleusner therefore, and Rosenmüller, as well as Boisius (Collat. p. 222.) and Bos, (Ex. Phil. in

[1] [In the middle voice, iii. 90. See Polyb. iv. 59, 3.]

N. T. p. 42.) after the Syriac and Theophylact, would translate *τὰ ἐνόντα* by *according to what you have*, understanding *κατά*. I think that Kuinöl is right in saying that the parallel place in St. Matthew shows that *τὰ ἐνόντα* refers to *what is in the cup*, as in Xen. Ages. ii. 19. Hell. ii. 3, 6 ; and I should therefore, with Parkhurst, acquiesce in Raphelius's explanation, which is, "Do not be careful as to the vessel or its splendour, but rather attend to the contents ; for if with them you assist the poor, food and every thing else is pure to us;" or as Bretschneider says, "you have then no need of the Levitical purification." Kuinöl, however, (after Erasmus, Lightfoot, and others,) rejects this, and thinks our Lord speaks ironically. The Pharisees, he says, thought that by giving alms they could atone for their sins without amendment, and he would translate thus : *give what there is in the cup as alms* to the poor, *and* then (in your opinion) you need no amendment ; *every thing is pure to you*.]

"ΕΝΕΚΑ, or ἕνεκεν, an adv. governing a genitive.

1. *Because of, on account of, by reason of.* Acts xxvi. 21. Rom. viii. 36. [It points out the cause of our undertaking any thing, whether the antecedent cause or the event. With the article before the infinitive, it denotes *the end* or *intention*.]

2. *With respect to, in regard of.* 2 Cor. iii. 10. Raphelius shows that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited might be added from Lucian, Timon. t. i. p. 94. *ψεύσματος* "ΕΝΕΚΑ, *with respect to* lying.

3. Οὗ ἕνεκεν for ἕνεκεν τούτου οὗ, *on account of this that, because that, because.* occ. Luke iv. 18. So in Hom. Il. i. 11. v. 377. et al. freq. *οὕνεκα*, i. e. *οὗ ἕνεκα*, signifies *because*. Comp. *ἀνθ' ὧν* under *ἀντί* I. 2. [The ellipse of ἕνεκα before the infin. should be noticed. See Mat. ii. 13. xi. 1. Luke iv. 10. 2 Cor. i. 8. 2 Pet. iii. 9. See Bos.]

☞ Ἐνέργεια, ας, ἡ, from ἐνεργής.—*Energy, mighty* or *effectual working* or *operation*. occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11. [In Eph. iv. 16. Col. i. 29. 2 Thess. ii. 9. it is the *actual working* or *assistance, action* in which energy is put forth. 2 Mac. iii. 29.]

Ἐνεργέω, ῶ, from ἐνεργής.

I. *To operate, act powerfully, put forth power.* Mat. xiv. 2. Mark vi. 14. (Comp. *δύναμις* VI.) [Rom. vii. 5. 1 Cor. xii. 6. 2 Cor. i. 6. iv. 2. Gal. iii. 5. v. 6. Eph. ii. 2. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Parkhurst and Schleusner contend, against Hammond on Gal. v. 6. (where the Syriac has *faith made perfect*,) and Bull, (Op. p. 534. ed. Grabe,) that this verb has an active sense in the passive voice ; and I have therefore placed the passages they allege under this head, without, however, meaning to decide on the question. There is the passive sense decidedly in 2 Cor. i. 6. In 2 Thess. ii. 7. Parkhurst translates rightly, *the mystery of iniquity is* (*now*) *acting*, where the sense is neuter ; and he cites 1 Esd. ii. 20. In Gal. ii. 8. the verb has the dative, and is in the sense of *assisting, giving necessary powers for any office*, though Bretschneider says that *ἐνεργήσας εἰς ἀποστολήν* is an Hebraism for *ἐνεργήσας τὴν ἀπ.* and translates it, *gave Peter the office of an apostle*. In many of the above places there is a sense of *miraculous operation*, as Mat. xiv. 2. Gal. iii. 5. etc., and especially in 1 Cor. xii. 6. See Artem. i. 1. Polyb. iv. 40.]

II. [*To effect, accomplish.* Eph. i. 11, 20. Phil. ii. 13. Is. xli. 4. Diod. S. xiii. 95. Polyb. iii. 6, 5. The participle passive is, says Schl., *that which is wrought with much labour, laborious ;* and so when applied to *prayer*, as in James v. 16. it will be *ardent, earnest, assiduous ;* as the Vulg. and Luther have it. So Br. and Wahl. Parkhurst says it is *the inspired prayer* of a righteous man, wrought in him by the *energy* of the Holy Spirit. The Syriac has, *prayer poured forth by a good man*.]

☞ Ἐνέργημα, ατος, τό, from ἐνήργημαι perf. pass. of ἐνεργέω. [Properly, *operation, working*, and especially, *powers given to man by God*. It may be explained, as Phavorinus and Zonaras (Lex. Col. 740.) say, by *χαρίσματα, gifts* or *miraculous powers*.]

☞ Ἐνεργής, ἐος, οῦς, ὁ, ἡ, from ἐν *in*, and ἔργον, *a work, action.—Effectual, efficacious, energetic.* occ. 1 Cor. xvi. 9. Philem. 6. Heb. iv. 12. [Polyb. ii. 65, 12.]

Ἐνευλογέω, ῶ, from ἐν *in*, and εὐλογέω *to bless.—To bless in* or *by*. occ. Acts iii. 25. Gal. iii. 8. [The word, properly, is like εὐλογέω, simply *to speak a blessing*. See Gen. xii. 3. xviii. 18. But in Hebrew, *to bless*, and similar words are used to express the good conveyed by the blessing. So in these places it is, *to make happy*. See Glass, Philol. Sac. p. 222. ed. Dath.]

Ἐνέχω, from ἐν *in* or *upon*, and ἔχω *to hold*.

I. Ἐνέχομαι, pass. *To be holden* or *confined in*. Gal. v. 1. So Herodotus, ii. 121. *τῇ πάγῃ* ΈΝΕΧΕΣΘΑΙ, *to be holden* in the snare or trap ; and Pausanias, ΈΝΕΧΕΣΘΑΙ *ταῖς πέδαις, to be confined* in fetters. See Wetstein and Kypke. [Arrian, Diss. Epict. iii. 22, 93.]

II. Ἐνέχειν τινί, *to urge, press upon one*. Luke xi. 53.

III. Ἐνέχειν τινί, *to have a quarrel, spite*, or *resentment against one, to bear him ill-will*, infestum, *vel* infensum, esse alicui. So Hesychius explains ἐνέχει by *μνησικακεῖ resents*, ἔγκειται (q. d.) *sticks close to*, i. e. *in hatred* or *spite*. In Mark vi. 19. Doddridge renders *ἐνεῖχεν αὐτῷ hung upon him ;* and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a *dog's fastening his teeth into his prey, and holding it down*." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (xi. 53.) alluded to this application of it ; but, after diligent search, I can find no instance of *ἐνέχειν* having this signification. See Wolfius and Wetstein.—The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23. for the Heb. שָׂטַם *to hate, infest*. [There can be little doubt that the two phrases have the same meaning. The Grammarians explain the phrase by saying that there is an ellipse of *χόλον anger*. In Herodotus i. 118. vi. 119. (comp. viii. 27.) we have certainly the full phrase, *ἐνεῖχέ σφι δεινὸν χόλον*, where see Wesseling. Fischer ad Well. iii. 1. p. 264.]

☞ Ἐνθάδε, an adv. from ἔνθα *here, there,* (which from ἐν *in,*) and δέ a particle denoting *to* a place.

1. *Hither, to this place.* John iv. 15, 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place.* Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18. [where it means *there,* as in 2 Mac. xii. 27.]

Ἐνθυμέομαι, οῦμαι, depon. from ἐν *in,* and θυμός *the mind.—To have in mind, ponder, think, meditate upon.* occ. Mat. i. 20. ix. 4. Acts x. 19. Wetstein on Mat. i. 20. shows it is construed with an accusative in the profane writers, as in the Evangelist. To the instances produced by him, I add from Isocrates ad Nicoc. § 3. ἐπειδὰν δὲ ΕΝΘΥΜΗΘΩ ΣΙ ΤΟΥ͂Σ ΦΟ͂ΒΟΥΣ, κ. τ. λ. but when they *consider* the fears—[See Wisd. iii. 14. Thucyd. ii. 40. Aristoph. Eccl. 138. Joseph. Ant. xv. 5, 3. Dresig. de Verb. Med. p. 250. Josh. vi. 18. Deut. xxi. 11.]

☞ Ἐνθύμησις, εως, ἡ, from ἐνθυμέομαι.

1. *Thought, reflection.* Mat. ix. 4. xii. 25. Heb. iv. 12.

II. *Thought, device, contrivance.* Acts xvii. 29.

Ἔνι, by apocope or abbreviation for ἔνεστι, 3rd pers. pres. indicat. of ἔνειμι *to be in.—There is in, there is.* occ. Gal. iii. 28. thrice. Col. iii. 11. Jam. i. 17.

Ἔνι is used in like manner by the profane writers. See Raphelius, Elsner, Wolfius, and Bowyer, on Gal. [Schwarz (Comm. Ling. Gr. p. 486.) has shown, by many passages from Plato, that ἔνι is used in Attic for *there is.* Add Aristoph. Plut. 348. Palæph. fab. 14. Plat. Theætet. p. 136. Epict. Enchir. c. 32. Polyb. Exc. Leg. xvii. p. 1123. This is mentioned because some writers have denied it.]

Ἐνιαυτός, οῦ, ὁ.—*A year;* so called, according to Plato, because ἐν ἑαυτῷ (ἐνὶ αὐτῷ) εἶσι, *it goes* or *returns upon itself,* agreeably to which Virgil speaks in that well-known verse, Geor. ii. 402.

> Atque *in* se sua per vestigia *volvitur annus.*
> The year returning on itself revolves.

The LXX often use this verb for the Heb. שָׁנָה, which is in like manner the name of *a year,* from the V. שָׁנָה *to iterate, repeat,* as being the [1] *iteration* or *repetition* of the *solar light's* revolution over the whole face of the earth by its annual and diurnal motion and declination. [John ix. 19.] Acts xi. 26. xviii. 11. et al. freq. [It is used for *time* generally in Luke iv. 19. Comp. Is. lxi. 2. where Theodoret says, that by the acceptable year of the Lord is meant the first advent of Christ, and so Theophylact and Procopius; שָׁנָה is used in Heb. in the same general way. See Is. lxiii. 4. Judg. x. 8. In Gal. iv. 10. Schleusner calls it, *the feast of the new year;* adding, that others refer it to festival days in certain years, as, for instance, the sabbatical and jubilee years. Br. gives Schleusner's interpretation, but says that he prefers to take καιροὶ καὶ ἐνιαυτοὶ as *sacred anniversaries.* Wahl construes these words as *annual festivals,* referring to Gesenius, p. 854, 2.]

Ἐνίστημι, from ἐν, and ἵστημι.—*To be present,* or *instant,* or *at hand,* instare. See Rom. viii. 38. 1 Cor. vii. 26. ἐνεστῶσαν, comp. under ἵστημι. 2 Thess. ii. 2. 2 Tim. iii. 1. [Add 1 Cor. iii. 22. Gal. i. 4. Heb. ix. 9. Dan. vii. 5. 1 Mac. xii. 44. 2 Mac. iii. 17. Pind. Ol. ix. 8. Sext. Emp. Phys. ii. 193.]

Ἐνισχύω, from ἐν *in,* and ἰσχύω *to be strong.*—[*To gain strength, be strengthened and refreshed.* Acts iii. 19. So Gen. xlviii. 2. Judg. xvi. 28. xx. 22. See Fabr. Cod. Ps. i. p. 333. It is used transitively, *to strengthen,* in Luke xx. 43. 2 Sam. xxii. 40. Comp. Is. iv. 5. Judg. iii. 12. See Ecclus. l. 4. Matthiæ, § 496.]

Ἔνατος, η, ον, from ἐννέα.—*The ninth.* Mat. xx. 5. xxvii. 45. et al. [The Jewish day was from sunrise to sunset. The ninth hour was devoted to prayer. The lexicographers, after having stated the nature of the Jewish division of time, absurdly add, that the ninth hour answered to three o'clock. The variable standard is used at this day in parts of Italy, where the day and night are divided into twenty-four hours, and one o'clock is one hour after sunset, which is marked by twenty-four.]

Ἐννέα, οἱ, αἱ, τά. Indeclinable.—A noun of number, *nine.* Martinius, Lex. Etymol. in *Novem,* derives the Latin novem *nine,* from *novus,* as signifying *the last,* (whence *novissimus,*) and the Greek ἐννέα from ἔνος *old,* and νέος, *new,* as being *old* in such a sense, that immediately after it there begins a *new* order of number. "Thus," says he, "the thirtieth day of the month is called ἕνη καὶ νέα[2], i. e. *new and old,* because it closes the *old* month and begins a *new* one, since the *old* and *new* perpetually meet each other (*dum vetus et novum perpetuò sibi occursant*);" by which last expression I suppose he means, that they meet each other at that instant of time when the *old* month ends and the *new* begins, i. e. according to our way of reckoning, at midnight, or according to that of the Athenians, at sunset of the last day of the month. occ. Luke xvii. 17.

Ἐννενηκονταεννέα, οἱ, αἱ, τά, indeclinable, from ἐννενήκοντα *ninety* (which from ἐννέα *nine,* and ηκοντα the Greek termination for *decimal* numbers, see under ἑβδομήκοντα) and ἐννέα.—*Ninety and nine.* occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

☞ Ἔννεός, οῦ, ὁ.—Properly, *dumb, speechless, one who cannot speak,* according to Plato: also, *astonished, astounded;* so Suidas explains ἐννεός by ἄφωνος *speechless,* ἐξεστηκώς *astonished.* This word is sometimes written ἐνεός, and may be considered as a corruption of ἀνεός, of the same import, (so Hesychius, ἀνεοί· ἐννεοὶ καὶ ἐκπλήξει ἤσυχοι,) which from ἄνανος *dumb, mute,* and this from *a* neg. and αὔω (which see under αὐστηρός) *to breathe, breathe* or *cry out;* or else perhaps ἐννεός or ἐνεός may be derived immediately from the Heb. נָחַשׁ particip.[3] Niph. (if used) of the V. חָשָׁה *to be hush, mute, silent,* with ה emphatic prefixed. occ. Acts ix. 7.—The LXX use ἐνεοί for the Heb. אִלְּמִים *dumb,* Is. lvi. 10; and Prov. xvii. 28. for אָטֵם שֹׂפְתָיו *shutting his lips,* they have ἐννεὸν—ἑαυτὸν ποιήσας *making him-

[1] See Heb. and Eng. Lexicon under שנה III.

[2] See also Duport on Theophr. Eth. Char. p. 278. ed. Needham.

[3] † Parkhurst is mistaken in the form. †

self dumb. [Xen. Anab. iv. 6, 23. See Alberti Gloss. p. 69.]

Ἐννεύω, from ἐν and *νεύω to nod, beckon,* which see.—*To nod* or *beckon to.* occ. Luke i. 62. (Comp. verse 22.) [It is *to ask by signs* in this place. See Prov. x. 16.]

Ἔννοια, ας, ἡ, from ἐν in, and *νόος the mind.*—*Intention, purpose, mind.* occ. Heb. iv. 12. 1 Pet. iv. 1. [Polyb. x. 27, 8. It is also *idea* in good Greek. See Diog. L. iii. 79.]

☞ Ἔννομος, ου, ὁ, ἡ, from *ἐν in,* and *νόμος a law.*

I. *Subject to* or *under a law.* 1 Cor. ix. 21.

II. *Lawful, agreeable to law.* Acts xix. 39. [I think it is rather *the regular assembly,* i. e. one of the usual assemblies meeting at fixed times and places, and under proper authority, *κυρία* or *νόμιμος.* See D'Orville ad Charit. i. c. i. p. 212. Eur. Phœn. 1678. Xen. Cyr. viii. 7, 3.]

☞ Ἔννυχον, adv. from *ἐν in,* and *νύξ the night, in the night.* occ. Mark i. 35. *ἔννυχον λίαν, far in the night,* "*when the night was far advanced,* and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42] ; for *γενομένης ἡμέρας,* which the common translation renders *when it was day,* might as well have been rendered *as the day was coming on ;* for *γενομένης* may be understood (as Grotius has observed) not only as expressive of the time *already come,* but as implying what *is near at hand,* or what *is forming now,* and *ready to approach.*" Doddridge. [There is an ellipse in this expression, *ἔννυχον* is for *κατὰ τὸν ἔννυχον χρόνον.* We have in Theocritus Idyll. i. 15. x. 48. *τὸ μεσαμβρινόν,* where *κατά* is thus omitted ; and in xxiii. 69. and xxiv. 11. *μεσονύκτιον* for *κατὰ τὸ μεσ.* The expression occurs 3 Mac. v. 5 ; and in the Latin interpretation in the London Polyglott, is rendered *crepusculo matutino,* which, as Schleusner observes, seems right, from the phrase *ὑπὸ τὴν ἐρχομένην ἡμέραν* in ver. 2.] Comp. 3 Mac. v. 5. with verse 2.

Ἐνοικέω, ῶ, from *ἐν in,* and *οἰκέω to dwell,* which from *οἶκος a house.*—*To dwell in.* occ. Rom. viii. 11. 2 Cor. vi. 16. [Comp. Lev. xxvi. 12.] 2 Tim. i. 5, 14.—In the LXX it almost constantly answers to the Heb. שָׁכַן *to dwell, settle, remain.*

Ἐνόντα, τά, particip. neut. plur. of *ἔνειμι,* which see.

☞ Ἑνότης, ητος, ἡ, from εἷς, *ἑνός, one.*—*Unity.* occ. Eph. iv. 3, 13.

Ἐνοχλέω, ῶ, from *ἐν in,* and *ὀχλέω to disturb,* which from *ὄχλος a multitude, tumult.*—*To disturb, occasion trouble in* or *to.* occ. Heb. xii. 15. *Lest any root of bitterness springing up ἐνοχλῇ,* disturb or trouble *you, ὑμᾶς* being understood.—This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See Wetstein on Heb. xii. 15. [In Gen. xlviii. 1. 1 Sam. xix. 14. xxx. 13. it answers to *inflicted disease.* In Dan. vi. 2. *to inflict injury.* See Xen. Cyr. v. 4, 16. Anab. ii. 5, 2.]

Ἔνοχος, ον, ὁ, ἡ, from *ἐνέχομαι to be holden fast, bound, obliged.*

I. With a genitive following, *bound, subject to,* or *a subject of.* Heb. ii. 15.

II. [*Subject to, liable to, obnoxious to,* and perhaps *deserving of.*]

[1. With a genitive.] Mat. xxvi. 66. Mark iii. 29. xiv. 64.

[2.] With a dative. Mat. v. 21, 22. See Bp. Pearce on verse 21. It seems that the phrase *ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός,* is elliptical, and that *βληθῆναι to be cast* should be supplied before *εἰς.* So *βληθῆναι* is expressly added, ver. 29, 30. See Schmidius, and Petit in Pole Synops. on the place. To the passages produced by Wetstein on Mat. v. 21. I add from Lucian, Bis Accus. t. i. p. 335. C. ΈΝΟΧΟΣ ΤΟΙ͂Σ ΝΟ΄ΜΟΙΣ, *obnoxious to the laws.* [Add Is. liv. 17. 2 Mac. xiii. 6. Philo de Joseph. p. 558. De Decal. p. 763. Deut. xix. 10. Gen. xxvi. 11. Xen. Hell. vii. 3, 7.]

III. With a genitive following, *bound by sin* or *guilt, guilty of sin,* and consequently *obliged to punishment* on that account. 1 Cor. xi. 27. *ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ* Κυρίου, *shall be* guilty of (profaning, or of offering an indignity to) *the body and blood of the Lord.* So James ii. 10. *γέγονε πάντων ἔνοχος is become* "guilty of (affronting or of showing disrespect to) *all* the rest[1]." [I have not altered Parkhurst's arrangement, though the word does not appear to me to have a different sense in these places from the last. I presume there is an ellipse of *κρίματι,* and that the genitive is in one of its most usual senses, *liable to punishment on account of the Lord's body,* or *guilty with respect to.* In the second of these places perhaps *ἔνοχος πάντων* may be *liable to all the penalties* (*for breaking the other commandments*). See Polyb. xii. 23, 1. Lys. p. 520, 10. The word seems to be used of the *punishment, the tribunal* or *sentence,* and *the party sinned against.*]

Ἔνταλμα, ατος, τό, from *ἐντέταλμαι* perf. pass. of *ἐντέλλω to command, charge.* See under *ἐντέλλομαι.*—*A commandment, precept.* occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22. [Is. xxix. 13.]

Ἐνταφιάζω, from *ἐντάφια, τά,* which includes the whole *funereal apparatus* of a dead body, [fine clothes, ornaments, &c. Charit. i. 6. Eur. Hel. 1419. Ælian, V. H. i. 16. Gen. i. 2. Cuper. Obs. ii. 9.]—*To prepare* a corpse *for burial,* as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See Elsner and Wetstein on Mat. xxvi. 12. Campbell on John xix. 40. Kypke on Mark xiv. 8. and Suicer, Thesaur. in *ἐντάφια* and *ἐνταφιάζω.*—The LXX have used this word for the Heb. חָנַט *to embalm.* Gen. l. 2.

☞ Ἐνταφιασμός, οῦ, ὁ, from *ἐντεταφίασμαι* perf. pass. of *ἐνταφιάζω,* which see.—*A preparation* of a corpse *for burial,* as by anointing &c. occ. Mark xiv. 8. John xii. 7.

Ἐντέλλομαι, depon. from *ἐν in, upon,* and *τέλλω to charge, command.* So the etymologist explains *ἐντέλλω* by *προστάσσω to order, command.* But observe that the simple V. *τέλλω* in this sense is very rarely, if ever, used by any Greek writer now extant. In Homer, however, it occurs with the preposition *ἐπί* disjoined from it for *ἐπιτέλλω,* Il. i. 25, 379.

[1] Dr. Bell on the Lord's Supper, p. 96 of the 1st, or 100 of the 2nd edition.

—— Κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
—— And *laid* a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6. [The Pharisees, says Wahl, in Mat. xix. 7. give the strongest sense to the words of Moses, Deut. xxiv. 1. and say he *commanded* a bill of divorcement to be given. Christ seems to correct them in verse 8. by using ἐπιτρέπω *to permit* for ἐντέλλομαι, in repeating their expression. Schleusner makes ἐντέλλομαι itself signify *to permit*, without sufficient reason.—We must observe that in Heb. ix. 20. ἐντέλλομαι is used in a peculiar sense. We have, in Deut. xxix. 1. λόγοι τῆς διαθήκης (οὓς or) ἧς ἐνετείλατο ὁ Κύριος· and so iv. 13. (in verse 16. διέθετο is used.) Judg. ii. 20. Jer. xi. 3. where ἐνετείλατο is used for διέθετο, *the covenant which he made.* This is the sense in Heb. ix. 20. which must be compared with Exod. xxiv. 8.]

Ἐντεῦθεν, an adv. from ἔνθα *here*, and the syllabic adjection θεν denoting *from* a place.—*Hence, from hence.* Mat. xvii. 20. Luke iv. 9. John xviii. 36. *my kingdom is not* ἐντεῦθεν *hence*, that is, as is plain from the former part of the verse, ἘΚ τοῦ *κόσμου τούτου*, or *this world.*

☞ Ἔντευξις, εως, ἡ, from obsol. ἐντεύχω, or ἐντυγχάνω *to intercede*, [which see.]—*Intercession, prayer, address* to God for one's self or others. occ. 1 Tim. ii. 1. iv. 5. On the former text Wetstein observes, that δέησις, προσευχή, and ἔντευξις, seem to differ in degree; the first being *a short extemporary prayer*, (*an ejaculation,*) the second implying *a meditation upon* and *adoration of the Divine Majesty*, and the third μετὰ πλείονος παῤῥησίας *having greater freedom of speech*, as Origen defines it, De Orat. 44. or being *an address to God on some particular occasion.* [In the Lexicon MS. quoted by Alberti on Hesychius i. p. 1261. the word is explained to be *prayer for another's safety.* Theodoret, Theophylact, Œcumenius, and Hesychius, make it to be *prayer for revenge of injuries.* Schleusner explains it in 1 Tim. iv. 5. as *thanksgiving*, from verse 4. See Ælian, V. H. iv. 20. Polyb. ii. 8, 6. In 2 Mac. iv. 8. it has the sense of *approach* or *interview.*]

Ἔντιμος, ου, ὁ, ἡ, from ἐν *in*, and τιμή *honour, esteem, price*, [as if ὁ ἐν τιμῇ ὤν. Schleusner makes the first sense *dear, high-priced*, from τιμή *value*, and quotes Prov. xx. 13.]

I. *Honourable*, whence the comparative ἐντιμότερος *more honourable.* Luke xiv. 8. [Xen. Cyr. iii. 1, 4.]

II. *In esteem, esteemed, dear.* Luke vii. 2. Phil. ii. 29. [1 Sam. xxvi. 21.]

III. *Esteemed, precious.* 1 Pet. ii. 4, 6.

Ἐντιμότερος, α, ον, compar. of ἔντιμος, which see.

Ἐντολή, ῆς, ἡ, from ἐντέτολα perf. mid. of ἐντέλλω. See under ἐντέλλομαι.—*A command* or *commandment*, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14. [Schleusner not only makes the word in the plural refer to the precepts of the Mosaic law generally, as it certainly does in Mat. v. 19. xix. 17. xxii. 36—40. Mark x. 15. al. (see Num. xv. 20. Lev. ii. 27.) but especially to the Ten Commandments in Mat. xix. 17. Mark x. 19. Ἡ ἐντολή is for the Mosaic law itself generally. Mat. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. See 2 Kings xxi. 8. 2 Chron. xii. 1. xxx. 11.]

☞ Ἐντόπιος, ου, ὁ, ἡ, from ἐν *in*, and τόπος *a place*, incola.—*An inhabitant of a place.* occ. Acts xxi. 12. where see Wetstein and Kypke. [Soph. Œd. C. 843.]

Ἐντός, an adv. from ἐν *in*, governing a genitive.—*Within.* occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. τὸ ἐντὸς *the inside.* In Luke ἐντὸς ὑμῶν has been by some modern interpreters[1] rendered, among *you*, as if it were synonymous with ἐν ὑμῖν, John i. 14. so ἐν ἡμῖν among *us*, Luke i. 1. vii. 16; ἐν τοῖς Ἰουδαίοις among *the Jews*, John xi. 54. But ἐντός is never elsewhere used for *among*, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for *within.* And only one passage has yet been produced from any classical Greek author for ἐντός signifying *among*, namely from Xen. Anab. ii. p. 118. ed. Hutch. 4to, or p. 115. 8vo, "The king thinks you are in his power, as he has you in the midst of his country, καὶ ποταμῶν ΕΝΤΟΣ ἀδιαβάτων;" and even here perhaps these latter words might better be rendered "*within* or *inclosed in*" than "*among*" impassable rivers. And it is remarkable, that Dr. Hutchinson, who from this expression opposes, in his note, the common interpretation of Luke xvii. 21. yet translates it "*intra flumina vix superanda.*" For a further vindication of ἐντὸς ὑμῶν in this text signifying, within *you*, see Campbell's note; to which I shall only add from the learned Markland in Bowyer's Conject. "The word ὑμῶν does not here signify the Pharisees in particular, but *all mankind*, as ch. xxii. 19. and often, I believe, by ἐντὸς ὑμῶν is meant *an inward principle*, opposed to παρατηρήσεως, *observation* or *outward show*; as is said of the *Spirit*, John iii. 8. [See Dem. in Phorm. p. 913. ed. Reisk.]

Ἐντρέπω, from ἐν, *in, upon*, and τρέπω *to turn.*—*To turn*, or *cause to turn in*, or *upon.* [Schl. says *to cause to turn away*, whence he explains the other meanings more easily.]

I. *To cause to turn upon one's self* (as it were) *through shame, put out of countenance, make ashamed.* 1 Cor. iv. 14. [Ælian, V. H. iii. 17[2].]

Ἐντρέπομαι, pass., *to be ashamed.* 2 Thess. iii. 14. Tit. ii. 8.

II. Ἐντρέπομαι, [*middle,*] with an accusative following, which may be considered as governed of the preposition διά *on account of* understood, *to reverence*, [or *regard*, or *care for,*] i. e. *to be turned upon one's self on account*, or *from reverential awe, of.* Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. Wetstein on Mat. xxi. 37. cites Plutarch and Diodorus Sic. applying the V. in the same manner. [See Polyb. ix. 30. xxx. 9, 2. Xen. Hell. ii. 3, 17. Soph. Aj. 90. (In the two last examples the genitive is taken.) Diod. Sic. xix. 7. In Ex. x. 3. Job xxxii. 21. Is. xvi. 7. the passive, and in Wisd.

[1] See Pricæus in Pole Synops. Beza, Whitby, Raphelius, Wolfius, and Doddridge.

[2] [Hence *to fly from.* 1 Mac. i. 20. In Ps. xxxv. 26. it is *to be put to shame.*]

ii. 10. the active, occurs in the same sense. Hesychius explains it by λόγον ἔχειν *to regard*.]

☞ Ἐντρέφω, from ἐν *in*, and τρέφω *to nourish*.—*To nourish in* or *with*. occ. 1 Tim. iv. 6; where see Wetstein, who quotes from Galen the very phrase ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ. [See Eur. Phœn. 381. Max. Tyr. Diss. xviii. 9. Herodian, v. 3, 5. v. 5, 4. Philo de Vict. Off. p. 855. de Alleg. p. 59. de Leg. ad Cai. p. 1020. for instances of this verb applied to discipline and learning, as the nourishment of the mind. So in Latin: Senec. in Consol. ad Polyb. c. 21. Plin. Ep. ix. 33. Sil. Ital. ii. 286. See Loesner. Obss. e Phil. p. 399. Suicer. i. p. 1127. D'Orville ad Charit. i. c. 2. p. 220. ed. Lips.]

Ἔντρομος, ον, ὁ, ἡ, from ἐν *in*, and τρόμος *a tremor, terror*, which see.—*In a tremor, terrified, trembling through fear*. occ. Acts vii. 32. xvi. 29. Heb. xii. 21. [Dan. x. 11.]

Ἐντροπή, ῆς, ἡ, from ἐντέτροπα perf. mid. of ἐντρέπω.—*Shame*. occ. 1 Cor. vi. 5. xv. 34. [Ps. xxxv. 26.]

Ἐντρυφάω, ῶ, from ἐν *in*, and τρυφάω *to indulge in luxury*, which see.—*To live luxuriously, banquet, revel*. occ. 2 Pet. ii. 13. [The passage is ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, or ἐν ταῖς ἀγάπαις ὑμῶν, for there is a doubt as to the right reading. Now ἀγάπη is *a love-feast*, or may denote *a gift of charity*; and then we may translate here, who *live* luxuriously in *your sacred feasts*, or *who abuse your charity to live luxuriously*. In this sense the word occurs, Herodian, ii. 3, 22. Xen. Hell. iv. 1, 15. If the other reading be preferred, it may be, *to exult; exulting in their own deceits, feeling pleasure from deceiving others*, as in Is. lv. 2. lvii. 4. Hab. i. 10: or perhaps *to amuse one's self with any one, derive pleasure from insulting him*, as Brets. says. He translates it *living luxuriously in their own vices*. See Irmisch on Herodian, iii. 5, 4. where it is *to plume one's self on*.]—The LXX have used this word, Is. lv. 2. lvii. 4. for the Heb. הִתְעַנֵּג *to delight one's self*.

Ἐντυγχάνω, from ἐν *in*, and τυγχάνω, *to get, attain*.

[1. *To get to the company and speech of any one, to address one's self to him, to meet*. I think it usually implies *some purpose* or *petition*, and so says Deyling, Obss. Sacr. iv. p. 571. compellare aliquem et adire *petendi causâ*. Περί is often added with a noun, expressing the object of application, *to apply with respect to some object*, as in Acts xxv. 24. Polyb. iv. 76. Theoph. Char. i. 2. Wisd. viii. 21. xvi. 28. Then joined with ὑπέρ and a noun, it expresses *direct application for another. To apply on behalf of another, to intercede for*, as in Rom. viii. 27, 34. Heb. vii. 25. of Christ's intercession, or application to God in behalf of sinners. As Bretsch. says, our Lord is compared with the high priest who interceded with God for the people by the offering up the great annual sacrifice; and thus it is "Cum sanguine accedere ad Deum, sanguinem in expiationem Deo offerre." So Joseph. Ant. xiv. 10, 13. With κατά and a noun, it expresses *to make application against one, to accuse*, as in Rom. xi. 2. 1 Mac. viii. 32. x. 61, 63. xi. 25; and without the preposition, x. 64. Ælian, V. H. i. 21. Polyb. iv. 30, 1.]

☞ Ἐντυλίττω, from ἐν *in*, and τυλίττω *to roll* or *wrap round*, as the *coverlet* of a bed, from τύλη *a coverlet*.

I. *To swathe, wrap up in*. Mat. xxvii. 59. Luke xxiii. 53.

II. *To wrap up*. John xx. 7.

☞ Ἐντυπόω, ῶ, from ἐν *in*, and τυπόω *to impress a mark*, from τύπος *an impressed mark* or *figure*, which see.—*To engrave*. occ. 2 Cor. iii. 7. [Plutarch, viii. p. 672. Aristot. de Mundo, 6.]

Ἐνυβρίζω, from ἐν *in*, and ὕβρις *contumely, contemptuous outrage*.—*To offer a contemptuous* or *contumelious injury* or *outrage to, to injure contumeliously*. occ. Heb. x. 29. [So Joseph. Ant. v. 8, 12. In the same author, i. 1, 4. with εἰς. In Ælian, V. H. ix. 8. with the dative.]

Ἐνυπνιάζω, ομαι, from ἐνύπνιον.—*To dream*. [In this sense it occurs, Gen. xxxvii. 6, 9, 10. Is. xxix. 8. lvi. 10. Aristot. H. A. iv. 10; but it is generally used of those who are *admonished of any thing by God in a dream*, as in Acts ii. 7. See Deut. xiii. 1—5. where it is followed by ἐνύπνιον, as also in Joel ii. 28. In Jud. v. 8. it is used in a bad sense; either those *deceived by false dreams*, or *deceiving by pretended dreams*. Such persons are described in Jer. xxiii. 25, 27. xxix. 8.]

Ἐνύπνιον, ου, τό, from ἐν *in*, and ὕπνος *sleep*.—*A dream*. So in Latin insomnium *a dream*, from *in*, and somnus *sleep*. occ. Acts ii. 17. [where it is *a revelation by dream*. See the passages of the O. T. cited in the last word. Schwarz (Comm. 1, 9. p. 493.) remarks that this word is really an adjective, and that εἶδος *a sight*, is understood.]

Ἐνώπιον, an adv. [A preposition governing a genitive, derived from the neuter of ἐνώπιος, i. e. ὁ ἐν ὠπὶ ὤν, i. e. *being in sight*. So κατ' ἐνώπιον (or, as in the N. T., in one word) has the same sense. Τὰ ἐνώπια are the interior walls of a house, &c., which received light through the open doors.] †Hom. Il. viii. 4, 35. Od. iv. 42.†

[1. *Before*, i. e. *in the presence* or *hearing of any one*. Luke v. 25. viii. 47. xxiii. 14. Rom. xii. 17. Rev. viii. 14. al. Gen. xxiv. 5.]

[2. *Before*, of place. Rev. iv. 5, 6. xii. 4.]

[3. *To* or *with*, like the Latin *apud*. Acts x. 31. Rev. xii. 10. xvi. 19.]

[4. With a gen. it is put for the simple dative. Luke xxiv. 11. Acts vi. 5. Heb. iv. 13. xiii. 21. 2 Sam. x. 3. See Gesen. p. 820, 9.]

[5. *In the judgment of*. Luke i. 15, 17. Acts iv. 19. viii. 21. 1 Pet. iii. 4. Rev. iii. 2. 1 Sam. ii. 7.]

[6. *Against*. Luke xv. 18, 21. 1 Sam. xii. 6. xx. 1.]

[7. *To*, Acts ix. 15.]

Ἐνωτίζομαι, from ἐν *in*, *into*, and οὖς, gen. ὠτός, *an ear*.—*To admit* or *receive into the ears, to hearken to*, auribus percipere. occ. Acts ii. 14. The LXX have frequently used this verb, which seems Hellenistical, and generally for the Heb. הַאֲזִין *to hearken, listen*, derived in like manner from אֹזֶן *the ear*. Comp. Ecclus. xxxiii. 18 or 19. [Fischer. Prol. de Vit. Lex. N. T. xxxi. 2. p. 693. thinks the word was commonly used in the Alexandrian or Macedonian dialect. It occurs Gen. iv. 23. Is. i. 2. Job xxxiii. 1. Hos. v. 1. in the

Test. xii. Patr. p. 520. Palairet on the Acts, quotes Cinnamus, as does Reinesius, Epist. ad Vorst. 14. p. 39. with Gregory Nazianzene and Josephus Genesius. See also Zonar. Chron. p. 108, 48. t. i. It seems from a passage in Lactantius, (Epit. Instt. divinn. c. 45, 2.) where he renders it by surdos *inauribat*, that the active had the sense also of, *to make to hear*.]

Ἓξ, οἱ, αἱ, τά, indeclinable, from the Heb. שֵׁשׁ *six*, the aspirate being used (as in ἑπτά from Heb. שִׁבְעָה) for the sibilant letter, which is however resumed in the Latin *sex*, and Eng. and French *six*.—The number *six*. Mat. xvii. 1. John ii. 20. Acts xxvii. 37. et al.

Ἐξ, a preposition of the same import as ἐκ, for which it is used before a vowel. See therefore under Ἐκ.

Ἐξαγγέλλω, from ἐξ *out*, and ἀγγέλλω *to tell, declare*.

[I. *To tell by message*. Demosth. Phil. i. p. 45. Reiske.]

II. *To tell out, declare abroad*. occ. 1 Pet. ii. 9. [Ecclus. xliv. 15. Ps. ix. 14.]

Ἐξαγοράζω, from ἐξ *out* or *from*, and ἀγοράζω *to buy*.

I. *To buy* or *redeem from*. It is applied to our *redemption* by Christ *from* the curse and yoke of the law. Gal. iii. 13. iv. 5.

II. *To redeem*, spoken of time. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotion's version of Dan. ii. 8. where καιρὸν ὑμεῖς ἐξαγοράζετε plainly means *ye are* gaining or protracting *time*; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. ἐξαγοραζόμενοι τὸν καιρόν, redeeming *the time*, gaining or protracting *it, because the days are* πονηραί *evil, afflicting, abounding in troubles and persecutions*. Comp. Eph. vi. 13. and LXX in Gen. xlvii. 9. and see Whitby on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. *walk in wisdom towards those that are without*, i. e. your heathen neighbours and governors, redeeming *the time*, i. e. by your prudent and blameless conduct, *gaining* as much time and opportunity as you can from persecution and death. [Schl. says, ἐξαγοράζομαι is in this place, to *have all the anxiety and care of a merchant*, to *observe any thing anxiously and cautiously*; and he translates this passage, *seek* (earnestly) *opportunities of living well and correcting others, for in these days there are many hindrances to virtue*. Br. says, ἐξαγοράζομαι is *to buy up entirely*, (a common sense of ἐκ,) *to get the whole of*. Then the meaning is, *use all your time with diligence*. See Dresig. de Verb. Med. N. T. p. 267.]

Ἐξάγω, from ἐξ *out*, and ἄγω *to bring, lead*.—*To bring* or *lead forth* or *out*. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37. [In some cases this verb seems to imply, *violence* or *compulsion*, as Mark xv. 20. and 2 Chron. xxiii. 14; and in Demosth. p. 1090. ed. Reiske, and p. 389. ἐξήγαγον αὐτοὺς ἄκοντας.]

Ἐξαιρέω, ῶ, mid. ἐξαιρέομαι, οῦμαι, from ἐξ *out*, and αἱρέω *to take*. It borrows most of its tenses from the obsolete V. ἐξέλω.

I. *To take* or *pluck out*, as an eye. Mat. v. 29. xviii. 9. See Wetstein.

II. *To take out of* affliction or danger, *to deliver*, eruere, eripere. Acts vii. 10. [34. xii. 11. xxiii. 27.] xxvi. 17. Gal. i. 4. et al. See Elsner and Wetstein on Gal. [See Alciphr. i. Ep. 9. Demosth. p. 256, 2. ed. Reiske. Polyb. xv. 22. Exod. iii. 8. Josh. ii. 13. 1 Kings i. 12. Schl., Bretschn., and Wahl say, and rightly, that in Acts xxvi. 17. it is *to select*, as in Deut. xxxi. 11. Is. xlviii. 10. xlix. 7. Job xxxvi. 21. Xen. Cyr. iv. 5, 16. Anab. v. 3, 4. Thuc. iii. 115. Ἐξαίρετος in this sense (*selected*) is common, Gen. xlviii. 22.]

Ἐξαίρω, from ἐξ *out*, and αἴρω *to take, remove*.—*To take out* or *away*. occ. 1 Cor. v. 2, 13. [Deut. xvii. 7, 12. xxii. 21.]

☞ **Ἐξαιτέομαι**, οῦμαι, from ἐξ *out*, and αἰτέω *to require* or *demand*.—*To require* or *demand* (generally) a person to be delivered up to punishment, *deposco*. occ. Luke xxii. 31. See Raphelius and Wetstein on the place. [See Irmisch. on Herodian, i. 12, 12. Demosth. de Cor. c. 13. Joseph. Ant. ii. 5, 3. Sometimes it is in a good sense, *to beg off*, as in Xen. Anab. i. 1, 3. Demosth. p. 546, 21. ed. Reiske. Bretschn. says it is here, *to lay snares for*, and quotes a similar use in the Test. xii. Patrum, p. 729. τὰ πνεύματα τοῦ Βελιὰρ εἰς πᾶσαν πονηρίαν θλίψεως ἐξαιτήσονται ὑμᾶς. Schl. observing, that it is used of course metaphorically, *Satan desires to get you into his power*.]

Ἐξαίφνης, adv. from ἐξ *of*, and αἴφνης *suddenly*, which see under αἰφνίδιος.—*Of a sudden, suddenly*. Mark xiii. 36. et al. [Prov. vi. 15. xxiv. 22. al.]

Ἐξακολουθέω, ῶ, from ἐξ *out* or emphatic, and ἀκουλουθέω *to follow*, which see.—*To follow*, by going *out* of the way in which one was before, or *to follow thoroughly, persist in following*. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16. Wolfius and Wetstein cite from Josephus, Procem. in Ant. the phrase τοῖς ΜΥΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ. [In the other two passages it is rather *to imitate*. The word occurs Ecclus. v. 2. Is. lvi. 11. Job xxxi. 9. Amos ii. 4. Test. xii. Patr. p. 643. Polyb. xvii. 10, 17.]

Ἑξακόσιοι, αι, α, from ἕξ *six*, and ἑκατόν *a hundred*.—*Six hundred*. occ. Rev. xiii. 18. xiv. 20. *let him that hath understanding count the number of the beast: for it is the number of a man; and his number is* six hundred threescore and six, χξϛ, as most of the MSS. read in Greek numerals; but the Alexandrian has in words at length, ἑξακόσιοι ἑξήκοντα ἕξ. After the very many elaborate and fanciful explanations which have been given of this number from the time of Irenæus to the present day, (for a specimen of which see Vitringa and Lowman,) the most simple and just interpretation seems to be that of Dr. Bryce Johnston in his Commentary, which I therefore recommend to the serious and impartial attention of the reader; after observing that it is an improvement upon Lowman's.

Ἐξαλείφω, from ἐξ *out* or *off*, and ἀλείφω *to anoint*.—Properly *to wipe off ointment*.

I. *To wipe off*, as tears. Rev. vii. 17. xxi. 4.

II. *To wipe off* or *blot out*, as somewhat written [1]. Rev. iii. 5. where see Wetstein, Kypke,

[1] [It must be remembered, that the tablets for writing were covered with wax, whence this expression is very proper.]

and Macknight. [See Hemst. on Poll. Onom. viii. 55. Athen. ix. 405. F. Xen. Hell. ii. 3, 20.]

III. *To blot out*, as sins. Acts iii. 19. Comp. Is. xliii. 25. Jer. xviii. 23. Wetstein cites from Lysias pro Callia, ὅπως Ἐξαλιφθείη *αὐτῷ τὰ* ἁμαρτήματα *ἄλλα*, that his other *offences* might be *blotted out*. [Schl. says, that this metaphorical use of the word alludes to creditors blotting out the names of those debtors whose accounts were settled. See Wesseling on Diod. Sic. i. p. 207. The word is used also of a law, *to abrogate*. Col. ii. 14. Demosth. p. 468. ed. Reiske.] In the LXX it commonly answers to the Heb. מָחָה *to wipe off, blot out*, and is applied to *blotting out a written name* or *inscription*, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28; to *blotting out sins*, Neh. iv. 5. Ps. li. 10. cix. 14. Is. xliii. 25. Jer. xviii. 23.

Ἐξάλλομαι, from ἐξ *out, forth*, and ἅλλομαι *to leap.—To leap forth*. occ. Acts iii. 8. [Joel ii. 5. Hab. i. 8. Xen. Cyr. vii. 1, 14.]

Ἐξανάστασις, εως, ἡ, from ἐξ *from*, and *ἀνάστασις a rising again* or *resurrection.—A resurrection from* the dead, namely; occ. Phil. iii. 11. where ἐξανάστασιν τῶν νεκρῶν literally denotes "*the resurrection from the dead*; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgment." Macknight, whom see, and on 1 Thess. iv. 16. note 5. [Polyb. iii. 55, 4. It is doubtful whether the word occurs in Gen. vii. 4. or not, some MSS. have it. It is there *expulsion*, as *ἀνίστημι* often means, *to turn out*, and is used especially of expulsion of families or nations from their abode.]

Ἐξανατέλλω, from ἐξ *out*, and *ἀνατέλλω to rise, spring.—To spring up, forth*, or *out of the ground*, as corn. occ. Mat. xiii. 5. Mark iv. 5. The LXX use it four times in the same view, but transitively, for the Heb. הִצְמִיחַ *to cause to spring*. Comp. *ἀνατέλλω* II. [Gen. ii. 9. Ps. civ. 14. cxii. 4. Amos i. 4.]

Ἐξανίστημι, from ἐξ *out* or *from*, and *ἀνίστημι to* [*make to*] *rise up*.

I. *To raise up* seed *from* the woman, namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. Ἐξαναστήσωμεν ἐκ *τοῦ πατρὸς ἡμῶν σπέρμα, let us* raise up *seed* from *our father*. Mark xii. 19. Luke xx. 28.

II. *To rise up from* among others. Acts xv. 5.

Ἐξαπατάω, ῶ, from ἐξ *from*, and *ἀπατάω to seduce.—To seduce from* the right way, *to deceive* into sin or error. occ. Rom. vii. 11. xvi. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. [Ex. viii. 29. Xen. Cyr. v. 4, 10.]

Ἐξάπινα, adv. the same as ἐξαπίνης, which is used not only by Homer, Il. v. 91. ix. 6. et al. for ἐξαίφνης, (which see,) but likewise by Xen. Cyr. p. 342. ed. Hutchinson, 8vo. Mem. Socr. p. 282. ed. Simpson. Cyri Exp. iv. p. 323, 462. ed. Hutchinson, 8vo, (where see note,) and by Longinus, p. 148. ed. 3. Pearce. See also Kypke.—*Of a sudden, immediately*. occ. Mark ix. 8, where see Wetstein. The LXX have frequently used ἐξάπινα in the same sense. It seems an Hellenistical word; Kypke, however, quotes it from Jamblichus. [Num. vi. 9. Josh. xi. 7.]

Ἐξαπορέομαι, οῦμαι, from ἐξ intensive, and *ἀπορέομαι to hesitate, be at a loss* or *stand, be perplexed*, which see.—*To be utterly at a loss* or *a stand, to be in the utmost perplexity*. occ. 2 Cor. i. 8. iv. 8. [Ps. lxxxviii. 15. Polyb. iii. 48, 4.]

Ἐξαποστέλλω, from ἐξ *out, forth*, and *ἀποστέλλω to send*.

I. *To send forth*. occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6. [Gen. xlv. 1. Polyb. iii. 11, 4.]

II. *To send away, dismiss* [*contemptuously*]. occ. Luke i. 53. xx. 10, 11. [Deut. xx. 19, 29.]

☞ Ἐξαρτίζω, from ἐξ intensive, and ἄρτιος *complete*.

I. Of time, *to complete entirely*. Acts xxi. 5.

II. *To furnish* or *fit completely*. 2 Tim. iii. 17. [Joseph. Ant. iii. 2, 2. Diod. Sic. xiv. 19.]

Ἐξαστράπτω, from ἐξ *out*, and *ἀστράπτω to lighten.—To emit flashes of light, to shine, glisten as lightning*. occ. Luke ix. 29. [Nahum iii. 3. Ez. i. 7. *of arms*.]

☞ Ἐξαυτῆς, adv. q. d. ἐξ *αὐτῆς from* or *at the same, ὥρας time*, namely.—*At the same time, presently, instantly, immediately*. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, ἐξ *αὐτῆς*, Mark vi. 25. where see Wetstein's note. [Lobeck on Phryn. p. 47.]

Ἐξεγείρω, from ἐξ *out*, and *ἐγείρω to raise.—To raise up*: [as *from sleep*. Gen. xxviii. 16. et al.; and thus *from death*, in Dan. xii. 2.] occ. 1 Cor. vi. 14. Rom. ix. 17. *I have raised thee up*, i. e. not originally, or from thy birth, but הֶעֱמַדְתִּיךָ *I have caused thee to stand* or *subsist*, (as it is in the Hebrew of Exod. ix. 16.) *I have preserved thee* from perishing by the preceding plagues. To this sense the LXX, *διετηρήθης thou hast been preserved*. Comp. Macknight on Rom. [So Schl., observing that the verb which appears in Hiphal in Ex. ix. 16. is clearly, *to remain, survive*, in Ex. xxi. 21. and Jer. xxxii. 14; others say, *I have made you king*. Br. makes it, *I have excited you against*, as 2 Sam. xii. 11. Jon. i. 13. However, the great body of divines give the same interpretation as Parkhurst. See Wolf's note for a list of them.]

☞ Ἔξειμι, from ἐξ *out*, and *εἰμί to be*.—In the New Testament it occurs only in the 3rd pers. sing. ἔξεστι, and neut. particip. ἐξόν. Ἔξεστι is generally used as an impersonal V., but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. ἐξόν, *τό, lawful*. occ. Acts ii. 29. 2 Cor. xii. 4. but in this latter passage ἐξόν may be rendered *possible*, q. d. ἐκ *τῆς δυνάμεως ὄν, being* according to, or in *one's power*, in which sense the excellent Raphelius on the place has abundantly showed, that both the verb and participle are often used in Xenophon.

Ἔξειμι, from ἐξ *out*, and εἶμι *to go*.

I. *To go out* or *forth*. Acts xiii. 42. [Ex. xxviii. 35.]

[II. *To depart* (as from a city). Acts xvii. 15. xx. 7.]

[III. *To escape* (as from a ship). Acts xxvii. 43.]

Ἐξελέγχω, from ἐξ intensive, and ἐλέγχω *to convince*.—*To convince* or *convict thoroughly*. occ. Jude 15. Xen. Apol. Socr. § 18. ed. Simpson. εἴγε—μηδεὶς δύναιτ' ἂν ΕΞΕΛΕΓΞΑΙ ΜΕ ὡς ψεύδομαι, if no one can *convict me* of lying. [Is. ii. 4. Thucyd. iii. 64.]

Ἐξέλκω, from ἐξ *out* or *away*, and ἕλκω *to draw*.—*To draw out*, as a fish with a hook. So Herodotus, of the crocodile, ii. 70. ἐπεὰν δὲ ΕΞΕΛΚΥΣΘΗῖ ἐς γῆν, after it is *drawn out* upon the land. Comp. ἑλκέάζω. Kypke cites from Xen. Cyr. viii. μὴ ΥΠΟ τῶν παραντίκα ἡδονῶν ΕΛΚΟΜΕΝΟΝ ΑΠΟ τῶν ἀγαθῶν, not *drawn away by* present pleasures *from* what is good. occ. Jam. i. 14. where see Wetstein and Kypke. [There seems to be some notion of *force* in this word. See Prov. xxx. 33. On its difference from ἑλκέάζω, see Heisen. Nov. Hypoth. ad Ep. Jacob. p. 525.]

☞ Ἔξέραμα, ατος, τό, from ἐξεράω *to empty out, evacuate*, also *to vomit*, (as the V. is used, not only by Aquila for the Heb. קָאָה Lev. xviii. 28. but also by the medical writers among the Greeks; see Wetstein on 2 Pet. ii. 22.) which from ἐξ *out*, and ἐράω *to empty*, (so Hesychius ἐρᾷν, κενῶσαι,) and this from Heb. עָרָה *to pour* or *empty out*.—*Evacuation*, or *matter evacuated by vomit, vomit*. occ. 2 Pet. ii. 22. The LXX, in the parallel passage, Prov. xxvi. 11. render the Heb. word קָא *vomit*, answering to ἐξέραμα of St. Peter, by the more usual Greek word ἐμετόν. [Ἐξεράω occurs in Dioscorid. vi. 19. Archigenes ap. Galen. de Comp. Med. p. locc. viii. 3, 376. See Gataker, Opp. Crit. p. 854. Bochart, Hier. ii. 55. p. 672. Bergler. ad Alciph. iii. Ep. 7. Lobeck. ad Phryn. p. 64.]

Ἐξερευνάω, ῶ, from ἐξ intensive, and ἐρευνάω *to search*.—*To search very diligently* or *carefully*. occ. 1 Pet. i. 10. The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12. [Polyb. xiv. 1, 13.]

Ἐξέρχομαι, from ἐξ *out*, and ἔρχομαι *to go* or *come*.

I. [*To go out*, as Mat. v. 26. viii. 24. Mark iii. 6. v. 2. Luke viii. 27. et al. used often of those who are *going out* or *departing from a city, house*, &c., as Mat. xii. 14. Mark ii. 13. vi. 12. Luke x. 35. But in Greek these neuter verbs often imply the action of some extraneous force; thus in Heb. iii. 16. it is *to be led out*; in Mat. viii. 32. xii. 43, 44. Mark v. 13. vii. 29, 30. ix. 29. Luke viii. 2. it is *to be cast out* or *expelled*, in which sense ἐκπίπτω is often found on the same principle, e. g. Diod. Sic. xiii. 174. Again, the verb is used of lightning, *going out* or *flashing*, Mat. xxiv. 27. Ez. i. 13. Zech. ix. 14; of fluids, as blood, *flowing out*, Mark v. 30. Luke vi. 19. John xix 34; of rumours, *going out* or *spreading*, Mat. ix. 26. Mark i. 28. Luke iv. 14. vii. 17. John xxi. 23. Rom. x. 18. al., and so of decrees, *being promulgated*, Luke ii. 1. Dan. ii. 13. It is used in the sense of *escaping*, John x. 39. Lam. vii. 19; and in that of *vanishing away*, in Acts xvi. 19. on which see Abresch, Anim. ad Æsch. p. 612.]

II. [*To come out* or *come forth*. Mat. viii. 28. John xi. 44. See also Mat. ii. 6. Acts xv. 24. 1 John ii. 19. (It is *to creep forth*, in Acts xxviii. 3.) It is used of thoughts and words coming out of the heart, &c. Mat. xv. 18, 19. James iii. 10; and of a messenger, &c. *coming* or *being sent by* another, as Mark i. 38. John viii. 42. xvi. 27, 28. xvii. 8. The phrase ἐξέρχομαι καὶ εἰσέρχομαι is an Hebraism, importing, *I carry on my daily life, my affairs*. It occurs John x. 9. (where Tittmann quotes Num. xxvii. 17. 2 Chron. i. 10. and other places,) and Acts i. 21. See Æneas Poliorc. c. 24. The phrase ἐξέρχομαι ἐκ τῆς ὀσφύος τινός is, (*to come forth from one's loins*,) *to derive one's origin from*. Heb. vii. 5. See Gen. xxxv. 11. 1 Kings viii. 19. in the Heb. and Vorst. Philol. S. c. 39. In Gen. xv. 4. et al. ἐξέρχομαι ἔκ τινος is used in the same sense. Ἐξέρχομαι ἐκ μέσου τινῶν is *to quit the society of*. 2 Cor. vi. 17. In 1 John ii. 19. some translate, *they were expelled by us*. Schl. gives it both in this way, and simply, *they went forth*, which is far more agreeable to the context.]

Ἔξεστι. See under ἔξειμι.

Ἐξετάζω, from ἐξ *out*, or emphatic, and ἑτάζω *to inquire, examine*, which see under ἀνετάζω.

I. *To examine* or *inquire accurately* or *thoroughly*. Mat. ii. 8. x. 11. On Mat. ii. Kypke cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from Strabo, Demosthenes, and Æschines. [Ælian, V. H. ii. 23. Polyb. v. 81. Deut. xix. 8. Ecclus. xviii. 20.]

II. *To examine, ask*. John xxi. 12.

Ἑξή, ῆς, ἡ, from the V. ἔχομαι, fut. ἕξομαι, *to be next or immediately following in time*, which see under ἔχω XV.—*Subsequence, succession, order*. This N., however, is hardly to be found, except in the gen. ἑξῆς, in which case it is used, by an ellipsis of the preposition κατά, for καθ' ἑξῆς *in subsequence, successively, immediately in succession*. Hence with the fem. article used as an adjective, ἐν τῇ ἑξῆς ἡμέρᾳ, *on the* next or following *day*. Luke ix. 37. So ἡμέρᾳ being understood, ἐν τῇ ἑξῆς, Luke vii. 11; and τῇ ἑξῆς Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατά before ἑξῆς, appears reasonable from the use of the compound word καθεξῆς, which comp. See also Scapula's Lex. in ἑξῆς. [*This word* ἑξή is a mere figment of Parkhurst's.]

Ἐξηγέομαι, οῦμαι, from ἐξ *out*, or emphatic, and ἡγέομαι *to tell, declare*. Comp. Διηγέομαι.—*To declare, relate thoroughly and particularly, to recount*, [*explain, interpret.*] occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. Alberti, Wetstein, and Kypke, on John i. 18. show that this word is peculiarly applied by the Greek writers to [*explaining*] *things esteemed divine*. [See Judg. vii. 13. 2 Kings viii. 5. Hesychius explains it by ἑρμηνεύω, and see Xen. Mem. i. 2, 58. Hemsterh. ad Poll. viii. 10, 124. Wessel ad Diod. Sic. xiii. 35. and Lampe on St. John i. 18.]

Ἑξήκοντα, οἱ, αἱ, τά, indeclinable, from ἕξ *six*, and ηκοντα the *decimal* termination, of which

see under ἑβδομήκοντα.—*Sixty.* Mat. xiii. 8. et al.

[Ἑξῆς. See ἑξής.]

[Ἐξηχέω, ῶ, from ἐξ and ἠχέω *to sound.*—*To carry forth and propagate sound.*—Hence in the passive it is, *to resound*, or *be propagated.* 1 Thess. i. 8. So Polyb. xxx. 4, 7. Joel iii. 14. Hesychius has ἐξηχεῖτο, ἐξηκούετο, and ἐξήχηται· ἐκηρύχθη. In Poll. On. i. 118. this verb is used in a neuter sense.]

Ἕξις, εως, ἡ, from ἔχω, ἕξω.—*Habit, use.* occ. Heb. v. 14; where see Wetstein and Arrian Epictet. ii. 18. at the beginning. [So Polyb. i. 51, 4. x. 47, 7. Aristot. Rhet. i. 1. It is put for *method of living* in Xen. Mem. i. 2, 4; for *habit of body, the body itself*, in Arrian, Diss. Epict. iv. 4, 25. Judg. xiv. 9. Dan. vii. 14. Ecclus. xxx. 13.]

Ἐξίστημι, or ἐξιστάω, ῶ, from ἐξ *out*, and ἵστημι or ἱστάω *to stand, place.* [In the transitive tenses (i. e. the present, imperf., fut., and 1st aor.) the verb means, *to remove out of its place, expel.* See Exod. xxiii. 27. Josh. x. 10. But it is especially applied to the mind, *to move, disturb, transport the mind.* (Mark Antonin. ix. 37.) Then *to astonish, amaze, perplex.* Luke xxiv. 22. Acts viii. 9. In the intransitive tenses and passive, *to be astonished*, or *transported by amazement.* Mat. xii. 23. Mark ii. 12. v. 42. vi. 51. Luke iii. 47. viii. 56. Acts ii. 7, 12. viii. 13. ix. 21. x. 45. xii. 16. (where, perhaps, *fear* is implied. See Ezek. ii. 6. Micah vii. 17.) Comp. Gen. xxviii. 18. xliii. 33. Exod. xxiii. 27. Diod. Sic. xiv. 71. Polyb. xxxii. 25, 8. Xen. Mem. ii. 1, 4. In Mark iii. 21. and 2 Cor. v. 13. it expresses such transport as amounts to *insanity. To be out of one's wits.* In these expressions there is an ellipse of τοῦ νοός or τοῦ φρονεῖν (Xen. Mem. i. 3, 12.) or τῶν φρενῶν, Joseph. Ant. x. 7, 3. See Jerem. iv. 9. Vales. Emend. i. c. 7. p. 14.]

☞ Ἐξισχύω, from ἐξ *out* or intensive, and ἰσχύω *to be strong, able.—To be thoroughly able.* occ. Eph. iii. 18. [Ἐξ in composition *augments* the force. See Zeun. ad Viger. p. 584. This word occurs Ecclus. vii. 6. Ælian, V. H. iv. 18. vi. 13.]

Ἔξοδος, ου, ἡ, from ἐξ *out*, and ὁδός *a way.*

I. *A going out, departure.* Heb. xi. 22. where it is applied to the children of Israel's *departure out* of Egypt, from which event the LXX entitled the second book of Moses, Ἔξοδος, and from them the Vulgate and modern translations, Exodus [1].

II. *Departure, decease*, q. d. *exit.* Luke ix. 31. 2 Pet. i. 15. Ἔξοδος is used in this sense not only in Wisd. iii. 2. (comp. ch. vii. 6.) but in the Greek writers. So the Latins have *exitus* and *excessus* for *dying.* See Wolfius and Wetstein on Luke ix. 31. and comp. Kypke. [See for the same phrase, Joseph. Ant. iv. 8, 2. where τοῦ ζῆν is added. Philo de Charit. p. 701. A. Plin. Ep. vi. 16. Corn. Nep. ix. 4, 3. Juven. x. 127. Lactant. de Mort. Persec. c. 50. Greg. Naz. Orat. xl. p. 644.]

Ἐξολοθρεύω, from ἐξ intensive, and ὀλοθρεύω *to destroy.—To destroy utterly.* occ. Acts iii. 23.—This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33. et al. freq. for the Heb. נִכְרַת *to be cut off.* [Joseph. Ant. viii. 11, 1.]

Ἐξομολογέω, ῶ, from ἐξ intens. and ὁμολογέω *to promise, profess*, which see.

I. *To promise.* Luke xxii. 6; where Wetstein cites Lysias using the simple V. ὁμολογέω in the same view. [See Joseph. Ant. vi. 3, 5. viii. 4, 3. Xen. Anab. vii. 4, 9. Krebs. Obs. Flav. p. 135.]

II. Ἐξομολογέομαι, οῦμαι, mid. *to confess, own*, as sins. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6. Elsner and Wetstein show that Plutarch, Heliodorus, and Lucian, apply the V. in a like sense. [In Deyling. Obss. Sacr. iv. p. 72. we see that *exomologesin facere*, and ἐξομολογεῖσθαι, in the primitive Church, were the phrases for public confession. Both he and Suicer *in voce* point out the difference between this and auricular confession.]

III. *To profess, confess*, as the truth. Phil. ii. 11.

IV. *To confess, own*, as belonging to one. Rev. iii. 5.

V. With a dative following, *to give praise* or *glory to, to glorify.* Mat. xi. 25. (where Campbell, whom see, "*I adore thee.*") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. הוֹדָה, which word they elsewhere render by αἰνεῖν *to praise*, as Gen. xlix. 8. 1 Chron. xvi. 7; et al. by ὑμνεῖν *to celebrate with hymns, to laud.* Is. xii. 4. et al. [1 Chron. xvi. 4. 2 Chron. v. 12. vi. 24.]

Ἐξόν, particip. pres. neut. from ἔξειμι, which see.

Ἐξορκίζω, from ἐξ intens. and ὁρκίζω *to adjure.—To adjure, impose an oath on another, put him to his oath.* occ. Mat. xxvi. 63.—In the LXX of Gen. xxiv. 3. it answers to the Heb. הִשְׁבִּיעַ *to cause to swear, adjure.* Josephus also uses it, Ant. ii. 8, 2. and ix. 7, 4. applies the V. ἘΞΩΡΚΙΣΕΝ, *he adjured*, to the *high-priest, Jehoiada.* [See Æschin. de Fals. Leg. p. 258. Plut. Apophthegm. p. 174. C. Ὁρκίζω is so used in 1 Kings xxii. 6. 2 Chron. xviii. 15. Athen. viii. p. 362. C. See Krebs. Obs. Flav. p. 59. Ἐξορκόω occurs in Demosth. p. 388. and Thucyd. v. 47. Ἐξορκίζω is used for *to bind by an oath*, in Diod. Sic. i. 60. Demosth. p. 1265. ed. Reiske. Polyb. vi. 18, 19.]

☞ Ἐξορκιστής, οῦ, ὁ, from ἐξορκίζω.—*An exorcist, one who pretends to cast out devils by adjuring* or *commanding them in the Divine name.* occ. Acts xix. 13. Josephus, Ant. viii. 2, 5. (whom see,) says that he saw one Eleazar a Jew, by means of the ἘΞΟΡΚΩΔΣΕΩΝ, *exorcisms*, taught by Solomon, casting out *demons*, δαιμόνια, from those who were possessed by them, and this in the presence of Vespasian, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27. and see Whitby's note there [2].

Ἐξορύσσω, from ἐξ *out*, and ὀρύσσω *to dig.—To dig out.*

I. *To dig* or *force up*, as the flat roof of a house, *eruere.* occ. Mark ii. 4. Comp. under ἀποστεγάζω. [Parkhurst defends his opinion in the place he refers to. But ἐξορύσσω can hardly be *to force up*; and in this case, the people with the

[1] [It is used often of military expeditions. See Ælian, V. H. i. 7. ii. 11. xiii. 12. Thuc. ii. 10. v. 14.]

[2] [See Van Dale Diss. de Idolat. V. T. c. 7. p. 520. and Krebs. Obs. Flav. p. 236.]

sick man were obviously standing on the roof, some part of which they *dug out* or removed. Kuinoel thinks that they merely enlarged the opening for coming out on the roof, enough to let down the bed.]

II. *To dig* or *pluck out*, as the eye. Gal. iv. 15. So Lucian, Dialog. Prometh. et Jov. ΤΟΥ῾Σ ᾽ΟΦΘΑΛΜΟΥ῾Σ ᾽ΕΞΟΡΥ῾ΤΤΕΣΘΑΙ. See more instances in Wetstein. [Judg. xvi. 22. 1 Sam. xi. 2.]

᾽Εξουδενόω, ῶ, from ἐξ intens. and οὐδείς, *ενός no one.—To set at nought, treat with the utmost contempt.* occ. Mark ix. 12. [Comp. Judg. ix. 38. Ps. xv. 4. xxii. 24. lxxiii. 20 and 22. Judith xiii. 19. Ecclus. xlvii. 7. 1 Sam. xv. 26. xvi. 1. In this place of St. Mark it seems to be *to reject.* Hesychius has ἐξουδένωσας· ἀπεδοκίμασας. So Test. xii. Patr. p. 564. See also Eustrat. in 1 Nicom. p. 9. B. Etym. M. in voc. and Lobeck. ad Phryn. p. 182.]

᾽Εξουθενέω, ῶ, from ἐξ intens. and οὐθείς, *ενός, no one,* from οὔτε *not even,* and εἷς *one.—To set at nought, despise,* or *treat contemptuously.* See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. ἐξουθενημένος, *contemptible, to be despised.* Vulg. *contemptibilis.* 2 Cor. x. 10. Comp. under καταγινώσκω II. and τηρέω II. [In Luke xxiii. 11. it is distinctly *to treat with contempt, reviling,* and *derision,* and it answers, perhaps, as Schl. says, to βλασφημίας ἐξουθενίζειν in Plut. Paral. p. 308. Comp. 2 Sam. ii. 30. Prov. i. 7. Ezek. xxii. 8. 2 Sam. viii. 7. These verbs are written ἐξουδενέω and ἐξουθενέω, ἐξουδενόω and ἐξουθενόω.]

᾽Εξουσία, ας, ἡ, from ἔξεστι *it is lawful* or *possible.*

I. *Liberty, power,* of doing as one pleases. John x. 18. [Acts v. 4. Rom. ix. 21.] 1 Cor. viii. 9. (where see Bp. Pearce and Macknight,) ix. 4, 5. et al. Comp. xix. 10.

II. *Licence, privilege, right.* Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. *Authority, power.* Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. et al. freq. [Add Mat. ix. 8. x. 1. Mark iii. 15. Luke iv. 32, 36. ix. 1. xxii. 53. Acts viii. 19. Schl. makes a difference in the sense of this word in Luke iv. 32. λόγος ἐν ἐξουσίᾳ, and Mat. vii. 29. διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, but this seems quite groundless; the meaning is, that 'what he said came from one conscious of just authority, and claiming it by the style of his speaking.' See Paley's Evidences, b. ii. ch. 11. Division treating of Christ's *manner of teaching.*]

IV. [*Authority, jurisdiction, rule.* Mat. viii. 9. xxviii. 18. Luke iv. 4. vii. 8. xix. 17. xxiii. 7. John xvii. 2. Acts xxvi. 28. Col. i. 13. al. 2 Kings xx. 13.] Hence, in a concrete sense, *a person invested with power* or *authority.* Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. [Herodian also (iii. 3, 12, 13. comp. ii. 11.) distinguishes ἐξουσία and ἀρχή. See 1 Cor. xv. 24. and Vales. ad Euseb. Hist. Ev. V. i. 4. Krebs. Obss. Flav. p. 282. So *Potestas* Juvenal, Sat. x. 99. Ammian. Marcell. xv. 5. Sueton. Nero, 36. In Dan. iv. 23. ἐξουσία is put for ὁ ἐξουσίαν ἔχων.] Hence ἐξουσίαι, αἱ, *angels,* or *a certain order of angels,* whether good, Eph. viii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21; or bad, Eph. vi. 12. Col. ii. 15.

V. *The sign* or *token* of being under the *power* or *authority* of another, i. e. *the vail.* So Œcumenius, κάλυμμα, ἵνα φαίνηται ὅτι ὑπὸ ἐξουσίαν τυγχάνει, *the vail,* that it may appear she is *under authority;* and Theophylact explains ἐξουσίαν by τοῦ ἐξουσιάζεσθαι σύμβολον, τουτέστι, τὸ κάλυμμα, *the sign of being under authority,* that is, *the vail.* 1 Cor. xi. 10. where see Eng. Marg. Elsner and Wolfius. [Schl. says, that *the vail* showed the *superiority of condition* of the married women who were allowed to wear it, over the unmarried who were not, and was therefore called ἐξουσία as a mark of *dignity* or *authority,* as in Gen. xx. 16. Sarah's veil is called ἡ τιμὴ τοῦ προσώπου.]

᾽Εξουσιάζω, from ἐξουσία.

I. With a genitive following, *to have power* or *right over.* 1 Cor. vii. 4.

II. *To have,* or rather *to exercise, power* or *authority over,* "*oppress.*" Campbell, whom see. Luke xxii. 25. [Neh. ix. 37. Lam. ix. 17.]

III. ᾽Εξουσιάζομαι, *to be brought* or *reduced under power* or *subjection.* 1 Cor. vi. 12. where Macknight, "I will *not* be enslaved *by any* (*kind of meat*)."

᾽Εξοχή, ῆς, ἡ, from ἐξέχω, *extare, eminere, to be eminent,* in a natural, and thence in a moral sense, from ἐξ *out,* and ἔχω *to have, be.*

I. *Extuberance, eminence,* in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28. ἐπ' ἐξοχῇ πέτρας *on the* eminence, or top, *of a rock.* [Diod. Sic. v. 7.]

II. *Eminence,* in a moral sense, *reputation, note.* Hence, οἱ κατ' ἐξοχὴν ὄντες, *those who are in eminence, men of eminence* or *note.* Acts xxv. 23.

᾽Εξυπνίζω, from ἐξ *out,* and ὕπνος *sleep.—To awake* or *rouse* another *out of sleep.* occ. John xi. 11. Comp. 2 Kings iv. 31. [This word occurs Job xiv. 12. in the LXX, and often in the other versions. Plut. Vit. Anton. c. 30. t. vi. p. 99. ed. Hutt. Eustath. de Amor. Hysm. vi. p. 224, &c.; but the grammarians say that ἀφυπνίζω is a better word. It occurs Heliod. Æth. v. 21. vi. 9. viii. 12. and in Polyæn. Strat. iv. 6, 8. in a neuter sense. See Lobeck on Phryn. p. 224.]

☞ ᾽Εξυπνος, ου, ὁ, ἡ, from ἐξ *out,* and ὕπνος *sleep.—Awake, roused out of sleep.* occ. Acts xvi. 27. 3 Esdr. iii. 3. where it is *in a deep sleep.*]

᾽Εξω, from ἐκ or ἐξ *out.*

1. *Out, without,* as opposed to *within.* It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. et al. freq.; or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. et al. freq. [This word answers both to *foris* and *foras;* i. e. we may say both εἶναι ἔξω and βάλλειν ἔξω.]

2. With the article prefixed it assumes the nature of a N. ὁ ἔξω, *outer, external.* Thus ὁ ἔξω ἡμῶν ἄνθρωπος *our* outer *man,* i. e. our *body* with its *animal* appetites and affections, 2 Cor. iv. 16; τοὺς ἔξω, *those that are* without, i. e. the pale of Christ's Church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage Chrysostom remarks, τοὺς ἔσω, καὶ τοὺς ἔξω, τοὺς Χριστιανοὺς, καὶ τοὺς ῞Ελληνας καλῶν, he calls the Christians and the *heathen,* those that are within and those that are *without.* (So in Prol. to Ecclus. τοῖς ἐκτός means *the heathen.*) But Mark iv. 11. τοῖς ἔξω plainly denotes *the*

unbelieving Jews. See Kypke on 1 Cor. [Schl. says that in Mark iv. 11. οἱ ἔξω means *the common herd of Christians* opposed to the apostles, who were esoteric disciples. Schoettgen on 1 Cor. v. 12, 13. says, that the Jews applied a similar phrase, especially to the Gentiles.]

Ἔξωθεν, adv. from ἔξω *without*, and the syllabic adjection θεν denoting *from* or *at* a place.

1. *From without.* Mark vii. 18.

2. *Without, outwardly*, used absolutely. Mat. xxiii. 27, 28. 2 Cor. vii. 5. or construed with a genitive. Mark vii. 15.

3. With the article prefixed it assumes the nature of an adjective. Τὸ ἔξωθεν (μέρος, namely) *the out-side.* Mat. xxiii. 25. Luke xi. 39, 40. Ὁ ἔξωθεν κόσμος, *the outward* or *external adorning.* 1 Pet. iii. 3. Ἀπὸ τῶν ἔξωθεν, *from those who are* without, i. e. the Christian pale. 1 Tim. iii. 7. Comp. under ἔξω 2.

Ἐξώθω, †the proper form is ἐξωθέω,† from ἐξ *out*, and ὤθω †ὠθέω† *to drive.* Comp. ἀπωθέομαι.

I. *To drive out, expel.* Acts vii. 45. where see Elsner and Wolfius. [See Deut. xiii. 3. 2 Sam. xiv. 13, 14. Jer. xlix. 36. Ælian, V. H. iii. 17. Herodian, iii. 2, 5.]

II. *To drive* or *thrust* a ship *out* of the sea, namely, into a creek. Acts xxvii. 39. Thucydides often uses this V. joined with εἰς or πρὸς τὴν γῆν, or with εἰς τὸ ξηρόν for *running* a ship *aground.* See Wetstein. [See Thucyd. ii. 90. Polyb. xv. 2, 15. So ships driven out of their course by the wind are called ἐξῶσται in Herod. ii. 113. See D'Orville ad Charit. iii. c. 3, p. 363.]

Ἐξώτερος, α, ον, comparat. from ἔξω.—*Outer, exterior.* occ. Mat. viii. 12. xxii. 13. xxv. 30.—On Mat. viii. 12. Wetstein remarks that our Lord "continues the image of a feast: the banqueting-room was in the night illuminated with many lamps. He who is driven *out* of it and the house is in *darkness*, and the further he is *removed* the grosser the darkness." See also Wolfius.

Ἑορτάζω, from ἑορτή.—*To keep* or *celebrate a feast*, or rather, *to feast.* occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the *Lord's supper*, but to refer to the *general behaviour and conduct* of Christians as celebrating their redemption by Christ's sacrifice and death[1]. "Let the *whole of our lives* be like the Jewish feast of passover and unleavened bread." Clark's Note. [The word occurs Exod. v. 1. xii. 14. Nahum i. 15. See Xen. de Rep. Ath. iii. 2. Schl. says, that in 1 Cor. v. 8. it means *to worship God*, and refers to Is. lxvi. 23. and Loesner Obss. Phil. p. 277. In the passage of Isaiah I can see nothing to justify this. At the same time it is clear that, as ἑορτάζω refers to *religious* feasts, I believe always in the O. T., such a signification is not foreign to the word. See for example Is. xxx. 29. and among the above passages, Exod. v. 1. xii. 14. where we have ἑορτάζειν μοι or ἑορτάζειν Κυρίῳ.]

ἙΟΡΤΗ', ῆς, ἡ. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from ἔοργα perf. mid. of the V. ῥέζω *to perform sacred rites*; but may not ἑορτή rather be a corrupt derivative from the Heb. עֲצֶרֶת *a solemn assembly*, or from עֲצֶרֶת *a solemn feast-day*, with ה emphatic prefixed? The LXX, for עֲצֶרֶת, Deut. xvi. 8. have ἐξόδιον, ἑορτή, *a going forth*, (from labour, I suppose,) *a feast.*

[I.] *A solemn feast* or *festival.* [Luke ii. 41. xxii. 1. Col. ii. 16.]

[II. *The passover.* Mat. xxvi. 5. xxvii. 15. Luke xxiii. 17. John iv. 45. comp. xiii. 1. So Num. xxviii. 17. Ecclus. xliii. 8. 1 Mac. x. 34. See Reland, Antiq. Hebr. pt. iv. c. 2. § 4.]

Ἐπαγγελία, ας, ἡ, from ἐπαγγέλλω.

I. [*Annunciation, declaration.* 2 Tim. i. 1; for this, I think, gives a better sense than *promise.* The meaning is, *according to the kind will of God that I should declare the blessings of eternal life gained by Christ for mankind.* So Schleusner, Bretschneider, and Wahl. Wolf gives the same sense, but translates ἐπαγγελία by *promise*, saying that κατά here gives the sense required, as in 1 Tim. vi. 8. Tit. i. 1. *an apostle for the sake of the promise*, &c. i. e. *an apostle to spread the promise.*]

[II.] *A promise*, either *the act of promising*, or *the thing promised.* See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5; but in this last text the Alexandrian and Vatican, and very many later MSS., as also several ancient and modern versions read ἀγγελία; which reading is embraced by Wetstein, and received into the text by Griesbach. [In Acts xiii. 32. 2 Pet. iii. 4, 9. it seems to be *the fulfilment of the promise*; and in Luke xxiv. 49. Acts i. 4. ii. 33. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. *the thing promised.*]

Ἐπαγγέλλω, from ἐπί intensive, and ἀγγέλλω *to tell, declare.*

I. *To declare, denounce.* Thus used in the profane writers, and by the LXX, Job xxi. 31. Is. xliv. 7. for the Heb. הִגִּיד *to make manifest, declare.* [The verb has also the sense of *ordering* in Xen. Cyr. vii. 4, 1. Thuc. iii. 16. and of *asking* in Demosth. p. 1122. ed. Reiske; and both senses are acknowledged in the Greek lexicographers.]

II. In the N. T. ἐπαγγέλλομαι, depon. *to promise.* Mark xiv. 11[2]. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. et al. freq. In Rom. iv. 31. Macknight understands ἐπήγγελται passively, as it is used Gal. iii. 19. [Tit. i. 2. Heb. vi. 13. x. 23. xi. 11. xii. 26. James i. 12. ii. 5. 1 John ii. 19. Ecclus. xx. 23. 2 Mac. iv. 27.]

III. *To profess.* 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in Wetstein. [Wisd. ii. 13. Aristot. Eth. x. 10. Xen. Mem. i. 2, 7.]

☞ Ἐπάγγελμα, ατος, τό, from ἐπήγγελμαι perf. pass. of ἐπαγγέλλω.—*A promise.* occ. 2 Pet. i. 4. iii. 13. [Demosth. 397, 3.]

Ἐπάγω, from ἐπί *upon*, and ἄγω *to bring.*—*To bring upon.* occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16. in LXX, and see Elsner, Wetstein, and Wolfius. [In this place of

[1] See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2nd.

[2] [Lobeck on Phryn. pp. 749, 750. shows that the infinitive of the aorist follows *verbs of promising* in good Greek.]

the Acts it is *to lay upon*, or *to lay a crime to one's charge*. So Demosth. p. 548, 24. ed. Reiske. Diod. Sic. xvi. 23. Herodian iv. 6, 6. Comp. Gen. xx. 9. Ezek. xxxiv. 7.]

☞ Ἐπαγωνίζομαι, from *ἐπί for*, and *ἀγωνίζομαι to strive, contend earnestly.—To strive* or *contend earnestly for*. occ. Jude 3. See Grotius and Beza on the place. [So Plut. Num. c. 8.]

☞ Ἐπαθροίζω, from *ἐπί upon*, and *ἀθροίζω to gather together, throng, crowd*, from *ἀθρόος crowded together.—To crowd upon*. occ. Luke xi. 29. *τῶν δὲ ὄχλων ἐπαθροιζομένων, the multitudes* crowding upon, viz. him. [It is of the same force as the simple verb, which occurs frequently. See Ælian, V. H. ii. 1. Herodian iii. 4, 11.]

Ἐπαινέω, ῶ, from *ἐπί upon* or *to*, and *αἰνέω to praise.—To bestow praise upon, give praise* or *commendation to*. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In verse 17. *οὐκ ἐπαινῶ*, for *I blame*, is a *meiosis* or gentle expression used likewise by the Greek writers. See Raphelius, Wolfius, and Wetstein. [In Rom. xv. 11. it is *to utter praise of, celebrate*.]

Ἔπαινος, ου, ὁ. See *ἐπαινέω.—Praise*. Rom. ii. 29. xiii. 3. Eph. i. 6. et al. [Ἔπαινος seems occasionally to signify the *reward*, as well as *commendation, of virtue*, as in Rom. ii. 29. xii. 3. 1 Pet. ii. 14. See Polyb. ii. 58, 12. So *ἐπαινέω to reward*, in Xen. Œcon. ix. 14. and often in public decrees. In 1 Cor. iv. 5. the word means *retribution*, either *good* or *bad*.]

Ἐπαίρω, from *ἐπί upon*, and *αἴρω to lift up*.

I. *To lift up*, as the eyes. Mat. xvii. 8. Luke vi. 20. et al.; the head, Luke xxi. 28; the hands, Luke xxiv. 50. 1 Tim. ii. 8. (where see Wolfius and Wetstein;) the heel, John xiii. 8. In pass. *to be lifted up*, from the ground, namely, as our Lord at his ascension. Acts i. 9.

II. *To hoist*, as a sail. Acts xxvii. 40. So Plut. in Theseo, p. 9. E. ΕΠΑΡΑΣΘΑΙ *τὸ ἱστίον to hoist* the sail, and Lucian, [Ver. Hist. ii. 38.] ΕΠΑΡΑΝΤΕΣ *τὴν ὀθόνην hoisting* the sail. See Wolfius, Wetstein, and Kypke.

III. Ἐπαίρομαι, mid. or pass. *to lift up* or *exalt oneself, to be lifted up* or *exalted in pride*. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by Thucydides. See Wetstein on 2 Cor. xi. 20. [See Prov. iii. 5. Xen. Mem. iii. 5, 4. Polyb. i. 20. Ælian, V. H. viii. 15.]

IV. *To lift up, exalt, raise*, as the voice. Luke xi. 27. et al. The expression *ἐπαίρειν τὴν φωνήν* is often used by the LXX for the Heb. נָשָׂא אֶת־קוֹל. See Judg. ii. 4. ix. 7. Ruth i. 9, 14. et al. and *ἐπαίρειν τοὺς ὀφθαλμούς* sometimes, but more rarely, for the Heb. נָשָׂא אֶת־עֵינַיִם, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly Demosthenes, (see Wetstein on Luke xi. 27.) but the latter seems Hebraical. [The phrase *to lift up one's eyes* is usually little more than *to see* (as in Hebrew, see Gen. xxii. 4. Dan. x. 5. 1 Chron. xxi. 16). But it is emphatic in Luke xviii. 13; and perhaps in vi. 20. *To lift up one's hands* is a phrase referring to the Jewish custom of so doing *in prayer*. See Ps. cxli. 2. *To lift up the head* is metaphorically used to express *joy* or *consolation*. *To lift up the voice* is our phrase *to raise* the voice; and the German erheben, i. e. to speak louder. See Philost. Vit. Apollon. V. c. 33. Demosth. de Cor. p. 322. In Acts ii. 14, it does not, however, seem to imply more than that *he spoke*, as in the Heb., Judges ix. 7.]

Ἐπαισχύνομαι, from *ἐπί upon, on account of*, and *αἰσχύνομαι to be ashamed.—To be ashamed of*. It is generally in the N. T. construed with an accusative of the person or thing *of* which one is *ashamed*. Mark viii. 38. Rom. i. 16. [See Luke ix. 26. 2 Tim. i. 8, 12, 16. Matthiæ, § 408. Diod. Sic. i. 83. Herod. ix. 185.] and once [see Matthiæ, § 403. and Xen. Mem. ii. 1, 31.] with the preposition *ἐπί* and a dative, Rom. vi. 21; also with an infinitive, Heb. ii. 11. xi. 16. [See Is. i. 29. Job xxxiv. 19.]

Ἐπαιτέω, ῶ, from *ἐπί* intensive, and *αἰτέω to ask.—To beg, ask an alms*. occ. Luke xvi. 3. The word is used in the same sense by the LXX, Ps. cix. 10. for the Heb. שָׁאַל *to ask, beg;* and so is the N. *ἐπαίτησις* for *begging*, Ecclus. xl. 31, 34.

Ἐπακολουθέω, ῶ, from *ἐπί upon* or intensive, and *ἀκολουθέω to follow*. [Deut. xxxii. 30. et al.]

I. *To follow* the steps of one, used figuratively. 1 Pet. ii. 21. So Themistius in Wetstein, ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ. [Polyb. vii. 14, 3.]

II. *To follow, be subsequent, ensue*. Mark xvi. 20. 1 Tim. v. 24.

III. *To follow diligently, prosecute, pursue* a work. 1 Tim. v. 10.

Ἐπακούω, from *ἐπί to* or intensive, and *ἀκούω to hear.—To hear, hearken to*. occ. 2 Cor. vi. 2.

☞ Ἐπακροάομαι, ῶμαι, from *ἐπί to* or intensive, and *ἀκροάομαι to hear*. See under *ἀκροατήριον.—To hearken* or *listen to*. occ. Acts xvi. 24[1].

Ἐπάν, a conjunction, from *ἐπεί after that*, and *ἄν if.—If, after that, when*. occ. Mat. ii. 8. Luke xi. 22, 34.

☞ Ἐπάναγκες, adv. from *ἐπί upon, on account of*, and *ἀνάγκη necessity.—Of necessity, necessarily*. But with the article it assumes the meaning of the adjective, *τὰ ἐπάναγκες*, (*ὄντα* namely,) *things* (which are) *of necessity, necessary things*. occ. Acts xv. 28. where Wetstein cites Plutarch and Josephus using the phrase ΕΠΑΝΑΓΚΕΣ ΕΙΝΑΙ *to be necessary;* and we may remark, that Homer, Il. i. 142. has the adv. *ἐπιτηδές fitly*, for *ἐπιτηδὲς ὄντας fit*. Comp. also Kypke. [Arrian, Diss. Ep. ii. 20, 1. Athen. xiv. p. 657. D.]

☞ Ἐπανάγω, from *ἐπί to*, and *ἀνάγω to bring back* or *forth*.

I. Intransit. *to return*. Mat. xxi. 18. [Ecclus. xxvi. 23. Xen. Cyr. iv. 1, 2.]

II. *To put, thrust forth*, namely, a ship or sailing vessel, into the sea. Luke v. 3, 4. Comp. under *ἀνάγω* III. The participle *ἐπαναχθέντας* is in a like sense applied to persons, 2 Mac. xii. 4. [Xen. Hell. vi. 2, 1.]

☞ Ἐπαναμιμνήσκω, from *ἐπί to*, and *ἀναμιμνήσκω to remind.—To remind, put in mind* or *remembrance*. occ. Rom. xv. 15. [Demosth. p. 74, 7. ed. Reiske.]

[1] [Ἐπακρόασις occurs 1 Sam. xv. 22.]

Ἐπαναπαύομαι, mid. from ἐπί *upon*, and ἀναπαύομαι *to rest*.

I. *To rely, to rest, to repose one's self upon.* Rom. ii. 17. The LXX use it in the sense of *leaning* or *resting upon*, for the Heb. נָשַׁעַן, 2 Kings v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11. [See 1 Mac. viii. 12. Herodian ii. 1, 3.]

II. *To rest, remain upon.* Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. נוּחַ *to rest*, and applied to the *Holy Spirit*. Num. xi. 25, 26. 2 Kings ii. 15.

Ἐπανέρχομαι, from ἐπί *unto*, and ἀνέρχομαι *to come back.—To come* or *return back again*, i. e. *to* the same place. occ. Luke x. 35. xix. 15. Lucian uses this decompounded V., de Mort. Peregr. t. ii. p. 764. ὁ δὲ εἰς τὴν οἰκίαν ΕΠΑΝΕΛΘΩΝ, but he *returning back again* to his house—. [Gen. l. 5.]

Ἐπανίστημι, from ἐπί *upon* or *against*, and ἀνίστημι *to arise.—To rise up hostilely against.* occ. Mat. x. 21. Mark xiii. 12. Comp. ἀνίστημι V. The Greek writers frequently use the V. ἐπανίστημι and the N. ἐπανάστασις in the same view. See Wetstein and Kypke on Mat. [The verb implies *hostility* without provocation, says the Schol. on Thucyd. iii. 39. Ἀπόστασις is when people revolt after injury offered; ἐπανάστασις when they do so without such injury or insult. See Deut. xix. 11. xxii. 26. Ps. iii. 1. Micah vii. 6. Herod. i. 89. Polyb. ii. 53, 2.]

☞ Ἐπανόρθωσις, εως, ἡ, from ἐπανορθόω *to set right again, to correct*, which from ἐπί intensive, and ἀνορθόω *to make right.—Correction, amendment of what is wrong.* occ. 2 Tim. iii. 16. Raphelius and Wetstein cite from Polybius, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ τοῦ ἀνθρώπων βίου, *for the amendment* or *correction* of men's life; and from Arrian, ΕΠΑΝΟΡΘΩΣΕΙ τοῦ βίου. To which I add from Epictetus, Enchirid. c. 75. τὴν ΕΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σεαυτοῦ, to make *the amendment of* or to *amend* thyself. [The proper meaning is, *to straighten what has become crooked, to bring a thing back to its former state.* See Plat. Rep. x. 302. Pausan. iv. 7. Lys. 124, 7. It is applied especially to *correction of manners* or *life*, either with βίου or a similar word added, or absolutely, as in this place of Scripture. See Polyb. i. 35. Arrian, Epict. iii. 21. Xen. Epist. i. 5. Compare also 1 Mac. xiv. 34. 3 Esdr. viii. 52. Joseph. Ant. xi. 5. Demosth. 707, 7. ed. Reisk.]

Ἐπάνω, an adv. construed with a genitive, from ἐπί *upon*, and ἄνω *above*.

1. Of place, *above*. Mat. ii. 9.

2. *Upon*. Mat. v. 14. xxi. 7. xxiii. 18. et al.

3. *Over*. Luke iv. 39. [Schleusner says *beside*, as עַל in Gen. xviii. 2. Ezek. xxv. 9. Dan. xii. 6, 7; or *near*, as ὑπὲρ κεφαλῆς in Hom. Od. iv. 802.]

4. Of dignity or pre-eminence, *above, over*. John iii. 31. Luke xix. 17, 19.

5. Of price or number, *above, more than*. Mark xiv. 5. 1 Cor. xv. 6.

Ἐπαρκέω, ῶ, from ἐπί *to, unto*, and ἀρκέω *to suffice, satisfy.*—With a dative, *to supply, relieve, support*. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wetstein and Kypke. [Polyb. i. 57. Philost. Vit. Soph. ii. 1. Hemst. ad Lucian. Tim. c. 5.]

Ἐπαρχία, ας, ἡ, from ἔπαρχος *a governor of a province*, from ἐπί *over*, and ἄρχω *to rule.—A province, a district subject to one deputy-governor.* occ. Acts xxiii. 34. xxv. 1. This word is not only used by the LXX, Esdr. v. 3, 6. et al. for the Chaldee פַּחֲוָה, but also by Plutarch, as cited by Wetstein. [The provinces subject to Rome were, in the republican times, divided into two classes; the one called the *consular*, usually the larger, which were governed by persons who had served the office of consul, and were called proconsuls, ἀνθύπατοι; the other usually less, called *prætorian*, and governed by those who had served the prætorship, and were called proprætors, ἀντιστρατηγοί. But these terms are sometimes confounded, (see F. Fabric. ad Cic. pro Ligar. 1.) and the power was the same, except that the proconsuls were also commanders-in-chief. But Augustus changed all this, and divided the provinces between *the senate and the emperors*, giving to the first the old prætorian or smaller provinces; to the second, the old proconsular provinces. Senators were appointed to govern each, and they who were sent into the senate's provinces had the *power* of the old proprætors, but were called *proconsuls*, ἀνθύπατοι; while they who governed the imperial provinces were called legati Cæsaris, and πρεσβευταί, and proprætors, ἀντιστρατηγοί, except the legate in Egypt, who was of the equestrian order, and called præfectus, ἔπαρχος or ὕπαρχος. They who had the care of the emperor's revenues were called ἐπίτροποι or διοικηταί, *procuratores*; and some of these in the small provinces, as Judæa, which were appendages of the larger ones, had the authority and jurisdiction of governors. This is taken from Fischer de Vit. Lex. N. T. pp. 432—437. The word ἐπαρχία comprised both kinds of provinces, and is the same as ἡγεμονία. See Plut. Cæs. p. 708. E. Polyb. i. 15, 10. ii. 19, 2. The word occurs in one MS. in Esther iv. 11. and Judith iii. 6.]

Ἔπαυλις, εως, ἡ, from ἐπί *in*, and αὐλίζομαι *to lodge.—A dwelling, habitation.* occ. Acts i. 20. [*A cottage, sheepfold*, (Num. xxxii. 16.) *stall, camp*, or any habitation, according to Hesychius. In the Acts the phrase comes from Ps. lxix. 25; and so Prov. iii. 33. Is. xxxiv. 13. Comp. Polyb. xvi. 15, 5. D'Orville ad Charit. i. 13. Gataker ad M. Anton. i. 16.]

Ἐπαύριον, adv. from ἐπί *upon*, and αὔριον *to-morrow*, which see.—*To-morrow.* But with the feminine article prefixed it assumes the nature of a N., and thus it is always used in the N. T. with the feminine article of the dative case, τῇ ἐπαύριον, ἡμέρᾳ *day* being understood, *on the morrow* or *next day*. Mat. xxvii. 62. Mark xi. 12. et al. freq. [Num. xi. 32.]

☞ Ἐπαυτοφώρῳ, q. d. ἐπ' αὐτῷ φώρῳ *in the very theft; φῶρον theft* being derived from φώρ *a thief.—In the very act* or *fact*. It is a phrase used by the purest Greek writers, and by them applied to *any flagrant wickedness*, particularly to *adultery*, as well as to *theft*. occ. John viii. 4. where see Wolfius and Wetstein. [Eur. Ion. 1214. Antiph. Or. i. p. 18.]

☞ Ἐπαφρίζω, from ἐπί *upon* or intens., and

ἀφρίζω to foam.—To foam up or *out.* occ. Jude 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. 5.

——— ἁ δὲ θάλασσα
Κυρτὸν ἘΠΑΦΡΙΖΕΙ ———

— And *foams* the troubled sea.

[The place of Jude refers to Is. lvii. 20.]

Ἐπεγείρω, from *ἐπί upon*, and *ἐγείρω to raise.—To raise* or *stir up, to excite.* occ. Acts xiii. 50. xiv. 2. [It is generally used in a bad sense. See 1 Sam. iii. 12. xxii. 8. 1 Chron. v. 26. 2 Chron. xxi. 16. Xen. Ephes. i. c. 4. Eur. Herc. F. 1084.]

Ἐπεί, from *ἐπί upon*, and *εἰ if, that.*

I. An adv. of time, *when, after that.* Luke vii. 1.

II. A conjunction.

1. *Since, because.* Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. et al. freq. [Xen. An. vii. 6, 16.]

2. *For,* implying a *condition, for then, for else, for otherwise.* Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. et al. freq. It is evident that in this application there is an *ellipsis* to be supplied after *ἐπεί,* which particle is also thus used in the purest Greek writers. See Alberti on 1 Cor. v. 10. and Blackwall's Sacred Classics, vol. ii. p. 53. [Æschin. Dial. ii. 8, 10.]

Ἐπειδή, from *ἐπεί,* and *δή truly.*

I. An adv. of time, *when truly, after that indeed.* 1 Cor. i. 21.

II. A conjunction causal, *since, because, for truly.* Mat. xxi. 46. Luke xi. 6. [al.] It is used much in the same manner as *ἐπεί,* but seems emphatical.

Ἐπειδήπερ, a conjunction, from *ἐπεί, δή,* and *πέρ truly.—Since in truth.* occ. Luke i. 1. [Thuc. viii. 68. Æsch. Dial. ii. 12.]

Ἐπείδω, from *ἐπί upon,* and *εἴδω to see.—To look upon, regard.* occ. Luke i. 25. Acts iv. 29. [It is in a good sense in the first place. See Glass. Philol. S. p. 964. ed. Dath., and so in Symmachus's version, Ps. lviii. 11. lxx. 6. In the 2nd place it is taken in a bad sense, as in Jer. iii. 8.]

Ἔπειμι, from *ἐπί upon, after,* and *εἶμι to go, come.—To come after, succeed, follow.* It is in the N. T. used only in the particip. pres. fem. dat. *τῇ ἐπιούσῃ on the succeeding* or *following, ἡμέρᾳ day,* viz. which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. *τῇ ἐπιούσῃ νυκτί, on the following night.* occ. Acts xxiii. 11. [Comp. Deut. xxxii. 29. 1 Chron. xx. 1; and Polyb. iii. 42. xii. 7, 21.]

Ἐπείπερ, a conjunction, from *ἐπεί,* and *πέρ truly.—Since in truth.* occ. Rom. iii. 30.

Ἐπεισαγωγή, ῆς, ἡ, from *ἐπεισάγω to superinduce,* which from *ἐπί upon,* and *εἰσάγω to introduce, bring in.—A superinduction, a bringing in one thing after* or *upon another, an introduction of somewhat more.* occ. Heb. vii. 19. where *κρείττονος ἐλπίδος the better hope* seems to be put for *that better thing hoped for,* (comp. ἐλπίς II.) even Christ Himself and the benefits of his priesthood. Comp. Heb. iv. 16. viii. 6. x. 15. Rom. v. 2. Eph. ii. 18. iii. 12. [The word occurs in Joseph. Ant. xi. 6, 3. of the introduction of a second wife after divorcing the first.]

Ἔπειτα, an adv. of time and order, from *ἐπί upon* or *at,* and *εἶτα then.—Thereupon, then.* Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Ἔπειτα μετὰ τοῦτο, *then* or *afterwards.* occ. John xi. 7. The best Greek writers often use this and the like pleonastic expressions, *εἶτα μετὰ τοῦτο, εἶτα μετὰ ταῦτα,* &c. as may be seen in Wetstein and Kypke on John.

Ἐπέκεινα, used as an adverb or preposition, with a genitive, for *ἐπὶ ἐκεῖνα,* namely *χωρία* or *μέρη, to those* (further) *countries* or *parts.—Beyond.* occ. Acts vii. 43. Thus it is frequently applied not only by the LXX for the Heb. מֵהָלְאָה or הָלְאָה (see especially Amos v. 27.) but also by the profane writers. See Wetstein and Bos Ellips. [Comp. Diod. Sic. iii. 50. Xen. Hell. v. 1, 10. Anab. v. 4, 2. the notes on Thom. Mag. p. 336. and Irmisch. on Herodian, ii. 8, 13. In 1 Mac. ix. 30. Ezek. xxxix. 22. and Micah iv. 5. it expresses time; *after, afterwards.*]

Ἐπεκτείνομαι, from *ἐπί to, unto,* and *ἐκτείνω to extend.* [Middle.]—*To stretch* or *press forward to,* or *towards,* as runners in a race. It is a most beautiful and expressive word, denoting the utmost *eagerness* and *exertion* to gain the goal. So Chrysostom explains *ἐπεκτεινόμενος* by *πρὶν ἢ παραγενέσθαι λαβεῖν σπουδάζων· πολλὴν προθυμίαν καὶ θερμότητα δηλοῖ, "eager to seize before one is arrived.* It denotes great earnestness and ardour." occ. Phil. iii. 14. [Comp. Max. Tyr. viii. 2.]

Ἐπενδύτης, ου, ὁ, from *ἐπενδύω.—An upper garment.* So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18. for the Heb. מְעִיל. occ. John xxi. 7. where see Wetstein and Campbell. [In this place Theophylact says it was a Syrian fisherman's upper garment. See also Salmas. ad Tertull. de Pallio, c. 5. p. 410. and Niebuhr's Travels in Arabia, pl. lvi. Fischer (de Vit. Lex. N. T. p. 83. sq.) says, it seems to be the *outer tunic,* for the Greeks, Romans, and Jews (in imitation of them), wore two, one which touched the skin, and was called by the Latins *interula, subucula,* and *indusium,* by the Attics *χιτωνίσκος,* (Xen. Mem. ii. 7, 5. Theophr. Char. 25.) and by other Greeks *ὑποδύτης* and *ὑποκάμισος*[1]; and an outer one called *χιτών* in Attic, and *ἐπενδύτης* or *ἐπικάμισος*[1]. Suidas's explanation of the word is corrupt. That the word expresses a tunic, and not a cloak, seems clear from the use of the term *διεζώσατο.*]

Ἐπενδύω, from *ἐπί upon,* and *ἐνδύω to clothe.—To clothe upon,* superinduere. Hence mid. *to be clothed upon, put on.* occ. 2 Cor. v. 2, 3. Plut. in Pelopid. p. 283. D. uses the particip. perf. pass. of this decompounded V. *ἐσθῆτας* ΕΠΕΝΔΕΔΥΜΕΝΟΙ *γυναικείας τοῖς θώραξι, clothed* in female dresses *over* their breast-plates. As for the expression, 2 Cor. v. 2. *to be clothed upon with a house,* which Macknight thinks an absurdity, it is certainly not more so than laying *up in store* (or *treasuring up*) *a foundation,* 1 Tim. vi. 19. or than *the domestics of God being built upon a foundation,* Eph. ii. 19, 20. The truth is, that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned Merrick has shown in his anno-

[1] †These words are not to be found in Stephens's Greek Thesaurus.†

tation on Ps. lviii. 8. p. 116. So our Shakspeare in Hamlet speaks of *taking arms against a sea* of troubles. In 2 Cor. v. 3. place a comma after *γυμνοί, since indeed we shall be found* (or *be*) *clothed upon, not naked.*

Ἐπέρχομαι, from *ἐπί upon, to,* and *ἔρχομαι to come.*

I. *To come upon.* Luke i. 35. xxi. 26. Acts i. 8[1]. James v. 1; of time, Luke xxi. 35. So Homer often applies this V. to time, sometimes with a dative, as Il. viii. 488, 489. *αὐτὰρ* Ἀχαιοῖς— ΕΠΗΛΥΘΕ *νύξ*, the night *came on* the Grecians. Il. ix. 470. *Δεκάτη μοι* ΕΠΗΛΥΘΕ *νύξ*, the tenth night *came on* me. Comp. Odyss. ii. 107. xiv. 457, 475.

II. *To come upon, happen.* Acts viii. 24. xiii. 40. [In both instances it is used in a bad sense; in Ecclus. iii. 8. (comp. i. 35.) in a good one. In Luke xxi. 35. it implies an unexpected coming, according to Schleusner and Wahl. So Herodian, viii. 4, 8.]

III. *To come upon,* in the sense of *hostile attack* or *invasion.* Luke xi. 22. So Homer, Il. xv. 405, 406.

——— Αὐτὰρ Ἀχαιοὶ
Τρῶας ΕΠΕΡΧΟΜΕΝΟΥΣ *μένον ἔμπεδον*——

——— The Greeks sustain'd
Th' *assaulting* Trojans ——

Il. xxii. 251, 252.

——— Οὐδέ *ποτ' ἔτλην*
Μεῖναι ΕΠΕΡΧΟΜΕΝΟΝ ———

—— Nor durst I e'er await
Thy fierce assault ——

Scapula refers to Thucydides and Plutarch as using it in the same view. [Most words of motion with *ἐπί*, sometimes imply *hostile invasion.* See Diog. ii. 23. Herodian, i. 8, 12. (where see Irmisch,) iv. 5, 10. Xen. Hell. vii. 4, 24. Job xxiii. 6.]

IV. Of place, *to come, arrive.* Acts xiv. 19. [Gen. xlii. 21. Is. xli. 4. Polyb. ii. 73.]

V. Of time, *to be future, coming,* or *to come.* Eph. ii. 7. [Luke xxi. 26. James v. 1.]

Ἐπερωτάω, ῶ, from *ἐπί* intens. and *ἐρωτάω to ask.*

I. *To ask, interrogate, question.* See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See Elsner on Mat. xxii. 46. [Schleusner gives another head here, *to ask captious questions;* but without any reason. The sense is given by the context in the passages he cites. He refers to Ps. xxxiv. 11. and Lucian Jov. Conf. p. 177. In Rom. x. 20. the meaning is *to have a desire of seeking and knowing God.* Wahl thinks this a Hebraism derived from the custom of consulting God in oracles. See Judges i. 1. xviii. 5. xx. 18.]

II. *To ask, demand, require.* Mat. xvi. 1.

Ἐπερώτημα, ατος, τό, from *ἐπερωτάομαι.—An asking,* or rather, *an answer* or *promise in consequence of being asked.* occ. 1 Pet. iii. 21; where it is highly probable that the apostle alludes to the questions and answers[2], which, we learn from Tertullian, were used at baptism. The bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe.* This, Tertullian, de Baptismo, c. 18. calls sponsionem salutis, *an engagement of salvation;* and de Resurrect. c. 48. referring, no doubt, to the above text in St. Peter, he says, *the soul is consecrated* (sanciter) *not by washing, but by* answering (responsione). To confirm the interpretation of *ἐπερώτημα* here assigned, we may add the observations of Grotius, that *ἐπερώτημα* is a *judicial term,* used by the Greek expounders of the Roman law, and that in the glossary *ἐπερωτῶ* is interpreted by *stipulor,* which signifies primarily, "*to ask* and *demand such and such terms for a thing to be given,* or *done, by the ordinary words of the law*[1]." But by a metonymy, adds Grotius, which is very common in the law, under the name of a *stipulation* is comprehended also the *answer* or *promise:* for in the same glossary *ἐπερωτῶμαι* signifies *to promise, engage.* Agreeably hereto Mill, on 1 Pet. iii. 21. cites a gloss on the old law, published by Labbe, which explains *ἐπερώτησις* by *ὁμολογία, συνθήκη ῥημάτων, δι' ὧν ἀποκρίνεταί τις πρὸς τὴν ἐπερώτησιν ποιεῖν τι ἢ διδόναι, a promise, an agreement in words, by which any one answers to a question, that he will do,* or *give something.* See Wolfius, who further confirms and illustrates this explanation of *ἐπερώτημα.* [See examples of the questions and answers in Acts viii. 37. Just. Martyr. Apol. ii. § 61. Schleusner and Wahl agree in this interpretation, as does Deyling, in whose dissertation (Obss. Sacr. vol. i. pp. 361—369.) the various interpretations of the passage will be found. It appears, however, that notwithstanding what has been said, *ἐπερώτημα* does not occur in any of the Greek writers on the Roman law, but *ἐπερώτησις* is used in the sense of *stipulation.* See Theoph. Tit. de Verb. Oblig. in Institt. Lib. iii. Tit. 16. sq. and Basilic. Eclog. Lib. xxiii. Tit. 9. Τὸ *ἐπερωτηθέν* is also used for *a promise.* In Thucyd. iii. 53, 54. this word means *a question.* LXX, Dan. iv. 14.]

Ἐπέχω, from *ἐπί upon,* and *ἔχω to have, hold.*

I. *To restrain, withhold.* In this sense it is sometimes used in the profane writers. [Xen. Hell. vi. 5, 14. Herodian, vi. 5, 18.]

II. *To delay, tarry, stay.* Acts xix. 22. *ἐπέσχε χρόνον,* he tarried *some time.* The expression seems elliptical for *ἑαυτὸν ἐπέσχε διὰ χρόνον,* he restrained, or kept himself *for some time.* Herodotus †i. 132.† uses ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ in the same sense. See more in Raphelius and Wetstein. To the instances cited by them, I add, from Plato's Phædon, § 3. p. 161. ed. Forster, *οὐ πολὺν δ' οὖν* ΧΡΟΝΟΝ ΕΠΙΣΧΩΝ, *staying* therefore no long time.

III. *To retain, hold fast.* So Hesychius explains *ἐπέχοντες* by *κρατοῦντες.* Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, *qui portent au devant d'eux,* Diodati's Italian, *portando innanzi,* render *ἐπέχοντες* by *holding forth,* and think it alludes to maritime lighthouses; I know not, however, that the V. *ἐπέχειν* ever has this sense, which belongs to *παρέχειν.*

IV. *To advert, attend to, regard, observe, take*

[1] [In Luke i. 35. and Acts i. 8. the *coming* of the Holy Spirit implies his *miraculous operation.*]

[2] See Cave's Primitive Christianity, pt. i. ch. 10. p. 315.

[1] Ainsworth's Dictionary.

heed. It is joined with a dative case. Acts iii. 5. 1 Tim. iv. 16 ; or with πῶς *how*, and another V. following. Luke xiv. 7. But in these uses of the V. *to apply* or *fix* appears to be its proper meaning, and in the two latter texts τὸν νοῦν *the mind*, which is sometimes expressly joined with ἐπέχω in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand τὸν νοῦν in Acts iii. 5. also ; but Kypke, more agreeably to the context, supplies τοὺς ὀφθαλμούς *the eyes*. So Lucian expressly, Dial. Dor. et Gal. t. i. p. 187. μόνῃ ἐμοὶ ΕΠΕΙΧΕ ΤΟ'Ν 'ΟΦΘΑΛΜΟ'Ν, *he fixed his eye* on me only. [See Job xviii. 2. Herod. vi. 96. Aristoph. Lys. 490 ; and the full expression occurs in Lucian, t. ii. p. 212.]

☞ 'Επηρεάζω, from ἐπί *against*, and Ἄρης *Mars*, the supposed *god of war*, and hence sometimes used for *war itself*. See under Ἄρειος.— *To injure, harass, insult*, and as it should seem merely for the *pleasure of insulting:* for 'Ο 'ΕΠΗΡΕΑ'ΖΩΝ (says Aristotle, Rhet. ii. 2.) φαίνεται καταφρονεῖν· ἔστι γὰρ 'ΕΠΗΡΕΑΣΜΟ'Σ ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ, "A person who is styled by the Greeks ἐπηρεάζων seems also to *despise*, for ἐπηρεασμός is a thwarting another's inclinations, not for any advantage to one's self, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg., however, renders the V. by calumniari *to accuse falsely ;* our English translation in 1 Pet. by *falsely accuse ;* Macknight by *arraign ;* and Elsner on Mat. shows that, in the Greek writers, it is used for *criminating* or *accusing judicially*. Campbell, whom see, accordingly renders it in Matthew by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring* or *despitefully using*, seems preferable ; and in this sense also Kypke on Mat. shows the V. is used in the Greek writers. [Wass. on Thucyd. i. 26. says that this verb signifies *to do injury either in word or deed*, and generally implies *contumely to an inferior*. So Thucyd. Later writers used the word for *to calumniate, inveigh, pursue at law, injure bodily*. Demosthenes joins the word with ὕβρις, λοιδορία, &c. Pollux once explains it by ἐργολαβεῖν, and elsewhere mentions it as a judicial word. The word ἐπήρεια is used for *injury* by Diodorus, and for *insult* by Josephus Ant. xiii. 14. xv. 2. See Pindar ap. Stob. p. 307. and refer to Salmas. Obss. ad Jus Att. et Rom. p. 288.]

'ΕΠΙ', a preposition, of which UPON seems plainly the primary and leading sense.

I. With a genitive.

1. [It defines *place*, in answer to the question *where?* and signifies *upon, on, in, at*, and *near*.] Mat. iv. 6. [v. 10.] vi. 10, 19. [ix. 2.] xvi. 19. [xviii. 18, 19.] xxiv. 30. xxvi. 64. et al. [Add Mat. xxvii. 19. Mark iv. 1. viii. 4. Luke iv. 29. John vi. 21. xvii. 4. Acts xii. 21. Heb. viii. 4. where Schleusner says it denotes *place* or *origin*. Luke xxii. 40. *at the place*. Acts xx. 9. *at the door*. Herodian, v. 92, 3. Rev. i. 20. Xen. Anab. iv. 3, 28. *at the river*. Mat. xxi. 19. *near the road* or *on the road*. In Mark xii. 26. and Luke xx. 37. ἐπὶ τοῦ βάτου, there seems little doubt that we are to construe, *in that place which contains the history of the bush*. Jablonski, in the preface to his Hebrew Bible, (Berlin, 1699.) § 37. points out the fact that the Rabbins select some principal word in each section, and call the section by that name. Comp. Herodian, i. 8, 8. iii. 4, 6. Pausan. vii. 26, 8. Xen. Anab. vii. 4, 4. Plat. Legg. v. t. ii. p. 728.]

2. [*In*, used of *the subject*. Rom. i. 10. *in my prayers*. Schleusner refers John vi. 2. σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενῶν, to this head. I should rather say it was *in the case of*. Wahl refers it to the sense *at, near to*. We have an analogous expression, *the miracles which he performed on the sick*.]

3. *Upon, in, by*. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, *upon* the word, or oath. [So 1 Tim. v. 19. ἐπὶ μαρτύρων *on the testimony of witnesses*, in which sense the preposition occurs with the dative in Deut. xvii. 6. Comp. Deut. xix. 15. in the Hebrew and LXX.]

4. *Above*, [or *over*,] denoting pre-eminence, Eph. iv. 6. [So Mat. ii. 22. *over Judæa*. Rev. ix. 11. *a king over them*. xi. 6. *power over the waves*.]

5. *Over*, of business, Acts vi. 3 ; or office, Acts viii. 27 ; ὁ ἐπὶ τοῦ κοιτῶνος, *he who is* over *the bedchamber, a chamberlain*. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphelius and Wetstein show that the very phrase 'ΟΙ 'ΕΠΙ' ΤΟ῀Υ ΚΟΙΤΩ῀ΝΟΣ, is several times used by Arrian. Comp. Kypke. [See Diod. Sic. xiii. 47. Polyb. v. 72, 8. Herodian, ii. 2, 5. Dem. 309, 9. Xen. Anab. iii. 2, 36. In later writers it is often used in this sense, οἱ ἐπὶ τῶν ἐπιστολῶν *ab epistolis*. See Lennep ad Phalar. p. 306.]

6. It denotes the *time, office*, or *government of a person* [or *thing*]. So ἐπὶ 'Ελισσαίου *in the time of Eliseus*, Luke iv. 27. Comp. Acts xi. 28. 'Επὶ 'Αβιάθαρ τοῦ ἀρχιερέως *in the time of Abiathar the high-priest*, Mark ii. 26. where see Wetstein and Bowyer. In the profane writers ἐπί is often used in this sense. [Mat. i. 11. (*near the time.*) 3 Esdr. ii. 16. Hom. Il. B. 797. Arrian, iii. 73. Ælian, V. H. xiii. 17. Herod. i. 15. viii. 44. Xen. Cyr. i. 6, 31. Obss. Misc. vi. p. 293.]

7. *Before*, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1 ; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14. [Others, as Kuinoel, say, that in this place ἐπί is for ὑπό *by*, as in Diod. Sic. p. 26. E. So Symm. 2 Sam. xxi. 6. (comp. 9.) and Deut. xxi. 23. Diod. Sic. xi. 55. xvi. 93. (where see Wesseling.) Ælian, V. H. viii. 12. Xen. Hell. vi. 5, 38. Venat. iii. 4. D'Orville ad Charit. viii. c. 8. p. 642. ed. Lips.]

8. [It denotes *motion*, and answers to the question *whither? on, towards*. Mat. xxvi. 12. John xxi. 11. Acts x. 11. Polyb. ii. 11, 16. Herodian iii. 2, 11. Xen. Cyr. v. 2, 37.]

9. [*Of*, or *concerning*, after verbs *to say, boast*, &c. 2 Cor. vii. 14. *my boasting concerning Titus*. Gal. iii. 16. *it does not say, and to thy seeds, as* (if speaking) *of many*. So Plato Charm. p. 111. (62. ed. Heindorf.) Legg. vii. p. 332. Dem. 1392, 23.]

10. *According, agreeably to*. Mark xii. 32. ἐπ' ἀληθείας, *according to truth, truly*. So Dem.

de Cor.—*οὔτε δικαίως οὔτ'* 'ΕΠ' 'ΑΛΗΘΕΙ'ΑΣ *οὐδεμιᾶς εἰρημένα*, things spoken neither justly, nor *with* any *truth*.

II. With a dative.

1. [Of *place, on*. Mat. xiv. 11. *on a charger*. Mark ii. 4. vi. 39. Luke xix. 44. Eph. ii. 20. Polyb. i. 67, 13. Herodian i. 6, 3; *at* or *near*. Mat. xxiv. 33. Comp. Mark xiii. 29. Acts iii. 10. v. 9. xxviii. 14. John iv. 6, 27. v. 2. Diod. Sic. xiv. 113. Xen. Mem. iii. 14, 2. and Cyr. i. 3, 11. In Mat. ix. 16. *place* is also indicated. *No one puts a patch of new cloth on an old garment*.]

2. [*Against*. Luke xii. 53. Ecclus. vii. 12. Joseph. Ant. ii. 9, 7. Ælian, V. H. iv. 5. Dem. 701, 14. 742, 20.]

3. *Upon, besides*. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. *ἐπὶ πᾶσι τούτοις, besides*, or *over and above, all these things*. Luke xvi. 26. Polybius has used this phrase in the same sense, as may be seen in Raphelius. So hath Lucian, Pseudom. t. i. p. 861. *ἐπὶ πᾶσι δὲ τούτοις*, but *besides all these* (qualifications). [Add Heb. viii. 1. Col. iii. 13. Lucian, Dial. Deor. i. 3. Hom. Odyss. iii. 115. Xen. Cyr. iv. 5, 38.]

4. *After*. Mark vi. 52. *they did not understand ἐπὶ τοῖς ἄρτοις* after, in consequence *of, the loaves*, i. e. being miraculously multiplied. Comp. Acts xi. 19. and Kypke there, and on Phil. ii. 27. [In Acts xi. 19. translate *after* (the death of) *Stephen*. So Schleusner and Wahl. Parkhurst refers it to head 8. *on account of*. Heb. ix. 17. *after the dead*, i. e. *after the testator is dead*. So Ælian, V. H. iv. 5. Xen. de Rep. Lac. xiii. 7. Anab. iii. 2, 3. Hell. iv. 4, 9. et al. and without a case, Herod. vii. 55. This sense is nearly allied with the last.]

[5. It denotes *connexion of time*. John iv. 27. *whilst this was doing*. Heb. ix. 15. *the sins committed during the* (continuance of the) *old covenant*. 2 Cor. iii. 14. *during*, or *at the reading*. Phil. i. 13. *at every remembrance*, i. e. whenever I remember. Paus. vi. 2, 4. x. 9, 2. Greg. Cor. p. 490. ed. Schaef.]

6. [*Under authority of*. Mat. xxiv. 5. Mark ix. 39. Luke ix. 49. xxiv. 47. In Acts ii. 38. where the same phrase occurs, *βαπτισθήτω ἐπὶ τῷ ὀνόματι* 'I. X., Wolf says it is the same as *βαπτ. εἰς Χριστόν, εἰς ὄνομα* X., *ἐν ὀνόμ.* X., and refers to Vitringa, Obss. Sac. lib. iii. c. xxii. But Vitringa makes a difference between these three phrases. To be baptized in the name of Christ (*ἐν ὀνόμ.*) is, he says, to be baptized by the order and authority of Christ, in the baptism commanded by him, while the two first imply alike *to be baptized, in order to profess communion with Christ*. Wahl says, that *ἐπί* indicates the *condition* or *law* on which any thing is done, and explains this place thus: *let him be baptized on the condition of professing Christ*. In the following places, *condition* is implied. Rom. viii. 20. *ἐπ' ἐλπίδι*. 'The creature was made subject to frailty, *under the hope that* it will be freed.' So 1 Cor. ix. 10. *under the hope* (of a harvest). See Diod. Sic. ii. 25, 34. Lucian, Dial. Deor. i. 4. Polyb. i. 59, 7[1].]

[1] [*Condition* is a very common meaning in classical writers. Herod. i. 60. *to marry his daughter, ἐπὶ τῇ τυραννίδι on condition of getting*. Æsch. Ctes. p. 499. *to dedicate the ground to Apollo, ἐπὶ πάσῃ ἀεργίᾳ on condition it shall not be cultivated*. See Matthiæ, § 585, *β*.]

[7. It indicates *the purpose* or *plan*. *For* or *on account of*. Mat. xxvi. 50. *for what are you come?* Gal. v. 13. *ye were called for freedom*, i. e. *that you might be free;* Eph. ii. 10. *for good works*, i. e. *to do good works;* Philipp. iii. 12. 1 Thess. iv. 7. 2 Tim. ii. 14. Tit. i. 2. *that they may hope for eternal life*. Wisd. ii. 23. Apollodor. iii. 9. Polyb. ii. 13, 7. Xen. Mem. ii. 3, 19. Thuc. i. 126. Eur. Phœn. 1580.]

[8. It indicates the *cause* for which any thing is done. *Because of, for*. Luke v. 5. *because of thy order;* ix. 48. *for my name's sake;* Acts iii. 16. *because of faith in his name*. xxvi. 6. 1 Cor. i. 4. Phil. i. 5. iii. 9. Hence *ἐφ' ᾧ* is *because* (for *ἐπὶ τούτῳ ὅτι*). Rom. v. 12. 2 Cor. v. 4. Wahl explains it in Phil. iv. 10. as *wherefore;* but I think our version right, *wherein*, i. e. *on* or *about which thing*. Schl. says *although*. See some remarks at the end of this article.]

[9. It indicates the cause or means by which any thing is done, or on which it depends, with verbs neuter and passive, where the cause is often expressed by a simple dative. Thus *ζῆν ἐπ' ἄρτῳ*, Mat. iv. 4. Luke iv. 4. *to live* (*by means of*) *upon bread*. The same phrase occurs Athen. x. 43. Max. Tyr. xxiv. 6. *βιοτεύειν ἐπὶ οἴνῳ*. Alciph. iii. Ep. 7. Plat. Alcib. i. sub init. Deut. viii. 3. This is the case especially after verbs of *rejoicing, grieving, wondering, hoping, pitying, trusting*, where the Latins use *de*, or the accusative, or ablative, or genitive. Mat. vii. 28. *they were astonished at* (*by*) *his teaching*. xviii. 13, 26. Mark iii. 5. vi. 34. (comp. Luke vii. 13.) xii. 17. Luke i. 47. xix. 41. Acts xiv. 3. Rom. xv. 12. (comp. 1 Tim. iv. 10.) 1 Cor. i. 9. 1 John iii. 3. So Lucian, Dial. Deor. xii. 2. xxv. 6. Polyb. i. 82, 6. ii. 17, 1. Diod. Sic. i. 51. ii. 1. iii. 56. Ælian, V. H. iii. 28, 29. See Matth. § 403. a. and c. There are other instances where *ἐπί* occurs unnecessarily, as *πιστεύειν ἐπί τινι*. Rom. ix. 36. x. 11. 1 Pet. ii. 6. Diod. Sic. i. 79. for *πιστεύω* takes the dative. So with *πράσσω*, (in Acts v. 35.) which likewise has a simple dative in this sense. See Matthiæ, § 409.]

[10. With some substantives it is used instead of the corresponding adverb. Acts ii. 26. *hopefully* or *securely*. Rom. v. 14. sinning *in the same way as* (*after the likeness of*). Ps. xvi. 9. Æsch. Suppl. 636.]

[11. With the dative it seems put for the genitive, as (1) after verbs of *naming*. Luke i. 59. *after the name of*, and so 3 Esdr. iv. 63. In good Greek the genitive is used. (Herod. iv. 45.) On these changes of dative for genitive after *ἐπί*, see Lobeck ad Phryn. p. 474. (2) After verbs of *saying* or *writing*. Acts iv. 17, 18. v. 28, 40.]

III. With an accusative,

[1. It denotes *place*, whither, after verbs of *motion*, and is *on, to*, as Mat. iii. 16. v. 5. ix. 18. xii. 28. xiii. 5. xiv. 19. xxi. 44. xxiii. 35. Comp. xxvii. 25. and Acts xviii. 6. Luke i. 35. x. 9. xix. 43. John i. 33. Acts i. 21, 26. ii. 17, 18. x. 10. xiii. 11. xix. 6. 2 Cor. iii. 13. Gal. vi. 16. Diod. Sic. i. 27. Xen. Cyr. iii. 1, 4. Anab. i. 4, 11.]

[2. *Towards* (denoting state of *feeling*, as in sense 3). Mat. xiv. 14. Luke vi. 35. Rom. ix. 23. xi. 22. Eph. ii. 17. al. Herodian i. 77.]

[3. *Against*. Mat. x. 21. Mark iii. 24—26.

comp. Luke xi. 17. Acts xiii. 50. Rom. xi. 22. Wahl refers 2 Thess. ii. 4. to this head. Schl. and our translation more rightly say, *over*, as in Heb. ii. 7. Herodian vii. 1, 13. Diod. Sic. ii. 19. xv. 41. Schl., and I think rightly, refers Mat. xxvi. 55. ὡς ἐπὶ λῃστήν to this head; Wahl to the next.]

[4. It expresses the *purpose, for, for the purpose of*. Mat. iii. 7. *for the purpose of being baptized*. Luke vii. 44. xxiii. 48. Acts viii. 32. Heb. xii. 10. Wahl refers Acts xix. 13. to this head, and translates *to use the name of Jesus to cure the possessed*; but the action is not expressed by the word following ἐπί as in other cases. Kuinoel, however, translates it, *on account of*, or *for the sake of*, and refers to Sturz, Lex. Xen. p. 267. See Polyb. x. 34, 8. Herodian ii. 10, 14. Xen. Cyr. i. 2, 19.]

[5. It defines *duration of time, for, during*. Luke iv. 25. xviii. 4. Acts xiii. 31. xx. 11 (χρόνον understood). xxviii. 6. 1 Cor. vii. 39. Heb. xi. 30. Polyb. i. 39, 12. iv. 63, 8. Xen. An. vi. 1, 19. It seems also to define time, though not exactly, *towards*. Mark xv. 1. *towards morning*. Polyb. iii. 83, 7.]

[6. With the cardinal numbers, *about*. Rev. xxi. 16. and so Ælian, V. H. iii. 1. Xen. Mem. i. 4, 17.]

[7. It denotes *the place where, on*, or *at*, as Mat. xiii. 2. xviii. 12. xix. 28. xxi. 5. Luke ii. 8. v. 27. xxi. 35. John i. 32. xii. 15. Acts x. 17. xi. 11. xv. 17. Rev. xiv. 14. xv. 2. Xen. Cyr. iii. 3, 12.]

[8. *Over, of office* or *dignity*, especially with καθιστάναι and εἶναι. Mat. xxv. 21. Luke xii. 14. Heb. ii. 7. vii. 27. Exod. ii. 19. Diod. Sic. i. 91. Plat. Tim. 336. Lobeck ad Phryn. p. 474.]

[9. It serves with a noun as an adverb; ἐπὶ τὸ αὐτό *together*, i. e. (1) *in the same place*. Mat. xxii. 34. Luke xvii. 35. 1 Cor. vii. 5. xi. 20. (2) *At the same time*. Acts iii. 1. 2 Sam. xxi. 9. ἐφ' ὅσον *inasmuch as*. Mat. xxv. 40, 45. Rom. xi. 13. Polyb. iv. 41, 3. Diod. Sic. i. 93.]

[10. It is put with the accusative for the genitive; after verbs of *saying*, &c. Mark ix. 12. 1 Tim. i. 18. Heb. vii. 13.]

[11. For the dative with ἐπί, or dative alone: after verbs expressing connexion. Heb. viii. 8. Comp. Jer. xxxi. 31; and verbs denoting *joy, grief, hope*, or *trust*, as Mat. xxvii. 43. Comp. 2 Cor. ii. 3. 2 Tim. iii. 4. Acts xi. 17. 2 Cor. vii. 36. 1 Pet. iii. 5. Rev. i. 7. xviii. 20. See Lobeck on Phryn. p. 474. In addition to the above it may be mentioned, that the sense *before* or *in presence of* is alleged by Parkhurst to be found in Mat. x. 18; but others say, and I think rightly, that it is simply *to*. In the two passages, Mat. vi. 27. and Phil. ii. 27. there seems to be a similarity, a sense of *addition*, and we may translate *upon*.]

[Ἐφ' ᾧ appears to have several senses. Schl. gives them as follows:]

[1. *Although*, 2 Cor. v. 4. Phil. iv. 10.]

[2. *Because*, Rom. v. 12. Phil. iii. 12. though this passage should, he thinks, be referred rather to the next sense.]

[3. *On which condition*. See Matthiæ, § 584. β. Muncker ad Antonin. Lib. Met. p. 193. Bergl. ad Aristoph. Plut. 1001. Phil. iii. 12. *on which condition I was also brought by Christ to the Christian religion*.]

[4. *Why? wherefore?* Mat. xxvi. 50.]

IV. In composition,

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.

2. It is *intensive*, or *heightens* the meaning of the simple word, as ἐπιζητέω *to seek earnestly*.

Ἐπιβαίνω, from ἐπί *upon* or *to*, and βαίνω *to go*.—[Properly, *to go* or *walk on, to tread on*, as Deut. i. 56. Xen. Cyr. iii. 3, 27. *To ascend*, Deut. xxxiii. 26.]

I. *To go upon, mount*, as an ass. Mat. xxi. 5. ἐπιβεβηκώς *having mounted*, so *sitting upon*. [Gen. xxiv. 61. Num. xxii. 22. Æsch. Dial. i. 4.]

II. *To go* on ship-board. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See Wetstein. [Thucyd. i. 3. Hom. Od. i. 213.]

III. *To come to, enter into*. Acts xx. 18.

IV. Ἐπιβαίνειν τῇ ἐπαρχίᾳ, *to enter upon the government of the province*. Acts xxv. 1. where Wetstein cites from Dio, ΕΠΙΒΑΙΝΕΙΝ ΤΗΙ ΑΡΧΗΙ used in the same view. [Zosim. i. p. 7. Dem. de Cor. p. 278.]

Ἐπιβάλλω, from ἐπί *upon* or *unto*, and βάλλω *to cast, put*.

I. *To cast, throw, lay*, or *put upon* or *to*, injicere, superinjicere, [as *a net*, 1 Cor. vii. 35; *garments*, Mark xi. 7; *patches*, (to sew them on,) Mat. ix. 16. Luke v. 36; *to put one's hand to*, Luke ix. 62; *to lay hands on violently*, Mat. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30, 44. Acts iv. 3. v. 18. xxi. 27. Gen. xxii. 12.] On Luke xxi. 12. Elsner cites Aristophanes, [Lys. 440.] and Heliodorus using the phrase ΕΠΙΒΑΛΕΙΝ ΧΕΙΡΑ, and — ΧΕΙΡΑΣ in the same sense as the evangelist.

II. Intransitively, *to rush, beat into*, Mark iv. 37. So Kypke, whom see, and comp. βάλλω VI. Elsner and Wolfius, however, understand ἐπιβάλλειν in a transitive sense, *and* (*the storm*) dashed *the waves into the ship*. But I concur with Kypke. [See 1 Mac. iv. 2. 2 Mac. xii. 9, 13. xiii. 15. xv. 1.]

III. *To come* or *fall to one's share* upon a division. Luke xv. 12. τὸ ἐπιβάλλον μέρος τῆς οὐσίας, *the portion of goods* which falleth to one's share, "*the portion of goods* that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed, that they did not allow to the father of a family the voluntary distribution of his whole estate, but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires *the immediate possession* of that fortune which, according to the common course of things, must in a few years devolve to him." Powell's Disc. xiv. p. 228, 9. Comp. 1 Mac. x. 30. Dem. de Cor. τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ΕΠΙΒΑΛΛΟΝ ἐφ' ἡμᾶς ΜΕΡΟΣ, that *share* of the common lot of mankind which *falleth to* us. Herodotus and other Greek authors use the same expression, as may be seen in Raphelius, Wetstein, and Kypke on Luke xv. 12. [See 1 Mac. x. 30. 2 Mac. iii. 2. Polyb.

xviii. 34, 1. Dio Cass. i. 56. Demosth. p. 312. ed. Reiske. Herod. iv. 115. Gataker ad Anton. vii. 7. Wessel. ad Diod. Sic. i. 1.]

IV. *To throw* or *put over*, as clothes. Thus Eurip. El. 1221. ἐγὼ μὲν ἘΠΙΒΑΛΩΝ φάρη κόραις ἐμαῖσι, I *having thrown* a cloak *over* my eyes. So in the pass. or mid. voice, the word for the garment being understood, ἐπιβάλλεσθαι *to be wrapt over, covered*, or *to wrap up, cover oneself in clothes*, is used by Theophrastus, Eth. Char. ii., where see Duport. And thus ἐπιβαλών is by many learned men interpreted, Mark xiv. 72. ἐπιβαλὼν ἔκλαιε, throwing (*his mantle*, namely) over *his head* or *face*, *he wept*, where Theophylact mentions the explanation of ἐπιβαλών by ἐπικαλυψάμενος τὴν κεφαλὴν *covering his head*, which was usual in *bitter grief*, as St. Matt., ch. xxvi. 75. expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, *covering his head* or *face*, 2 Sam. xv. 30. xix. 4 or 5. Comp. Esth. vi. 12. Jer. xiv. 3, 4. The same custom we find among other nations. Thus in Homer, Il. xxiv. 163. Priam, when grieving for his son Hector, is represented

Ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος—

Close-muffled in his robe.—

So Panthea, the wife of Abradatas, when taken by Cyrus, is described by Xenophon (Cyr. v. init.) as sitting κεκαλυμμένη τε, καὶ εἰς γῆν ὁρῶσα, *covered with a veil*, and looking upon the ground. Isocrates in Trapezit. ἐπειδὴ ἤλθομεν εἰς ἀκρόπολιν, ἐγκαλυψάμενος ἔκλαιε, after we were come to the citadel, *covering* or *muffling himself*, he wept. And thus in Plato's Phædon, towards the end, ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν, *muffling*, I bemoaned myself. In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in Elsner and Wolfius on the text, and in Suicer's Thesaurus under ἐπιβάλλω. It should, however, be observed, that Wetstein and Campbell concur with our English translation of ἐπιβαλών, by *when he thought thereon:* and the former produces several passages from the Greek writers, where ἐπιβάλλειν τὸν νοῦν or τὴν διάνοιαν are construed with a dative in this sense; but when Campbell (whom see) asserts that of the word used *singly* in this acceptation, Wetstein has produced *clear* examples from Polybius, [i. 80.] Theophrastus, [Char. viii.] Plutarch, Diod. Sic., Diog. Laert., he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβάλλειν by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus x. 30. p. 205. small Glasgow edit. τούτῳ γὰρ ἘΠΙΒΑ΄ΛΛΩΝ ταχέως ἐπιλήσῃ τῆς ὀργῆς, for *attending* to this (*hoc enim si* adverteris) you will soon forget your resentment. Let the reader consider and judge. [Abresch. ad Æsch. p. 410. Salmas. de Fœn. Trapez. p. 276. and Krebs, Obss. Flav. p. 93. translate, *covering up his face*. Others say, *he wept vehemently*, taking ἐπιβάλλω as *to add*. Others, *he began to weep*, for ἐπιβ. is often *to begin*. Diog. Laert. vi. 2. Schol. Thucyd. iii. p. 196.]

☞ Ἐπιβαρέω, ῶ, from ἐπί *upon*, or intensive, and βαρέω *to burden*.

I. *To burden* with expense, *be burdensome* or *chargeable to*. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. *To overburden, overcharge*, with an accusation. 2 Cor. ii. 5. [Schl. would include the words ἵνα μὴ ἐπιβαρῶ in a parenthesis, and translate, *that I may not use any harsh expression*.]

Ἐπιβιβάζω, from ἐπί *upon*, and βιβάζω *to cause to go.—To put* or *set upon*. occ. Luke x. 34. xix. 35. Acts xxiii. 24. [2 Sam. vi. 3. 1 Kings i. 31.]

Ἐπιβλέπω, from ἐπί *upon*, and βλέπω *to look.—To look upon*.

I. *To look upon, regard with favour* or *compassion*. Luke i. 48. ix. 38. [So Levit. xxvi. 9. 1 Sam. i. 11.]

II. *To look upon with respect* or *reverence, to respect, reverence*. James ii. 3.

Ἐπίβλημα, ατος, τό, from ἐπιβέβλημαι perf. pass. of ἐπιβάλλω.—*A patch* or *piece of cloth, put* or *sewed upon* a garment, to cover a rent[1]. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text "the word ἐπίβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπίβλημα. The nominative case to σχίζει I take to be ὁ ἄνθρωπος, to be fetched out of οὐδείς, which is ἄνθρωπος οὐ, as *nemo* in Latin is often *homo* non. If καινόν be the nominative case, then after σχίζει is to be understood τὸ παλαιόν." Markland, in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπίβλημα. Comp. Kypke on Luke.

☞ Ἐπιβοάω, ῶ, from ἐπί intens. and βοάω *to cry out.—To cry out aloud, to roar out*. occ. Acts xxv. 24. [Thucyd. iii. 59. Dion. Hal. Ant. vi. 74.]

Ἐπιβουλή, ῆς, ἡ, from ἐπί *against*, and βουλή *design, purpose.—A design against, a lying-in-wait for, an ambush*, insidiæ. occ. Acts ix. 24. xx. 3, 19. xxiii. 30. [Esth. ii. 22. Thucyd. viii. 24. Herodian iii. 5, 9.]

Ἐπιγαμβρεύω, from ἐπί *to* or *after*, and γαμβρεύω used in the LXX, Deut. vii. 3. 1 Kings iii. 1. for the Heb. הִתְחַתֵּן *to contract affinity by marriage*, and derived from γαμβρός (q. γαμερός) *a relation by marriage*, which in the LXX answers to the N. חֹתֵן in the sense both of *a father* and of *a son-in-law*, and is a derivative of γαμέω *to marry*.

I. In the LXX, *to contract affinity by marriage*. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14. for the Heb. הִתְחַתֵּן. Comp. 1 Mac. x. 56. [1 Sam. xviii. 22. Spanh. ad Jul. Imp. pp. 72 and 282.]

II. In the LXX, *to be a son-in-law*. 1 Sam. xviii. 22, 23, 26, 27. for the Heb. הִתְחַתֵּן. So 1 Mac. x. 54.

III. In the LXX, *to marry a woman, particularly a brother's wife, by right of affinity, after* the decease of her former husband. Thus it is used Gen. xxxviii. 8. for the Heb. יָבַם, and thus it occurs once in the N. T. Mat. xxii. 24.

☞ Ἐπίγειος, ου, ὁ, ἡ, from ἐπί *upon*, and γέα or γῆ *the earth*.

[1] [In Symm. Josh. ix. 5. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβλήματα.]

I. *Earthly, terrestrial, made of earth.* 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19. [Phil. ii. 10. There is a sense of *frailty* in each place.]

II. *Earthly, arising from, and attached to the earth,* [and so *base* and imperfect.] Jam. iii. 15. [Phil. iii. 19. *Earthly, not raised above the earth,* and so *level to human capacities.* John iii. 12.]

☞ Ἐπιγίνομαι, from ἐπί *upon,* and γίνομαι *to be, come.—To come on, arise, spring up.* Spoken of the wind. occ. Acts xxviii. 13. So Thuc. iv. 30. ΠΝΕΥΜΑΤΟΣ ΕΠΙΓΕΝΟΜΕΝΟΥ. See more in Wetstein. [Thuc. iii. 74. Polyb. i. 54, 6. Herod. v. 8.]

Ἐπιγινώσκω, or ἐπίγνωμι, from ἐπί intens. or *after,* and γινώσκω or γνῶμι *to know.—To know.* Mark ii. 8. v. 30. vi. 33[1]. [Luke i. 22. v. 22. xxv. 10. 2 Cor. i. 13. In some of these, one would translate the verb *to understand.* In Acts xii. 14. it is *to perceive.* In Luke vii. 37. xxiii. 7. Acts ix. 30. xxii. 29. it is *to know from information.* Schl. says that in Acts xxviii. 1. it is *to perceive,* but I doubt whether it should not be referred to the sense *to recognize.*]

II. *To discern, know* a person's real character and nature. Mat. vii. 16, 20. xvii. 12. Comp. 2 Cor. xiii. 5.

III. *To recognize.* Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts [iii. 10.] iv. 13. xii. 14. xix. 34. [xxvii. 39. Xen. Hell. v. 4, 12.]

IV. *To know thoroughly, understand.* Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32. [Mat. xi. 27.]

V. *To acknowledge.* 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6. [There is some difference as to these passages. Schl. and Wahl say, that in Mat. xvii. 12. 1 Cor. xvi. 18. the sense is to *acknowledge, receive,* and *venerate,* quoting Exod. v. 2. 1 Sam. ii. 12. Jer. ii. 8. and referring to 1 Thess. v. 12. and Euseb. H. E. iv. 5. The verb in 1 Cor. xiv. 37. is said by Wahl to be *to understand,* by Schl. *to decide.*]

Ἐπίγνωσις, εως, ἡ, from ἐπιγινώσκω.—*Knowledge.* See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1. it is rendered in our translation *acknowledgment,* or *acknowledging;* but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7. [Ἔχειν ἐν ἐπιγνώσει is the same as ἐπιγινώσκω. Schl. says, that ἐπίγνωσις is sometimes *the thing known,* and then puts ἐπίγνωσις Θεοῦ or υἱοῦ τοῦ Θεοῦ for *religion* and *Christianity.* occ. 1 Kings vii. 14. Prov. ii. 5. Hos. iv. 1.]

☞ Ἐπιγραφή, ῆς, ἡ, from ἐπιγράφω.

I. *An inscription upon* money, denoting the name, &c. of the prince by whose authority it was coined. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. *An inscription* or *superscription* of an accusation written *on* or *over* a person crucified. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs[2], may be seen in Bp. Pearson on the Creed, Art. 4. in Hammond's note on Mark xv. 26. and in Lardner's Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

Ἐπιγράφω, from ἐπί *upon* or *over,* and γράφω *to write.*

I. *To write upon, inscribe, engrave,* whether in a proper or figurative sense. Acts xvii. 23. Heb. viii. 10[3]. x. 16. Rev. xxi. 12. [Num. xvii. 2, 3. 1 Mac. iii. 49.] On Acts xvii. 23. we may observe with the learned Ellis[4], that "it was a custom among the ancients to *engrave* on the altar the name of the god to whom it was dedicated, which, at Athens in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

II. *To write over* or *above.* Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. Xenophon, Cyr. vii. p. 393. ed. Hutchinson, 8vo, mentions a sepulchral column, on which the name of an eminent man and his wife ΕΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ *were written in Syrian letters.*

Ἐπιδείκνυμι or ἐπιδεικνύω, from ἐπί intens. and δείκνυμι or δεικνύω *to show.*

I. *To show plainly, exhibit to view.* Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39. [In Mat. xxiv. 1. Schl. thinks it is *to exhibit ostentatiously.* Comp. Mark xiii. 1. Xen. de Mag. Eq. c. iii. 1. and § 10. Cyrop. viii. 4, 8; and *to perform publicly,* in Mat. xvi. 1. as in Xen. de Rep. Lac. i. 2. Cyr. viii. 4, 4. See Irmisch. ad Herodian. i. 5, 24. I cannot see that the first of these senses is countenanced by the context.]

II. *To show evidently, demonstrate.* Acts xviii. 28. Heb. vi. 17. [Xen. Cyr. v. 5, 8. So Hesych. and Phavor.]

☞ Ἐπιδέχομαι, from ἐπί intens. and δέχομαι *to receive.—To receive in* [*hospitality*], *with respect* or *affection.* occ. 3 John 9, 10. [Polyb. xxii. 1, 3. 1 Mac. xii. 8.]

☞ Ἐπιδημέω, ῶ, from ἐπίδημος *a sojourner, one who is* or *lives among other people,* from ἐπί *in, among,* and δῆμος *a people.—To sojourn, reside,* or *be a sojourner in* a place. occ. Acts ii. 10. xvii. 21. οἱ ἐπιδημοῦντες ξένοι, *the strangers sojourning there.* — Theophrastus, Eth. Char. 3. speaking of Athens, uses the same phrase: πολλοὶ ΕΠΙΔΗΜΟΥΣΙ ΞΕΝΟΙ, many *strangers sojourn here.* Our English word *sojourn* is from the French *séjour* abode, residence. See Kypke on Acts xvii. 21. [Add Herodian viii. 2, 9. In Acts ii. 10. the sense is, say Schl. and Wahl, not *to stay,* or *make a residence,* but *to be a stranger, to live as a stranger,* and they refer to Xen. Mem. i. 2, 61.]

☞ Ἐπιδιατάσσομαι, mid. from ἐπί *upon, besides,* and διατάσσω *to order, appoint. To appoint any thing besides, to superadd.* occ. Gal. iii. 15. [Schl. translates, *to add new and contrary conditions,* such as the Greeks call ἐπιδιαθήκη. Joseph. Ant. xvii. 9, 4.]

Ἐπιδίδωμι, from ἐπί *into* or intens. and δίδωμι *to give.* [Properly, *to give in addition.* Xen. Cyr. viii. 9, 10. Polyb. xxi. 14, 4.]

[1] [Parkhurst translates, *and many knew* (not *him,* Jesus, but) *the place,* referring to Bowyer, and observing that the Cambridge, five other MSS., and the Vulgate, omit αὐτόν, and so Griesbach and Campbell.]

[2] [The inscription was written in black letters on a white tablet. See Salmas. de Mod. Usur. p. 687.]

[3] [Comp. Cic. Acad. Quæst. iv. c. 1.]

[4] Knowledge of Divine Things from Revelation, p. 242. 1st edit.

I. *To give into* the hand, *deliver to* one, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. et al.

II. *To give up*, dedere, permittere. occ. Acts xxvii. 15. where we may either understand τὸ πλοῖον τῷ ἀνέμῳ *the ship to the wind*, or rather with Raphelius, ἑαυτούς *ourselves*; as Arrian, Epict. iv. 9. speaking of timid persons οἱ ἄπαξ ἐνδόντες, εἰσάπαν ἘΠΕΔΩΚΑΝ ἙΑΥΤΟΥ῾Σ καὶ ὡς ὑπὸ ῥεύματος παρεσύρησαν, who, having once yielded, *give themselves up* entirely, and are, as it were, hurried away by the waves. See more in Wolfius, Wetstein, and Kypke.

☞ Ἐπιδιορθόω, ῶ, —όομαι, οῦμαι, mid. from ἐπί *above*, *abore*, and διορθόω *to correct*, which see under διόρθωσις.—*To correct*, or *set in order*. occ. Tit. i. 5. [Phil. in Flacc. ii. p. 535.]

Ἐπιδύομαι, from ἐπί *upon*, and δύω *to set*, as the *sun* or solar light.—*To set* or *go down upon*. occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. בוא *to go off*, Deut. xxiv. 15. οὐκ ἘΠΙΔΥ῾ΣΕΤΑΙ ὁ ἥλιος ἘΠ᾽ ΑΥ῾ΤΩ῾ι, *the sun shall not* go down upon him. See also Wetstein and Kypke. [Philo de Legg. Spec. ii. p. 324.]

Ἐπιείκεια, ας, ἡ, from ἐπιεικής, which see.—*Gentleness*, *clemency*. occ. Acts xxiv. 4. 2 Cor. x. 1. where see Wetstein. [In Acts xxiv. 4. *pro tua humanitate*, *of your courtesy*. Comp. Herodian iv. 3, 4. 15, 3. v. 1, 12. Baruch ii. 21. Wisd. ii. 19. 2 Mac. ii. 22. Polyb. i. 14, 4.]

Ἐπιεικής, έος, οῦς, ὁ, ἡ, from ἐπί intens. or *to*, and εἴκω *to yield*.—*Yielding*, *of a yielding disposition*, *gentle*, *mild*, *patient*. occ. 1 Tim. iii. 3. Tit. iii. 2. James iii. 17. [Add 1 Pet. ii. 18. Ps. lxxxvi. 5. Aristoph. Nub. 1440. Aristot. Eth. vi. 11. Dio Cass. xxxvi. 9. In James iii. 17. Schl. translates ἐπιεικής *he who can render others mild and gentle*. On this word, see Irmisch. Excurs. ad Herodian. i. 2, 5.] Hence the neut. ἐπιεικές, τό, used as a substantive, *gentleness*, *meekness*, *patience*; French transl. *douceur*. occ. Phil. iv. 5. where see Whitby and Macknight, and comp. James v. 8. Heb. v. 36, 37. Wisd. ii. 19.

Ἐπιζητέω, ῶ, from ἐπί intens. and ζητέω *to seek*. [1 Sam. xx. 1.]

1. *To seek earnestly* or *continually*. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require*, *demand earnestly*. Mat. xii. 39. xvi. 4. Mark viii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To inquire*, *debate*. Acts xix. 39.

☞ Ἐπιθανάτιος, ον, ὁ, ἡ, from ἐπί *to*, and θάνατος *death*.—*Appointed to death*. occ. 1 Cor. iv. 9. where see Whitby, Doddridge, Kypke, and Macknight. [This is the interpretation of Chrysostom. Scaliger on Manil. p. 317. after Tertullian, says, *condemned to fight with beasts*; but there is no ground for this. Others interpret it of the gladiators who were kept to fight and be killed in public. The word occurs in Dion. Hal. vii. c. 35. and in Eustath. ad Il. i. p. 448, 51. the adverb ἐπιθανατίως in Ælian, V. H. xiii. 27. and the adjective in Bel and Dragon v. 50. according to one MS.]

Ἐπίθεσις, εως, ἡ, from ἐπιτίθημι *to put* or *lay on*.—*A putting* or *laying on*, *an imposition*. In the N. T. it is applied only to the *imposition of hands*. occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under χείρ II. [Laying on of hands was used among the Jews when blessing and divine assistance was conferred. See Gen. xlviii. 14. 2 Kings v. 11. The apostles used the same rite in ordaining ministers of the Church, and in giving the extraordinary graces of the Spirit. This word only occurs in the O. T. in a bad sense. It is *trick* in some of the translations, though not in the LXX. It is *conspiracy* in LXX, 2 Chron. xxv. 25. and *invasion* in 2 Mac. iv. 41.]

Ἐπιθυμέω, ῶ, from ἐπί *in*, and θυμός *the mind*.

I. *To desire*, in a good sense. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire*, *long for*, in an indifferent sense. Luke xvii. 22. Gal. v. 17.

III. *To desire*, *covet*, *lust after*, in a bad sense. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See Wetstein on Mat., who shows that the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as ἐπιθυμεῖν, even when applied to women, is capable of an innocent as well as of a bad sense, γυναῖκα in Mat. v. 28. must signify, as usual, *a married woman*, as the following V. ἐμοίχευσεν also shows. See Kypke, Obs. Sacr. [This is a doubtful observation of Parkhurst's. It seems to me, that as our Lord was extending the precepts of the law, his meaning is clearly this: "The law forbad you to commit adultery; but I say that the entertaining criminal lust for a woman is equally sinful;" and I cannot conceive that he meant to forbid such desires for married women only. Schl. under γυνή, indeed, refers the passage to the sense *a wife*; but Rosenmüller observes, that μοιχεία and πορνεία are frequently interchanged, and understands *all* lust to be forbidden here. Bretschn. also construes γυνή here, simply, as *fœmina adulta*. Wahl, by some inadvertence, places it under both heads, *mulier* and *sponsa*. Erasmus is with Parkhurst; Hammond and Kuinoel are not definite. The verb in this sense sometimes takes an accusative, as Exod. xx. 17. It occurs in Greek writers, Antonin. Lib. c. 1. Artemid. Oneiroc. i. 76. Aristoph. Eccl. 60. Herod. i. last chapter. See Fisch. ad Plat. Phæd. 65.]

IV. With an infin. following, *to be content* or *glad*, *to esteem it a great matter*. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12. with Eph. iii. 10. Thus Elsner, on Luke xvi. 21. explains it, and observes not only that the LXX have so applied it, Is. lviii. 2. for the Heb. חפץ *to delight*, *be delighted*, but that Lysias has used it in a like sense, Orat. 24. where he says it was for the advantage of the Athenians ὡς πλείστους ἘΠΙΘΥΜΕΙ῾Ν τῶν παρόντων νυνὶ πραγμάτων, that as many as possible should *be content* with the present situation of affairs. See more in Elsner and Campbell on Luke xvi. 21. [I have great doubts as to this sense of ἐπιθυμέω. It appears to me quite unnecessary, as well as without authority, in the two passages of St. Luke. In that of St. Peter alone, Schleusner assents, as does Rosenmüller; but Kuinoel says, it does not occur any where in the N. T., and it is, perhaps, rather straining the passage in Lysias to assign this sense positively to it. Hammond and Mac-

knight in St. Peter give the meaning, *to desire.* Erasmus says, that "it is a sight so pleasing to the angels, that they cannot be satisfied with the contemplation of it." The difficulty both here and in Luke xvi. 21. seems to be from a notion that *ἐπιθυμέω*, if expressing a desire, necessarily implies an *unfulfilled desire*, which is not true.]

Ἐπιθυμητής, οῦ, ὁ, from *ἐπιθυμέω.—One who desireth* or *lusteth.* occ. 1 Cor. x. 6. [Num. xi. 34. Xen. Apol. 23.]

Ἐπιθυμία, ας, ἡ, from *ἐπιθυμέω.*

I. *Desire*, in a good sense. Luke xxii. 15. Phil. i. 23. 1 Thess. ii. 17.

II. *Lust, desire*, in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7. where see Macknight, 1 John ii. 16. where *ἡ ἐπιθυμία τῆς σαρκός, the lust of the flesh*, plainly imports the indulgence of our sensual or carnal appetites; and *ἡ ἐπιθυμία τῶν ὀφθαλμῶν, the lust of the eyes*, denotes the acquisition of worldly goods or riches, with which *the eye is not satisfied;* and when they are increased, what good is there to the owners thereof, save the *beholding of them with their eyes?* Comp. Eccles. iv. 8. v. 11. and see Wetstein on 1 John ii. 16. [Ἡ ἐπ. τῶν ὀφθ. "Whatever delights the eye of worldly men, as riches, exhibitions, &c." Rosenmüller. "Magnificence in houses, furniture, &c., which, because it is gratified by the eye, may fitly be called the lust of the eye." Macknight. Schl. makes *ἐπιθυμία* in both instances, *a thing desired*, and especially, *external things which flatter lust and excite it through the senses.*]

Ἐπικαθίζω, from *ἐπί upon*, and *καθίζω, to set. —To set* or *place upon.* occ. Mat. xxi. 7. *ἐπεκάθισαν ἐπάνω αὐτῶν, they set him upon* them: *οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων*, not upon the two beasts, but on the *garments*, says Theophylact. But observe, that one ancient and many later MSS. have *ἐπεκάθισεν he sat upon;* and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Wetstein, and received into the text by Griesbach. [Beza, Schl., and Wahl, also refer *αὐτῶν* to *ἱματίων*; others, as Kuinoel and Rosenmüller, say either that *εἰς* is omitted, †*ἐπεκ. ἐπάνω ἑνὸς ἐξ αὐτῶν,*† as in Joseph. Ant. ii. 6, 1. Gen. xix. 29. Judg. xii. 7; and so Homer, Il. K. 513. *ἵππων ἐπεβήσετο*, or again, as Glass. (Phil. Sacr. p. 172.) and Le Clerc, that the plural is put for the singular.]—In the LXX, 1 Kings i. 38, 44. *ἐπικαθίζω* answers to the Hebrew רָכַב in Hiph. *to make* or *cause to ride*, as upon a mule. [It is *to sit on* or *get up on*, in 2 Sam. xiii. 29.]

Ἐπικαλέω, ῶ, from *ἐπί upon*, and *καλέω to call.*

I. Ἐπικαλέομαι, οῦμαι, mid. *to call upon, invoke*, as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression; ΤΟΥ̓Σ ΘΕΟΥ̓Σ ΕΠΙΚΑΛἘΣΑΣΘΑΙ ΜΆΡΤΥΡΑΣ. See Wetstein.

II. *To call upon, invoke*, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59. where observe that there is no word in the Greek for *God*, and therefore it *must* be understood that the martyr Stephen *prayed to* or *invoked the Lord Jesus*, (so Diodati, *ch'invocava Jesu,*) and with his dying breath *commended his spirit into his hands*, just as his dying Lord had a little before *commended his own spirit into the hands of his Father*, Luke xxiii. 46. If *Jesus* therefore be not *God*, Stephen expired in an act of *idolatry.* But see Whitby's and Doddridge's notes, and Dr. Horsley's (late Bishop of St. Asaph) twelfth letter to Dr. Priestley. Compare also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand *Θεόν* after *ἐπικαλούμενον*, that it is quite contrary to Stephen's intention, which was to die a martyr to the *divinity of Jesus Christ.*" [Schl. translates this passage *ἐπικαλούμενον καὶ λέγοντα*, "qui ita ad *Deum* precabatur;" but he does not add a word to justify his translation. Chrysostom and Hammond also supply *God.* Grotius supplies *Christ.* Rosenmüller says either is admissible.] Ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου, *to call on the name of the Lord*, is an Hellenistical expression, used by the LXX for the Heb. קָרָא בְּשֵׁם יְהוָה and signifies not only to invoke *the true God*, but to invoke him by his name *Jehovah*, or ΚΥ̓ΡΙΟΣ, thereby acknowledging his *necessary existence, and infinite superiority to all creatures.* The first passage of the Old Testament in which we meet with this phrase, is Gen. iv. 26. where we read, *then began men* to call on the name of THE LORD, or JEHOVAH, (Heb. לִקְרֹא בְּשֵׁם יְהוָה LXX *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου,*) which surely cannot mean that men then first began *to worship the true God*, or *to worship him publicly:* (see the preceding part of the chapter.) But it seems highly probable that by this time the name אֱלֹהִים *Aleim* was become *equivocal*, being applied both by the believing line of Seth and the idolatrous one of Cain, to their *respective* gods, and that therefore the believers, to distinguish themselves, invoked God by the name of *Jehovah.* Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) *calling on the name of the* LORD, or *Jehovah.* And in that solemn contest between Elijah and the prophets of Baal, 1 Kings xviii. Elijah saith, ver. 21. to the people: *If Jehovah be God*, (Heb. הָאֱלֹהִים THE, i. e. the true, *Aleim*, or *Saviours,*) *follow him; but if Baal, then follow him;* and ver. 24. to the prophets of Baal: *Call ye on the name of your gods*, (Heb. אֱלֹהֵיכֶם *your Aleim,*) *and I will call on the name of the* LORD, or *Jehovah;* which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH, then, was the name which eminently *distinguished* the true from all false gods; and in the N. T. *ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου* imports invoking *the true God*, with a confession that He is *Jehovah*, i. e. with an acknowledgment of his *essential* and *incommunicable* attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) xxii. 16. Rom. x. 13. (comp. ver. 9, 11.) 1 Cor. i. 2. where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c., and his Vindication of the Worship of the Son and of the Holy Ghost, against Lindsey, p. 78, &c.—The LXX for the Heb. קָרָא בְּשֵׁם יְהוָה use *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου*, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; *ἐπικαλεῖσθαι ἐπὶ τῷ ὀνόματι Κυρίου*, Gen. xii. 8. xxi. 33; and *ἐπικαλεῖσθαι ἐν τῷ ὀνόματι Κυρίου*, 1 Kings xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17.

III. Ἐπικαλέομαι, pass. *to be surnamed.* Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. et al. The profane writers use it in the same sense, as may be seen in Wetstein on Mat. [See Lucian, in Macrob. 15. Appian, Bell. Parth. p. 217. Diod. Sic. iii. 60. Polyb. iii. 87, 6. Xen. Mem. i. 4, 2.] In Heb. xi. 16. *God is not ashamed to be* called, or surnamed, *their*, i. e. the patriarchs', *God*, which is plain from Exod. iii. 15, 16. God's name is said ἐπικαλεῖσθαι ἐπί, *to be called upon* a people, when they *are called* or *surnamed* by his name, [i. e. when they belong to him, and are especially devoted to him.] Acts xv. 17. James ii. 7. The phraseology in both texts is Hebraical or Hellenistical. On the former compare Gen. xlviii. 16. in Heb. and LXX ; and, as to the latter, observe, that the words ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, *upon whom my name is called*, answer in LXX of Amos ix. 12. 2 Chron. vii. 14. to the Heb. אֲשֶׁר נִקְרָא שְׁמִי עֲלֵיהֶם rendered by our translators *which are called by my name.*

IV. Ἐπικαλέομαι, οῦμαι, mid. and pass. *to appeal* from the sentence of an inferior to a superior judge, or, as it were, *to call upon* the one *after* the other. Plutarch [Marcell. c. 2.] several times applies the V. in the same view, as may be seen in Wetstein on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Ἐπικάλυμμα, ατος, τό, from ἐπικεκάλυμμαι perf. pass. of ἐπικαλύπτω.—*A covering, a cloak.* occ. 1 Pet. ii. 16. where see Kypke. [It is used here metaphorically as in Menander, fragm. p. 50. though προκάλυμμα is more common. The German word bettmantel, and the English *cloak*, are similarly used. The word occurs in its proper sense in Exod. xxvi. 14. xxxvi. 19. 2 Sam. xvii. 19. As they who were killed violently in the East had their heads *covered*, the word in Job xix. 29. seems put for *a violent death.*]

Ἐπικαλύπτω, from ἐπί *over*, and καλύπτω *to cover.*—*To cover over.* It is spoken, figuratively, of sins *covered* by the merits of Christ. occ. Rom. iv. 7. which is a citation from the LXX version of Ps. xxxii. 1. where the correspondent Heb. words to ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι are וְכֻסּוי חַטָּאָה, covered, *as to his sin*, even as the waters *covered* the mountains at the deluge, Gen. vii. 19 ; as the sea did the Egyptians, Exod. xv. 10 ; or as a veil *covers* a person, Gen. xxxviii. 14. In all which passages the same Heb. V. כָּסָה is used. See Heb. and Eng. Lexicon in כסה I. II. and כפר VIII. 2. In the LXX ἐπικαλύπτω generally answers to the Heb. כָּסָה [1].

Ἐπικατάρατος, ου, ὁ, ἡ, from ἐπί *upon*, and κατάρατος *cursed*, which from καταράομαι, *to curse*, which see.—*Cursed, accursed.* occ. John vii. 49. Gal. iii. 10, 13. on which latter text see Vitringa, Obs. Sacr. ii. 12. [It seems that in Gal. iii. 10. the sense of the word is *liable to punishment, lying under the curse* or *threat of punishment.* Wahl refers ver. 13. to the same sense ; but Schleus. more justly, *punished, marked with infamy.* So Macknight, *most ignominiously punished.* Vitringa's statement is this. "From Deut. xxi. 22, 23. whence the apostle quotes the words, it is clear that they who were put to death for any crime were *afterwards* hung up as a spectacle. See Josh. x. 26. 2 Sam. iv. 2. xxi. 19. The law, however, ordered that they should be cut down before sunset and buried, for he that is hanged is cursed of God, and thus the land would become unclean. The material words of this passage have been translated, *every one that is hanged is a curse or reproach to God* ; but though the rules of grammar do not forbid the construction, yet the word used for *curse* is never taken in this sense, nor does this explanation suit the context. The meaning probably is, *every one that is hanged is an exemplar of the divine curse.* It is clear that the cause of the curse is not the *suspension*, but the *crime* ; but the Israelite so suspended was a type of Christ ; for he can only be called *cursed of God* typically ; at least, we cannot believe that every person hanged on a tree was eternally condemned by God ; and we must therefore look for a typical sense. And this seems also to be shown by what follows, as who can say that the burying a man who had been hanged would purify the land ? The points of resemblance in the type and antitype are these : each was an Israelite, each had to answer for heavy crimes, on which God's justice required a public example to be made. The burial of the Israelite, *before sunset*, showed that satisfaction was made, and in this especially was he a type of our Lord." So far Vitringa. In John vii. 49. there is difference of opinion. Schleusner translates it *of no value whatever* : he does not defend this explanation. (It may be worth while to refer to Jer. v. 4.) Wahl and Bolten say it is, *vilely seduced by enchanters*, to whose curses the people attributed great power. See Job iii. 8. Kuinoel says, *to be cursed* or *excommunicated.* There is in one MS. and in Origen, Cyril, and Chrysostom, another reading, ἐπάρατοι, which, besides the usual meaning of ἐπικατάρατοι, means ἐπαγωγοί, (Suid. i. p. 788.) either *leading* or *led into error.*]—In the LXX it almost constantly answers to the Heb. אָרוּר. [Gen. iii. 14, 17. iv. 11.]

Ἐπίκειμαι, from ἐπί *upon*, and κεῖμαι *to lie.*

I. *To be laid*, or *lie, upon.* John xi. 38. xxi. 9. Spoken [metaphorically] of necessity, or absolute obligation. 1 Cor. ix. 16. [Thuc. viii. 15.]

II. *To be imposed*, as gifts or offerings. Heb. ix. 10. where see Wolfius. Comp. Acts xv. 10.

III. *To lie, press upon*, as a storm. Acts xxvii. 20. ' So Plutarch cited by Alberti and Wetstein, ΧΕΙΜΩ῀ΝΟΣ ' ΕΠΙΚΕΙΜΈΝΟΥ. [Comp. Job xix. 3.]

IV. *To press upon*, as a multitude. Luke v. 1. [Xen. Anab. iv. 1, 12. v. 2, 18.]

V. *To press, urge, be urgent* or *importunate*, by voice or words. Luke xxiii. 23. Aristophanes, Thucydides, and others of the Greek writers, apply the V. in the same manner, as may be seen in Wetstein and Kypke. [Polyb. i. 19, 3. Xen. Cyr. vii. 1, 37. Thuc. vii. 71.]

Ἐπικούρειοι, ων, οἱ.—*Epicureans.* A sect of philosophers among the heathen, so called from their founder Epicurus, an Athenian, who was born about 340 years before Christ. Their tenets

[1] [It is put for חָסָה in 2 Sam. xv. 30. where allusion is made to the Oriental, as well as Greek, custom of covering the head *in grief.* See Plat. Phæd. p. 86. Hom. Il. Ω. 165. Apoll. Rh. Arg. i. 264.]

were, that the world was not made by God[1], nor by any wise designing cause, but arose from a fortuitous concourse of atoms[2]: that there is no superintending providence which takes care of human affairs: that the souls[3] of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the only[4] good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18[5].

☞ Ἐπικουρία, ας, ἡ, from ἐπίκουρος *a helper*, properly *in war, a military ally*. In this sense ἐπίκουρος is often used in Homer, (as Il. ii. 130, 803, 815. Il. iii. 188, 451, 456.) and is an obvious derivative from ἐπί *besides*, or *over and above*, and κοῦρος *a young man*, as denoting a *young man* who comes to an *additional military aid*. And for κοῦρος or κόρος see under κοράσιον.—*Assistance, help, aid*. occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ἘΠΙΚΟΥΡΙΑΣ, and sometimes with παρά and a genitive following. See Raphelius, Wetstein, and Kypke. [Wisdom xiii. 18. Thucyd. i. 32. Demosth. p. 1199. ed. Reiske.]

☞ Ἐπικρίνω, from ἐπί *besides, moreover*, and κρίνω *to judge, decree*.—*To decree, give sentence* or *judgment*.—In this sense it is used in the profane writers, as may be seen in Wetstein. occ. Luke xxiii. 24. [2 Mac. iv. 48. Æsch. Dial. iii. 22. Herodian, vi. 10, 4.]

Ἐπιλαμβάνομαι, mid. from ἐπί *upon*, and λαμβάνω *to take*. [This verb is construed with a genitive or accusative. Matthiæ (§ 365 and 366.) thinks it takes a genitive, as *signifying* or *implying* participation; and that therefore the part by which any thing is taken (as *the hand*, &c.) is in the genitive, while the whole is put in the accusative[6].]

I. [*To lay* or *take hold of*. It often conveys a friendly sense, (see Hemsterh. on Lucian, i. p. 313.) as Mat. xiv. 31. Mark viii. 23. Luke ix. 47. Comp. Mark ix. 36. Luke xiv. 4. Acts xxiii. 19. Arrian, Diss. Epict. iii. 24, 75. Xen. de Rep. Ath. i. 18. It does not seem to have this sense, but rather that of *forcible seizing*, in Luke xxvi. 26. Acts xvi. 19. xvii. 19. xviii. 17. xxi. 30, 33. Aristot. Pol. v. 6, 6. Xen. Cyr. vii. 1, 31. It is *to get hold of, to make one's self master of*, in 1 Tim. vi. 12, 19. Joel ii. 9. See Polyb. v. 63, 3. Ælian, V. H. xiv. 27[7].]

II. Ἐπιλαβέσθαι λόγου or ῥήματος, *to lay hold on one's words*, in order to accuse him. Luke xx. 20, 26.—The profane writers apply ἐπιλαβέσθαι in the like sense; and Plato uses the phrase ΤΩΝ ΛΟΓΩΝ ἘΠΙΛΑΒΟΥ in this view. See Elsner, Raphelius, and Wetstein. [Schl. says, that in verse 20. it is *to try to ensnare*, in ver. 26. *to blame;* but the two passages appear to me precisely synonymous; and so Wahl, quoting Xen. Mem. i. 2, 31. Add Hell. ii. 1, 32. Suidas explains the verb by μέμφεσθαι; Phavorinus by ἅπτεσθαί τινος ἁμαρτόντος. So *arripio* in Cic. de N. D. ii. 65. de Fin. iii. 4.]

III. With a genitive, *to assume, take upon one*. Heb. ii. 16. twice. Comp. verse 14. The angels here mentioned must be the *material* ones, because of these *only* is the apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under ἄγγελος V. The text therefore means, that Christ, when he came to redeem us, did not assume a glorious, awful, and *angelic* appearance, *in fire and light, in darkness, clouds, and thick darkness*, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12. (comp. under διαταγή); but that he *took upon him* human nature *of the seed of Abraham*. (Comp. Gal. iii. 16.) For though, as the apostle teaches[8], Phil. ii. 6, 7. when he *was born in the form of God*, appearing in glory under the Old Testament, *he thought it not robbery to be equal with God, yet he emptied*, or *stript, himself* of this glory, λαβών taking (upon him) *the form of a servant, being made in the likeness of a man*.—[There appears little ground for assigning this sense to ἐπιλαμβάνομαι. Ernesti says that the ancient Greek Church always interpreted the verb in this place *to assist;* and that the later interpretation arose from the word used in the Vulgate, *assumat*. I do not understand this, for the Vulgate has *nusquam enim angelos apprehendit, sed semen Abrahæ apprehendit*. Our marginal version is, *he taketh not hold of the angels*, &c. Hammond gives the sense very well: "It is not said any where that he catches hold of the angels as they are falling—to save them—from ruin—but only to men he doth this favour." So Chrysostom: φεύγουσαν ἀπ' αὐτοῦ καὶ πόρρω φεύγουσαν ἀνθρωπίνην φύσιν Χριστὸς καταδιώξας κατέλαβεν. Schleusner translates Heb. viii. 19. in the same way, and quotes Ecclus. iv. 12. Add Palæph. fab. 24.]

Ἐπιλανθάνομαι, mid. from ἐπί, and λανθάνομαι *to forget*, which from λανθάνω *to lie hid*, which see.—It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. *To forget, not to remember*. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. James i. 24. [Ælian, V. H. ii. 40. Xen. Mem. i. 2, 21.]

[1] See Lucretius de Rer. Nat. i. 151, &c. iii. 14, 15. Cic. de N. D. i. 20.

[2] Epicurus's maxim, by which he destroyed the *providence* of God, (according to Laërtius, himself an Epicurean,) was this: τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἄλλῳ παρέχει, "The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Comp. Cicero de N. D. i. 30. and Lucretius, i. 57. &c.

[3] See Lucretius, iii. especially line 842. &c.

[4] There is a remarkable passage in Epicurus's own book, Περὶ Τέλους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." Laërt. lib x. § 6. Comp. Cic. de N. D. i. 40. Tusc. Quæst. iii. 18. De Fin. ii. 3. and Davies's Notes.

[5] See Whitby and Doddridge on the place, and the authors by them cited, to whom add Gale's Court of the Gentiles, part ii. book 4. chap. 5. and Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

[6] [Thus in Xen. An. i. 6, 10. *they took Orontes by the girdle*, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην. See Eur. Iph. Aul. 1376.]

[7] [It is simply, *to hold firmly*, in Exod. iv. 4. Deut. xxv. 11. et al.]

[8] See Whitby and Doddridge on this text, and Calcott's Sermons, Sermon V.

II. *To forget, "not to attend, neglect*[1]*."* Heb. vi. 10. xiii. 2, 16. Ἐπιλελησμένος, particip. perf. used in a passive sense, *forgotten*, Luke xii. 6. [So ἐνώπιον τοῦ Θεοῦ is Hebraicè for τῷ Θεῷ, (Gesen. p. 820.) and such a dative expresses ὑπὸ τοῦ Θεοῦ. (Matthiæ, § 392.) The same phrase is quoted by Bretschn. and Schleusner from Ecclus. xxiii. 16; but it does not occur there. In Is. xxiii. 16. we have ἐπιλελησμένη in the passive sense; in Prov. ii. 17. in the active. It occurs passively in Wisd. ii. 4. Ecclus. xliv. 10.]

☞ Ἐπιλέγομαι, pass. from ἐπί *upon*, and λέγομαι *to be called*, which from λέγω *to speak.—To be called* or *named*. occ. John v. 2.

Ἐπιλέγομαι, mid. from ἐπί *to*, or *moreover*, and λέγω *to choose.—To choose*, or *associate to* one's self, *ascisco*. occ. Acts xv. 40. [Isocr. Paneg. c. 25. Herodian iv. 1, 4.]—Thus the LXX have used it, Ex. xvii. 9. [xviii. 25. Josh. viii. 3.] for the Heb. בָּחַר *to choose*.

Ἐπιλείπω, from ἐπί intens. and λείπω *to fail.—To fail, fail entirely*. occ. Heb. xi. 32. So Isocr. ad Demon. § 5. ΈΠΙΛΕΊΠΟΙ δ' ἂν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see Wetstein and Kypke. [Jer. xxxiii. 17. Athen. v. p. 220. Dion. Hal. x. 36.]

☞ Ἐπιλησμονή, ῆς, ἡ, from ἐπιλέλησμαι perf. of ἐπιλανθάνομαι. — *Forgetfulness*. occ. James i. 25. ἀκροατὴς ἐπιλησμονῆς, *a forgetful hearer*. Comp. under διαλογισμός I. [The word occurs Ecclus. xi. 27. Dio Cass. p. 840, 93. Reiske. On the phrase see Gesenius 644, 2.]

Ἐπίλοιπος, ου, ὁ, ἡ, from ἐπιλέλοιπα perf. mid. of ἐπιλείπω *to leave*, which from ἐπί *after*, and λείπω *to leave.—Remaining, left behind*. occ. 1 Pet. iv. 2. So Isocr. ad Nicom. ΤΟ'Ν ΈΠΙ'ΛΟΙΠΟΝ ΧΡΟ'ΝΟΝ διάγειν, to pass the *remainder of one's time*. See more in Wetstein. [Levit. xxvii. 18. Mark v. 3. Jer. xliv. 14. Demosth. p. 1250. Marc. Anton. iv. 31.]

☞ Ἐπίλυσις, εως, ἡ, from ἐπιλύω, which see. *Solution, interpretation*. occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see Wolfius, Wetstein, Mill, Whitby, and Doddridge on the place, and especially Limborch's Theolog. Christian. i. 11, 3. et seq., who explains ἰδίας ἐπιλύσεως *of a private exposition*, which any man makes out of *his own* head, in opposition to the explication given by the apostle of Christ speaking or writing under the inspiration of the Holy Spirit. [This last explanation is approved by Wolf, almost all the Lutheran and Calvinistic divines, and Lowth (Pref. to Comm. on Isaiah, p. 11.). Schleus. and Bretschn. say it means, that the prophets did not understand the true meaning of the prophecies they uttered; and this sense, Schleusner thinks, is supported by verse 21. Wahl has, *no prophecy of Scripture can be explained by itself, without assistance of the event*. So Rosenmüller, Grotius, Heinsius, Calvin, Curcellæus, et alii. More proposed a new reading, ἐπήλυσις or ἐπέλευσις in the sense of *impetus* or *instinct*. *Non est res proprii impetus:* but every MS., except one, has the established reading. Some (Cappellus and others) say, that ἐπίλυσις means *impulse*, and explains the passage by saying, *the prophets did not speak of themselves*. Erasmus, at one time, agreed to this. Others, as Hardt and Languis, think that ἐπίλυσις, like διάλυσις, may signify *destruction*, and explain the passage thus: *Scripture does not destroy itself, but though written at different times, by different men, is still consistent*. Bishop Horsley has four sermons (15—18.) on the text, and he explains it, *not any prophecy of Scripture is of self-interpretation: not any prophecy is its own interpreter*. This declaration, he says, applies to separate prophecies, and the whole body of them. All prophecies are parts of a general system relating to the Messiah, and therefore a separate one cannot explain itself; and the whole body cannot be understood without knowing the events to which it alludes.]

Ἐπιλύω, from ἐπί intens. and λύω *to loose*.

I. *To loose, unbind*. So Wetstein on Mark iv. 34. cites from Herodian, ΈΠΙΑΥ'ΕΤΑΙ ἐπιστολάς, he *loosens*, i. e. *opens* the letters, which used anciently to be tied about with a string.

II. *To solve, explain, expound*. Mark iv. 34. Thus used by the LXX for the Heb. פָּשַׁר Gen. xli. 12. and by the prōfane writers. See Wetstein. [See Aq. Gen. xl. 8. Herodian iv. 12, 14. Athen. x. p. 449. F.]

III. *To explain, determine, decide*. Acts xix. 39.

☞ Ἐπιμαρτυρέω, ῶ, from ἐπί intens. and μαρτυρέω *to witness, testify.—To testify earnestly*. occ. 1 Pet. v. 12. [The word occurs Demosth. p. 915, 12. 1273, 18. and is properly *to testify*, while ἐπιμαρτύρεσθαι is *to call on one as a witness*, Xen. Hell. iii. 4, 4. See 1 Kings ii. 42. Nehem. ix. 29, 30.]

Ἐπιμέλεια, ας, ἡ, from ἐπιμελής, which see under ἐπιμελῶς.—*Care, a taking care of*. This word includes every thing that relates to *taking care of* another's body. See Raphelius. occ. Acts xxvii. 3. ἐπιμελείας τυχεῖν, "*to enjoy the benefit of their* care." Doddridge. The Greek phrase is used by Xenophon, Isocrates, and Aristotle, cited by Raphelius and Wetstein. [Prov. iii. 8. 1 Mac. xvi. 14. Xen. Cyr. i. 6, 16.]

Ἐπιμελέομαι, οῦμαι [or —ομαι], depon. from ἐπιμελής. See under ἐπιμελῶς.—With a genitive, *to take care of*. occ. Luke x. 34, 35. 1 Tim. iii. 5. [The word is very properly used by St. Luke, being, in good Greek, applied to taking care of the sick or wounded. See Bos, Animadv. ad Script. Gr. p. 66. See Gen. xliv. 21. Prov. xxvii. 25.]

Ἐπιμελῶς, adv. from ἐπιμελής, ἐος, οῦς, ὁ, ἡ, *careful*, which from ἐπί *upon, for*, and μέλει *it is a care* or *concern.—Carefully, with care*. occ. Luke xv. 8. [Gen. vi. 5. 3 Esdr. vi. 29, 34. Xen. Mem. ii. 4, 2.]

Ἐπιμένω, from ἐπί *upon, in*, or *at*, and μένω *to remain*.

I. *To remain, abide in* or *at* a place. Acts x. 48. xv. 34. xxi. 4, 10. et al. [Πρός τινα, 1 Cor. xvii. 7. ἔν τινι, 8. See Exod. xii. 39.]

II. With a dative following, *to remain, continue, persist in*. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. et al. [Col. i. 23. 1 Tim. iv. 16. Xen. Hell. iii. 4, 6.]

III. With a participle pres. following, *to continue* or *persist in doing* somewhat. John viii. 7. Acts xii. 16.

[1] Johnson.

Ἐπινεύω, from *ἐπί upon* or *to*, and *νεύω to nod, beckon.*

I. *To nod, beckon to.* So Homer, Il. ix. 616.

Ἦ, καὶ Πατρόκλῳ ὄγ' ΕΠΙ ὀφρύσι ΝΕΥΣΕ σιωπῇ.
He spake: then silent *to* Patroclus *nods.*

[See Prov. xxvi. 24. Xen. Cyr. v. 5, 12.]

II. *To assent by nodding.* Thus Homer, in that grand description of Jupiter's assenting to the petition of Thetis, Il. i. 528, 529.

Ἦ, καὶ κυανέῃσιν ΕΠ' ὀφρύσι ΝΕΥΣΕ Κρονίων,
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος.

He spake: and awful bends his sable brows,
Shakes his ambrosial curls, and gives the *nod*,
The stamp of fate, the sanction of the god.

POPE.

III. *To assent* or *consent* in general, *annuere.* occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20. but also in the profane writers, as may be seen in Wetstein. I add from Lucian, Dearum Judic. t. i. p. 162. A. ΕΠΙΝΕΥΕΙΣ δὲ ὅμως, you *assent* however. [Prov. xxvi. 24.]

Ἐπίνοια, ας, ἡ, from *ἐπινοέω to think upon*, which from *ἐπί upon*, and *νοέω to think.—A device, contrivance.* occ. Acts viii. 22. In the Greek writers it is generally [1] used in a bad sense. See Kypke. [Jer. xx. 10.]

☞ **Ἐπιορκέω**, ῶ, from *ἐπί against*, and ὅρκος *an oath.—To act* or *omit any thing contrary to a promissory oath.* Also *to swear falsely.* occ. Mat. v. 33. On which passage Raphelius excellently shows that it is applied in the latter, as well as the former sense, by Xenophon; so it may be interpreted in general, *to forswear, perjure one's self.* See also Wolfius and Wetstein. It is not used in the LXX, but in the Apocrypha, 1 Esd. i. 48. Wisd. xiv. 28; where it likewise signifies *to forswear.* [It is properly *to swear repeatedly.* See Beck, Comment. in Aristoph. t. iii. p. 42. It occurs in the sense of *forswearing* in Ælian, V. H. xii. 8. Herodian iii. c. 16. Xen. Anab. ii. 6, 22. Demosth. p. 1204, 20. Aristoph. Nub. 401. Ran. 102. Schl. remarks justly that the meaning conveyed is rather *not to perform what you swear*, than *to swear falsely.*]

☞ **Ἐπίορκος**, ου, ὁ, ἡ, from *ἐπί against*, and ὅρκος *an oath.* Comp. ἐπιορκέω. [See Xen. Ages. i. 12. Aristoph. Ran. 150. Herodian viii. 3, 10.]—*A perjured person.* occ. 1 Tim. i. 10.

Ἐπιοῦσα. See under ἔπειμι.

☞ **Ἐπιούσιος**, ου, ὁ, ἡ, from *ἐπί for*, and *οὐσία being, substance.*—This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the evangelists [2], in whose writings only it occurs, after the analogy of περιούσιος, (from *περί beyond*, and *οὐσία being,*) a word probably coined in like manner by the LXX, in whose version alone, (I believe,) except in the N. T., it is to be found. The most easy and natural interpretation of ἐπιούσιος seems to be that of the Greek commentators Chrysostom and Theophylact; the former of whom explains ἄρτον ἐπιούσιον by τὸν πρὸς τὴν ἐφήμερον ζωὴν ΤΗΙ ΟΥΣΙΑΙ ἡμῶν χρησιμεύοντα, that which is convenient *to our substance* for the daily support of life; and Theophylact [ad Mat. vi. 11.] says, ἄρτος ἐπιούσιος is ἄρτος ΕΠΙ τῇ ΟΥΣΙΑΙ καὶ συστάσει ἡμῶν αὐτάρκης, bread, which is sufficient *for our substance* or *subsistence.* So Suidas interprets ἐπιούσιος ἄρτος by ὁ ΕΠΙ τῇ ΟΥΣΙΑΙ ἡμῶν ἁρμόζων, fit *for our substance* or *being.* Ἐπιούσιος then may be explained, *sufficient for one's support, convenient for one's subsistence, competent.* See Jos. Mede's Works, fol. pp. 124, 125. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by *to-morrow's, future*, crastinus, futurus, deducing it from ἐπιοῦσα, *the next* or *following day*, I must just observe,

1st, That if this latter meaning be assigned to ἐπιούσιος, Luke xi. 3. at least, will run extremely harsh, *give us our* to-morrow's, or future, *bread, day by day.* And,

2ndly, That from ἐπιοῦσα the adjective should be, not ἐπιούσιος, but ἐπιουσαῖος. See Suicer, Thesaur. in ἐπιούσιος III.

3rdly, That περιούσιος, from περί and οὐσία, is an instance of a word formed after the same analogy as ἐπιούσιος, from ἐπί and οὐσία. And,

4thly, That it is not sufficient to object with Scaliger, that, according to this derivation, the word should be ἐπούσιος, not ἐπιούσιος; for that in many other words compounded with ἐπί, and beginning with a vowel, the ι is retained. Thus in the N. T. we have ἐπιεικής, ἐπίορκος, and in the Greek writers ἐπιόγδοος, ἐπιόπτομαι, ἐπιόσσομαι, ἐπίουρος, &c. occ. Mat. vi. 11. Luke xi. 3. [Besides those quoted, the following are in favour of Parkhurst's explanation. Greg. Nyss. t. i. Or. iv. de Or. Dom. p. 745. et seq.; but not very distinctly. Basil. Reg. Brev. Quæst. 252. p. 624. Damascenus, Orthod. Fid. iv. 14. Cyril Alex. lib. ii. Glaphyr. p. 286. Theodoret ad Philip. c. iv. v. 19. Isidor. Pelusiot. 4. ep. 24. p. 11. Comelin. Augustin. Serm. xxvi. de Temp. Tertull. de Jejun. The places of Chrysostom are, tom. v. Hom. 19, 30, 43. Hom. 54. in Gen. p. 426. So Toup in Epist. Crit. p. 140. Schleusner, and many others. The second opinion is embraced by Scaliger, Ep. 444. and lately by Fischer, de Vit. Lex. N. T. Prol. xii. p. 313. sq.; but, I think, without any strong argument. The word מָחָר was used, according to Jerome, in the Gospel sec. Hebræos, and this Fischer relies on; but, as Suicer observes, this rather implies *any future time*, and not *to-morrow* simply. Hence many interpreters apply this phrase to *Christ, the spiritual food from heaven, hereafter to give us life.* So Athan. i. p. 607. Damasc. Orth. Fid. lib. iv. c. 14. p. 318. German. in Theor. Eccl. 175. Cyril, Alex. xiii. de Adorat. p. 471. Cyprian, de Or. Dom. p. 268. Tertull. Lib. de Orat. c. vi. p. 181. and others. Finally, the word is interpreted *supersubstantialis*, as if from *ἐπὶ οὐσίᾳ supra substantiam*, understanding here the *eucharistic bread of life.*]

[1] [In Demosth. pp. 1413, 1414. in a good one. Ἐπινοέω is often taken in a bad sense. Ælian, V. H. xi. 1. xiv. 30. And so ἐπίνοια in Josephus's Life, § 44. and Wisd. xv. 4.]

[2] So Origen de Orat. 16. cited by Wetstein, πρῶτον δὲ τοῦτ' ἰστέον ὅτι ἡ λέξις ἡ ἐπιούσιον παρ' οὐδενὶ τῶν Ἑλλήνων εὑρέθη τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν, "We must first know, that the word ἐπιούσιον is not used by any of the Greeks or learned men; nor is it in vulgar use, but seems to have been framed by the evangelists."

Ἐπιπίπτω, from ἐπί *upon*, and πίπτω *to fall.*

I. *To fall upon*, as St. Paul did *upon* Eutychus when seemingly dead. Acts xx. 10. (comp. 1 Kings xvii. 21. 2 Kings iv. 34.) upon the neck of another in tenderness. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlvi. 29. in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and His miraculous gifts, Acts viii. 16. x. 44. xi. 15; of an ecstasy or trance, Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX; of blindness, Acts xiii. 11; of fear, Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9. in LXX; of reproaches, Rom. xv. 3. [In all these latter instances, the sense is metaphorical. The meaning, of course, is *to take possession of, to enter.* We have, in Ezek. xi. 5. the spirit of the Lord ἐπέπεσεν ἐπ' ἐμέ.]

II. *To press upon.* Mark iii. 10. where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being *pressed* forward by those behind." Doddridge. See Wetstein and Kypke.

III. *To move nearer*, and so *lie closer*, John xiii. 25; namely, to the breast of Jesus, than he did before, at verse 23. in order to hear what he should say. Ἄγχι σχὼν κεφαλήν, *holding his head near*, as Homer speaks, Od. iv. 70. See Wolfius. [The Vulgate says, *qui proximus Christo accumbebat*, as if ἐπιπίπτω was for ἀναπίπτω; but this cannot be justified. Wahl says, *to recline on.*]

☞ Ἐπιπλήσσω, from ἐπί *upon*, and πλήσσω *to strike.*—With a dative, *to reprove, rebuke, blame.* occ. 1 Tim. v. 1. Herodotus, (as cited by Raphelius,) and Josephus, Ant. xii. 4, 2 and 8. use the V. in the same sense with a dative. See also Wetstein. [Hom. Il. xxiii. 580. Xen. Œc. xiii. 12. Herodian iii. 3, 13. Polyb. v. 25, 3.] †Herod. iii. 142. vii. 136.†

[Ἐπιπνίγω, from ἐπί *upon*, and πνίγω *to choke.*—*To strangle.* Nahum ii. 13. In the N. T. it is used metaphorically of plants, whose growth is *choked* or *hindered.* Luke viii. 7.] †See ἀποπνίγω.†

Ἐπιποθέω, ῶ, from ἐπί intensive, and ποθέω *to desire*, which from the N. πόθος *desire.*—With an infinitive or accusative case following, *to desire earnestly, to long for* or *after.* See Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. [ii. 20.] 1 Pet. ii. 2. Jam. iv. 5. *do ye think that the Scripture speaketh in vain* against this worldly temper? Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; *doth the (Holy) Spirit that dwelleth in us* Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. iii. 16. 2 Tim. i. 14.) lust *to envy?* (Comp. James iii. 14, 15. 1 Cor. iii. 3.) So French translation, *pensez-vous que l'Ecriture parle en vain? l'Esprit qui a habité en nous*, vous inspire-t-il *l'envie?* See also Whitby and Doddridge, and especially Wolfius and Macknight. [Schl. says it means here *to be opposed to*, i. e. *to have a desire against*; and so Wahl. Schleusner translates, (removing the note of interrogation,) *the Spirit which dwells in you* (for he reads ὑμῖν, with the Vulgate) *is opposed to envy.* Of course he means the human spirit amended by Christianity. The next difficulty is to know whether the words are intended as a citation from Scripture, or not. There are no words exactly answering to them; and many, as Heinsius, Randolph, and Scott, think that the general tenor of Scripture is referred to. Most persons, however, refer the words to Gen. vi. 3, 5. to which they do not bear any very striking resemblance. Whatever conclusion we come to, the construction of the passage is extremely difficult and harsh. Ἐπιθυμέω is used in the same sense as Schl. gives to ἐπιποθέω in Gal. v. 17; but then κατά follows.] In the LXX, likewise, it denotes *vehement* desire, and answers to the Heb. עָרַג *to desire earnestly*, Ps. xlii. 1; to נָכְסַף *to be pale* or *wan through eager desire*, Ps. lxxxiv. 2. &c.

☞ Ἐπιπόθησις, εως, ἡ, from ἐπιποθέω.—*A vehement desire* or *longing.* occ. 2 Cor. vii. 7, 11. [Aq. Ezek. xxiii. 11.]

[☞ Ἐπιπόθητος, ου, ὁ, ἡ, from ἐπιποθέω. —*Much desired.* Phil. iv. 1.]

☞ Ἐπιποθία, ας, ἡ, from ἐπιποθέω.—*An earnest desire* or *longing.* occ. Rom. xv. 23.

Ἐπιπορεύομαι, from ἐπί *upon* or *to*, and πορεύομαι *to come.—To come to.* occ. Luke viii. 4. [Ezek. xxxix. 14. Dion. Hal. x. 43.]

Ἐπιῤῥάπτω, from ἐπί *upon*, and ῥάπτω *to sew.* —*To sew upon.* occ. Mark ii. 11. [Job xvi. 15.]

Ἐπιῤῥίπτω, from ἐπί *upon*, and ῥίπτω *to cast.* —*To throw, cast upon.* occ. Luke xix. 35. [Num. xxxv. 20, 22. Josh. x. 11. Herodian v. 6, 19. It is used metaphorically in 1 Pet. v. 7. for *throwing off your care from yourself to another.* See Ps. lv. 23.]

Ἐπίσημος, ον, ὁ, ἡ, from ἐπί *for*, and σῆμα *a sign, mark.—Remarkable, eminent*, whether for good, Rom. xvi. 7; or evil, Mat. xxxvii. 16. [For the bad sense, see Polyb. xviii. 38, 1. Joseph. Ant. v. 7, 1. Lucian, Rhet. Præc. t. iii. p. 27; for the good, Joseph. Bell. J. vi. 3. The proper sense of the word is, *marked*, and it is especially applied to *stamped money.* See Poll. Onom. iii. 10. Thucyd. ii. 13. The word occurs in Esther v. 4.]

Ἐπισιτισμός, οῦ, ὁ, from ἐπισιτίζω *to give food, to feed*, from ἐπί *to*, and σιτίζω *to feed*, which from σῖτος, *corn, food.—Victuals, food, especially for a large number of persons*, commeatus. occ. Luke ix. 12. So in the best Greek writers it frequently denotes *the provision of victual for an army* or *fleet*; and the verb ἐπισιτίζεσθαι is used for *procuring such provision*, as Kypke has particularly shown. See also Wetstein. The LXX apply the N. ἐπισιτισμός in a similar view for the Heb. צֵדָה. Gen. xlv. 21. Exod. xii. 39. Josh. i. 11. et al. [Add Gen. xlii. 25. Josh. ix. 11. 1 Sam. xxii. 10. Xen. Anab. i. 5, 9. vii. 1, 6. Hell. iii. 2, 19. Demosth. p. 280, 11. 671, 18. 909, 4. Herodian vi. 7, 3. Schleusner gives the word the sense of *provisions for a journey*; and ἐπισιτίζομαι is explained by Thom. M. p. 705. as τὰ ἐφόδια λαμβάνω. So Hesychius explains our word by ἐφοδιασμός.]

Ἐπισκέπτομαι, mid. from ἐπί intensive or *upon*, and σκέπτομαι *to look.*

I. Transitively, with an accusative, *to look out accurately and diligently, in order to choose the best.* occ. Acts vi. 3. [Diod. Sic. xii. 11.]

II. Transitively, with an accusative expressed or understood. [*To visit one for the sake of know-*

ing his state, inspect. Acts xv. 36. Xen. Cyr. vi. 3, 10. vii. 1, 5. Judges xv. 1.]

III. Transitively, with an accusative, *to visit, to go* or *come to see, in order to assist* or *benefit,* [and thence *to be favourable to, regard, show kindness to, take care of.*] Mat. xxv. 36, 43. Luke i. 68, 78. vii. 16. Acts vii. 23. xv. 14. Heb. ii. 16. James i. 27. On the two first texts we may observe, that the Greek writers likewise apply it to *visiting the sick,* as may be seen in Elsner, Wetstein, and Kypke. Comp. also Campbell's Note on Mat. xxv. 36. [See Exod. iv. 31. Ruth i. 6. Ps. viii. 5. Ecclus. vii. 39. *to visit the sick.* Herodian iv. 2, 7. Artemid. iii. 22.]

[Ἐπισκευάζω, from ἐπί and σκευάζω.—*To load furniture on carriages* or *beasts of burden.* Hence the middle (though it sometimes retains the active sense, as Xen. Hell. vii. 2, 8. and v. 3, 7.) is *to load one's self,* and then *to prepare for a journey.* This word probably occurs in Acts xxi. 15. where the common reading ἀποσκευασάμενοι makes no good sense. See Polyb. iii. 24. Diod. Sic. xiii. 2.]

☞ Ἐπισκηνόω, ῶ, from ἐπί *in,* and σκηνόω *to pitch a tent, to dwell.—To enter and dwell in.* occ. 2 Cor. xii. 9. So Polybius, cited by Raphelius, τὸ δὲ τελευταῖον, ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ ΕΠΙ' τὰς οἰκίας, and at length *entering into, and taking possession of,* the houses, lib. iv. p. 287. ed. Paris, an. 1616. ibid. p. 335. μετὰ δὲ ταῦτα ταῖς οἰκίαις ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ κατεῖχον τὴν πόλιν, after these things, *entering into the* houses, they took possession of the city. Œcumenius explains ἐπισκηνώσῃ in the above text by ὅλη ἐν ὅλῳ κατοικήσῃ, which I know not how better to translate than, *may entirely take possession of, and dwell in me.* The modern Greek version for ἐπισκηνώσῃ has κατοικήσῃ, and the Vulg. renders ἐπισκηνώσῃ ἐπ' ἐμέ by *inhabitet in me, may dwell in me.* But, after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent.* Thus the Syriac version, ﻳﺴﺘﺮ ﻋﻠﻲ *may protect me,* and Diodati's Italian, *mi ripari,* which is explained in a note, "Sia la mia unica salvaguardia e protettione. Greco, *sia al disopra di me, a guisa di tenda,* con che l'huomo si ripara dall' arsure o dall' altre ingiurie dell' aria. Vedi, Is. xxv. 4. *may be my only safeguard and protection.* Greek, *may be over me, like a tent,* with which a man protects himself from the heats and other injuries of the air. See Is. xxv. 4." Comp. 1 Pet. iv. 14. and σκηνόω III.

Ἐπισκιάζω, from ἐπί *upon, over,* and σκιά *a shadow.*

I. *To overshadow,* as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34; as the shadow of a person passing by, Acts v. 15.

II. *To overshadow,* (in an unspeakable manner,) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. Luke i. 35. See Suicer, Thesaur. in ἐπισκιάζω II. [See Num. ix. 22.]

Ἐπισκοπέω, ῶ, from ἐπί *upon* or intensive, and ἔσκοπα perf. mid. of σκέπτομαι *to look.*

I. *To oversee, take the care and oversight of, to superintend.* 1 Pet. v. 2. Comp. ἐπισκοπή and ἐπίσκοπος.

II. *To look diligently, take earnest heed.* Heb. xii. 15. [Xen. de Rep. Lac. ii. 2.]

Ἐπισκοπή, ῆς, ἡ, from the same as ἐπισκοπέω.

I. *The office of an overseer* or *bishop in Christ's Church.* 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8. is פְּקֻדָּה.

II. *Visitation.* Luke xix. 44. 1 Pet. ii. 12. where Whitby and Macknight, whom see, explain ἡμέρα ἐπισκοπῆς by *the time of* persecution; and for proof, Whitby cites Is. x. 3. Jer. vi. 15. x. 15. from the LXX; and Wisd. iii. 7. Ecclus. ii. 14. xviii. 20. [In Luke xix. 44. Schleusner and Wahl take it as *the kind* or *provident visitation* of God. *The time in which God showed himself gracious to thee;* and so Theophylact ad loc. So in Job x. 12. xxxiv. 9. As to the *visitation to punish* in Is. x. 3. Theodoret explains *the day of visitation* by *the time of vengeance.* Jer. viii. 12. Wisd. xix. 14. Ἐπισκοπέω is put for *to revenge* in Eur. Iph. T. 1414.]

Ἐπίσκοπος, ου, ὁ, from ἐπί *upon, over,* or intensive, and ἔσκοπα perf. mid. of σκέπτομαι *to look.—An overseer, an inspector, one who hath the inspection* or *oversight, a superintendent, a bishop.* It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of *men* who have the *oversight* of Christ's flock. occ. Acts xx. 28. (comp. verse 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. In the LXX, from whence the writers of the N. T. appear to have taken this word, ἐπίσκοπος denotes *an overseer.*

1. Of the army. Num. xxxi. 14. Jud. ix. 28. 2 Kings xi. 15 or 16. answering to the Heb. פָּקִיד or פָּקוּד.

2. Of workmen. 2 Chron. xxxiv. 12, 17. for Heb. מְפֻקָּד.

3. Of the house of the Lord. 2 Kings xi. 18. where Heb. פְּקֻדֹּת *offices.*

4. אל, a name of *God,* is rendered ἐπισκόπου, as we may say *Providence.* Job xx. 29. Comp. Wisd. i. 6.

5. Ἐπίσκοπος is used for a *civil* or *religious officer.* Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the ἐπίσκοπος or *overseer* of the priests and Levites. Heb. פָּקִד. Comp. 1 Mac. i. 51.

6. *Eleazer,* the son of *Aaron,* is in the LXX called ἐπίσκοπος from *overseeing* the tabernacle and its furniture. Num. iv. 16. where, for the Heb. מִפְקֶדֶת אֶלְעָזָר the office *of Eleazer,* the LXX has ἐπίσκοπος Ἐλεάζαρ, *Eleazer the overseer.*

7. In Is. lx. 17. where the prophet is foretelling the glory and felicity of the Church by the accession of the Gentiles, for the Heb. וְשַׁקַּדְתִּי פְקֻדָתֵךְ שָׁלוֹם וְנֹגְשַׂיִךְ צְדָקָה, *I will also make thy officers peace, and thine* exactors *righteousness,* the LXX has καὶ δώσω τοὺς ἄρχοντας σοῦ ἐν εἰρήνῃ, καὶ τοὺς ΕΠΙΣΚΟΠΟΥΣ σοῦ ἐν δικαιοσύνῃ, *I will appoint thy rulers in peace, and thy* overseers (bishops) *in righteousness:* and it is not improbable that the *overseers* of Christ's Church are in the N. T. called ἐπίσκοποι, from this very passage of Isaiah[1]. The above-cited are all the

[1] Clement, in his first Epistle to the Corinthians, § 42. ed. Russell, carries the matter much further. He cites the text thus: καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει, "*I will appoint*

passages, both of the LXX version, and of the apocryphal books, wherein ἐπίσκοπος occurs.

Ἐπισπάω, ῶ, —άομαι, ῶμαι, from ἐπί *over*, and σπάω *to draw*.—*To draw* the prepuce *over* the glans, (thus Hesychius, ἑλκυέτω τὸ δέρμα,) and so *become uncircumcised*. [It appears from Celsus de Med. vii. 25. that there was a surgical operation performed for this purpose. The instrument was called σπασθητήρ. See Epiphan. de Mens. et Pond. p. m. 172. who also describes the operation. There is a very long dissertation by Groddeck in Schoettgen. Hor. Hebr. i. p. 1159. on this subject. Episcopius (Inst. Theol. ii. 10. p. 44, 6.) seems to think that in this place of Corinthians, the meaning is only, *let them not try to appear uncircumcised;* but from Groddeck's statements, no doubt can be entertained of the frequent practice of the operation.] occ. 1 Cor. vii. 18[1]. Thus Josephus, Ant. xii. 5, 1. says of the Jews, who apostatized under Antiochus Epiphanes, καὶ τὴν τῶν αἰδοίων περιτομὴν ἐπεκάλυψαν, ὡς ἂν εἶεν καὶ τὰ περὶ τὴν ἀπόδυσιν Ἕλληνες, "Genitalium etiam circumcisionem obtêxere, ut vel nudato corpore Græci viderentur." Hudson. See his note. And in the Treatise of the Maccabees, § 5. we read that Antiochus παρεκέλευσεν αὐτοῖς ἕνα ἕκαστον τῶν Ἑβραίων ΕΠΙΣΠΑΣΘΑΙ, commanded his guards to ἐπισπᾶσθαι each of the Hebrews. Comp. 1 Mac. i. 15. See Wetstein on 1 Cor. vii. 18. Buxtorf's Lex. Chald. Thalm. Rabin. under משך, and Calmet's Dictionary in FORESKIN.

Ἐπίσταμαι, from ἐπί intens. and ἴσημι *to know*, τ being inserted for the sake of the sound, as it is likewise in ἵστωρ *knowing*, ἱστορία *history*, ἱστορέω *to visit,*†*enquire,*† derivatives from the same verb ἴσημι.

I. *To know, understand.* See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude 10.

II. *To know, be acquainted with,* a person. Acts xix. 15; or thing. xxiii. 25.

III. *To know, foreknow.* James iv. 14. Comp. Heb. xi. 8.

Ἐπιστάτης, ου, ὁ, from ἐφίστημι *to stand* or *place near, to set over.*

I. In the profane writers it denotes *one who is set over any thing, and takes care of it.* Thus in Soph. Aj. 27. ΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the *keepers*, or *shepherds*, of the flocks; in Xen. Cyr. viii. p. 431. ed. Hutchinson, 8vo. ΕΠΙΣΤΑΤΑΙ ἔργων are *overseers* of the works (comp. 2 Chron. xxxiv. 13. in LXX); and Aristotle, Polit. iv. 15. uses ΕΠΙΣΤΑΤΑΙ for *magistrates*, who are *presidents* and *guardians* of the state. [See 2 Kings v. 16. xxv. 19. 2 Chron. ii. 2. xxxi. 12. Exod. i. 11. v. 14. Arrian, Diss. Epict. iii. 15, 3. Xen. de Rep. Lac. 8, 4. Anab. ii. 3, 7. Mem. i. 1, 8.]

II. In the N. T. *master*, a title of *respect*, and acknowledgment of *authority*. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45. ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33. with Mat. xvii. 4. and Mark ix. 5. it is plainly parallel to Κύριε, *Lord*, and to Ῥαββί, *Rabbi;* and Luke ix. 49. it answers to διδάσκαλε, *master, teacher*, in Mark ix. 38. On Luke v. 5. Kypke shows that Diogenes Laert. and Diod. Sic. use it for a *preceptor*. In the LXX it constantly signifies *a president* or *overseer*, præfectus. [Diod. Sic. iii. 69. Other instances are given in Munthe, Obss. Phil. p. 142. Kypke, Obss. Sacr. i. p. 228. See also Thom. Mag. v. διδάσκαλος. Etymol. Mag. in v. and Eustath. ad Odyss. P. p. 641, 40. The word is only found in St. Luke among the Evangelists.]

Ἐπιστέλλω, from ἐπί *to*, and στέλλω *to send*.

I. [This word in good Greek denotes, *to give an order*, either directly, as Xen. Cyr. iv. 5, 12. v. 5, 13. (whence ἐπιστολή means *a command;* see id. ib. v. 5, 2. Aristoph. Nub. 608.) or by message, as Xen. Cyr. v. 5, 1; or by letter, as Xen. Hell. iii. 1, 1; whence it is, *to send to by letter*, or *write to;* and this is its only sense in the N. T. It is followed by a dative of the person. *Mitto* in Latin is used for *writing a letter*. See Cort. ad Sallust. Bell. Catil. c. 42. and on our word Perizon. ad Ælian. V. H. iv. 18. and Krebs, Obss. Flav. p. 226. It occurs 1 Kings v. 8. according to the MS. Alex.] occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Ἐπιστήμων, ονος, ὁ, ἡ, from ἐπίσταμαι *to know.*—*Knowing, skilful, understanding,* [and then *prudent* and *moderate,*] occ. James iii. 13. [Deut. i. 13. iv. 6. Ecclus. xl. 31. Xen. Cyr. iii. 3, 9.]

Ἐπιστηρίζω, from ἐπί intens. and στηρίζω *to strengthen.*—*To confirm, strengthen.* [In the pass. *to rest on.* See 2 Sam. i. 6.] In the N. T. it is used only in a figurative and spiritual sense, for *confirming* persons in their adherence to the gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Ἐπιστολή, ῆς, ἡ, from ἐπέστολα perf. mid. of ἐπιστέλλω *to send.*—*An epistle, a letter.* Acts ix. 2. xxiii. 25. Rom. xvi. 22. et al. freq. [In Acts ix. 2. it is, *letters of commission* or *authority*. In 2 Cor. iii. 2. it means, *a letter of recommendation*, from ver. 1. The sense of the passage is obviously, that the conversion of the Corinthians to a Christian life would be a recommendation of Christianity.]

☞ Ἐπιστομίζω, from ἐπιστόμιον, *a muzzle*, which from ἐπί *upon*, and στόμα *the mouth.*—*To muzzle.* occ. Tit. i. 11. It is a figurative word taken from *muzzling* dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers, (see Elsner and Wetstein,) as by St. Paul, to *stopping the mouths* of noisy and foolish talkers. Comp. φιμόω II. [So it is explained by Theophylact, ἐλέγχειν σφοδρῶς, ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα, "to find fault with them (or refute them,) very much, so as to shut their mouths." See Demosth. p. 85, 4. Hesychius has ἐπιστομίζων· ἐλέγχων. The Schol. on Aristoph. Eq. 480. explains the verb by κατασιγάζω. See Hemsterh. on Aristoph. Plut. p. 193. Krebs, Obss. Flav. p. 367.]

Ἐπιστρέφω, from ἐπί *to*, and στρέφω *to turn*.

I. *To turn, turn to* or *towards*. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18. [Rev. i. 12. Zach. v. 1.]

II. *To return*. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21. where it is

their overseers (bishops) *in righteousness, and their* ministers (deacons) *in faith:*" and produces it as a *prophecy* of the Apostle's appointing the *two* offices *of bishops* (or *presbyters*, comp. § 44.) *and deacons* in the Church.

[1] [Some explain it in this sense in 4 Mac. v. 1. but Schleusner thinks this wrong. The word occurs in its proper sense in the LXX, as Is. v. 18.]

applied to *turning back* or *returning* to one's former evil course of life. [Gen. xliv. 13. Deut. xx. 5. In Luke xvii. 4. some construe, *and seven times in a day come back to you;* others *come back to a better mind.* Add Mark xiii. 16.]

III. Transitively, *to convert, turn to God and holiness,* Luke i. 16, 17. Jam. v. 19, 20. [Acts xxvi. 18.] Intransitively, *to turn, to be* thus *converted* or *turned.* Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20. et al. Comp. John xii. 40. [The passive ἐπιστρέφομαι is used for the middle in the sense, *to turn oneself,* in Mat. ix. 22. Mark v. 30. viii. 33. John xxi. 20. in the sense, *turn to,* in Gal. iv. 9. Ἐπιστρέφειν καρδίαν τινὸς ἐπί τινα is, *to turn the affections of one person towards another,* as in Luke i. 17. Ezra vi. 22. Ecclus. xlviii. 10.]

Ἐπιστροφή, ῆς, ἡ, from ἐπέστροφα perf. mid. of ἐπιστρέφω.—*A turning, conversion.* occ. Acts xv. 3. [It is put for *return* in Ezek. xlvii. 8. for *attention of mind,* Demosth. p. 158, 24. Epictet. c. 63. Xen. Hell. v. 2, 9.]

Ἐπισυνάγω, from ἐπί *to,* and συνάγω *to gather, collect.*

To collect, gather together to one place. Mark i. 33. Luke xii. 1. as a hen doth her chickens under her wings. Mat. xxiii. 37. Luke xiii. 34. used of gathering the elect into the Christian Church. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27. [2 Chron. xx. 26. Is. lii. 12. Polyb. i. 75, 2.]

Ἐπισυναγωγή, ῆς, ἡ, from ἐπισυνάγω.

I. *A being gathered together.* 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. *An assembling together at* one place. Heb. x. 25. Comp. 2 Mac. ii. 7. [See also verses 13, 14, 18. and iv. 39. Phavorinus and Zonaras (Lex. Col. 802.) say ἐπισυναγωγήν, τὴν συμφωνίαν ἐκάλεσεν ὁ ἀπόστολος.]

Ἐπισυντρέχω, from ἐπί *upon* or *to,* and συντρέχω *to run together.*—*To run together upon* or *to* (him, namely). occ. Mark ix. 25.

Ἐπισύστασις, εως, ἡ, from ἐπισυνίσταμαι *to meet together against,* from ἐπί *upon* or *against,* and συνίστημι *to stand together.*—*A concourse, tumult, insurrection.* occ. Acts xxiv. 12. 2 Cor. xi. 28. in which latter text it is applied to that[1] *crowd* of cares, on account of the Churches, which were continually *rushing upon* St. Paul, and almost *overbearing* him. It is used by the LXX for *a tumultuous concourse,* Num. xvi. 40. or xvii. 5. answering to the Heb. עֵדָה *a company;* and Num. xxvi. 9. to הִצּוּ (infin. Hiph. of נָצָה) *to contend;* and in the Apocrypha, 1 Esdr. v. 73. according to the Alexandrian MS., we have the phrase ΕΠΙΣΥΣΤΑΣΕΙΣ ΠΟΙΟΥΜΕΝΟΙ. [In the second passage, Schleusner says, *distraction, from the number of persons perpetually resorting to one.* Cicero pro Archia, c. 6. has *quotidianos hominum impetus* in the same sense. The word occurs in Sext. Empir. Eth. 127. Joseph. contra Apion. i. 20.]

Ἐπισφαλής, ές, οῦς, ὁ, ἡ, from ἐπί, and σφάλλω *to supplant, throw down,* which see under ἀσφαλής.

I. Properly, *apt to be thrown down.* Hence,

[1] See Beza and Doddridge on the place.

II. *Hazardous, dangerous.* occ. Acts xxvii. 9. where see Kypke. [See Diod. Sic. xiii. 77. Polyb. i. 11, 10. ii. 28, 6. Arrian, Diss. Epict. iii. 13, 20. Wisd. ix. 14.]

Ἐπισχύω, from ἐπί intensive, and ἰσχύω *to be strong.* [The word occurs in the active sense *to strengthen,* as in Xen. Œc. xi. 13. It is *to grow strong* or *prevail,* in Ecclus. xxix. 1. 1 Mac. vi. 6. Wahl thinks that this verb, like many others, as διατελέω, τυγχάνω, expresses only a *circumstance* or *accessory definition* of the word λέγοντες, *they contended more vehemently.* See Matthiæ, § 552.]—*To grow more strong, violent,* or *urgent.* occ. Luke xxiii. 5.

Ἐπισωρεύω, from ἐπί *upon,* and σωρεύω *to heap,* [which from σωρός *a heap.*]—*To heap up.* occ. 2 Tim. iv. 3. [Theophylact and Œcumenius say, that the word implies the mixed heap or multitude of teachers. The word occurs twice in Symmachus's version. Song of Solomon ii. 4. Job xiv. 17.]

Ἐπιταγή, ῆς, ἡ, from ἐπιτέταγα perf. mid. of ἐπιτάσσω, which see.

I. *A command, commandment, appointment.* Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* Tit. ii. 15. [In Wisd. xiv. 16. xviii. 16. xix. 6. ἐπιταγή means *punishment proceeding from God,* according to Schleusner; and he says he does not know whether this may throw any light on Tit. ii. 15. In the first and third of these places, I can see no ground for such a translation. It is clearly *command, decree,* or *order;* and I think it is simply *decree* in the second passage also. Wahl explains this passage, *that you should enjoin in every way,* i. e. *seriously and severely.* Bretschneider translates, *suo quæque ordine, every thing in its own order,* and says that the apostle refers to the precepts delivered in verses 1—10. The word occurs in Dan. iii. 16. in some MSS., and in Symm. Micah vii. 11. Polyb. xiii. 4, 3. xxi. 4, 1.]

Ἐπιτάσσω, from ἐπί *upon* or intensive, and τάσσω *to order, appoint.*—*To command, order.* Mark i. 27. vi. 27, 39. Philem. 8. et al. [The word is properly *military,* and then means *to place soldiers behind the first rank,* as in Xen. Anab. vi. 3, 9. Hell. i. 6, 21. Polyb. i. 21, 12. 1 Mac. iv. 61. vi. 50. It is construed either with an acc. of the thing, and dat. of the person, or the infinitive. It occurs in Gen. xlix. 33. Esth. iii. 12; and is said by Thomas M. to be a better word than προστάττω.]

Ἐπιτελέω, ῶ, from ἐπί intensive, and τελέω *to finish.*

I. *To finish, complete, perfect.* Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3[2]. Phil. i. 6. Heb. viii. 5. [Xen. Cyr. iii. 3, 1. 1 Sam. iii. 12.]

II. *To perform.* Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6. λατρείας ἐπιτελεῖν. Herodotus uses the similar expressions, θρησκείας—εὐχωλὰς—θυσίας ΕΠΙΤΕΛΕΙΝ *to perform* ceremonies—devotions—sacrifices, ii. 37, 63. iv. 26. [Schleusner refers 2 Cor. vii. 1. to this head. He quotes similar expressions to those in Herodotus from

[2] [The passive is here put in the active sense. Wahl thinks the verb has here the sense *to cease,* "and will you now cease, (from the gift of the Spirit,) so as to go back to sensual and imperfect views of religion?"]

Ælian, V. H. xii. 61. Philo de Somn. p. 653, 15. and Herodian i. 5, 4. It is *to build* in 3 Esdr. vi. 4.]

[III. *To accomplish;* and then in the passive, *to be accomplished, to happen.* 1 Pet. v. 9. where] observe that Xenophon, Mem. Soc. iv. 8, 8. applies the V. ἐπιτελεῖσθαι to the *infirmities endured* in old age.

Ἐπιτήδειος, *α, ον,* from ἐπιτηδής the same, which may be deduced from *ἐπί to,* and *ἠδύς sweet, agreeable,* τ being inserted for sound's sake. †See Buttmann's Lexilogus.†—*Fit, convenient, necessary.* [See 1 Chron. xxviii. 2. Wisd. iv. 5.]

Queis humana sibi doleat natura negatis.

Without which languid nature must decline.

Ἐπιτήδεια, *τά,* James ii. 16. is used in like manner by the profane writers for what are called the *necessaries of life,* particularly for *food.* See Wetstein and Kypke. [Xen. Œc. iii. 8. Æsch. Socr. Dial. iii. 11. Poll. Onom. i. 168.]

Ἐπιτίθημι, from ἐπί *upon* or *besides,* and τίθημι *to put.*

I. *To put* or *lay on,* as the hand. Mat. ix. 18. xix. 13. et al. freq. [It is used of the imposition of hands for healing the sick in the first of these passages, and in Mark v. 23. Luke iv. 40. Acts xxviii. 8; for blessing *infants* in the second; for giving the Holy Ghost, in Acts viii. 17. xix. 6; for *ordaining,* Acts vi. 6. 1 Tim. v. 22. It is used of] a *burden,* Mat. xxiii. 4. Acts xv. 28; a *yoke,* Acts xv. 10.

II. *To lay on,* as strokes. Luke x. 30. (where see Wetstein.) Acts xvi. 23. Comp. Rev. xxii. 18. [Diod. Sic. xi. 19. Xen. Mem. ii. 2, 13.]

III. *To lade, put on board* a ship. Acts xxviii. 10.

IV. *To impose* a name. Mark iii. 16, 17.

V. *To add.* Rev. xxii. 18.

VI. [*To give, deliver, distribute.* Mat. xxvii. 29. Schleusner also refers Acts xxviii. 10. to this sense. See Herod. iii. 12.]

VII. Ἐπιτίθεμαι, mid. with a dative, *to set* or *fall upon, to assault.* occ. Acts xviii. 10. It is used in the same manner by the LXX, (answering to the Heb. שָׁסַס *to spoil,* and to הִתְנַפֵּל *to fall upon,*) and frequently by some of the best Greek writers, particularly by Xenophon and Plutarch. See the passages in Raphelius and Wetstein. [See Gen. xliii. 18. Ex. xviii. 11. xxi. 14. Xen. Hell. ii. 4, 11. Herod. viii. 27. Diod. Sic. xvii. 36. It is construed in the LXX either with the dative or ἐπί.]

Ἐπιτιμάω, ῶ. It may be deduced either from *ἐπί upon,* and *τιμάω to punish,* or from ἐπί, and Heb. טָמֵא *to defile, pollute, to pronounce defiled, polluted,* or *unclean.* [This, with the concluding remark on sense III., is preserved as a specimen of Parkhurst's etymologies, and as an excuse for having rejected so large a portion of them.]

I. [Stephens and Schleusner give as the proper sense, *to increase the price of any thing;* so Suidas explains it, and Demosthenes, p. 918, 22. uses it in this sense. Then it means, *to set a fine on,* as Joseph. Ant. xviii. 4, 6. Dio xxxviii. p. 78. Hence, comes probably the sense of *blaming.* The original phrase seems to have been ἐπιτιμᾶν τί τινι, but the accusative is often left out.]

II. *To reprove, rebuke, reprehend.* Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25. (where see Campbell,) Luke iv. 39. [xxiii. 40.] 2 Tim. iv. 2. Jude 9.

III. *To charge, enjoin strictly.* Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses ἐπιτιμάω is plainly of a different root from *τιμάω to honour,* which see. [I should prefer the following arrangement.]

[II. *To reprove, rebuke, reprehend.* Mat. xix. 13. Luke xxiii. 40. 2 Tim. iv. 2. Gen. xxxvii. 9. Polyb. v. 54, 8. Xen. Œc. xi. 24. Thucyd. iv. 27. Poll. Onom. ix. 8.]

[III. *To admonish strictly and severely.* Mat. xii. 16. xvi. 22. Mark iii. 12. viii. 30. ix. 25. Luke xvii. 3. (This last passage Schl. would construe, *admonish him with an endeavour to change his purpose.*) In the following passages there is also a sense of *constraint* or *force* accompanying the *admonition* or *rebuke.* Mat. viii. 26. comp. Ps. cvi. 9. xvii. 18. Mark iv. 39. Luke iv. 35, 39, 41. Jude 9. So Nahum i. 4.]

☞ Ἐπιτιμία, ας, ἡ, from ἐπιτιμάω.—*A punishment,* or rather, *a rebuke, censure.* occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10. for *punishment* or *rebuke.* [There is a book by Philo called Περὶ ἄθλων καὶ ἐπιτιμιῶν. The word, in good Greek, meant *the possession of the rights of citizenship.* Demosth. 230, 10. Diod. Sic. xviii. 18.]

Ἐπιτρέπω, from ἐπί *to,* and τρέπω *to turn.*—*To turn any thing to any one.*

I. *To commit, to deliver to the care of, to intrust to.* In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6. for the Heb. עָזַב *to leave.*

II. *To permit, allow, suffer.* Mat. viii. 21. xix. 8. et al. freq. [Mark v. 13. John xix. 38. Acts xxi. 39, 41. 1 Cor. xiv. 34. Heb. vi. 3. Esth. ix. 4. Polyb. i. 62, 3. Ælian, V. H. ii. 5. Xen. Mem. iii. 5, 2.]

☞ Ἐπιτροπή, ῆς, ἡ, from ἐπιτέτροπα perf. mid. of ἐπιτρέπω.—*A commission, office committed* or *intrusted.* occ. Acts xxvi. 12. [Thuc. v. 31, 41. Demosth. 897, 23. 2 Mac. xiii. 14.]

☞ Ἐπίτροπος, ου, ὁ, from ἐπιτέτροπα perf. mid. of ἐπιτρέπω.—*A person intrusted to act in another's name,* or *to whose care any thing is committed by another.*

I. *A steward, a bailiff,* villicus. Mat. xx. 8. Wetstein on Mat., and Raphelius on Luke viii. 3. cite from Xenophon, ὁ ἐν τοῖς ἀγροῖς ΕΠΙΤΡΟΠΟΣ, the country- or land-*steward.* Comp. Kypke on Matthew. [Xen. Œc. xii. 2. xxi. 9.]

II. *A steward* or *treasurer* to a prince, or rather, according to Grotius and Beza, a *deputy-governor,* a *lieutenant;* for the Greeks called the same officer ἐπίτροπος, as the Romans named *procurator.* So the Vulg. *procuratoris.* Luke viii. 3. Herodotus, i. 108. calls *Harpagus πάντων* ΕΠΙΤΡΟΠΟΝ, the *superintendent* of all things, to king Astyages, namely. See Raphelius. [Comp. 2 Mac. xi. 1. xiii. 2. Schweighæus. ad Arrian. Diss. Epict. iv. 7, 21.]

III. *A guardian,* to whom the care of orphans is *committed,* or rather, according to Elsner, Wolfius, and others, the same as the παιδαγωγός or keeper of the children during their father's lifetime. Gal. iv. 2. Comp. iii. 24. where the law is called παιδαγωγός. See also Josephus de Bel.

i. 30, 5. Ant. xvii. 4, 2. and under *παιδαγωγός*. [See Xen. Mem. i. 2, 40. Ælian, V. H. xiii. 44.]

'Επιτυγχάνω, from *ἐπί* intensive, and *τυγχάνω to obtain*.—It is either construed with a genitive, or used absolutely, *to obtain, attain*. occ. Rom. xi. 7. Heb. vi. 15. xi. 33. James iv. 2. [The meaning is probably derived from the use of the word in the case of archers, &c. *hitting* the mark, as Arrian, Diss. Epict. iv. 6, 28. and *σκοποῦ τυχεῖν* in Plato. The word occurs in Prov. xii. 28. Thucyd. iii. 3. Polyb. xxxi. 21, 13.]

'Επιφαίνω, from *ἐπί upon, over*, or *to*, and *φαίνω*, †mid. *φαίνομαι† to shine*.

I. *To shine over* or *upon, to give light to*. Luke i. 79. Comp. Acts xxvii. 20. So Virgil, Æn. iii. 203, 204.

> Tres adeo *incertos* cæcâ *caligine soles*
> Erramus pelago, totidem *sine sidere noctes*.

Num. vi. 25. *to illuminate*.

II. 'Επιφαίνομαι, pass. from *ἐπί to*, and *φαίνομαι to appear*.—*To appear, be manifested*. Tit. ii. 11. iii. 4. [Irmisch. on Herodian i. 7, 3.]

'Επιφάνεια, ας, ἡ, from *ἐπιφανής*.

I. *Brightness, splendour*. 2 Thess. ii. 8. Comp. sense II. [2 Sam. vii. 23. 2 Mac. xiv. 15. xv. 27.]

II. *The appearance, manifestation* of Christ in the flesh. 2 Tim. i. 10; in glory, 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See Suicer, Thesaur. in *ἐπιφάνεια*, who observes from Casaubon, that the Greek writers particularly apply this word to *the appearance of some deity*. [Schleusner says, *the appearance of a god in splendour*. Polyb. iii. 94, 3. Dion. Hal. i. 2, 68. Wessel. ad Diod. Sic. i. 25.] To the instances [Casaubon] has produced from Diodorus Siculus and Dionysius Halicarn., I add from Lucian, t. i. p. 1016. speaking of the philosopher Demonax: *ἄκλητος εἰς ἣν τύχοι παριὼν οἰκίαν ἐδείπνει καὶ ἐκάθευδε, τῶν ἐνοικούντων Θεοῦ τινὰ 'ΕΠΙΦΑΝΕΙΑΝ ἡγουμένων τὸ πρᾶγμα*, "whatever house he happened to light upon in his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the *appearance* of a god."

'Επιφανής, έος, οῦς, ὁ, ἡ, from *ἐπιφαίνω*.—*Glorious, illustrious*. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31. or iii. 4. is נוֹרָא *terrible*, which is sometimes applied to a *bright, dazzling* object, as Ezek. i. 22. Comp. Exod. xv. 11. Judg. xiii. 6. [Properly, *clear, discernible*. See Poll. Onom. vi. 206. Xen. Mem. iii. 1, 10. For the sense given by Parkhurst, see also Mal. i. 14. and comp. Diod. Sic. xvii. 65. Polyb. iii. 40, 9. Xen. Ages. iii. 2.]

'Επιφαύω, from *ἐπί upon, to*, and *φαύω* or *φάω to shine*.—*To shine upon, give light to*. occ. Eph. v. 14. Comp. Is. lx. 1. [Others write *ἐπιφαύσκω*, which occurs in Job xxv. 5.]

'Επιφέρω, from *ἐπί to, upon, besides*, or *against*, and *φέρω to bring*.

I. *To bring, carry to*. Acts xix. 12.

II. *To bring upon, inflict* wrath or vengeance. Rom. iii. 5. [Xen. Hell. vi. 3, 4. Polyb. iii. 4, 5.]

III. *To add, superadd*. Phil. i. 16. [See Aristot. Rhet. iii. 6. and Loesner, Obss. Philon. p. 351.]

IV. *To bring against*, as an accusation. Jude 9. Acts xxv. 18. 'Επιφέρειν *αἰτίαν* is a phrase frequently used in the purest Greek writers. See Raphelius, Wetstein, and Kypke. [Thucyd. i. 70. iii. 42. Herodian iii. 8, 12.]

☞ 'Επιφωνέω, ῶ, from *ἐπί* intensive or *against*, and *φωνέω to cry*.

I. *To cry aloud, clamour, shout*. Luke xxiii. 21. Acts xii. 22.

II. With a dative, *to cry out against*. Acts xxii. 24. [I can see little reason for giving this word any other sense than *to cry out loud*. In Acts xii. 22. Schleusner says *to applaud*, as the people in public used to do. See Krebs, ad Plut. de Aud. Poet. c. 7. p. 193.]

☞ 'Επιφώσκω, from *ἐπί upon* or *besides*, denoting *accession*, and *φώσκω to shine*, which from *φάω* the same.

I. Properly, and according to the etymology of the word, *to begin to shine, to dawn*, as the day-light, *illucesco*. So in Herod. iii. 86. *ἅμ' ἡμέρῃ δὲ* ΔΙΑΦΩΣΚΟΥΣΗι, as soon as the day *dawned*; and in Polybius ix. ad init. *ἅρτι τῆς ἡμέρας* 'ΕΠΙΦΑΙΝΟΥΣΗΣ, the day now *dawning*. See Raphelius and Wetstein on Mat. xxviii. 1.

II. *To draw on*, as the Jewish Sabbath, which began in the *evening*. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54. (compare John xix. 31. with Deut. xxi. 22, 23.) and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely, Mat. xxviii. 1. *ὀψὲ δὲ Σαββάτων, τῇ ἐπιφωσκούσῃ* (*ἡμέρᾳ*, namely, as in the above passages of Herodotus and Polybius) *εἰς μίαν Σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον, in the evening of the Sabbath, when the* (Jewish) *day* was drawing on *towards the first day of the week, Mary Magdalene and the other Mary* went, i. e. set out (for it does not appear that they actually *came* at this time, being probably prevented by the *σεισμὸς μέγας great earthquake* or *storm*, verse 2. which preceded our Lord's resurrection) *to visit the sepulchre*. For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. Macknight, in his Commentary on the place, § 147. where he may find it further illustrated and defended. See the use of *ἦλθον*, Acts xxviii. 14. [Macknight's explanation is not, on the whole, satisfactory. Schleusner, Wahl, Bretschneider, Tittmann (of Dresden) in his Commentary on St. John xx., adopt the old interpretation, and understand *τῇ ἐπιφωσκούσῃ* (*ἡμέρᾳ*) to express, *as the morning dawned*.] And observe further, that the Syriac נְגַהּ, which properly signifies *to shine*, as *the day-light*, (illuxit. *Dicitur de luce diurnâ*, Castell.) is applied also to the *evening-light*, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac נְגַהּ may account for the similar application of the Greek *ἐπιφώσκω* in the evangelists. See Marsh's note 51. on his Translation of Michaelis's Introduct. to N. T., vol. i. p. 407.

'Επιχειρέω, ῶ, from *ἐπί upon* or *in*, and *χείρ the hand*.—*To take in hand, undertake, attempt*, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See Raphelius and Wetstein on Luke. [See also 2 Mac. ii. 30. Xen. Mem. ii. 6, 28. Ælian, V. H. iii. 18. Esth. ix. 25. 2 Mac.

vii. 19. In this last, and in Acts xix. 13. it is *to dare;* and so Hesychius explains it by τολμάω. In some cases this verb seems to be pleonastic, and so it is explained in Luke i. 1, 6. (with which compare 2 Mac. ii. 30.) See Krebs, Obss. Flav. p. 96. Munthe in Obss. in N. T. e Diod. Sic. p. 127. and Glass, Phil. Sacr. p. 191.]

Ἐπιχέω, ῶ, from ἐπί *upon* or *in*, and χέω *to pour.—To pour upon* or *in, to infuse.* occ. Luke x. 34. [Gen. xxviii. 18. Xen. Œc. xvii. 9.]

☞ Ἐπιχορηγέω, ῶ, from ἐπί *besides* or *to*, and χορηγέω *to lead the chorus,* also to *supply, furnish*[1]. Comp. χορηγέω.

I. With a dative of the person, and an accusative of the thing, *to supply, furnish,* or rather, *to supply* or *furnish abundantly.* Gal. iii. 5. 2 Cor. ix. 10. where see Wolfius, who is for placing the comma after βρῶσιν, and referring χορηγῆσαι to what follows. Comp. Is. lv. 10. in Heb. and LXX. This V. is used with a dative of the person, Ecclus. xxv. 22. In the pass. *to be supplied,* i. e. *to have supply, vigour,* or *nourishment ministered,* occ. Col. ii. 19. Also, *to be supplied* or *ministered.* 2 Pet. i. 11. [In Col. ii. 9. Schleusner says, *to offer mutual services,* and translates *the whole body joined closely by mutual good offices.* Wahl construes the word by *adjuvo* to help. Bretschneider says, *alterum alteri jungo, ut Choragi facere solent.* He observes rightly, that in the parallel place in Eph. iv. 16. συναρμολογέω is used in this sense of joining together. The simple verb is used for *disposing,* and joined with διατάττω in Lucian, Necyom. i. p. 477. ed. Hemst. In Ecclus. xxv. 24. Schleusner says, *to take the lead,* from the original sense of the word.]

II. With an accus. and a dative preceded by ἐν, *to supply, add to.* 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of *dancing in chorus,* Faith being represented as the *leading* Grace in the chorus of Christian virtues, and that they accordingly explain ἐπιχορηγήσατε by *join,* or *associate to the chorus,* of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the apostle's discourse; but I can find no authority for ἐπιχορηγέω being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of *supplying, furnishing,* or *ministering.* [In this place Schleus. says, *exhibit together,* and translates *join with a firm persuasion as to religion the pursuit of virtue.* Wahl gives only *to exhibit* or *declare.*]

☞ Ἐπιχορηγία, ας, ἡ, from ἐπιχορηγέω.—*A supply.* occ. Eph. iv. 16. Phil. i. 19.

☞ Ἐπιχρίω, from ἐπί *upon,* and χρίω *to anoint.—To anoint, daub, smear.* occ. John ix. 6, 11. [Lucian, de Scrib. Hist. 62.]

Ἐποικοδομέω, ῶ, from ἐπί *upon,* and οἰκοδομέω *to build.*

I. *To build upon,* superstruere. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify.* Acts xx. 32. Col. ii. 7. Jude 20. [I should say with Wahl,]

[1] [It can hardly be necessary to state here that the χορηγός was the person who supplied the expenses of the theatrical entertainments. Spanheim. ad Call. Hymn. in Dian. v. 256.]

[I. *To build one thing on another,* and hence passively, *to rest upon.* Col. ii. 7. *resting on Christ,* (for better knowledge.) Eph. ii. 20.]

[II. *To perfect a building,* and metaph. *to increase.* Acts xx. 32. 1 Cor. iii. 10, 12, 14. *Another increases* the knowledge of religion which had been begun by the first teachers. Jude 20. The comparison of Christians to *a building,* which *is to be carried on,* is common in Scripture.]

☞ Ἐποκέλλω, from ἐπί intens. and ὀκέλλω *to bring* a ship *to land,* or *to run it aground,* which from κέλλω the same, also *to move. To run* a ship *aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein. [See Diod. Sic. i. 31. Polyb. i. 20, 15. Thuc. iv. 26. Arrian, Exp. Alex. ii. 23, 5.]

Ἐπονομάζω, from ἐπί intens. and ὀνομάζω *to name.—*[*To give a name to.* Then in the passive, *to receive a name* or *be called.* Schleusner says, that like καλέομαι, it is *to be.* Rom. ii. 27. Gen. iv. 17, 25. Polyb. i. 29, 2. Xen. Œc. vi. 17.]

☞ Ἐποπτεύω, from ἐπί *upon,* and ὄπτομαι *to see.—To look upon, behold, be an eye-witness of.* occ. 1 Pet. iii. 2. ii. 12. where, "as ἐκ καλῶν ἔργων cannot be connected with ἐποπτεύσαντες, which governs an accus. c. iii. 2.—remove the comma from ἐποπτεύσαντες, *they may from your good works,* which they shall behold, *glorify God.*" Bowyer. See Eng. transl. [Schleusner says on 1 Pet. ii. 12. ἐποπτεύσαντες is for ἐὰν ἐποπτεύωσι (namely) τὰ καλὰ ὑμῶν ἔργα. Polyb. v. 69, 6. xxxi. 23, 10. Demosth. p. 160, 13. Hom. Od. Π. 140.]

☞ Ἐπόπτης, ου, ὁ, from ἐπί *upon,* and ὄπτομαι *to see.* See ἐποπτεύω.—*A beholder, an eye-witness.* occ. 2 Pet. i. 16.—On which text it may be worth observing, that those who were admitted to a *sight* of the pagan mysteries among the Greeks were said ἐποπτεύειν, and were called ἐπόπται. See Elsner and Macknight on the place, and Wetstein on 1 Pet. ii. 12. [See Casaub. ad Athen. vi. p. 446. and Spanh. ad Aristoph. Ran. 757. The word has another meaning, viz. *inspector* or *president of games.* See Poll. Onom. iii. 30. The word occurs in 2 Mac. iii. 29. vii. 35.]

Ἔπος, εος, ους, τό, from ἔπω, *to speak.—A word, an expression.* occ. Heb. vii. 9. ὡς ἔπος εἰπεῖν, *as one may say, if I may use the expression.* This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphelius, Wolfius, Wetstein, and Kypke. [See Polyb. i. 1, 2. v. 33, 7. and Wessel. ad Herod. ii. 109. The phrase means *in a word* in Plato Apol. Socr. c. 1, 7, 8. ed. Fischer.]

Ἐπουράνιος, ου, ὁ, ἡ, from ἐπί *upon, in,* and οὐρανός *heaven.—"Heavenly, celestial.* Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. et al. freq. In Eph. i. 3. ii. 6. ἐπουρανίοις *heavenly* (*places*) means the Christian Church, called by Christ himself *the kingdom of heaven,* because the Christian Church was foretold, Dan. ii. 44. under the character *of a kingdom which the God of* heaven *would set up, and which shall never be destroyed.*" Macknight. [Dan. iv. 23. This word embraces several ideas. It is *inhabiting heaven* in Mat. xviii. 35. 1 Cor. xv. 48, 49. Phil. ii. 10. Then

τὰ ἐπουράνια are either *heaven*, (and that, says Schl., is the meaning in Eph. i. 3. *with spiritual rewards in a future life*, and Heb. ix. 23.) or *the air*, (which the Jews believed to be filled with evil spirits,) as in Eph. vi. 12. See Koppe ad Eph. ii. 2. Again, another meaning is *of* or *belonging to the kingdom of heaven*, as in Heb. iii. 1. *a call to the kingdom*; and the word is frequently used of the future joys of the kingdom, as Heb. vi. 4. xi. 16. xii. 22. 2 Tim. iv. 18. Wahl so explains Eph. i. 3. Then it is *sublime* or *divine*, in opposition to *earthly*. John iii. 12.]

Ἑπτά, *οἱ, αἱ, τά*. Indeclinable.

I. A noun of number, *seven*. It is a plain derivative from the Heb. שֶׁבַע, or שִׁבְעָה *seven*, the aspirate breathing being substituted for the sibilant letter, (as in ἕξ from שֵׁשׁ, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. et al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. The radical meaning of שֶׁבַע in Heb.[1] is *sufficiency*, *fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord יִּשְׁבֹּת, Gen. ii. 2. *completed* or *finished* all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שַׁבָּת (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen[2], for which[3] they gave the very same reason as Moses doth, Gen. ii. 2. namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4. see Vitringa. [It often means *several*. Mat. xii. 45. Luke xi. 26. 1 Sam. ii. 5. Ruth iv. 15. Is. iv. 1. Suidas mentions that ἑπτὰ ἐπὶ πλήθους τάττεται. It is put for *seven times* in Mat. xxi. 22. as in Prov. xxiv. 16.]

Ἑπτάκις, adv. from ἑπτά *seven*, and κις a numeral termination denoting *times*, from the Heb. שָׁבַע *to reckon, count*. See κις. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4. twice; where it is used indefinitely for *many times*, or *often*. So some of the Greek versions in Montfaucon's Hexapla render the Heb. שֶׁבַע *seven times* in Ps. cxix. 164. by πλειστάκις *often, frequently*.

Ἑπτακισχίλιοι, αι, α, from ἑπτάκις *seven times*, and χίλιοι *a thousand*.—*Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

ΕἸΠΩ. Comp. φάω I. An obsolete V., whence in the N. T. we have 1 aor. εἶπα, 2 aor. εἶπον, infin. εἰπεῖν, particip. εἰπών.

I. *To utter with the mouth, to say*. Mat. ii. 5. iii. 7. xii. 2. et al. freq. Σὺ εἶπας, *thou hast said*. Mat. xxvi. 25, 64. Comp. Mark xiv. 62. This is manifestly a form of *assenting* to a question asked. We meet with similar expressions in the Greek writers. Thus in Xen. Mem. Socr. iii. 10, 15. one answers Socrates, ΑὐΤΟΣ ΤΟῦΤΟ ΛΕΓΕΙΣ, ὦ Σώκρατες! *you say so yourself*, O Socrates! In Euripides we have ΣΥ δὲ ταῦτα ΛΕΓΕΙΣ, οὐκ ἐγώ· *you say* so, not I. So in Sophocles, ΣΥ τοι ΛΕΓΕΙΣ νιν, οὐκ ἐγώ. See more in Wetstein, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37. and LXX in Exod. x. 29. The words εἶπε δὲ ὁ Κύριος, Luke vii. 31. are wanting in almost all the MSS., in several ancient versions, in some printed editions, are marked by Wetstein as what ought to be expunged, and by Griesbach rejected from the text.

II. Εἰπεῖν ἐν ἑαυτῷ, or ἐν τῇ καρδίᾳ, *to say within himself*, or *in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are Hellenistical phrases used by the LXX; the former, Esth. vi. 6: the latter more frequently, Deut. viii. 17. xviii. 21. et al. for the Heb. אָמַר בְּלִבּוֹ or אָמַר בִּלְבָבוֹ *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by Wollaston, Religion of Nature, p. 123. 4to edit. 1724. "It is by the help of *words*, at least in great measure, that we even *reason and discourse within ourselves*, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find that he *thinks* as well as *speaks* in some *language*, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, *words* seem to be, as it were, *bodies* or *vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixed in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in Plato (Alcib. 2.) τὰ μὲν ἐσθλὰ, κ. τ. λ. abstracted quite from those and all other words." See some further observations on this subject, in Ellis's Inquiry, Whence cometh wisdom and understanding to man? p. 10, 14.

III. *To speak*. Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform*. Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17. [Add Mat. viii. 5. Mark vii. 36. Luke v. 14. John xx. 15. We find the LXX rendering the word אָמַר by the different compounds of ἀγγέλλω. We have the sense *to inform beforehand* in Mat. xxviii. 6, 7. Mark xvi. 7. Acts vii. 37. and perhaps the sense of *teaching* in Mat. xxii. 1.]

[1] Comp. Heb. and Eng. Lexicon under שָׁבַע.

[2] Very express are the testimonies of Josephus and Philo to this purpose. Thus the former, in his controversial Treatise against Apion, ii. 39. οὐδ' ἔστιν οὐ πόλις Ἑλλήνων, οὐδέ τις οὖν οὐδὲ βάρβαρος, οὐδὲ ἓν ἔθνος, ἔνθα μὴ τὸ τῆς ἑβδομάδος ἦν ἀργοῦμεν ἡμεῖς, τὸ ἔθος οὐ διαπεφοίτηκε, "nor is there any city whatever, whether Greek or barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus Philo, of the seventh day: ἑορτὴ γὰρ οὐ μιᾶς πόλεως ἢ χώρας ἐστίν, ἀλλὰ τοῦ παντός, "for this is a feast, not of one city or country, but of all." See more in Hudson on Josephus, as above.

[3] See Grotius de Verit. Relig. Christ. i. 16. and not. 20. &c. Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 4, 5. and the authors there quoted, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74. 8vo edit.

V. *To command, order, direct*[1]. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. et al. freq. Stockius observes, that the writers of the N. T. seem to have learned this application of the V. *εἰπεῖν* from the Hebrews, who frequently use אָמַר in this sense. We deny not, however, adds he, that the purest Greek writers use *εἰπεῖν* for *commanding, ordering*, as, besides others, Alberti on Mat. iv. 3. and Duker on Thucyd. vii. 29. p. 462. have shown by various examples; but in them it is never construed with *ἵνα*, as it often is in the N. T. but always with an infinitive. But quære? See also Kypke on Mat. xx. 21. [Add Mat. xxii. 24. Mark x. 49. Luke x. 40. James ii. 11. See Aristoph. Eq. 1021. Hom. Od. Γ. 427. Xen. Hell. iii. 5, 8. Barnes ad Eur. Iph. T. 85.]

VI. [*To call* or *name*. John x. 35. 1 Cor. xii. 3. Xen. Ages. ii. 12. Hell. iv. 3, 12.]

VII. [*To promise*. Mat. xx. 21. Mark xvi. 1. Eur. Elect. 33. We must observe, that the signification of this verb is peculiarly liable to be affected by the circumstances in which it is used. Thus, if we say any thing,

[1. With a view of inquiring, it is, in fact, *to ask*, as in Mat. xi. 3. xiii. 10. Luke vii. 40. and the LXX construe אָמַר by *ἐρωτάω*. Exod. iii. 13. See Xen. Cyr. i. 3, 14. 4, 27.]

[2. In reply, it is *to answer*, as Mat. ii. 5. xii. 11. xxi. 24. See Xen. Cyr. i. 4, 12. ii. 2, 10.]

[3. With a view of obtaining any thing, it is *to request*, as perhaps Mark ix. 18. (comp. Luke ix. 40.) and John xii. 27.]

Ἐργάζομαι, from *ἔργον*.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. et al. Comp. John v. 17. [In the first passage it has a sense common in classical Greek, *to labour in agriculture*, as Thucyd. ii. 72. (comp. iii. 50.) Xen. Œc. vi. 11. Ælian, V. H. ix. 5. Gen. ii. 5. See Schwarz, Comm. Crit. Gr. Ling. p. 564.]

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. et al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35. *ἐργαζόμενος δικαιοσύνην, working righteousness*. So the LXX, Ps. xiv. or xv. 2. and Zeph. ii. 3. for the Heb. פֹּעֲלֵי צֶדֶק; or evil, Rom. xiii. 10. James ii. 9. Mat. vii. 23. *ἐργαζόμενοι τὴν ἀνομίαν, working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. et al. for the Heb. פֹּעֲלֵי אָוֶן, *workers of iniquity*.

IV. *To be employed in* or *about*. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13. *οἱ τὰ ἱερὰ ἐργαζόμενοι, they who are employed about holy things*, denote the Levites, as distinguished from *οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, they who wait at the altar*, i. e. *the priests*, mentioned in the next verse. See Wolfius, Jos. Mede's Works, fol. p. 77. and Vitringa de Synagogâ Veteri, Proleg. p. 74. In Rev. xviii. 17. *ὅσοι τὴν θάλασσαν ἐργάζονται, as many as* use, i. e. are employed upon, *the sea*. This is an elegant phrase, occurring in the purest Greek authors. See Raphelius, Wetstein, and Kypke. [Schl. says, rather, *to traffic* or *get their living* by the sea, and refers to Raphel. Annot. Polyb. p. 720. Alberti Obss. Phil. p. 495. Aristot. Probl. Sect. 38. Probl. 2. Arrian, Exp. vii. 19, 8.]

V. *To procure, acquire by labour*, as the word is frequently applied in the profane writers. John vi. 27. See Elsner and Wetstein on Mat. xxv. 16. [Eph. iv. 23. Herod. i. 24. Polyb. xii. 13, 2. Ælian, H. A. x. 50. Aristoph. Eq. 835. See Græv. Lect. Hesiod. c. 2. p. 8. Valck. ad Herod. viii. p. 631. Ἔργον is *usury* or *interest*. See Salmas. de Usur. p. 9.]

VI. *To trade, traffic*. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18. for the Heb. סָחַר *to trade*; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek classics. See Wetstein on Mat. xxv. 16. and Hoogeveen's note on Vigerus de Idiotism. cap. iii. § 13. reg. 5.

Ἐργασία, ας, ἡ, from *ἐργάζομαι*.

I. *Work, labour, pains*. Luke xii. 58. where the phrase *δὸς ἐργασίαν* exactly answers to the Latin *da operam, give thy diligence, take pains*; and is, according to Grotius, Casaubon, and other critics, a mere Latinism[2]. Wetstein, however, cites from the rhetorician Hermogenes, [de Invent. iii. 5, 17.] a writer of the *second* century, the phrase ΕΡΓΑΣΙΑΝ ΔΙΔΟΝΑΙ in the similar sense of *taking pains* about a composition, *giving it an elaborate handling*, or the like, "exornata deductio, expolita tractatio." Wetstein.

II. *A practice*, or *practising*. Eph. iv. 19. Comp. *ἐργάζομαι* III. [Æsch. Dial. ii. 36.]

III. *Work, business, manufacture*. Acts xix. 25. Comp. Jonah i. 8. in LXX. [Theoph. Char. c. 6.]

IV. *Gain*. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by Xen. Mem. Socr. iii. 10, 1. ΕΡΓΑΣΙΑΣ *ἕνεκα*, on account of *gain*, by Theophrastus, Eth. Char. 23. ΕΡΓΑΣΙΑΣ *δανειστικῆς*, usurious *gain*. [Artemid. ii. 3. Polyb. iv. 50, 3.] (See also Daubuz on Rev. xviii. 17.) And in Josephus, de Bel. ii. 21, 2. we have the very phrase ΕΡΓΑΣΙΑΝ ΠΑΡΑΣΧΕΙΝ for *furnishing gain*.

☞ Ἐργάτης, ου, ὁ, from *ἐργάζομαι*.

I. *A workman, a labourer*, properly in husbandry or agriculture. See Mat. [x. 10.] xx. 1, 2, 8. [Luke x. 7.] James v. 4. Comp. Mat. ix. 37, 38. and Wetstein there. [Wolf on Liban. Ep. 48. p. 136.]

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman* or *labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10; or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser*. Luke xiii. 27. [2 Mac. iii. 6. Xen. Mem. ii. 1, 27.]

ΕΡΓΟΝ, ου, τό. It is generally deduced from *ἔοργα* perf. mid. of *ῥέζω to work*.

I. [*Any work done* or *to be done by any one*. (1.) Used of the works of God in the natural world. Heb. i. 10. ii. 7. iv. 4, 10. or in the spiritual. Rom. xiv. 20. (2.) Of the works of Jesus for the good of man. 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. (3.) Of his miracles. Mat. xi. 2. Luke xxiv. 19. John v. 36. ix. 3, 4. (4.) Of the exertions of the apostles. Acts v. 38. 1 Cor. iii. 13—18. ix. 1.—See Xen. Mem. iii. 5, 11. Symp. i. 1.]

II. [*Deed*, or *method of acting*. Generally. John iii. 21. Rom. ii. 6. xi. 6. 1 Pet. i. 17. Rev.

[1] [So *dico*, Terent. Phorm. iv. 3, 31. Broukhus. ad Propert. iii. Eleg. xxii. 15.]

[2] [See Olear. de Stylo N. T. p. 374.]

xiv. 13. xx. 12, 13. Of *good works.* Eph. ii. 10. Col. i. 10. Tit. ii. 14. —especially *liberality.* Mat. xxvi. 10. Acts ix. 30. 2 Cor. ix. 8. 1 Tim. vi. 18. and perhaps Heb. vi. 10. In Rom. xiii. 3. it is for *a doer;* in John vi. 28, 29. Rev. ii. 26. it is *works pleasing to God,* (and so *works agreeable to the law.* Rom. iv. 2. Gal. ii. 16.) Of *bad works.* John iii. 19. Rom. xiii. 12. Gal. v. 19. Eph. v. 10. Col. i. 21. Heb. vi. 1. ix. 14. and of *crimes.* Luke xi. 48. 1 Cor. v. 2. See Xen. Cyr. i. 2, 3. vi. 4, 5. vii. 3, 15. Eur. Phœn. 1081.] *A deed* [or] *fact* as distinguished from *word,* Rom. xv. 18. 1 John iii. 18. So in Cebes's Picture, towards the beginning, ΑΟΊΓΩι *καὶ* ΈΡΓΩι Πυθαγόρειόν *τινα καὶ* Παρμενίδειον ἐζηλωκὼς *βίον,* emulating the life of Pythagoras and Parmenides, both in *word* and *deed;* and in Plato's Apol. Socrat. § 20. p. 98. ed. Forster: "Then indeed I showed ΟΥ̓ ΑὈΓΩι ἀΛΛ̓ ΈΡΓΩι, *not in word, but in deed.*"

III. *A work, office, business.* John xvii. 4. Acts xiii. 2. [xv. 38.] 1 Tim. iii. 1. 2 Tim. iv. 5. [Add, perhaps, Eph. iv. 12. Phil. i. 22. 1 Thess. v. 13. In John iv. 34. it is *the charge given by him.* See Xen. Cyr. i. 4, 25. viii. 1, 10.]

IV. Ἔργον τοῦ νόμου, Rom. ii. 15. *the work of the law,* "is, I think, here used for *τὸν νόμον the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus Aristoph. Plut. 894. *χρῆμα τεμαχῶν,* where see Ezech. Spanheim.—And Paul seems to have here mentioned not *νόμον* simply, but *ἔργον τοῦ νόμου,* because *ἔργα works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the *ποιητὴς τοῦ νόμου* the *doer* of the law." Thus Wolfius. I add, that the learned Bishop Fell, in his paraphrase, explains *ἔργον τοῦ νόμου* by *matter* of the law. It may throw some further light on the application of *ἔργον* in this passage to observe, that Homer uses *ἔργον* for *a thing,* or *an affair,* as we sometimes speak, Il. v. 303. xx. 286. where he calls a stone *μέγα* ἜΡΓΟΝ, a great *affair.* See 1 Thess. i. 3. and Kypke there, who explains *ἔργον πίστεως* by *true, real faith.* Comp. 2 Thess. i. 11. [Schl. gives the same explanation as Parkhurst. Wahl says the meaning is, *what the law orders, officia legis.* And Schl. adds, that perhaps this is the better sense. He thinks there is a pleonasm in Eph. iv. 12.]

Ἐριθίζω, from *ἐρίθω* the same, which from *ἔρις contention.*

I. *To provoke,* in a bad sense, *to irritate, exasperate.* Col. iii. 21. [1 Mac. xv. 40. Epict. Enchir. c. 20. Polyb. i. 40, 6. Xen. Ven. x. 14. Hom. Il. Δ. 5. Deut. xxi. 22.]

II. *To provoke,* in a good sense, *to stir up, excite.* 2 Cor. ix. 2. The compound *ἀνερεθίζω* is used in a like good sense by Xenophon, Plutarch, and Philo. See Wetstein. [Arrian, Diss. Epict. ii. 23, 15.]

ἘΡΕἸΔΩ.—*To stick in, stick fast.* occ. Acts xxvii. 41. [Polyb. ii. 33, 3.]

ἘΡΕΥ̓ΓΩ, *ομαι,* mid.—*To give vent to, throw out,* or *utter abundantly.* It properly signifies *to belch,* or *belch out,* ructare, eructare, and is sometimes so used in the profane writers[1]; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2. is אַבִּיעָה *I will pour out, utter.*

Ἐρευνάω, ῶ, from *ἐρέω to inquire, seek,* (see Hom. Il. vii. 128. Od. xxi. 31.) formed nearly as *ἐλαύνω* from *ἐλάω.—To search, search diligently, trace, investigate.* Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies *ἐρευνάω* to a lion deprived of his whelps, who "scours the plains, and *traces* the *footsteps* of the man" who had robbed him, Il. xviii. 321.

Πολλὰ δέ τ' ἄγκε' ἐπῆλθε, μετ' ἀνέρος ἴχνι' ἘΡΕΥΝὨΝ, Εἴποθεν ἐξεύροι.

So to dogs *tracing* their game *by the foot,* Odyss. xix. 436.

ἼΧΝΗ ἘΡΕΥΝΩ̃ΝΤΕΣ *κύνες ἦισαν.*

Accordingly some of the Greek grammarians explain *ἐρευνάω* by *ἰχνεύω* and *ἀνιχνεύω to trace,* or *follow by the foot;* and Scapula renders it in Latin by indago *to track,* and vestigo *to follow by the track.* occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23. [Krebs, Obss. Flav. p. 146. says, there is no notion of *diligent* search in the word, but only of *search,* and in proof of this, he notices that *ἀκριβῶς* or some similar word is often added.]—Ἐρευνᾶτε *τὰς γραφάς,* search, investigate, *the Scriptures.* John v. 39. The V., I think, is not *indicative* but *imperative,* as appears from the structure of the sentence, (see Wetstein,) and from the emphatic meaning of the word itself, which seems to import such *diligence* and *care in searching,* as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47. and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52. and Wolfius on John v. 39. The Syriac version accordingly renders it *imperatively,* ܦܫ *search ye.* Comp. Is. xxxiv. 16. Campbell, however, (whom see,) understands ἐρευνᾶτε in John *indicatively;* and Bowyer says, "perhaps *interrogatively,* upbraiding them: *do you search the Scriptures, and yet will not come to me?*" Let the reader consider and judge for himself. [Deyling says, (Obss. Sacr. i. 50. p. 251.) that it is imperative, for that there is no instance in the N. T. where the 2nd plur. indic. is placed in the beginning of a sentence without *ὑμεῖς* or *οὐ,* or some other word; the imperative is frequently so put, as in John xiv. 11. xv. 20.]—The LXX apply the compound V. *ἐξερευνάω* in like manner to the testimonies, commandments, or law of God, for the Heb. נָצַר *to observe,* Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. *ἐρευνάω* answers to the Heb. חָפַשׂ *to search by uncovering,* to חָקַר *to search minutely, to explore,* to חָשַׁשׂ *to strip,* and to שָׁשָׁשׂ *to feel, search by feeling.*

Ἐρέω, ῶ, from *εἴρω.* This verb is scarcely used in the present tense, (see, however, Phil. iv. 4.) but hence in the N. T. we have perf. act. *εἴρηκα*[2], particip. *εἰρηκώς,* pluperf. *εἰρήκειν,* perf. pass. *εἴρημαι,* particip. *εἰρημένος.*

[1] See Theophr. Eth. Char. 11. and Duport in loc. p. 377. ed. Needham. [It is used of a fountain ejecting water. Levit. xi. 10. Pind. Pyth. i. 40. See Lobeck on Phryn. p. 63.]

[2] See the learned Duport, who, on Theophr. Eth. Char. p. 183, 4. deduces these forms from the Ionic *ἐρέω,* and says *εἴρηκα* is not from *ἔρω* baryton, but from *ἐρέω* circumflexed. Pasor, however, in his Lexicon, under *εἴρω,* will have *εἴρηκα* to be the perf. act. Attic from *ῥέω* for *ἔῤῥηκα,* as *εἴληφα* for *λέληφα.* Comp. *ῥέω,* and Vigerus de Idiotismis, p. 217. ed. Zeunii, Lips. 1788.

I. *To say, declare.* Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. et al. freq.

II. *To declare, promise.* Heb. xiii. 5.

III. *To call.* John xv. 15. [The remark made under ἔπω applies to ἐρέω. This verb is *to order*, in Mat. xiii. 30. Luke ii. 24. John xii. 50; *to ask*, in Mat. xxi. 25. Mark xi. 31. Luke xx. 5. 1 Cor. xv. 35; *to answer*, in Luke xiii. 27. 2 Cor. xii. 9. Rev. vii. 14. Xen. Cyr. iii. 1, 5; *to promise*, in Heb. xiii. 5; *to explain*, in Rev. xvii. 7; *to predict*, in Mat. ii. 15. Acts ii. 16. viii. 24. xiii. 40. Rom. iv. 18.]

Ἐρημία, ας, ἡ, from ἔρημος, which compare.—*A desert, an uncultivated country.* occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26[1]. Heb. xi. 38. [The word in Ez. xxxv. 4. means *desolation*. Xen. Hier. vi. 4. Hell. v. 4, 41. Anab. ii. 5, 2. The Etymol. M. explains it to be *a deserted country.*]

ΕΡΗΜΟΣ, ου, ὁ, ἡ.

I. *Desert, desolate, waste,* [*having no* or *few inhabitants.*]—Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20. [Add Luke xiii. 35. Is. xiv. 17. Jer. xxx. 10. Nehem. ii. 27. and with Mat. xxiii. 38. comp. Julian, Orat. vii. p. 425. In Acts viii. 26. where the writer is speaking of Gaza, some say, *dismantled of fortifications;* some understand ἡ ὁδός after αὕτη; some refer to the old Gaza, which they think was deserted after the time of Alexander; and finally, some say these words are a gloss.]—Ἔρημος, ἡ, (χώρα[2] *country* being understood,) *a desert* or *wilderness.* John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. et al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, *barren*, and *uncultivated* place. But it sometimes denotes no more than *uncultivated ground*[3] used as *common* or *pasture*, in distinction from *arable* or *inclosed* land. Luke xv. 4. [Acts vii. 30.] Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. for the Heb. מִדְבָּר. The ἔρημος τῆς Ἰουδαίας, Mat. iii. 1. [Mark i. 4. Luke i. 80. John i. 23.] et al. does not mean a country *absolutely desert and uninhabited*, but only *little cultivated and thinly inhabited.* Comp. Josh. xv. 61, 62. [The desert of Arabia is referred to in Acts vii. 36. 1 Cor. x. 5. Heb. iii. 17. See Exod. iii. 1. Polyb. iii. 51, 11. Xen. Anab. i. 5, 4.]

[II. *Unmarried.* Gal. iv. 27. i. e. being *destitute* of a husband. So Is. liv. 1.]

Ἐρημόω, ῶ, from ἔρημος.—*To lay waste, make desolate, bring to desolation.* occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19. [Is. xi. 15. Ecclus. xxi. 5. Thuc. v. 4. Xen. An. i. 3, 6.]

Ἐρήμωσις, εως, ἡ, from ἐρημόω.—*Desolation.* occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Compare βδέλυγμα. [Jer. vii. 32. Arrian, Exp. Alex. i. p. 21, 25. ed. Lugd. 1704.]

Ἐρίζω, from ἔρις.—*To contend, dispute.* occ. Mat. xii. 19.—The correspondent Hebrew word in Is. xlii. 2. is צָעַק *to cry out.* [1 Sam. xii. 14. Ecclus. vii. 2.]

[1] [There is the same opposition in Joseph. Ant. ii. 3, 1.]

[2] So Xenophon in Scapula: ΕΡΗΜΟΣ ΧΩΡΑ καὶ ἀργός, *a desert* and uncultivated *country.*

[3] See Shaw's Travels, p. 9. note, and Doddridge on Luke xv. 4.

☞ Ἐρίθεια[4], ας, ἡ, from ἐριθεύω *to contend dispute*, which from ἔρις.—*Contention, strife, love of strife, of contention*, or *disputing.* Suidas explains ἐρίθεια by ἡ διὰ λόγου φιλονεικία *a love of disputing*, or *of contention by words.* Rom. ii. 8. 2 Cor. xii. 20. James iii. 14. See Suicer, Thes. in ἐρίθεια. [Aristot. de Rep. v. 2.]

Ἔριον, ου, τό, from εἶρος *wool*, which perhaps from Heb. עָרָה *to strip;* as Latin vellus *a fleece*, from vello *to pluck.* [It is probably from εἴρω *to join.*]—*Wool.* occ. Heb. ix. 19. Rev. i. 14. [Deut. xxii. 11. Xen. Mem. ii. 7, 12.]

☞ ΕΡΙΣ, ιδος, ἡ.—*Contention, strife, quarrel.* Rom. i. 29. [*love of strife.*] xiii. 13. et al. freq. [as in Herodian, iii. 2, 13.]

☞ Ἐρίφιον, ου, τό, from ἔριφος the same.—*A goat.* occ. Mat. xxv. 33. See βιβλίον.

ΕΡΙΦΟΣ, ου, ὁ. The Greek etymologists deduce it from ἔαρι φαίνειν, *appearing in the spring*, because *kids* are *yeaned* at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to *kids* than to *lambs, calves*, &c. We may perhaps better derive it, with the learned Damm, Lex. col. 1885. from the intensive particle ἔρι, and ποῦς *a foot*, a *goat* being an animal that treads *very firmly on its feet, and climbs up the roughest places.*—*A goat*, properly *a young goat*, or *kid.* See Wetstein on Mat. xxv. 32. So Homer joins together ἔριφοι and ἄρνες *lambs*, Il. xvi. 352. xxiv. 262. et al. occ. Luke xv. 29. Mat. xxv. 32. where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgment, to be finally separated from the good. Comp. ver. 33, 41, 46. "*Goats* are *hypocrites* (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." Clarke's note. On Luke xv. 29. see Harmer's Observations, vol. i. p. 322. iv. p. 163, 4. [LXX, Gen. xxxviii. 17.]

☞ Ἑρμηνεία, ας, ἡ, from ἑρμηνεύω.—*An interpretation.* occ. 1 Cor. xii. 10. [*power of interpreting.*] xiv. 26. [Ecclus. xlvii. 17.]

Ἑρμηνεύω, from ἑρμηνεύς *an interpreter*, which the Greek etymologists derive from Ἑρμῆς *Mercury*, the supposed *messenger* or *interpreter* of the gods (which see).—*To interpret, explain*, or *translate out of one language into another.* occ. John i. 38, 42. ix. 7. Heb. vii. 2. [Ezra iv. 7. Xen. An. v. 4, 4.]

ΕΡΜΗΣ, οῦ, ὁ.—*Hermes*, as the Greeks called him; or, as the Romans, *Mercurius;* and who, according to their mythology, was the messenger of the gods[5], the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the Lycaonians took St. Paul for Hermes, or Mercury, because he was the *chief speaker.* occ. Acts xiv. 12. "It appears from Josh. xiii. 27. that the Canaanites had a temple to פָּרָם[6] *the projector*, by

[4] [Some write ἐριθεία. The word, says Wahl, comes from ἐριθεύω *I work for gain*, thence, ἔριθος is a wool-*dresser* in Is. xxxviii. 12. and ἐριθεύομαι is *to dress wool*, in Tobit ii. 11. Then the word meant *to do any thing for gain*, or *for ambitious purposes.* It is used of magistrates courting the people, Aristot. Pol. v. 5. Hesychius explains it *to work*, and the noun is used of agricultural labourers in Hom. Il. Σ. 550. Poll. On. vii. 32. 141.]

[5] See Boyse's Pantheon, chap. 33.

[6] Heb. and Eng. Lexicon in רמה VI.

which they seem to have meant the *material spirit*, or rather the heavens, considered as *projecting, impelling*, or *pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the *caduceus*[1], or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light* and *spirit* in expansion. Thus equipped, no wonder that the fanciful Greeks made him the *messenger* or *ambassador of the gods*. Whence, as also by confounding his name Herm and the Hebrew חָרָם *skilful*, or by deriving it (as the Greek etymologists generally do) from their V. εἴρω or ἐρέω *to speak*, they feigned him to be the god of *eloquence*, and patron of *learning*. He was also with them the god of *cheating* and *theft*, either because the manner in which the heavens *impel* the planets, and particularly the earth, in their orbits, *evades* our senses, or rather because they, by mistake, referred his oriental name הָרָם to the verb רָמָה in the sense of *deceiving* or *cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise* and *commerce*. (See Hos. xii. 7 or 8. in Hebrew.) So the Romans called him Mercurius, from merx *merchandise*[2], which from Hebrew מָכַר *to sell:* and as commerce could not be carried on without *weights* and *measures*, of these likewise he was reputed the inventor.

Ἕρπετον, ου, τό, from ἕρπω *to creep*, which from the Hebrew רָחַף *to move with a tremulous motion*, whence also the Latin repo *to creep, crawl*, as also perhaps the English *creep*. [Schl. says this is the neuter of ἕρπετος, θηρίον being understood. It is used of *any animal* which goes on feet, as Hom. Od. iv. 419. Xen. Mem. i. 4, 11. And ἕρπω is put for *to go* frequently. See Theocr. i. 105. Æschin. Socr. Dial. iii. 10. Eur. Phœn. 41. Casaub. ad Athen. i. p. 64.]—*A creeping thing, a reptile.* occ. Acts x. 12. xi. 6. James iii. 7. Rom. i. 23. where see Doddridge's note, and comp. Wisd. xi. 15. and under πύθων II. [LXX, Gen. i. 24.]

Ἐῤῥωσο, ἐῤῥωσθε. See ῥώννυμι II.

Ἐρυθρός, ά, όν, from ἔρευθος *redness.*—*Red.* occ. Acts vii. 36. Heb. xi. 29. Ἐρυθρὰ Θάλασσα, *the Red Sea.* Thus the LXX constantly [as Ex. x. 19.] (except in one passage, Judg. xi. 16.) render the Heb. יַם סוּף *the weedy sea*, by which is meant the *western gulf* or *arm* of what is now commonly known by the name of the Red Sea, which arm was anciently named the Heroopolitan Gulf, and now the Gulf of Suez.—This gulf, together with the sea with which it communicates, the Greeks called Ἐρυθρὰ Θάλασσα[3]. The *colour* of this sea is, however, no more *red* than that of any other, as we are assured by the accurate and authentic Niebuhr, Description de l'Arabie, p. 360. in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de Mer rouge; cependant je ne l'ai pas trouvé plus rouge que la Mer noire, la Mer blanche, c. a. d. l'Archipel, ou toute autre mer du monde." See more in Niebuhr himself. Several ancient heathen writers agree in the same testimony. Thus Artemidorus[4] in Strabo expressly tells us, it looks of a *green* colour, by reason of the abundance of *sea-weed* and moss that grows therein, which Diodorus[4] also asserts of a particular part of it. And with their descriptions compare Wisd. xix. 7. Whence, then, did the Greeks name it Ἐρυθρὰ Θάλασσα? Most probably from Esau or Edom, whose descendants having possessed themselves of its northern coasts, the sea itself came to be denominated יַם אֱדוֹם i. e. *the sea of Edom;* but the Greeks receiving this name from the Phœnicians, rendered it improperly Ἐρυθρὰ Θάλασσα, mistaking אֱדוֹם for an appellative, and translating it by ἐρυθρά, as the LXX do אָדֹם, Is. lxiii. 2. Mela and Pliny, cited by Fuller, mention that this sea had its name from a king called Erythras, who could be no other than Edom, (i. e. Esau,) or some of his descendants. So Curtius, speaking of the Erythræan sea in its largest extent, viii. 29. "Mare *certè quo alluitur* ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari rubere aquas credunt;" *the sea* with which India is washed certainly *differs not even in colour from others. Its name was given it from a king Erythras: wherefore the ignorant believe its waters are red*[5]. [See Reland, Diss. Misc. i. p. 59.]

ΕΡΧΟΜΑΙ. It borrows most of its tenses from the obsolete V. ἐλεύθω, and is plainly derived from the Heb. אָרַח *to go from one place to another*, for which the LXX use a deflection of ἐλεύθω, Job xxxi. 32. It primarily and properly denotes *motion from one place to another.*

I. *To come.* See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6.—*To come to Christ* is *to believe on him.* John vi. 35. vii. 37. Comp. ver. 38. [With εἰς and a noun, it often makes a periphrasis of the verb connected with the noun. Thus *to come to judgment*, is *to be judged*, John v. 24; *to come to knowledge*, for *to know*, 1 Tim. ii. 4. 2 Tim. iii. 7. See also Mark v. 26. †εἰς τὸ χεῖρον ἐλθοῦσα,† where the meaning is *to worsen*, †i. e. *to grow worse.*†] Aristophanes has a similar expression, Nub. 830.

Σὺ δ' ἐς τοσοῦτο τῶν μανι�ῶν ἐλήλυθας;

Are you then *grown so very mad?*

Comp. Kypke. [Acts xix. 27. (Cæs. B. G. iii. 17.) Phil. i. 12. *to promote*, †τὰ κατ' ἐμὲ εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,† but see IV.—Ἔρχομαι εἰς ἑαυτόν is *to return to one's senses.* Luke xv. 17. Diod. Sic. xiii. 95.] So Arrian, Epict. iii. 1. ὅταν ΕΙ'Σ ΕΑΥΤΟ'Ν ΕΛΘΗΙΣ, when you *come to yourself.* See more in Wetstein. It is obvious to remark how similar is the phraseology

[1] Perhaps from the Hebrew קָדוֹשׁ *holy, separate, distinguished.* See Abbé Pluche's Histoire du Ciel, tom. i. p. 288, &c.

[2] "Mercurius à mercibus *est dictus: hunc enim* negotiorum *omnium existimabant esse* Deum." Festus. "*Ab actibus vocantur, ut* Mercurius *quòd mercibus præest.*" Isidor. viii. 11. De Diis Gentium. See also Martinii Lex. Etymol.

[3] They sometimes extended this name even to the Arabian and Indian Sea.

[4] See the passages cited by Bochart, vol. i. p. 2.

[5] See more in Fuller's Misc. Sacr. iv. 20. Prideaux, Connect. vol. i. p. 10, 11. 1st ed. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. Shaw's Travels, p. 447. 2nd ed. Wells's Sacr. Geog. vol. ii. p. 90.

of the English. The Latins say, *ad se redire*, and the French *revenir à lui-même*, in the same sense; so French translation in Luke, *étant revenu à lui-même*.—And in like manner Diodati's Italian, *ritornato a se medesimo*. Comp. γίνομαι XI. [With πρός it has sometimes the common meaning; sometimes it implies *to be a follower of*. Luke vi. 47. John v. 40. vi. 35, 46. In xiv. 6. the meaning is, says Tittmann, *to attain to eternal life*, as appears from verses 2 and 3. With ἐπί it is either *to come hostilely*, as in Luke xiv. 31. Joseph. Ant. xiv. 11; or *for a purpose*, as Mat. xii. 7; or *to fall to the lot of*, as Mat. x. 13. John xviii. 4. Acts xix. 6. It expresses any *motion*, as that of birds, Mat. xiii. 4; *celerity*, Mat. vii. 25. Luke xii. 39. xvii. 27. John x. 12. Rev. iii. 10; *fall of rain*, Heb. vi. 7.—*To come*, is sometimes put for *to be born, to be, exist*, as Mat. xi. 18, 19. xviii. 7. John vii. 41, 42. Acts vii. 11. Rom. iii. 8. Gal. iii. 9. See sense IV.]

II. *To go.* Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. Xenophon uses the word in the same sense, Cyrop. vi. p. 325, 333. ed. Hutchinson, 8vo. So Hom. Il. i. 120. [Add Mat. xv. 29. Luke ii. 16. xv. 20. John iii. 22. (*went on.*) 2 Cor. xiii. 1. (*I am ready to go.*) It is *to go away* in Mat. xiv. 12. xviii. 31; *to go on to what is next*. 1 Cor. xii. 1. Cic. Verr. iv. 1. *Venio nunc ad*, &c.]

III. Of time, *to come*. Luke xxii. 7. Gal. iv. 4. —*To be to come, to be future*. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. ὁ ἐρχόμενος, *he who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Is. xxxv. 4. Zech. ix. 9. but especially Gen. xlix. 10. and see Bishop Chandler's Defence of Christianity, p. 165. 1st edit.—*To be coming, following, next*, or *instant*. Acts xiii. 44. xviii. 21. So Thucydides, cited by H. Stephens, ΕΡΧΟΜΕΝΟΥ ἔτους, *the following* or *next* year. See Wetstein on Acts xiii. 44.

IV. *To come, happen*. Phil. i. 12. 2 Thess. ii. 2. Rev. iii. 10. John xviii. 4. where Kypke cites from Dionysius Halicarn. Ant. xi. p. 721. οὐδὲ δέδοικε μὴ ΕΠ' ΑΥ̓ΤὈΝ ΗΛΘΟΙ ποτὲ σὺν χρόνῳ τὰ δεινά, nor fears lest in time evils *should come upon him*.

V. *To be brought*. Mark iv. 21. This application of the word is proved by Raphelius and Kypke to be agreeable to the style of the best Greek writers [1].

VI. *To come back, return*. John xiv. 18, 28. Xenophon applies the V. in the same manner. See Raphelius. [Add Mat. ii. 21. xii. 44. Mark ix, 14. John iv. 15. ix. 7.]

Ἐρωτάω, ῶ. The Greek etymologists derive it from ἔρομαι *to ask, interrogate*, (which from εἴρω *to speak*,) or from ἔρως, ωτος, ὁ, *love, desire*.

I. *To ask, interrogate, question*. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. et al. On John xvi. 30. see Campbell, and comp. verses 19, 23.

II. *To ask, request, desire, beg, beseech*. See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. Xenophon and Demosthenes use the V. in this latter sense. See Wetstein on Mat. xv. 23. [See Judg. iv. 20. xiii. 6, 18. Comp. 1 Sam. xxx. 21. 2 Sam. viii. 11. 1 Chron. xviii. 10. Joseph. Ant. v. 1, 14.]

☞ Ἐσθής, ῆτος, ἡ, from εἵσται, 3rd pers. perf. pass. of ἔννυμι *to put on*, which see under ἀμφιέννυμι.—*A robe, garment, raiment*. Luke xxiii. 11. Acts i. 10. James ii. 2. et al. [See 3 Esdr. viii. 73, 75. 2 Mac. iii. 33. viii. 35. xi. 8. Polyb. vi. 7, 5. Xen. An. iv. 5, 39. Thom. M. says, that ἐσθής means simply *clothing*, and στολή expresses the different fashions, &c. of garments.] —Hence, the Æolic digamma being prefixed, as usual, the Latin *vestis*, (by which the Vulg. render the Greek ἐσθής,) whence the Eng. *vest, vesture, vestment, invest, divest*, &c.

☞ Ἔσθησις, εως, ἡ, from ἐσθής.—*A robe, garment*. occ. Luke xxiv. 4. where see Wolfius and Wetstein. [This word occurs in Aquila's version, Is. xxiii. 18.]

Ἐσθίω, from ἔσθω the same.

I. *To eat*, as men. Mat. ix. 11. 1 Cor. xi. 28, 29. et al. freq.; or as other animals. Mat. xv. 27. Luke xv. 16.—John the Baptist is said, Mat. xi. 18. to have come μήτε ἐσθίων μήτε πίνων, *neither eating nor drinking*, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke viii. 33. by his neither eating *bread* nor drinking *wine*. On the other hand, the Son of Man is said, Mat. xi. 19. to have come *eating and drinking*, i. e. as others did, and that too with all sorts of persons, Pharisees, publicans, and sinners. But in Luke xvii. 27, 28. *eating* and *drinking* is part of the description of a sensual, worldly, careless, and irreligious life. Comp. Is. xxii. 13. 1 Cor. xv. 32. where see Wetstein.—[*Eating and drinking* is put for *feasting* in 1 Kings i. 25. Job i. 4. In Luke xxii. 30. we must observe that the Jews often spoke of the festivities in the kingdom of the Messiah, and represented the happiness of it under the image of a feast. See Bertholdt. Christol. pp. 197—199. —Ἐσθίειν ἄρτον is simply *to eat*, and is applied to any meal. See Vorst. de Hebraismis N. T. c. 37. p. 695.]

II. *To devour, consume*, as fire. Heb. x. 27. Thus in the O. T. the Heb. אָכַל *to eat*, is often applied to the action of *fire*, for which in this sense the LXX use other words expressive of *eating*, as ἔδομαι, καταφάγομαι, κατεσθίω, but never (as I can find) ἐσθίω. In Homer, however, Il. xxiii. 182. we meet with ἐσθίω thus applied:

Τοὺς ἅμα σοι πάντας ΠΥ̓Ρ ΕΣΘἸΕΙ———
All these with thee the *fire devours*.

[So אָכַל in Heb. Deut. xxxii. 22. See Max. Tyr. Diss. xxxviii.]

☞ Ἔσοπτρον, ου, τό, from εἰς or ἐς *into*, and ὄπτομαι *to see, look*.—*A looking-glass, mirror*. occ. James i. 20. 1 Cor. xiii. 12. Comp. αἴνιγμα. —Ἔσοπτρον is used in this sense by Anacreon, Ode xx. 5.

Ἐγὼ δ' ΕΣΟΠΤΡΟΝ εἴην,
Ὅπως ἀεὶ βλέπῃς με.
I a *looking-glass* would be,
To be always view'd by thee.

Again, Ode xi. 3.

[1] [See Liban. Ep. 358. Heliodor. viii. p. 395. Cic. ad Fam. xi. 24. Aristoph. Concion. 27.]

Λαβὼν ΕΣΟΠΤΡΟΝ ἄθρει
Κόμας μὲν οὐκέτ' οὔσας——

Take thy *looking-glass*, and view
Thy white hairs, alas! how few!

So Arrian, Epict. iii. 22. p. 314. ed. Cantab. 1655. ΕΣΟΠΤΡΟΝ πρῶτον λαβὲ, ἰδὲ σοῦ τοὺς ὤμους, first take your *looking-glass*, look at your shoulders.—Ἔσοπτρον occurs not in the LXX, but is used in the sense of a *mirror*. Wisd. vii. 26. Ecclus. xii. 11. or 13; which passages may be illustrated by remarking, that the ancient eastern *mirrors* were not of glass, like ours, but of *brass*, (see Exod. xxxviii. 8.) and were consequently liable to spots and rust, which circumstances are also not irrelative to 1 Cor. xiii. 12. [Bos, Exerc. Phil. p. 147. and other writers, conceive that the apostle refers not to a looking-glass, but to the apertures for light, which the ancients certainly had, and which were filled with some imperfectly transparent substance in lieu of glass. The Jews used the expression, to see through a *specular*, to denote imperfect knowledge, as Buxtorf has shown, Lex. Talmud. p. 171. See a great number of places cited also by Schoettgen, Hor. Heb. ad loc. He rightly remarks, however, that if ἔσοπτρον is so construed, it is an ἅπαξ λεγόμενον. There is a curious passage on *windows* in Philo Leg. ad Caium, p. 1042; and see Plin. N. H. xxxiv. 18. xxxvi. 22. and Olderman, de Specularibus Veterum.]

Ἑσπέρα, ας, ἡ.—*The evening.* occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Ἕσπερος, ου, ὁ, *Hesperus, the evening star*[1], that is, the planet Venus, while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sunset. The Greek ἕσπερος may be derived either from the Heb. הַשָּׁבָה or הַשְׁכָּבָה,[2] on account of the *vivid light* or *splendour* which it reflects. This Homer has long since observed, Il. xxii. 317, 318.

Οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ΕΣΠΕΡΟΣ ὃς ΚΑΛΛΙΣΤΟΣ ἐν οὐρανῷ ἵσταται ἀστήρ.

As *radiant Hesper shines with keener light*,
Far *beaming* o'er the silver host of night,
When all the starry train emblaze the sphere.
POPE.

So Milton, in his description of the evening,

—— Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode *brightest*.
Par. Lost, b. iv. 604—606.

[Xen. Cyr. iii. 2, 12. Hell. vi. 5, 17.]

Ἑστήκω, from ἕστηκα perf. of ἵστημι *to stand.*—*To stand, stand still, stand firm.* Some learned men consider the forms εἱστήκει and εἱστήκεισαν, Mat. xii. 46. xiii. 2. et al. as the 3rd pers. pluperf. sing. and plur. of ἑστήκω, while others choose to refer them to ἵστημι. It is, however, certain, that the Greek writers sometimes use the V. ἑστήκω. Thus Aristoph. Lys. 635. Ὧδε Ἑστηκότε, here will I *stand*, or *place* myself. And thus in the Life of Homer, ascribed to Herodotus, § 33. Οὐχ ΕΣΤΗΞΟΜΕΝ, we will not *stay*. See also Scapula's Lexicon, †and Buttmann's Irreg. Verbs, p. 134.†

Ἔσχατος, η, ον. The Greek etymologists deduce it from ἔσχον, 2nd aor. of ἔχω or σχῶ *to hold, contain*, or from ἴσχω *to restrain, contain.*

I. *The last*, of time. John vii. 37. 1 John ii. 18. where ἐσχάτη ὥρα may mean the *last period* of the Jewish state[3]. See Wolfius, and Acts ii. 17. James v. 3. Mat. xxiv. 5, 24. et al. See also Macknight on 1 John ii. 18. and his Preface to this Epistle, sect. iv. But comp. Lardner's History of the Apostles and Evangelists, chap. xx. § ii. καιρῷ ἐσχάτῳ, *in the last time*, 1 Pet. i. 5. is *the end of the world*[4], and the time of judgment, called elsewhere ἐσχάτη ἡμέρα *the last day*, John vi. 39, 40, 44, 54. xi. 24. xii. 48. But[5] in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3. *the last days*; and Jude 18. *the last time*; and 1 Pet. i. 20. ἐσχάτων τῶν χρόνων, *the last times*, seem to denote *the last age of the world*, namely, from the first to the second coming of Christ. But see Macknight on the several texts, and Whitby on 1 Tim. iv. 1. [Wahl refers *all* the places where the apostles speak of *the last days, times*, &c. to the times immediately preceding the inauguration of the Messiah's kingdom of glory, which, he says, they thought just at hand. These phrases, therefore, describe the times in which they are living. I should rather say, with Schleusner, that these phrases designate *future time*, whether *remote* or *near*, and that the context must determine their sense. In 2 Tim. iii. 1. and 2 Pet. iii. 3. the sense is, I think, little more than *hereafter*, or *in future days*, and thus says Macknight of the first. So James v. 3; though Macknight thinks it refers to the last days of the Jewish commonwealth. See also Gen. xlix. 1. Again, we know that the Jews spoke of the times of the Messiah[6], as *the last days*, (indeed Kimchi on Isaiah ii. 2. where the phrase occurs, says, that it has always that meaning,) and in that sense we are to understand it in Acts ii. 17. Heb. i. 2. 1 Pet. i. 20. In John vi. 39, 40, 44, 54. xi. 24. and 1 Pet. i. 5. we must understand really *the last days* or *time of judgment.*] In the term ἐσχάτους, 1 Cor. iv. 9. "there is a reference to the Roman custom of bringing forth those persons in the *theatre* in the *after* part of the day, either to fight with each other or with wild beasts, who were appointed to *certain* death, and had not that poor chance of escaping, which those brought forth in the morning had." Doddridge.

II. *The last*, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14. [Add Mark ix. 35. John viii. 9; and I think Schleusner right in adding also 1 Cor. iv. 9. *in the most abject condition.* See

[1] Agreeably to that of Virgil, Eclog. x. 77.
Ite domum saturæ, venit *Hesperus*, ite capellæ.

[2] Comp. Heb. and Eng. Lexicon in צפר VI. VII. and in שכר II.

[3] [Many (as Schoettgen) think that the meaning here is, *the most dangerous, worst.*]

[4] See the learned Jos. Mede's Works, fol. p. 652, &c.

[5] See Bp. Newton's Dissertation on Prophecies, vol. ii. p. 456, &c.

[6] [Schoettgen ad 2 Tim. iii. 1. says, that the times of the Messiah were called *the last days*, both because they were the last of the age of prophecy, (so Aben Ezra on Hosea iii. 5. and see Mat. xi. 13.) and because they were the end also of the Jewish state.]

Cic. pro Rosc. 47. Aul. Gell. xv. 12. Pind. Nem. x. 59.]

III. *The last, utmost.* Mat. v. 26.

IV. Of place, ἔσχατον, τό, (μέρος, viz. being understood,) *the extreme, utmost,* or *most distant part.* Acts i. 8. xiii. 47. The LXX use the phrase ἐσχάτου τῆς γῆς, for the Heb. קְצֵה אֶרֶץ, Is. xlviii. 20. xlix. 6. Jer. x. 13. [See also Is. viii. 9.] Nevertheless the expression ought not to be regarded as merely Hebraical or Hellenistical, since Herodotus also has ΤΑ᾽ ΕΣΧΑΤΑ ΓΗ῀Σ, iii. 25. So Theocritus, Idyll. xv. 8. See Raphelius and Wetstein, and comp. πέρας I. [Add Themist. xvi. p. 207. A., and in Latin, Cic. N. D. i. 42. Hor. Carm. i. 35, 29. On the phrase see Vorst, Phil. Sacr. p. 455. ed. Fisch., and Schwarz, Monum. Ingen. iii. p. 291.]

V. Of state, ἔσχατα, τά, (πράγματα, viz.) *the last state* or *condition.* Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

[VI. This word is used adverbially. Thus ἐσχάτη, Mark xii. 6, 22. *last of all,* and ἔσχατον in 1 Cor. xv. 8. See Deut. xxxi. 27, 29.]

☞ Ἐσχάτως, adv. from ἔσχατος.—Ἐσχάτως ἔχειν, *to be in the last extremity,* i. e. *at the point of death.* occ. Mark v. 23. Similar expressions are thus used by the best Greek writers ; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by Diodorus Siculus. See Elsner, Wetstein, and Kypke. [See Diod. Sic. Excerpt. Valesian. p. 242. and xviii. 48. Joseph. Ant. ix. 8, 6. Ælian, V. H. xiii. 27. So the Latins, *in ultimis esse,* &c. But Fischer de Vit. Lex. N. T. Prol. 31. p. 704. observes, that there is no instance of this phrase in better Greek authors, and reckons it Macedonic. Phrynichus, indeed, and Thomas M., expressly say that the phrase is bad. See Lobeck ad Phryn. p. 389. Τὰ ἔσχατα is used of *the day of death* in Ecclus. i. 13. ii. 7. See Prov. v. 11. and Ecclus. li. 14. The word occurs in Theod. Amos iv. 12.]

Ἔσω, adv. from εἰς or ἐς *in, into.*

1. With a genitive, *into.* Mark xv. 16.

2. Absolutely, *in, within.* Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26. where εἶναι ἔσω denotes being *in the house,* as Kypke shows ἔσω is used in Sophocles. So from Arrian, Epict. i. 22. he quotes ἔξω ἐστίν he is *out,* for, he is *from home.*

3. With the article prefixed it assumes the nature of a N. adjective [1]. Ὁ ἔσω ἄνθρωπος, *the inner man,* i. e. *the mind, soul,* or *spirit of man.* Rom. vii. 22. Eph. iii. 16. [See Xen. Ven. x. 7.] Comp. ἔξω 2. So Plato uses the phrase, ὁ ἐντὸς ἄνθρωπος, for the *rational part of our nature.* See Wetstein, Whitby, and Macknight on Rom. vii. 22. Ἔσω, οἱ, *those who are within,* i. e. the pale of Christ's Church. 1 Cor. v. 12. Comp. ἔξω 2.

Ἔσωθεν, adv. from ἔσω *within,* and θεν a syllabic adjection denoting *from* a place.

1. *From within.* Mark vii. 21, 23. Luke xi. 7. [Of the mind.]

2. *Within.* Mat. vii. 15. xxiii. 25, 27, 28. [Add 2 Cor. vii. 5. Rev. iv. 8. v. 1. Arrian, Diss. Epict. ii. 8, 14. Exodus xxviii. 26.]

3. With the article prefixed it assumes the nature of a N. adjective. Ἔσωθεν, τό, (μέρος, namely,) *the inner part, the inside.* Luke xi. 39, 40. Ὁ ἔσωθεν, (ἄνθρωπος, namely,) *the inner man.* 2 Cor. iv. 16. where see Whitby, and comp. ἔσω 3. and ἔξωθεν 3.

Ἐσώτερος, α, ον, compar. of ἔσω.—*Inner, interior.* occ. Acts xvi. 24. Ἐσώτερον, τό, (i. e. μέρος,) *the part within.* occ. Heb. vi. 19. εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *within the vail.* So the LXX use ἐσώτερον τοῦ καταπετάσματος for מִבַּיִת לַפָּרֹכֶת, Lev. xvi. 2, 12 ; and for אֶל מִבֵּית לַפָּרֹכֶת, Lev. xvi. 15. [See Num. xviii. 7. Ex. xxvi. 33.]

Ἑταῖρος, ου, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from ἔθος *custom,* q. d. ἐθαῖρος *a customary companion* or *friend.* Ἑταῖρος in the LXX generally answers to the N. רֵעַ. See Prov. xxii. 24.

I. *A companion, associate, fellow.* Mat. xi. 16. [Xen. An. vii. 3, 15. Hell. v. 4, 25.]

II. Used in compellation, ἑταῖρε, vocat. *friend.* Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φίλε does, and is applied in the profane writers, as in St. Mat., to indifferent or even obnoxious persons. Thus in Lucian, de Saltat. t. i. p. 912. βούλει οὖν ἀφέμενος, ὦ ἙΤΑΙ῀ΡΕ, τῶν βλασφημιῶν τούτων ; will you, therefore, *my friend,* leave off this railing ? &c. See other instances in Wetstein on Mat. xx. 13. and comp. Campbell's Prelim. Dissert. to Gospels, p. 599. [In Mat. xxvi. 50. Schleusner says it is *a disciple ;* and observes, that disciples were so addressed by their masters. See Jamblich. Vit. Pyth. c. 30. p. 155. Lucian, Fugitiv. p. 791. So says Suidas, v. ἑταῖρε. Perizon. ad Ælian. V. H. iii. 2. Menag. ad Diog. Laert. iii. 81.]

☞ Ἑτερόγλωσσος, ου, ὁ, from ἕτερος *another,* and γλῶσσα *a tongue, language.—One of another tongue* or *language.* occ. 1 Cor. xiv. 21. This word occurs not in the LXX, but Aquila has used it for the Heb. לֹעֵז *barbarous,* Ps. cxiv. or cxiii. 1. And Raphelius cites the following words from Polybius, [xxiv. 9, 5.] speaking of Hannibal, πλείστοις ἀλλοφύλοις καὶ ἙΤΕΡΟΓΛΩ῎ΤΤΟΙΣ ἀνδράσι χρησάμενος, he employed a great number of men who were *foreigners* both in descent and *language.* [We must, perhaps, consider ἑτερογλώσσοις as put in this passage for ἑτέραις γλώσσαις, as in Is. xxviii. 11 ; to which place, says Bretschneider, perhaps the Apostle referred ; and, as Schleusner observes, such words are not uncommon in Greek. Καλλίπαις is put for *a beautiful offspring,* &c.]

☞ Ἑτεροδιδασκαλέω, ῶ, from ἕτερος *other, different,* and διδασκαλία *doctrine.—To teach other* or *different doctrine,* viz. from that taught by the apostles, which was in effect *the words of our Lord Jesus Christ.* occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37. [Ignat. ad Polyc. c. 3.]

☞ Ἑτεροζυγέω, ῶ, from ἕτερος *another,* & ζυγός *a yoke.—To draw the other side of the yoke, to draw,* or *be joined in, the same yoke,* or rather, as our transl., *to be unequally* or *unfitly yoked,* particularly [2] *in marriage ;* for the apostle seems to allude to that law, Lev. xix. 19 [3], בְּהֶמְתְּךָ לֹא תַרְבִּיעַ כִּלְאַיִם, which the LXX render τὰ κτήνη σοῦ οὐ κατ-

[1] [Τὸ ἔσω τοῦ οἴκου, for *the interior of the house,* occurs 1 Kings vi. 15.]

[2] See Leslie's Theological Works, fol., vol. i. p. 755.

[3] [See also Deut. xxii. 10. The *ox* and *ass* were of this.

οχεύσεις ἑτεροζύγῳ, where it is plain, as Bochart has observed, vol. ii. p. 246. that ἑτεροζύγῳ is used for *one of another kind* or *species*. "But why are cattle of different species called ἑτερόζυγα? Namely, because they are not *usually joined* together in the same yoke, ἐν ἑνὶ ζυγῷ. So Hesychius, ἑτεροζύγιοι, οἱ μὴ συζυγοῦντες, *those that are not yoked together*." Le Clerc. occ. 2 Cor. vi. 14. [Schleusner agrees in this derivation, and says, I think rightly, that the meaning is, "do not join yourselves with persons different and inferior to yourselves, and imitate their customs." Ὁμοζυγέω is *to join with those of like kind*, and is used of *animals of the same kind in the same yoke*, and *of soldiers in the same line*. See Kypke, Obss. Sacr. ii. p. 254. Some make it *to draw the other side of the same yoke*, i. e. *to be in close union with*; and then ἑτεροζ. and ὁμοζ. are nearly the same. Others again say, that ζυγός is *the beam of a balance*, and σταθμὸς ἑτερόζυγος is used (Phocyl. Sent. 13.) of *a balance inclining to one side*, whence ἑτεροζυγέω may be *to incline to*. Schwarz, (Comm. Ling. Gr. p. 591.) after Theodoret, says the meaning is *to dispute with*; and explains it from two oxen in the same yoke pulling different ways.]

Ἕτερος, *α*, *ον*.

I. [Without the article. *Another*. Mat. viii. 21. xi. 3. xii. 45. xv. 30. xvi. 14[1]. al. Herodian v. 7, 13. Xen. Cyr. vi. 3, 5.]

II. [*Different*, *unlike*, of appearance. Luke ix. 29; of nature or disposition. Rom. vii. 25. 1 Cor. xv. 40. Gal. i. 6. Xen. Cyr. i. 6, 2. viii. 3, 8. Aristot. Rhet. ii. Eth. x.; of *family*. Acts vii. 18. *a king of another race*, as Krebs, Obss. Flav. p. 193. shows from Joseph. Ant. ii. 9, 1. So Heb. vii. 16. and Exod. xxx. 9. for זָר, which, in Numb. xviii. 7. is translated ἀλλογενής[2]. In Acts ii. 4. the meaning is *different*, *strange*, or *new*; in Jude 7. Bretschneider says the phrase means *strangers*, *foreigners*; but I can see no meaning in that. The others pass the passage over. Parkhurst says *strange*, *unnatural*, which I think right.]

III. [With the article. *The other*; the same as ὁ ἄλλος, but a stronger phrase. Mat. vi. 24. Luke v. 7. vii. 41. xvii. 34, 35. xviii. 10. al. Herodian v. 7, 1. Xen. An. iv. 1, 23. Either repeated, or after εἷς, the phrase is *the one* and *the other*. Luke xiv. 19, 20. xvi. 7. al. Xen. An. iii. 4, 25. comp. 28.]

☞ Ἑτέρως, adv. from ἕτερος.—*Otherwise*, *differently*. occ. Phil. iii. 15.

Ἔτι, adv.

1. *Any more*, *any longer*, *yet*, *still*. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6. where see Wolfius.

2. *Even*, of time, *jam inde*. Luke i. 15. Raphelius shows that Herodotus uses it in the same view. See also Wolfius, Wetstein, and Kypke.

3. Ἔτι δέ, *moreover*. Acts ii. 26. Heb. xi. 36. So the Vulg. *insuper*. These two particles are used in the same sense by the profane writers. See Raphelius.

4. Ἔτι δὲ καί, *and even*, *and moreover*. Luke xiv. 26. [We may just note that ἔτι is either future (John iv. 35. Luke xvi. 2.) or past, 2 Thess. ii. 5.]

Ἑτοιμάζω, from ἕτοιμος.—*To prepare*, *make ready*. See Mat. iii. 3. xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31. [It is rather *to destine*, as in Mat. xx. 23. Luke ii. 31. Heb. xi. 16. Rev. ix. 15. Gen. xxiv. 14. Tobit vi. 18. *To prepare a feast*, as in many of the above places of the N. T. Ps. lxxviii. 19.]

Ἑτοιμασία, ας, ἡ, from ἑτοιμάζω *to prepare* or *to establish*, *settle*, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxv. 7. ciii. 19. et al. for the Heb. הֵכִין. *A preparation*, or rather *a basis*, *foundation*, *firm footing*; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11. for the Heb. מָכוֹן, or מְכוֹנָה *a base*, *foundation*. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15. the only passage of the N. T. wherein it occurs, and with the use of the *military ὑπόδημα*, in St. Paul's time; for at verse 11. the apostle advises his converts *to put on the whole armour of God*, *that they might be able* to stand (στῆναι) *against the wiles of the devil*; and verse 13. *to take the whole armour of God*, *that they might be able* to withstand (ἀντιστῆναι) *in the evil day*, *and having done all*, to stand (στῆναι): stand (στῆτε) *therefore*,—*having your feet shod with the ἑτοιμασίᾳ*, firm footing or foundation, *of the gospel of peace*, i. e. with the *firm* and *solid* knowledge of the Gospel, in which you may *stand firm* and *unmoved*, as soldiers do in their *military* caligas, which among the Romans were furnished with *spikes* for this purpose[3]. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to Bynæus de Calceis Hebræorum, i. 5. where the reader may find it well illustrated and defended. [Schl. objects to this interpretation, observing, that as St. Paul is speaking of the various helps to gaining *constancy* in Christianity, he would not reckon *constancy* among them. His interpretation, with which however he does not seem satisfied, is, *having your feet shod with the salutary doctrine of the Gospel*, *which may always be present with you*, *always ready* or *at hand to help you*. Wahl says, *put on your feet* (or *furnish yourselves with*) *a ready mind*, *which is begotten and nourished by salutary doctrine*: or, *so have your feet shod*, *that you may have salutary doctrine always ready*. See Ps. x. 17.]

Ἕτοιμος, †or ἕτοιμος,† *η*, *ον*.

I. *Ready*, *prepared*. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Ἐν ἑτοίμῳ ἔχειν, *to have in readiness*, *be prepared*. 2 Cor. x. 6. So Polybius, [ii. 34, 2.] cited by Raphelius, ΕΙΧΟΝ ΕΝ ΕΤΟΙΜΩι, *they were prepared*[4]. See also Wetstein and Kypke. [Exod. xxxiv. 2.]

II. With a V. infinitive following, it denotes *futurition*, and is equivalent to μέλλων, *what is to be*, futurus. 1 Pet. i. 5. σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, *salvation* which is to be *revealed*.

kind, the one being *clean*, the other not. See Bochart. Hieros. i. 1. c. 2. p. 11. Ἑτεροζυγία occurs in the Schol. on Lucian ii. p. 325.]

[1] [Schleusner says that ἕτεροι, in this place, is *the rest*. I think this quite wrong: it should then be οἱ ἕτεροι.]

[2] [Wahl carelessly says, that in this place the LXX have ἕτερος.]

[3] See Juvenal, Sat. iii. 248. xvi. 24, 25.

[4] [See Dion. Hal. Ant. viii. 17. ix. 35.]

This use of the Greek ἑτοῖμος seems Hebraical, and correspondent to the similar application of the Heb. עָתִד, which most properly signifies *ready, prepared.* See Heb. and Eng. Lex. in עתד I.

Ἑτοίμως, adv. from ἕτοιμος.—*Readily, preparedly.* But in the N. T. it is found only in the phrase ἑτοίμως ἔχειν, *to be ready, prepared.* Comp. under ἔχω IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. in which last text it may denote simply *futurition,—who shall* or *will judge.* So the Syriac version ܕܕܝܢ ܠܡܝܬܝ. Comp. under ἑτοῖμος II. The phrase ἑτοίμως ἔχειν in the sense of *being ready* or *prepared* is frequently used in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxi. 13. [See Dan. iii. 15. Ælian, V. H. iv. 13. Polyb. iii. 13, 2. Joseph. Ant. xii. 4, 2.]

Ἔτος, εος, ους, τό, *a year.* Luke ii. 41, 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. שָׁנָה *a year.* [And this word is used in Prov. v. 9. as ἔτος is in Greek in Heb. i. 12. *thy years,* i. e. *thy life.* The LXX have βίος.]

ΕΥ, adv. from the Heb. אָדָה *to desire, choose.*

I. *Well, happily.* Eph. vi. 3.

II. *Well, good.* Mark xiv. 7. [The phrase εὖ ποιεῖν τινά, is *to confer benefits on one.* So often in good Greek. Xen. Mem. ii. 1, 19.]

III. *Well, rightly.* Acts xv. 29. [Εὖ πράσσειν is *to be fortunate.* See Xen. Mem. i. 6, 8. iii. 9, 14.]

IV. *Well done!* Eu! Euge! Mat. xxv. 21, 13. Luke xix. 17. See Wetstein on Matthew.

V. In composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of δυς, namely, *readiness* or *easiness,* as in εὐμετάδοτος *ready to distribute,* εὔκοπος *easy;* and sometimes, but more rarely, *intenseness,* as in εὐπρόσεδρος *attending very much* or *constantly,* εὐτόνως *vehemently.*

Εὐαγγελίζω, from εὐαγγέλιον.

I. In the active and middle voice, *to bring glad tidings, good* or *joyful news.* Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בָּשַׂר[1]; and in the profane writers likewise it is used for *bringing* or *telling good news* or *tidings.* See Wetstein on Mat. xi. 5. I add from Lucian, Tyrannicid. t. i. p. 790. τὴν ἐλευθερίαν ΕΥ'ΑΓΓΕΛΙΖΟ'ΜΕΝΟΣ, *bringing the joyful tidings* of liberty; and from Josephus, Ant. v. 1, 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, τὴν ἅλωσιν αὐτῷ τῆς πόλεως ΕΥ'ΗΓΓΕΛΙ'ΣΑΤΟ, *told* them *the good news* of taking the city." So vii. 10, 5. νίκην ΕΥ'ΑΓΓΕΛΙ'ΖΕΤΑΙ, *he tells the good news* of the victory. And de Bel. iii. 9, 6. "Titus sending out a horseman, ΕΥ'ΑΓΓΕΛΙ'ΖΕΤΑΙ τῷ πατρὶ τὸ ἔργον, *tells* his father *the good news* of this affair." [See Theophr. Char. xvii. 5. Aristoph. Eq. 640. Jens. Ferc. Litt. p. 1. Schwarz. Comm. Ling. Gr. p. 595.]—In pass. εὐαγγελίζομαι[2], *to have good tidings brought, published,* or *declared to one.* Mat. xi. 5. [Luke vii. 23.] Heb. iv. 2. "*For unto us* the good tidings *are published which were published to them.* What these *good tidings* are, is evident from the context. It is *the promise of rest* to God's people." Thus Campbell in his Fifth Prelim. Dissertation to Gospels, part ii., which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the middle voice, Is. lxi. 1. to the Messiah's *publishing good tidings* to the poor, and in Is. lii. 7. to the *preaching* of the apostles. Hence in the N. T. act. and middle, *to publish the gospel,* or *declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize.* It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18. iv. 18, 43. [ix. 6. xx. 1.] Acts v. 42. viii. 4. [25.] xiii. 32. Rev. xiv. 6. εὐαγγελίζομαι, pass. *to be published as glad tidings.* Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. Comp. iv. 6. [In some places it is simply *to teach* or *preach.* Twice in the active, Rev. x. 7. xiv. 6. And in the middle, Luke iii. 18. iv. 43. viii. 1. Acts v. 42. viii. 12.—On the construction of this word (which takes the dative, or accusative, and prepositions εἰς, ἐν, πρός) see Abresch. Misc. Obss. vol. x. t. ii. p. 213.]

Εὐαγγέλιον, ου, τό, from εὖ *well, good,* and ἀγγελία *a message.*

I. *A good message, glad tidings, good* or *joyful news.* The LXX (according to Aldus's edition) use εὐαγγελίων for *good tidings,* 2 Sam. xviii. 20. and εὐαγγελια for *tidings in general,* 2 Sam. xviii. 22, 25. answering to the Heb. בְּשׂוֹרָה. The Greek writers also apply εὐαγγέλιον for *good news* or *tidings.* To the instances produced by Wetstein on Mat. iv. 23. I add from Josephus de Bel. iv. 11, 5. τὰ ἀπὸ τῆς Ῥώμης ΕΥ'ΑΓΓΕ'ΛΙΑ ἦκε, the *good news* came from Rome. And from Aristophanes, (cited by Mintert,) ΕΥ'ΑΓΓΕ'ΛΙΑ κἀγὼ ἔφρασα αὐτοῖς, and I told them *good news.* [See Hom. Il. Ξ. 150. Spanheim. ad Aristoph. Plut. 764. Εὐαγγέλια θύειν, in Xen. Hell. i. 6, 27. is *to offer a sacrifice of thanksgiving for good news.* And in 2 Sam. iv. 10. it is *the reward for good news.*]

II. In the N. T. *the glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the prophet Daniel, ii. 44. vii. 13, 14. by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1. &c. [In Mat. xxvi. 13. Mark xiv. 9. it is *the gospel history of the life, &c. of Christ.* Some construe, *this history;* and in this sense it is used of the works of the evangelists. In 1 Cor. ix. 23. it is, says Schleusner, either *the promises of the gospel,* or *the reward of preaching the gospel.* I think the first clearly right: the second is forced. In Gal. i. 6. Schl. says *a false doctrine;* but Wahl, more correctly, says *a different way of preaching the gospel from that of Paul,* as appears from what immediately follows.] —Observe, that as the apostle in 1 Cor. ix. 14. uses the phrase, 'ΕΚ ΤΟΥ ΕΥ'ΑΓΓΕΛΙ'ΟΥ ζῆν,

[1] [Jer. xx. 15. 1 Sam. xxxi. 9. 2 Sam. i. 20. xviii. 19.]
[2] [See Matthiæ, §§ 420 and 421.]

to live *of*, or *from*, *the gospel*, so Josephus tells us, de Bel. v. 13, 6. that John the Zealot, in defence of his sacrilegious plundering of the Temple, and using of the consecrated wine and oil, pleaded that it was fit, *τοὺς τῷ ναῷ στρατευομένους* 'ΕΞ ΑΥ'ΤΟΥ *τρέφεσθαι*, that those who fought for the Temple should be fed *from* the Temple. See also Wolfius.—Our English word *gospel*[1], from the Saxon ȝoδ̃pell, which is compounded of ȝoδ *good*, and ꝑpell *a history, narration, message*, admirably expresses the force and propriety of the Greek *εὐαγγέλιον*.

☞ **Εὐαγγελιστής**, οῦ, ὁ, from *εὐαγγελίζω*.—*An evangelist.* These were ministers in the primitive Church, who seem to have been assistants to the apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with[2]. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. 4, 5. Comp. Acts xix. 22.

Εὐαρεστέω, ῶ, from *εὐάρεστος*.—*To please well*, or *very much*. occ. Heb. xi. 5, 6. **Εὐαρεστέομαι**, οῦμαι, passive, *to be well pleased*. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5. xiii. 16. where comp. Kypke.—The LXX render הִתְהַלֵּךְ אֶת הָאֱלֹהִים *to walk with God*, by *εὐαρεστεῖν τῷ Θεῷ*, concerning Enoch, Gen. v. 22, 24. and in several other passages. [See xvii. 1. Ecclus. xliv. 16. Diod. Sic. xiv. 4.]

☞ **Εὐάρεστος**, ον, ὁ, ἡ, from *εὖ well*, and *ἀρεστός pleasing, agreeable*.—*Well-pleasing, acceptable*, or *pleasing well*. Rom. xii. 1, 2. Tit. ii. 9. [Add Rom. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. al. Wisd. iv. 10. ix. 10.]

☞ **Εὐαρέστως**, adv. from *εὐάρεστος*.—*Acceptably.* occ. Heb. xii. 28. [Arrian, Diss. Ep. i. 12, 21.]

Εὐγενέστερος, α, ον. The comparative of the following.

Εὐγενής, έος, οῦς, ὁ, ἡ, from *εὖ well*, and *γένος race, family*, which from *γίνομαι to be born*.

I. *Descended from a good family, well-born, noble.* Luke xix. 12. 1 Cor. i. 26. [Job i. 3. Xen. Hell. iv. 1, 7. Herodian i. 18, 10. Eur. Phœn. 455. See Irmisch ad Herodian. i. 2, 3.]

II. *Generous, ingenuous.* So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11. observes, that *εὐγενής* sometimes signifies *μεγαλοπρεπὴς καὶ γενναῖος*. Compare also Kypke. In Acts xvii. 11. we have the comparat. masc. plur. *εὐγενέστεροι, οἱ, more generous.* "There is (as Whitby has observed) a peculiar *spirit* and *propriety* in this expression, as the Jews[3] boasted they were *ἐλεύθεροι καὶ εὐγενεῖς*[4], *free and noble*, by virtue of their descent from Abraham and the other patriarchs. These Berœans, imitating the rational faith of their great progenitor, were *εὐγενέστεροι his more genuine offspring.*" Doddridge. [See Joseph. Ant. xii. 7. 2 Mac. x. 13. Cic. ad Att. xiii. 21. Chrysostom and Theophylact explain it by *ἐπιεικέστεροι*.]

☞ **Εὐδία**, ας, ἡ.—*Fair* or *fine weather.* It is derived from *εὐ*[5] *well* or *good*, and *Δία* (which see under Ζεύς) Jupiter, i. e. *the heavens* or *air*, whence the Latins say, *sub* Dio, in the *open air*; and in Horace we have *sub* Jove *frigido*, in the cold *air*, literally under cold Jupiter, Od. i. 1, 25. The same poet speaks of Jupiter's, i. e. the *air's*, congealing the snow, iii. 10, 7, 8.

——— Ut glaciet nives
Puro numine *Jupiter.*

See also Cic. de N. D. ii. 25. occ. Mat. xvi. 2. where see Wetstein's excellent note. It is not used in the LXX, but in Ecclus. iii. 15. [See Ælian, V. H. ix. 18. Polyb. i. 60. Xen. Cyr. vi. 1, 11. Foes. Œcon. Hipp. p. 151.]

Εὐδοκέω, ῶ, from *εὖ well, good*, and *δοκέω to think.*

I. *To think well, think good, be pleased, willing*, or *desirous.* Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19. *ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, because in him the whole fulness*, of the godhead namely, *was pleased to dwell.* The text, according to this explanation, is so agreeable to what the apostle says, ch. ii. 9. and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16. and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Compare *πλήρωμα* X. [See Ps. xl. 13. (Biel says xxxix. 18.) Ecclus. xxv. 18. 1 Mac. vi. 23.]

II. With *ἐν* or *εἰς* following, *to be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction.* Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Thess. ii. 12. *εὐδοκεῖν* 'EN—is an Hellenistical phrase formed after the analogy of the Hebrew,—חָפֵץ בְּ or—רָצָה בְּ to both which it answers in the LXX. See Is. lxii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xliv. 3. cxlix. 4. and comp. 1 Mac. x. 47. [It is used also in this sense] with an accusative, *to take pleasure in, to delight in.* Heb. x. 6, 8. This also is an Hellenistical phrase, and is used by the LXX for the Heb. רָצָה, Ps. li. 18. cii. 15. for חָפֵץ, Ps. li. 19. [See Levit. xxvi. 34, 41. Ps. li. 16.] — The learned Raphelius has remarked on Mat. iii. 17. that this V. is scarcely to be found in any of the profane writers, except Polybius, who frequently uses it, but applies it either absolutely, or joins it with a dative. Wetstein, however, on Mat. iii. has produced a passage from Diodorus Sic. where it is in like manner construed with a dative.

[1] The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "Gospel. Evangelium. Anglosax. ȝoδ̃pell, Al. Gotspell. Hanc vocem retinuere Angli, cum ejus usus apud superiores inferioresque Germanos penitus interciderit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum homiliis, atque aliâ quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox ȝoδ̃pell sit *ἐμφατικωτάτη*, et compositione merè Teutonicâ vim proprietatemque Gr. *εὐαγγέλιον* mirificè reddat. Est enim à ȝoδ̃ bonus, et ꝑpell historia, narratio, nuntium."—Junii Etymol. Anglican. in Gospel.

[2] See Eusebius Eccles. Hist. v. 9. or 10. Echard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188. and Suicer Thesaur. in *εὐαγγελιστής*.

[3] See John viii. 33, 39, 41.

[4] So Philo in Legat. ad. p. 792.

[5] So Eustathius in Homer, Il. iii. p. 314, 30. *Ζεὺς καὶ ὁ Ἀὴρ δεδήλωται, ἐξ οὗ καὶ ἡ* ΕΥ'ΔΙΑ, *ἣ ἐστιν ἡ* ΕΥ'ΑΕΡΙ'Α, Jupiter also denotes the *air*, whence *εὐδία*, that is, a *good state of the air, fair weather.*

Εὐδοκία, ας, ἡ, from **εὐδοκέω**.

I. *A seeming well* or *good, will, pleasure, good pleasure.* occ. Mat. xi. 26. Luke x. 21.

II. *Good will, benevolent affection, affectionate desire.* Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13. and Macknight. See Suicer Thesaur. on the word. [So Eph. i. 5. *kindness.* In Rom. x. 1. Schleusner says, *I wish from my heart;* and so Theophylact, *the vehement desire.* **Εὐδοκία γενέσθαι** is simply for **εὐδοκεῖν** in Luke x. 21. In 2 Thess. i. 11. Wahl says the phrase is, for **πᾶσαν ἀγαθωσύνην, ἐν ᾗ εὐδοκήσει ὁ Θεός**, *all the goodness in which he delights.* See Ps. xix. 14. Prov. xviii. 22.]

Εὐεργεσία, ας, ἡ, from **εὖ** *well, good,* and **ἔργον** *a work.*—*A good work* or *deed done, a benefit conferred.* occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under **ἀντιλαμβάνομαι** II. [In Acts iv. 9. it is *kindness towards a sick person*[1]. See Hesiod, Theog. 503. Herodian, iii. 6, 6. vi. 9, 1. Thucyd. i. 138.—As to 1 Tim. vi. 2. on a fuller consideration, I cannot conceive that either the Greek or the context will bear any reference of the words, except to the masters. *Let not Christian slaves despise Christian masters as being their equals in religious matters, but let them serve them the better, because they who partake of the benefit (of the Christian religion) are indeed faithful and beloved.* It is said that **εὐεργεσία** does not elsewhere occur in this sense; but it is very harsh to construe the passage, *they who enjoy the benefit of the services of the slaves.* See 2 Mac. vi. 13. ix. 26. Wisd. xvi. 24. The word occurs simply as *an action* in Ps. lxxviii. 11.]

Εὐεργετέω, ῶ, from **εὖ** *well, good,* and **ἔργον** *a work.*—*To do good.* occ. Acts x. 38. [Ps. xiii. 6. Wisd. iii. 5. Xen. Cyr. viii. 2, 6.]

☞ **Εὐεργέτης**, ου, ὁ, from **εὐεργετέω**.—*A benefactor.* occ. Luke xxii. 25. See Wetstein's note. [Schleusner says, that the passage refers to the title of **εὐεργέτης**, given to those who had done service to their country, especially kings, as Ptolemy. See 2 Mac. iv. 2. Philo Leg. p. 549. Æschin. Dial. i. 12. Polyb. v. 9. Diod. Sic. xi. 26. Xen. Apol. Soc. § 26. Thuc. i. 129.]

Εὔθετος, ου, ὁ, ἡ, from **εὖ** *well,* and **θετός** *placed, disposed.*

[I.] *Rightly disposed, fit.* occ. Luke ix. 62. xiv. 35. See Wetstein on Luke ix. [Diod. Sic. ii. 57. v. 37. Ps. xxxii. 6.]

[II. *Useful.* Heb. vi. 7.]

Εὐθέως, adv. from **εὐθύς**.

1. *Immediately, instantly.* Mat. iv. 20. viii. 3. et al. freq.—It must in some passages be considered as transposed, or else be rendered *as soon as.* Thus Mark i. 10. **καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανούς**, *and coming up out of the water, he* immediately *saw the heavens opened;* or, as soon as he *came out of the water he saw,* &c. So verse 29. ch. v. 36. xi. 2. See Doddridge on Mark i. 10. **Εὐθύς** is in like manner transposed by Xenophon, Cyr. Exp. ii. p. 171. ed. Hutchinson, 8vo. "Proxenus, the Bœotian, ΕΥ῾ΘΥ῾Σ **μὲν μειράκιον ὤν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός**, *as soon as* he was a stripling, desired to be a man, fit for doing great things; and by Lucian, de Merc. Cond. t. i. p. 495. **καὶ ὁ μὲν πρῶτος ΕΥ῾ΘΥ῾Σ ἐπισκηπτομένου παρακούσας τοῦ δεσπότου, προδραμὼν καὶ προμηνύσας ἀπέρχεται**,—and the first who overhears his master proposing (such a thing) *immediately* running before, and bringing information of it, returns, &c.

2. *Soon, speedily.* 3 John 14. [To this head Schleusner refers Mat. xiii. 5. xxiv. 29. Acts xii. 10. Rev. iv. 2. The meaning of the word in Mat. xxiv. 29. has caused much discussion from the uncertainty, whether our Lord, in that place, is referring to the final judgment, or the particular calamities impending over the Jewish nation. Some have said that it means *suddenly, unexpectedly;* and that this is its force in John vi. 21. Acts xii. 10. Rev. iv. 2. adding that the LXX have rendered the Heb. word פִּתְאֹם by **εὐθέως** in Job v. 3. where Schleusner, I think, erroneously considers it as meaning *speedily.* See Glass, Phil. Sacr. p. 376. ed. Dath.]

☞ **Εὐθυδρομέω**, ῶ, from **εὐθύς** *straight,* and **δρόμος** *a course.*—*To come with a straight course,* or *run,* as the sailors call it. occ. Acts xvi. 11. xxi. 1. [The corresponding subst. is used of a horse. Poll. Onom. i. 194.]

☞ **Εὐθυμέω**, ῶ, from **εὔθυμος**.

I. *To take courage, be of good courage.* occ. Acts xxvii. 22, 25.

II. *To be cheerful, to be in good spirits,* as we say. James v. 13.—Symmachus uses the particip. **εὐθυμῶν** for the Heb. טוֹב לֵב, *a good* or *cheerful heart.* Prov. xv. 15. [See Xen. Hell. vii. 4, 36. Aristot. Rhet. ii. 2.]

☞ **Εὔθυμος**, ον, ὁ, ἡ, from **εὖ** *well, good,* and **θυμός** *a mind.*

I. *Of good cheer* or *courage.* Acts xxvii. 36. **εὔθυμοι δὲ γενόμενοι**, *being encouraged.* [Xen. Cyr. iii. 1, 29. 2 Mac. xi. 26.]

II. *Cheerful,* whence the comparative neut. sing. **εὐθυμότερον**[2], used adverbially, *more cheerfully.* Acts xxiv. 10. [Xen. Cyr. ii. 3, 5.]

Εὐθύνω, from **εὐθύς**.—*To make straight, direct.*

I. *To make straight* a way. John i. 23. for which Mat. iii. 3. Mark i. 3. Luke iii. 4. use **εὐθείας ποιεῖτε**. [The metaphor is taken from the kings of the East, who before a journey sent officers to remove difficulties and obstructions in the roads. See Num. xxii. 23. Ecclus. ii. 6. xxxvii. 19.]

II. *To direct, guide, steer* a ship. James iii. 4. **ὁ εὐθύνων, the person steering, the steersman.** [So Eur. Hec. 39. of a shepherd guiding the flock in Xen. Cyr. i. 2. See Valck. ad Eur. Hipp. 1226. Spanh. ad Callim. Hymn. in Jov. 83.]

Εὐθύς, adv. from **εὖ** *well,* and **θύω** *to rush impetuously.* †A very improbable derivation.†—*Immediately, instantly.* Mat. iii. 16. (where comp. under **εὐθέως** I.) John xiii. 32. xix. 34. et al.

Εὐθύς, εῖα, ύ, from **εὐθύς**, adv.

I. *Straight,* in a natural sense. Acts ix. 11[3]. [Mat. iii. 3. Mark i. 3. Luke iii. 4, 5. See Jul. Poll. Onom. iv. 160. Gen. xxxiii. 12. Ezek. xlvi. 10.]

II. *Straight, right,* in a figurative and spiritual

[1] [As to this common construction, see Grammar, ch. xxi. sect. 34.]

[2] [Some MSS. read **εὐθύμως**. See Poll. Onom. iv. 12. v. 125.]

[3] [There was a street called the Straight Street at Athens. See Pausan. Attic. c. 49.]

sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15.—This word in the LXX most commonly answers to the Heb. יָשָׁר *straight, right.* [With Acts viii. 21. comp. Ps. xciv. 15. Hos. xiv. 9. Vorst. Phil. Sacr. p. 54. ed. Fisch.]

Εὐθύτης, ητος, ἡ, from εὐθύς. — *Rectitude, righteousness, equity.* occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8. is מִישׁוֹר *rightness, righteousness.*

☞ Εὐκαιρέω, ῶ, from εὖ *well, good,* and καιρός *time, opportunity.*

I. *To have convenient time* or *opportunity, to have,* or *be at, leisure.* Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, Amor. t. i. p. 1050. οἱ δὲ τῶν ἐπιγιγνομένων ἀεὶ λογισμοὶ τῆς ἀνάγκης ἀφεθέντες ΗΥ̓ΚΑΙΡΟΥΝ ἐπινοεῖν τι τῶν κρειττόνων, and the thoughts of succeeding (generations) being freed from necessity *were at leisure* to invent somewhat better. So likewise Plutarch, whom see in Wetstein. [Polyb. xx. 94. Plut. t. iii. p. 213. ed. Hutten.]

II. *To spend,* or *employ, one's leisure time.* Acts xvii. 21. [Προσευκαιρέω is used in this sense in Plut. t. viii. p. 438. The word is condemned by almost all the grammarians. See Lobeck, ad Phryn. p. 126. Thom. M. p. 829, &c.]

Εὐκαιρία, ας, ἡ, from εὔκαιρος. *A convenient opportunity.* occ. Mat. xxvi. 16. Luke xxii. 6. [Ps. ix. 9. Polyb. ii. 19, 2. 1 Mac. xi. 42. Plat. Phæd. p. 533. ed. Heind.]

Εὔκαιρος, ον, ὁ, ἡ. See εὐκαιρέω.—*Timely, opportune, seasonable, convenient.* occ. Mark vi. 21. Heb. iv. 16. [See Ps. civ. 27. 2 Mac. xiv. 29. xv. 20. In the place of St. Mark, Hammond says it is *a festival day;* but I can see no reason for this. Herodian i. 4, 7. Diod. Sic. ii. 48.]

☞ Εὐκαίρως, adv. from εὔκαιρος.—*Opportunely, conveniently, in season.* occ. Mark xiv. 11. 2 Tim. iv. 2. [Ecclus. xviii. 22. Xen. Ages. viii. 3. Polyb. i. 42, 6.]

☞ Εὐκοπώτερος, α, ον, compar. of εὔκοπος *easy,* which from εὖ denoting *easiness,* and κόπος *labour.*—*Easier, more easy.* Mat. ix. 5. xix. 24. et al. [Ecclus. xxxii. 4. Polyb. xviii. 1, 2.]

Εὐλάβεια, ας, ἡ, from εὐλαβής.—†*Caution, circumspection.*† *Fear.* occ. Heb. v. 7. where Christ is said to be εἰσακουσθείς *heard,* and so delivered *from his fear,* that *horrid fear,* namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34. and under which *an angel appeared from heaven strengthening him,* Luke xxii. 43. Εὐλάβεια is used in the sense of *fear,* not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8. and εὐλαβέομαι,) but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12. according to the Alexandrian MS. and the edition of Aldus, we read ΟΥ̓Κ ΕἸΣΑΚΟΥ̓ΣΗι ΄ΑΠΟ῾ ὕβρεως πονηρῶν, *and thou wilt* not hear, and so deliver from, *the insolence of the wicked.* The words in Heb. v. 7. may otherwise be rendered *being heard from,* or *on account of,* (comp. ἀπό I. 5.) *his religious reverence,* to God namely, (comp. Bowyer's Conject.); but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject. 4to. Our Eng. translators in rendering it, *and was heard* in that *he feared,* seem to have aimed at preserving the ambiguity of the original; for *in that* may here mean either *in* (*as to*) *that which,* or *inasmuch as.* In the margin they have, *for his piety.* [The LXX put this word for יִרְאָה in Josh. xxii. 24. and the same word they render by θλίψις in Ezek. xii. 18. In Aq. Is. lvii. 11. it is for *fear.* See also Polyb. xxxv. 4, 13. Wisd. xvii. 8. Liban. D. iv. p. 265. A. Joseph. Ant. xi. 6, 9. In Aristoph. Av. 376. Dion. Hal. Ant. v. p. 286. and elsewhere, it is *caution.* See Menag. ad Diog. Laert. vii. 116. Poll. Onom. iii. 136.]

II. *Religious,* or *godly fear.* Heb. xii. 28.

Εὐλαβέομαι, οῦμαι, from εὐλαβής. — *To be afraid, to be moved,* or *impressed with a natural* or *religious fear.* occ. Acts xxiii. 10. Heb. xi. 7. [See Prov. xxx. 5. Deut. ii. 5. 1 Sam. xviii. 29. Xen. Mem. iii. 6, 8. and 9, 4. 1 Mac. iii. 30. xii. 40. Plat. Phæd. § 39. In Aristoph. Eq. 233. Arrian, Diss. Epict. ii. 1. and elsewhere, it is *to be cautious.* See εὐλαβής.]

Εὐλαβής, έος, οῦς, ὁ, ἡ, from εὖ *well, carefully,* and ἔλαβον 2nd aor. of λαμβάνω.

I. It properly denotes [either *a thing which can be easily taken hold of,* in opposition to ὑσλητος, (see Lucian, t. i. p. 114. ed. Græv.) or, it is used of persons,] *one who taketh any thing which is holden out to him, well and carefully.* [Ælian, H. An. iii. 13.]

II. *Cautious, circumspect, timid, timorous.* So Philo, Life of Moses, καὶ ἅμα τὴν φύσιν ΕΥ̓ΛΑΒΗ῾Σ ὤν, and being also of a *timorous* disposition; and Plutarch, in Pericl. περὶ τὸν λόγον ἦν ΕΥ̓ΛΑΒΗ῾Σ, *in speaking he was* timorous. Comp. Wetstein on Heb. v. 7. [Arrian, Diss. Ep. ii. 1, 17; and so Suidas.]

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2. [Micah vii. 2.]—The LXX seem to have used εὐλαβεῖς in a passive sense for *acceptable,* Lev. xv. 31. where καὶ εὐλαβεῖς ποιήσετε answers to the Heb. וְהִזַּרְתֶּם, *and ye shall separate.* In Walton's Polyglott, however, the Greek words are rendered, et *abstinentes* facietis, *and ye shall make them abstain.* [Schl. translates it *Proselyte* in Acts ii. 5. viii. 2. but this is quite unreasonable. He thinks that this and other expressions, as σεβόμενοι or φοβούμενοι τὸν Θεόν, describe the proselytes of the gate. But if this is allowed, which is very doubtful, the word is by no means used as a term of designation.]

Εὐλογέω, ῶ, from εὖ *well, good,* and λόγος *a word.*

I. *To bless,* as one man doth another, *to express good wishes to, to wish happiness to.* Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7. [These two last passages Schl. construes, *to congratulate one on,* and so in Tobit ix. 6.]

II. *To bless,* as man doth God; *to praise, laud, celebrate, magnify.* Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of *praising* by the purest Greek writers. See Elsner on Luke i. 64. [Mat. xxi. 9. Mark xi. 9. James iii. 9. Judg. v. 2, 9. Schleusner (both in his Lex. N. T. and his edition of Biel,) and Wahl quote Ps. xliv. 22. as having the same sense, but it does not occur in that place. It occurs Ps. ciii. 1. and 2. Ecclus. xxxix. 19. 2 Mac. iii. 30. Polyb. i. 14, 2. xii. 15, 3.]

III. *To bless*, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's *blessing* a person implies his *actually conferring happiness*, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14. [Add Mat. xxv. 34. Luke i. 42. Gal. iii. 8, 9. in all of which there is a sense of future or actual benefits bestowed. But the word is also used of *prophetical* or *inspired blessing*. See Heb. xi. 20, 21.]

IV. *To bless*, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (comp. Gen. i. 22, 28.); and as he did the sacramental bread, Mat. xxvi. 26. (comp. 1 Cor. x. 16.); and the infants, Mark x. 16. [See Mark xiv. 23. Luke xxii. 17, 19. xxiv. 51.]

Εὐλογητός, οῦ, ὁ, ἡ, from *εὐλογέω*.—*Blessed*. Luke i. 68. Rom. i. 25. ix. 5. et al. ὁ *εὐλογητός*, THE *blessed*, is used by the high priest as a *title* or *name* of God, Mark xiv. 61. agreeably to the Jewish style. See Wolfius, Schoettgenius's edition of Pasor's Lexicon in *εὐλογητός*, and Bp. Pearson on the Creed, art. II. HIS ONLY SON, p. 141. fol. ed. 1662. [Gen. ix. 26. xxvi. 29.]

Εὐλογία, ας, ἡ, from *εὐλογέω*.

I. *Blessing, wishing well*, or *expressing wishes of happiness to*, James iii. 10. Comp. Heb. xii. 17. [where Schl. says it is *prophetic blessing*.]

II. *Praise, eulogy*, to God. Rev. vii. 12. Comp. v. 12, 13. [Ecclus. iii. 9.]

III. *Praise, commendation*, to man. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44. [Thuc. ii. 42. Theophylact on Rom. interprets it *flattery*, and rightly, as to the *meaning* from the context, but Schl. is wrong in attributing such a sense to the word.]

IV. *Blessing*, [in the sense of *good bestowed*.] See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. *εὐλογέω* III. Rom. xv. 29. *ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ, in the fulness of* the blessing *of the gospel of Christ*, i. e. "with a full and abundant *blessing* attending my ministerial and evangelical labours," Doddridge; or rather, according to Whitby, "with a full impartment of *spiritual gifts* to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτήριον *τῆς εὐλογίας, the cup of blessing*, i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and corresponds to the *second* cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called *the cup of blessing*. occ. 1 Cor. x. 16. See Bp. Pearce's Comment. on the Gospels, p. 443. and Dr. Bell on the Sacrament, p. 175. 2nd edit. [Ernesti Opusc. Theol. p. 20. Reland, Ant. Heb. p. 427. Suicer, Thes. i. p. 1249.]

VI. *Blessing, beneficence, bounty, a bountiful present*. 2 Cor. ix. 5, 6. This seems an Hellenistical sense of the word; and thus *εὐλογία* is used in the LXX for *a present*, answering to the Heb. בְּרָכָה Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 Kings v. 15. [Zonaras, Lex. col. 807. says, *ἐπ' εὐλογίας, μετὰ ὀψιλείας, καὶ ἀδρότητος· ὁ σπείρων ἐπ' εὐλογίαις.*]

☞ Εὐμετάδοτος, ου, ὁ, ἡ, from εὖ denoting *readiness*, and *μεταδίδωμι to impart*.—*Ready to impart* or *distribute*. occ. 1 Tim. vi. 18. M. Antoninus [iii. 14.] cited by Wetstein, uses *τὸ εὐμετάδοτον* for *readiness to distribute*. [Plutarch, t. ix. p. 190. ed. Reiske.]

Εὐνοέω, ῶ, from *εὖ well*, and *νόος the mind*.—*To be well affected* or (q. d.) *well-minded towards*, another, *to be friends with* him, (as we commonly express it.) occ. Mat. v. 25. where see Wetstein. [Dan. ii. 4, 3. see cod. Chish. and Gen. xxxiv. 15. (in the 5th version.) Polyb. iii. 12. Herodian, ii. 2, 5. Xen. Cyr. viii. 2, 1.]

☞ Εὔνοια, ας, ἡ, from *εὖ well*, and *νόος the mind*.—*Benevolence, goodwill*. occ. Eph. vi. 7. 1 Cor. vii. 3. where observe that nine MSS., six ancient, for *ὀφειλομένην εὔνοιαν* have *ὀφειλήν*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned critics cited by Wetstein, to whom we may add Bp. Pearce, who thinks the common reading to be an interpretation only of the genuine one: and Griesbach receives *ὀφειλήν* into the text. [Schl. says, that in Eph. vi. 7. it is *fidelity*; but there is no occasion for this; *goodwill* exactly explains the meaning. He refers to Lucian, Bis Accus. p. 321. *ἀνδράποδον εὔνουν καὶ πιστόν* (where the meaning is the same as here). Aristoph. Plut. 25. Artemid. iii. 54. In 1 Cor. vii. 3. the whole phrase means, as he says, *debitum conjugale præstare*. So *φιλότης* in Hesiod, Theog. 125, 306. See also as to *χαρίζομαι* and *χάρις* in the same sense, Aristoph. Eq. 514. Eccl. 625. Schol. Pind. Pyth. Od. ii. B. 4. The word occurs as *benevolence*. 1 Mac. xi. 33, 53. 2 Mac. xi. 21, 26.]

☞ Εὐνουχίζω, from *εὐνοῦχος*.—*To make an eunuch*, either literally by *castration*, or figuratively by *mortification*. occ. Mat. xix. 12.—Josephus uses this word, Ant. x. 2, 2. where Isaiah threatens king Hezekiah, *τοὺς ἐκγόνους* ΕΥ'ΝΟΥΧΙΣΘΗΣΟΜΕ'ΝΟΥΣ, *καὶ ἀπολέσαντας τὸ ἀνδρας εἶναι, τῷ Βαβυλωνίῳ δουλεύσοντας βασιλεῖ*, that his descendants *should be made eunuchs*, and having lost their virility, should serve the Babylonish king.

Εὐνοῦχος, ου, ὁ, from *εὐνή a bed*, and *ἔχω to have, keep*; [so Etym. M. and Phavor.] unless we prefer Eustathius's derivation, [Il. x. 44. p. 1256, 27. Rom.] from *εὖνις deprived*, and *ὀχεία of cohabitation*. *Εὖνις* is used by Homer, Il. xxii. 44. Od. ix. 524. and may also be derived from *εἷς, ἑνός, alone*.

I. *A keeper of the bed* or *bed-chamber, a chamberlain*. Some think it is applied strictly in this *etymological* sense to queen Candace's eunuch, Acts viii. 27, 34, 36, 38, 39. because at ver. 27. he is called *ἀνήρ a man*: but this argument seems very weak; for *ἀνὴρ Αἰθίοψ*, according to both the Greek and Heb. idiom, is exactly equivalent to *Αἰθίοψ τις* (see Raphelius): and surely *an eunuch* might be called *ἀνήρ* as distinguished from *a woman*.—The LXX use *εὐνοῦχος* from the Heb. סָרִיס *an officer*, where we cannot well suppose any reference to *castration*. Comp. Gen. xxxix. 1, 7. in the LXX. and see Heb. and Eng. Lexicon under סרס. [Fischer (de Vit. Lex. N. T. Prol. xxi. p. 484.) has a long dissertation on the word. In Hebrew סָרִיס coming from a verb *to castrate*, signifies, *a castrated man*. Now

all the officers in oriental courts, guards, porters, chamberlains, cooks, bakers, messengers, &c., were *castrated*, so that the courtiers were called the סָרִיסִים or *castrated*, and the principal or *chief of the castrated* רַב סָרִיסִים or שַׂר הַסָּרִיסִים. The word, then, in Hebrew, does not denote the office simply, but *a castrated man serving some office*. For some word indicating the office is always added, which would be unnecessary if the word by itself signified the office. Now that *εὐνοῦχος* originally and by its derivation (like *πολιοῦχος*, &c.) signified *keeper* or *guardian of the bed*, is not doubtful, and the glossaries and lexicographers give the meaning, and yet no instance can be found in ancient writers where it had that signification. In the case before us, as it is distinctly said, that he had the charge of the treasure, (v. 27.) and the word *δυνάστης*, like סָרִיס, is added, to show that he was one of the first rank, it seems probable that *εὐνοῦχος* here can only mean a *castrated man in office*. The Hebrew word is constantly explained by Onkelos by the word רַב (*great*), and by the LXX by *δυνάστης* (Jer. xxxiv. 19) ; and the evangelists, we know, often added Greek explanative words to barbarous ones. See Mat. xii. 24. Mark ix. 43. x. 46. Luke has not only done this, xi. 15. Acts vii. 10. viii. 27. (Candace being, see Plin. H. N. vi. 29. ed. Gron., the word for queen in Æthiopia, as Pharaoh was for king in Egypt, or at least the name applied to reigning persons,) but has also added to Greek words, when used in a Hebrew sense, other explanatory ones without any copula. Thus xxiii. 2. *Χριστὸν βασιλέα*, and see Mark xv. 32. Therefore *εὐνοῦχος δυνάστης* must be the same as *εὐνοῦχος, τουτέστι δυνάστης*. For as the officers of oriental courts, and especially chamberlains, were *castrated*, the Greeks out of their natural politeness transferred the word *εὐνοῦχος* as less offensive, to signify a *castrated* person. Thus Plutarch (Vit. Alex. M. t. i. p. 682. A. ed. Vechel.) and Diodorus (xi. p. 278. ed. Steph.) *add* the word to others describing a chamberlain, and clearly mean *a castrated person*. From these reasonings, Fischer collects sufficiently that in the passage before us the meaning of the word is not *chamberlain*, but *a castrated man*. As to Parkhurst's reference to Gen. xxxix. 1. about Potiphar, he has himself destroyed the force of it in his note in the Hebrew Lexicon, which (with other passages) sufficiently shows that eunuchs frequently married.]

II. *An eunuch, a man* either *naturally impotent*[1], Mat. xix. 12 ; or *castrated*, Mat. xix. 12. Acts viii. 27. et al. *Eunuchs* had anciently the *charge of the bed-chamber*, and the care of the women, in the palaces of the Eastern princes, (see Esth. ii. Dan. i.) as they still have in that part of the world to this day.

III. *An eunuch*, in a figurative sense ; *one who on a religious account mortifies his natural inclinations, and refrains even from marriage*. Mat. xix. 12. [So Fischer, and see Wisd. iii. 14.]—See Suicer's Thesaur. on this word.

[1] [It appears from the Glossæ Vet. Juris, p. 3. that the word was applied to all who, either from infirmity, accident, or an operation when young, were unfit for generation. The first were *σπάδωνες*, the second *θλιβίαι*, the third *καστράτοι*, according to Theoph. Paraphr. Institut. i. 11, 9. p. 117.]

Εὐοδόω, *ῶ*, from *εὖ well, good*, and *ὁδός a way, journey*.

I. *To give* or *afford a good* or *prosperous journey* ; whence *εὐοδόομαι*, *οῦμαι*, pass.—*To have a prosperous and successful journey*. Rom. i. 10. where see Kypke. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. נָחָה בַּדֶּרֶךְ *to lead in the way*.

II. *To prosper* another, *to make* him *prosperous*.

Εὐοδόομαι, *οῦμαι*, pass. *to prosper, be prospered*. 1 Cor. xvi. 2. 3 John 2. twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Judg. xv. 18. but by the profane writers, as may be seen in Wetstein on Rom. i. 10. [Wahl and Schl. refer Rom. i. 10. to this head, and perhaps rightly. But Schl. refers 1 Cor. xvi. 2. to another sense, *to have opportunity*. This is unnecessary. Wahl translates rightly, *ὅ,τι ἂν εὐοδῶται according as he shall have had good success*. The word occurs in this sense, Herod. vi. 73. 2 Mac. x. 7. See Glass, Philol. Sacr. p. 1189. ed. Dath., and compare 2 Chron. xiii. 12. xviii. 11.]

☞ [*Εὐπάρεδρος*, *ου*, *ὁ*, *ἡ*, from *εὖ* and *πάρεδρος an assessor*, (see Dem. 1332, 14.)—*One who constantly sits to, or applies to any thing, assiduous*. 1 Cor. vii. 35. according to some MSS.] †See *εὐπρόσεδρος*.†

☞ *Εὐπειθής*, *έος*, *οῦς*, *ὁ*, *ἡ*, from *εὖ* denoting *easiness*, and *πείθω to persuade*.—*Easily persuasible, easy to be persuaded* or *intreated*. occ. James iii. 17. [See Polyb. i. 63, 3. Xen. Mem. iii. 4, 8. But Schl. thinks it is here, *that which makes others tractable*. He refers to Æsch. Choëph. 257.]

☞ *Εὐπερίστατος*, *ου*, *ὁ*, *ἡ*, from *εὖ well, easily*, and *περίστατος surrounding*, †*surrounded*,† which from *περίστημι*, or *περιΐσταμαι to surround*.—*Easily surrounding* or *encompassing, apt to surround* or *encompass*. This is a very difficult word, being found in no Greek writer before the time of the apostles. After examining various interpretations of it, both ancient and modern, (which may be seen in Suicer's Thesaur. Pole's Synops. Wetstein, Elsner, and Wolfius,) I find myself, with the two last-named learned writers, obliged to acquiesce in the exposition Chrysostom gives of *εὐπερίστατος* by *ἡ εὐκόλως περιϊσταμένη ἡμᾶς*, which *easily encompasses* or *surrounds* us. So French trans. *qui nous enveloppe si aisément*. Diodati's Italian, ch' è atto a darci impaccio, *which is apt to hinder us*. occ. Heb. xii. 1. where Kypke, whom see, explains it to the same effect as Diodati. The particular sin here meant by the apostle seems to be that mentioned by Doddridge, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context, and ch. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.—Very ingenious is the interpretation of Wetstein, who explains *εὐπερίστατος* in a *passive* sense of the sin which *is surrounded* with so *great* a cloud of witnesses, who are, as it were, spectators of the Christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation, he proves from pertinent authorities, that both *περίστατος* and *ἀπερίστατος* are used *passively*, the former signifying *surrounded*, the latter *not surrounded*. But then he also quotes a passage from Theopompus in Athenæus, where

περίστατος must be understood *actively* (ΠΕΡΙΣΤΑΤΟΝ βοῶσα τὴν κώμην ποιεῖ, by her cries she makes the village *surround* her, or brings it around her); and Elsner observes against Le Clerc, that verbal adjectives of a like form in —τος have often an *active* signification. And since the apostle joins the εὐπερίστατον ἁμαρτίαν with ὄγκον πάντα *every weight*, and describes it as something which Christians are *to lay aside*, Chrysostom's exposition above-mentioned appears justly preferable to Wetstein's; and it seems very probable, that in this epithet εὐπερίστατον the apostle alludes to the long flowing garments of the ancients, which, if not *put off* in running a race, would (περιΐστάναι) *cling about* their legs, and impede their course. So Diodati, Beza, and Piscator in Leigh Crit. Sacr. Comp. under ἀναζώννυμι. [Chrysostom's interpretation best agrees with the natural meaning of the word περίστημι *to surround*, and it is used of hunters surrounding their prey. See Herod. i. 43. Theophr. Char. c. 6. This interpretation is received by Schl. and Wahl. Theophylact, who is followed by Kypke, says, *through which one easily falls into* περιστάσεις *or troubles*. Hesychius says *easy*. †His interpretations are εὔκολον, εὐχερῆ.†]

☞ Εὐποιΐα, ας, ἡ, from εὐποιέω *to do good*, which from εὖ *well*, and ποιέω *to do*.—*Doing good*, i. e. *works of charity* and *mercy, beneficence*. occ. Heb. xiii. 16. [The word is condemned by Poll. v. 140. It occurs in Alciph. 1 Ep. 10. Diog. Laert. x. 10. Arrian, Exp. Alex. vii. 25, 8. See Reitz. ad Lucian. Imag. c. 21. (t. ii. p. 479.)]

Εὐπορέω, ῶ, and εὐπορέομαι, οῦμαι, from εὔπορος[1] *having* or *possessing any thing*, which from εὖ *well*, and πόρος (from πείρω *to* †*pierce, penetrate,*† *pass through*) which signifies not only *a passage through*[2], but *a mean* or *method found out for doing any thing*, particularly *for getting money*; also, *gain, income, revenue*.—*To be able to afford, to be able*, in this sense, occ. Acts xi. 29. where Kypke observes that the expression is elliptical, and that χρημάτων *wealth*, or some such word, is to be understood. He accordingly cites from Josephus ΧΡΗΜΑ΄ΤΩΝ ΕΥ΄ΠΟΡΗΘΕΙ΄Σ, and from Strabo ΧΡΗΜΑ΄ΤΩΝ ΕΥ΄ΠΟΡΟΥ῀ΝΤΑΣ. Comp. also Elsner and Wetstein.—It is used by the LXX for the Heb. הִשִּׂיג *to reach, attain to*, Lev. xxv. 26, 49; for the Heb. מָצָא *to find, obtain*, Lev. xxv. 28. [Schl. and Wahl here translate, *to be rich* or *abound in riches;* but under εὐοδόω Schl. refers to this passage, and to 2 Cor. viii. 2. to explain 1 Cor. xvi. 2. which he translates, *ut fert cujusque res familiaris*, and this gives the same meaning as Parkhurst. See Polyb. vi. 58, 9. Xen. Mem. ii. 7, 4. In good Greek, the word certainly implies *abundance*.]

☞ Εὐπορία, ας, ἡ, from εὔπορος, which see under εὐπορέω.—*Substance, maintenance, livelihood, means*, opes, facultates. occ. Acts xix. 25. [It is rather, *plenty, plentiful supply*. Diod. Sic. i. 45. Xen. Cyr. iii. 3, 7. See Aq. Judg. vi. 12. Job v. 5.]

Εὐπρέπεια, ας, ἡ, from εὐπρεπής, έος, οῦς, ὁ, ἡ, which from εὖ *well*, and πρέπω *to be beautiful, to become*[3].—*Beauty, pleasing form*. occ. James i. 11. [Polyb. i. 4, 8. Thuc. vi. 31.]

☞ Εὐπρόσδεκτος, ον, ὁ, ἡ, from εὖ *well*, and προσδεκτός *accepted, acceptable;* which latter word is used by the LXX, Prov. xi. 20. and is derived from προσδέχομαι *to receive, accept*.—*Well accepted, acceptable*. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5.—The word is applied in the same sense by Plutarch, [t. ix. p. 196. Reiske] (see Wetstein,) and by Clement, 1 Cor. § 35, 40. ed. Russel.

☞ Εὐπρόσεδρος, ον, ὁ, ἡ, from εὖ intens. and πρόσεδρος *an assessor, a constant attendant;* also *assiduous*, which from πρός *near, hard by*, and ἕδρα *a seat*.—*Constantly attending*, whence the neut. εὐπρόσεδρον, τό, used as a substantive.—*Constant*, or *continual attendance*. occ. 1 Cor. vii. 35. Comp. προσεδρεύω. But observe that in 1 Cor. vii. 35. many MSS., five ancient, read εὐπάρεδρον to the same sense. And this reading is embraced by Bp. Pearce, whom see, and by Griesbach received into the text. [3 Mac. iv. 13.]

☞ Εὐπροσωπέω, ῶ, from εὖ *well*, and πρόσωπον *a face, appearance*.—*To make a fair appearance*, or *show*. occ. Gal. vi. 12.—The Greek writers often use the adjective εὐπρόσωπος for *specious, appearing fair* or *well*. For instances see Wolfius, Wetstein, and Kypke. [Xen. Mem. i. 3, 10. See also Demosth. 277, 4. and Gen. xii. 11.]

ΕΥ΄ΡΙΣΚΩ.—*To find*. From the obsolete εὑρέω we have in the N. T. 1st fut. εὑρήσω, perf. εὕρηκα, 1 aor. pass. εὑρέθην, 1 fut. εὑρεθήσομαι, 1 aor. mid. particip. εὑράμενος (Heb. ix. 12.) by syncope for εὑρησάμενος; if it should not rather be deduced from the obs. εὕρω, 1 aor. εὗρα, 1 aor. mid. εὑράμην, particip. εὑράμενος.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by Xenophon and Demades, cited by Kypke. [Add Luke xxiii. 4, 14. Acts xiii. 28. xxiii. 29. and perhaps Mat. xxvi. 60.]

III. *To find without seeking*, or *by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. [xxii. 9, 10.] xxiv. 46. xxvi. 40. [xxvii. 32.] Comp. Luke xvii. 18. (which Elsner, Wolfius, and Campbell understand *interrogatively*, as the preceding verse,) Phil. iii. 9. [John i. 46. v. 14. Luke iv. 17[4].]

[1] Kypke remarks, that Musonius in Stobæus, serm. viii. p. 476, confirms this sense by distinguishing between εὐκόρους and πλουσίους *the rich*. "Some men, when they cannot pretend poverty, ἀλλ' ΕΥ΄ΠΟΡΟΙ ΧΡΗΜΑ΄ΤΩΝ ὄντες, τινὲς δὲ καὶ πλούσιοι, but who are *possessed of property*, and some even *rich*, yet go so far as not to bring up their younger children ἵνα τὰ προγενόμενα ΕΥ΄ΠΟΡΗ, μᾶλλον, that the elder may be better provided for."

[2] "Πόρος transitus, trajectus — item ratio excogitata aliquid efficiendi: ut πόρος χρημάτων ratio pecuniæ comparandæ, Eurip. pro quo et absolutè πόρος dicitur ap. Aristot. Rhet. i. et Polit. i. 7. Interdum pro quæstu usurpatur, ut apud eundem in Polit. Significat et reditus, proventus, obventio, vectigal, ap. Aristoph. Vesp." Scapula.

[3] [In the LXX it is usually *honour, excellence*, or *glory*. See 2 Sam. xv. 25. Prov. xxxi. 25.]

[4] [John xii. 14. may be added to this or the next division. Compare Gen. xliv. 6. and 34.]

V. *To find, obtain, get.* Luke i. 30. ix. 12. [xi. 9.] John x. 9. [Acts vii. 40.] Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So Lucian, Reviv. t. i. p. 396. μόλις γοῦν ΕΥ῾ΡΟ΄ΜΗΝ πολλὰ ἱκετεύσας, I could, however, scarcely *obtain* with many intreaties. See also Wetstein and Kypke on Heb. ix. 12. and Kypke on Rom. iv. 1. [See Ælian, V. H. iii. 17. Dion. Hal. v. 49. vii. 37. Pind. Isthm. i. 60. Gen. vi. 8.]

VI. *To find* the price or value of any thing by computation. Acts xix. 19. Xenophon applies the V. in the same sense. See Raphelius and Wetstein. So Herod. viii. 28. ΕΥ῾ΡΟΝ λογιζόμενος, *I found* by computation.

VII. *To save, preserve.* Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able.* Rom. vii. 18. where Kypke cites Plutarch, Pausanias, and Arrian, using it in a like view.

IX. [*To know, understand, have a knowledge of.* Rom. vii. 21. x. 20. Acts xvii. 27. Schl. refers to this head Phil. iii. 9. *that I may be found in him*, i. e. that I may be found to be *a good Christian.* Pearce says the meaning is, that "I may be found to have put on Christ, to be covered over with him," from Locke's note on Gal. iii. 27. See Is. lxv. 1. Judg. xiv. 18. Herodian, ii. 1, 8. Ælian, V. H. x. 6. Wisd. xiii. 6, 9.]

X. Εὑρίσκομαι, pass. *to be found*, i. e. *to be.*—In this sense it is frequently applied in the LXX for Heb. נִמְצָא, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18. where Campbell translates εὑρέθη ἐν γαστρὶ ἔχουσα, by *she proved* to be *with child.* Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21. where see Vitringa and Kypke on Mat. [Compare Luke xvii. 18. Acts viii. 40. Rom. vii. 10. Gal. ii. 17. Rev. xii. 8. Gen. ii. 20. xlvii. 14. Deut. xviii. 10. Esth. ii. 3.]

☞ Εὐροκλύδων, ωνος, ὁ.—*Euroclydon, a tempestuous wind,* usual in the Mediterranean, and well known to the modern mariners by the name of *a levanter.* occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S.E. The *great wind*, or *mighty tempest*, or *vehement east wind*, described by the prophet Jonah, i. 4. iv. 8. appears to have been one of these *levanters*[1]. Εὐροκλύδων, according to the annotations of Erasmus, Vatablus, and others, is said to be *vox hinc ducta quod* ingentes *excitet* fluctus, (a word derived from its exciting *great waves,*) as if these commentators understood it to have been, as Phavorinus writes it, (*in voce τυφών,*) εὐρυκλύδων[2], and, as such, compounded of εὐρύς, (latus, amplus, *broad, large,* &c.,) and κλύδων (fluctus, *a wave*). But rather, if an etymology is required, as we find κλύδων used by the LXX (Jonah i. 4, 12.) instead of סַעַר, which always denotes *a tempest*, as I conjecture, properly so called, Εὐροκλύδων will be the same with εὖρον κλύδων[3], i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. Shaw, Travels, p. 330. and note, where the reader may meet with further satisfaction on this subject, and may find the common reading εὐροκλύδων sufficiently defended in preference to that of the Alexandrian MS., εὐρακύλων, though favoured by the Vulg. version, *Euroaquilo*, and embraced by Grotius, Cluver, Le Clerc, and Bentley. The ancient Syriac version has ܐܘܪܥܒܝܢ. See also Wetstein, Doddridge, and Bowyer's Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26. [Aulus Gellius, N. A. ii. 22. complains of the unfrequency of the occurrence of names of winds in the ancient writers.]

Εὐρύχωρος, ου, ὁ, ἡ, from εὐρύς[4] *broad*, and χώρα *region.*—*Broad, roomy, spacious.* occ. Mat. vii. 13. [See Hos. xiv. 17. Is. xxx. 23. et al. Εὐρυχωρία occurs in Symm. Ps. xvii. 20. cxvii. 5. Xen. Cyr. iv. 1, 8. (where it is *a plain.*)]

Εὐσέβεια, ας, ἡ, from εὐσεβής.

I. *Devotion, piety towards God.* Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness*, or *the whole of true religion*; so named because *piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16. [I should be inclined to refer all the passages except 1 Tim. iii. 16. to the first sense, adding 2 Tim. iii. 5. Tit. i. 1. 2 Pet. iii. 12. Xen. Cyr. viii. 1, 25. Diod. Sic. xix. 7. Prov. i. 7. Is. xi. 12. We may observe that *piety to a mother* is called εὐσέβεια in Æsch. Dial. iii. 10.]

☞ Εὐσεβέω, ῶ, from εὐσεβής.

1. *To exercise piety or true religion.* Comp. εὐσέβεια II. 1 Tim. v. 4. where observe that τὸν —οἶκον is governed of the preposition κατά understood. So Elsner cites from Isocrates in Nicocle, § 35. ΤΑ᾽ περὶ τοὺς θεοὺς ΕΥ῾ΣΕΒΟΥ῀ΜΕΝ[5]. See more in Elsner and Wolfius. [Susan. 64.]

II. Transitively, governing an accusative. *To worship religiously.* Acts xvii. 23. So Euripides and Plutarch, cited by Wetstein, ΕΥ῾ΣΕΒΟΥ῀ΣΙ ΤΟΥ῾Σ ΘΕΟΥ῀Σ, and ΕΥ῾ΣΕΒΕΙ῀Ν ΘΕΟΥ῀Σ. [Xen. Hell. i. 7, 10.]

Εὐσεβής, έος, οῦς, ὁ, ἡ, from εὖ *well*, and σέβομαι *to worship.*—*Devout, pious, religious, godly.* occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. [Is. xxiv. 16. Xen. Cyr. viii. 1, 9.]

☞ Εὐσεβῶς, adv. from εὐσεβής.—*Piously, religiously, godly.* occ. 2 Tim. iii. 12. Tit. ii. 12. [Xen. Mem. ii. 2, 13.]

Εὔσημος, ου, ὁ, ἡ, from εὖ *well*, and σῆμα *a sign.*—*Significant, intelligible, easy to be understood.* occ. 1 Cor. xiv. 9. where see Wolfius and Wetstein. [Porphyr. de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18. Polyb. x. 44, 3. Artemid. ii. 44. In Ps. lxxxi. 3. it is used for *remarkable.*]

☞ Εὐσπλαγχνος, ου, ὁ, ἡ, from εὖ *well*, and σπλάγχνον *a bowel*, which see.—*Of tender bowels,*

[1] The winds in Jonah, however, appear to have been miraculous.

[2] One MS. cited by Wetstein and Griesbach reads so.

[3] Εὖρος *the east wind*, is, by the way, from the Heb. אוֹר *the light*, which rises in that part of the heavens.

[4] Scapula remarks, that this word may seem to be composed of εὖ *well*, and ῥέω *to flow*, so as to be spoken properly of a *broad* and *well-flowing river*, as in Homer, Il. vi. 508.

Εἰωθὼς λούεσθαι ΕΥ῾ΡΡΕΙ῀ΟΣ ποταμοῖο.
That used to bathe in the *wide-flowing* stream.
Comp. Il. v. 545. xxi. 1.

[5] Isocrates has a very similar expression in Demon. § 7. πρῶτον μὲν οὖν ΕΥ῾ΣΕΒΕΙ ΤΑ᾽ πρὸς τοὺς θεούς.

tender-hearted, tenderly compassionate[1]. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in Clement, 1 Cor. § 29. Εὔσπλαγχνος is used in Sophocles, and εὐσπλαγχνία in Euripides; but in those writers both these words denote *strength of mind, high spiritedness*. See Wolfius on Eph. iv. 32. [and Vorst, Phil. Sacr. ii. p. 38. ed. Fisch.] But Chrysostom, cited in Suicer's Thesaur. under εὐσπλαγχνίζομαι, applies the particip. εὐσπλαγχνιζόμενος in the sense of *tenderly compassionate*; and Symmachus uses ἄσπλαγχνος for the Heb. אַכְזָר *cruel*, Prov. xvii. 11. and so doth another Hexaplar version for אָכְזָר, Deut. xxxii. 33. Comp. under σπλάγχνον II. [Prayer of Manass. v. 6.]

☞ Εὐσχημόνως, adv. from εὐσχήμων.—*Honourably, gracefully, decently*. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. [Xen. Cyr. i. 3, 7.]

☞ Εὐσχημοσύνη, ης, ἡ, from εὐσχήμων.—*Comeliness*. occ. 1 Cor. xii. 23. [In Xen. Cyr. v. 1, 2. Polyb. x. 18, 7. it may relate, perhaps, more to *decorum of manners*. See 4 Mac. vi. 1. where it relates to *dress*.]

Εὐσχήμων, ονος, ὁ, ἡ, from εὖ *well, good*, and σχῆμα *form, fashion, mien*.

I. Spoken of persons, *honourable, respectable, reputable*. Mark xv. 43. Acts xiii. 50. xvii. 12. See Wetstein and Kypke on Mark.

II. Of things or actions, *decent, becoming, comely*. 1 Cor. vii. 35. xii. 24. [Arrian, Diss. Ep. iv. 12, 6. Schwarz, Comm. p. 610. Olear. de Stilo, p. 283.]

Εὐτόνως, adv. from εὔτονος *intense*, from εὖ intens. and τέτονα perf. mid. of τείνω *to stretch, strain*. — *Intensely, vehemently, strenuously*. occ. Luke xxiii. 10. Acts xviii. 28. [Josh. vi. 8. Diod. Sic. xi. 65. Xen. Hier. ix. 6.]

☞ Εὐτραπελία, ας, ἡ, from εὐτράπελος, which is derived from εὖ *easily*, and ἔτραπον 2 aor. of τρέπω *to turn*, and properly signifies one who can *easily*[2] or *readily turn* his discourse, and *accommodate* it to the present occasion, for the purpose of *exciting mirth* or *laughter; a wit;* but since such persons are very apt to deviate into *buffoonery* and *scurrility*, hence εὐτράπελος is sometimes used in a bad sense for *a buffoon, a scoffer, a sneerer*. So Isocrates in Areopag. [p. 290.] joins the εὐτραπέλους with τοὺς σκώπτειν δυναμένους, those who are expert in *scoffing*. And Aristotle, οἱ βωμολόχοι εὐτράπελοι προσαγορεύονται, *buffoons* are called εὐτράπελοι.

I. In a good sense, *wit, pleasantry, facetiousness, merriment*. So used by Plato. [See Diod. Sic. xv. 7. xx. 63. Cic. Epist. ad Divers. vii. 32.]

II. In a bad sense, *buffoonery, scurrility, satirical* or *obscene jesting*; for, from the tenor of the apostle's discourse, he seems particularly to allude to this last. (See Hammond.) So Hesychius explains εὐτραπελία not only by κουφότης *levity*, and μωρολογία *foolish talking*, but also by αἰσχρολογία *filthy* or *obscene talking*. occ. Eph. v. 4. See Wetstein and Elsner on the place.

[1] *Notat—eos qui ex* imis visceribus, *aut ex* corde *plane* medullitùs *mis-rorum* misereantur, *eorumque calamitatibus* vehementissimè afficiantur. Illyr. in N. T. in Leigh's Crit. Sacr.

[2] Εὐτραπελία—παρὰ τοῦ ΕΥ᾽ ΤΡΕΠΕΣΘΑΙ τὸν λόγον εἴρηται. Etymol. Magn. [See Aristoph. Vesp. 467. and the Scholiast.]

[See Aristot. Mor. i. 31. Eudem. iii. 6. Ælian, V. H. v. 13. Wessel. ad Diod. Sic. xx. 63.]

☞ Εὐφημία, ας, ἡ, from εὔφημος.—*Praise* or *good report*. occ. 2 Cor. vi. 8. [Ælian, V. H. iii. 47. Alciph. i. Ep. 39. See Symm. Ps. xli. 5. cxxv. 2. xcix. 2. where the sense is rather, *a hymn of praise*.]

☞ Εὔφημος, ον, ὁ, ἡ, from εὖ *well, good*, and φήμη, *report, fame*.—*Of good fame* or *report, reputable*. occ. Phil. iv. 8. [This word in good Greek expressed *words of good omen*, and the verb εὐφημέω was either *to utter such words*, or to *abstain from words of evil omen, and be silent*. See Spanh. ad Aristoph. Nub. 263. Then it came to signify, *the utterance of blessings* or *good wishes*. See Demosth. p. 800, 13. 1 Mac. v. 64. Symm. Ps. xxxii. 11. and εὔφημος means, *pleasant to be heard*, or according to Schl. *all that expresses kind wishes*.]

☞ Εὐφορέω, ῶ, from εὖ *well*, and φορέω *to bear*. —*To bear or bring forth well* or *plentifully*. occ. Luke xii. 16. The verb or participle is used by Hippocrates and Josephus, cited by Kypke, as the nouns εὔφορος and εὐφορία are by others of the Greek writers, [as Ælian, V. H. ii. 17. Philo de Vit. Mos. iii. t. ii. p. 162, 21.]

Εὐφραίνω from εὖ *well*, and φρήν *the mind*.—*To rejoice, make joyful in mind*.

I. In a good and spiritual sense, *to rejoice, make joyful*. occ. 2 Cor. ii. 2. [Ps. civ. 15. Herodian ii. 3, 19. Eur. Alcest. 788.]

Εὐφραίνομαι, pass. *to be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. Εὐφραίνομαι, pass. *to be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent, sense, as Luke xv. 23, 24, 29, 32; or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19. εὐφραινόμενος — λαμπρῶς, *living in jovial splendour*. The Greek beautifully implies that this worldling not only *indulged himself* in dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous*, and *splendid* manner. And observe further on Luke xvi. 19. that our Lord having reproved the hypocrisy and erroneous tenets of the Pharisees, ver. 15, 18. who were covetous, and who, as Josephus, one of that sect, tells us, Ant. xviii. 1, 3. τὴν δίαιταν ἐξευτελίζουσιν, οὐδὲν ἐς τὸ μαλακώτερον ἐνδιδόντες, lived sparingly, and indulged in no luxury, proceeds now, under a parable representing a rich self-indulgent Epicurean Sadducee, (see Josephus, Ant. xiii. 10, 6.) to warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical Pharisees and to the openly impious Sadducees, the doctrine of a future state of happiness or misery after death. See also Wetstein, and comp. under Σαδδουκαῖοι. [See Deut. xiv. 26. xxvii. 7. Xen. Cyr. i. 5, 7. vii. 5, 17. Hom. Od. ii. 311. The grammarians explain the word by εὐωχέομαι.]

Εὐφροσύνη, ης, ἡ, from εὔφρων *joyful, glad*, which from εὖ *well*, and φρήν *the mind*.—*Joy, joyfulness, gladness*. occ. Acts ii. 28. xiv. 17. [Esth. ix. 19. Judith xii. 12. Ecclus. xiii. 11. Xen. Cyr. iii. 3, 6.]

☞ Εὐχαριστέω, ῶ, from εὐχάριστος.—*To*

thank, give, or *return thanks, be thankful.* See Mat. xv. 36. and Wetstein and Kypke there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25. for *εὐχαριστῶ τῷ Θεῷ*, two ancient MSS., with the Vulg., read *ἡ χάρις τοῦ Θεοῦ*; and one ancient MS., with two later ones, have *χάρις τῷ Θεῷ*; and this latter reading Griesbach marks as perhaps preferable to the common one. In 1 Cor. xiv. 18. "I find that the Alexandrian and other good MSS. (four ancient, and two later ones, Wetstein and Griesbach) and the Syr., Copt., and Æthiop. versions leave out *μοῦ*: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all.* St. Paul used *εὐχαριστεῖν* in the two preceding verses for *giving thanks* in the public service of the church, and so it means here, as I think." Bp. Pearce, whose interpretation is embraced and enforced by Macknight, whom see.—*Εὐχαριστέομαι, οῦμαι*, pass. *to be acknowledged with thanks* or *thanksgiving.* occ. 2 Cor. i. 11. [This word is not used in this sense by the old writers, but as *to gratify.* See Thom. M. and Lobeck on Phryn. p. 18. Salmas. Ling. Hellen. p. 98. But it occurs in this sense Demosth. 257, 2. Polyb. Exc. Leg. iii. p. 1092. Diod. Sic. xvi. 11. Judith viii. 22. Wisd. xviii. 2. 2 Mac. i. 11.]

☞ *Εὐχαριστία, ας, ἡ*, from *εὐχάριστος.*—*Thankfulness, giving of thanks, thanksgiving,* whether to man, as Acts xxiv. 3; or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. et al. freq. [Polyb. viii. 14, 8. See Demosth. 256, 9. In Eph. v. 4. it is rather, *an honourable and agreeable speech,* and so Xen. Cyr. ii. 2, 1.]

Εὐχάριστος, ον, ὁ, ἡ, from *εὖ well,* and *χάρις thanks.*—*Thankful, grateful.* occ. Col. iii. 15. [Many explanations are given of this place, *be ye kind and gracious,* as in Prov. xi. 16. This is Schl. and Wahl's opinion. Others say, *be ye beneficent,* as in Diod. Sic. xviii. 28. Others, *be ye pleasing to God.* Others, with the Syriac, *be grateful, thankful,* in which sense the word occurs Xen. Cyr. viii. 3, 49.]

Εὐχή, ῆς, ἡ.

I. *A prayer poured forth* to God. James v. 15. [Æsch. Dial. iii. 10. Xen. Symp. viii. 5. Job xvi. 17. Prov. xv. 8.]

II. *A vow.* Acts xviii. 18. (where see Doddridge.) xxi. 23. In this latter sense it is not only frequently used by the LXX, (for the Heb. נֶדֶר *a vow,*) but also by the profane writers. See Scapula. [Num. vi. 2, 21. &c. Gen. xxxi. 13.]

Εὔχομαι, from *εὐχή.*

I. *To pray* to God. James v. 16. Comp. 2 Cor. xiii. 7. 3 John 2. [Num. xi. 2. Deut. ix. 20. It is construed in good Greek either with *πρός* or the dative, as Xen. Mem. i. 3, 2. Dem. de Cor. 1.]

II. *To wish.* Acts xxvi. 29. xxvii. 29. Rom. ix. 3. (where see Bowyer.) 2 Cor. xiii. 9. Raphelius remarks on Acts xxvi. 29. that Xenophon in like manner joins *εὔχομαι* with a dative, as Cyrop. ii. ΕΥ'ΞΑ'ΜΕΝΟΙ ΤΟΙ῀Σ ΘΕΟΙ῀Σ *τὰ ἀγαθά, praying to the gods* for good things; and vii. *οἱ δὲ* ΕΥ'ΞΑ'ΜΕΝΟΙ ΤΟΙ῀Σ ΘΕΟΙ῀Σ, they having *prayed to the gods.* So the text may be rendered, *I could* pray to *God, that, &c.* See other instances in Kypke. [See Jer. xlii. 22. xxii. 27. Æsch. Dial. ii. 6.]

Εὔχρηστος, ον, ὁ, ἡ, from *εὖ well* or intens. and *χρηστός useful. Very useful.* occ. 2 Tim. ii. 21. iv. 11. Philem. 11. [See Diod. Sic. iv. 76. v. 40. Xen. Mem. iii. 8, 5. Prov. xxxi. 13.]

Εὐψυχέω, ῶ, from *εὔψυχος courageous,* which from *εὖ well,* and *ψυχή the soul, mind.*—*To be of good courage* or *comfort.* occ. Phil. ii. 19; where Kypke cites Josephus using this V. Ant. xi. 6, 9. concerning Artaxerxes or Ahasuerus, who *τὴν Ἐσθηρα* ΕΥ'ΨΥΧΕΙ῀Ν *καὶ τὰ κρείττω προσδοκᾶν παρεθάῤῥυνεν*, encouraged Esther *to be of good comfort,* and to expect better things. [Prov. xxx. 31.]

Εὐωδία, ας, ἡ, from *εὖ well, good,* and *ὦδα* perf. mid. of *ὄζω to smell.*—*A good smell, a good odour.* occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. [See Xen. Symp. ii. 3, 2. Herodian i. 12, 3. Diod. Sic. iii. 45.] The phrase *ὀσμὴν εὐωδίας, a sweet-smelling savour* or *odour,* is very frequently used by the LXX for the Heb. רֵיחַ נִיחוֹחַ *a savour* or *odour of rest,* which is often applied to the patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28. [The sacrifices so called were those where frankincense, &c. were used, but this was forbidden for the sin-offering (Lev. v. 11.) as being the effect of sin, and therefore not pleasing to God; yet Christ is called a sacrifice *εἰς ὀσμὴν εὐωδίας*, although a *sin-offering,* probably, because as he thus reconciled God and man, his sacrifice was pleasing to God. Deyling, Obss. Sacr. i. 352. after Witsius, Miscell. i. p. 511.]

Εὐώνυμος, ον, ὁ, ἡ, from *εὖ well, good,* and *ὄνυμα* Æolic for *ὄνομα a name.*

I. *Of a good name, having a good* or *fortunate name.* Thus used in Lucian.

II. *The left,* as opposed to the *right. ἐξ εὐωνύμων*, (*μερῶν parts,* namely,) on *the left side.* Mat. xx. 21. xxv. 33. et al. *καταλιπόντες αὐτὴν εὐώνυμον*, leaving it *on the left.* Acts xxi. 3; so Wetstein cites from Lucian, speaking of navigators, *τὴν Κρήτην* ΔΕΞΙΑ῀Ν *λαβόντες*, leaving Crete *to the right.*—*Τὸν εὐώνυμον, the left,* foot namely, Rev. x. 2. [Exod. xiv. 22, 29. Num. xx. 17.]—As to the reason of this latter signification, the *left* side was by the Greeks superstitiously reckoned of *evil* omen, and it was part of the same superstition to call such things by more *auspicious* names; and what could be more auspicious than *εὐώνυμος*? This, therefore, they used for the *left* side, in the same manner as they styled the *infernal Furies Εὐμενίδες,* the *good-natured* goddesses. See more on this subject under *ἀριστερός.* [On this subject there are curious differences: Schleusner says that Greeks and Romans reckon auspices on the *left* hand lucky, and Wahl says the same as to the Greeks. Now we have sufficient proof from Cicero de Div. ii. 30. that thunder on the *left* was lucky among the Romans, while from Homer, Il. B. 353. and I. 356. and Xen. Anab. iii. 19. it appears that thunder on the *right* was esteemed propitious among the Greeks. And Potter (quoted in *ἀριστερός*) says, that all left-handed omens were good in Rome, but right-handed ones in Greece. Certainly *δεξιός* is usually fortunate, and *λαιός*

the contrary. So *ἀετὸς δεξιός* in Xen. Cyrop. ii. 1, 1. Anab. vi. 1, 15. and Schneider, Lex. Xen. v. *ἀετός*, especially observes, that "*δεξιὰ* auguria" were reckoned fortunate by the Greeks. It is singular, too, that Viger, iii. 4. c. 4. to whom Schleusner and Wahl refer for authority, directly contradicts them, and says, as Parkhurst does, that as *left-handed* omens were reckoned unlucky by the Greeks, they would not use *ἀριστερός*, but took a word of more auspicious sound to describe the left. On the other hand, *sinister* was unlucky in Latin; and *ἀριστερὸς ὄρνις* in Homer means *propitious*.]

'Εφάλλομαι, from *ἐπί upon*, and *ἅλλομαι to leap.—To leap upon.* occ. Acts xix. 16. [1 Sam. x. 6.]

☞ 'Εφάπαξ, adv. from *ἐπί upon, at*, and *ἅπαξ once.*

1. *Once, once for all.* Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10. [illegible]

2. *At once.* 1 Cor. xv. 6.

☞ 'Εφέσινος, η, ον, from Ἔφεσος *Ephesus*, the name of a city, the metropolis of Ionia, a country of Asia Minor.—*Of Ephesus, Ephesian.* occ. Rev. ii. 1.

☞ 'Εφέσιος, α, ον, from Ἔφεσος *Ephesus.—An Ephesian.* occ. Acts xix. 28, 34, 35. xxi. 29.

☞ 'Εφευρετής, οῦ, ὁ, from *ἐφευρίσκω to invent*, which from *ἐπί* intens. and *εὑρίσκω to find.—An inventor.* occ. Rom. i. 30[1]. Anacreon uses this word, Ode xli. 3. where he calls Bacchus, *τὸν* 'ΕΦΕΥΡΕΤΗ῀Ν *χορείας*, the *inventor* of the choral dance.

'Εφημερία, ας, ἡ, from *ἐφήμερος daily, lasting one day.*

I. Properly, *a daily course, a ministration lasting a day.* So Suidas, *ἡ τῆς ἡμέρας λειτουργία.* [Polyb. xxii. 10, 6.]

II. *A periodical course, a ministration to be performed after a certain period of days*, or *the family* or *class which were to attend such a periodical ministration.* occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19. with ix. 27. and with 2 Chron. xxiii. 8. and 2 Kings xi. 5—7. that these *courses* of the priests were *weekly*, or of *seven* days each, and began and ended on the Sabbath.—In the LXX this word sometimes answers to the Heb. מַחְלְקוֹת *divisions, distributions*, of the priests or Levites namely, but most properly to the Heb. מִשְׁמֶרֶת *charge, ministry.* See 2 Chron. xxxi. 16. Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.—Josephus has the same phrase as St. Luke, ch. i. 5. when he calls Mattathias 'ΙΕΡΕΥ῀Σ 'ΕΞ 'ΕΦΗΜΕΡΙ'ΑΣ 'Ιωάριβος, *a priest of the course of* Joarib. Ant. xii. 6, 1. (comp. 1 Mac. ii. 1.) And in his Life, § 1. he applies *ἐφημερίς* in the same sense: "My descent," says he, "is not only from the priests, *ἀλλὰ καὶ ἐκ τῆς πρώτης* 'ΕΦΗΜΕΡΙ'ΔΟΣ *τῶν εἰκοσιτεσσάρων*, but also from the first *course* of the twenty-four." [We may just mention that David (see 1 Chron. xxiv. 4. 2 Chron. viii. 14. Nehem. xiii 30. Joseph. Ant. vii. 15, 7.) divided all the sacerdotal class into twenty-four classes, sixteen of the descendants of Eleazar, eight of those of Ithamar. On the changes in these after the captivity, see Lightfoot, Hor. Hebr. on Luke i. 5. and 8. The word occurs 1 Chron. xxiii. 6. and elsewhere.]

☞ 'Εφήμερος, ον, ὁ, ἡ, from *ἐπί for*, and *ἡμέρα a day.—Daily, sufficient for a day.* occ. James ii. 15. See Wolfius and Wetstein on the place. [So Aristides, t. ii. p. 398. Dion. Hal. viii. 41. Diod. Sic. iii. 41. It is applied also in another sense, *of a day, living only a day.* See Eustath. ad Hom. Od. Φ. 85.]

☞ 'Εφικνέομαι, οῦμαι, from *ἐπί unto*, and *ἱκνέομαι to come*, which see under *ἀφικνέομαι.—To come* or *reach unto.* occ. 2 Cor. x. 13, 14. [Xen. Cyr. i. 1, 5. Symm. Job xxxii. 12. Ecclus. xliii. 32.]

'Εφίστημι, from *ἐπί by, near*, or *upon*, and *ἵστημι to stand.*

I. *To stand by* or *near, to present one's self.* [Luke iv. 39. Acts x. 17. xxii. 13, 20. Gen. xxiv. 43. But in several passages (Luke ii. 9. xxiv. 4. Acts xii. 7. xxiii. 9.)] this word is applied to the appearance of *heavenly visitants* with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in Raphelius on Acts xxiii. 11. and in Wetstein on Luke ii. 9. [Herod. iii. 141. v. 56. Dion. Hal. vii. 67. Achill. Tat. iv. p. 219.]

II. Implying local motion, *to come in* or *near.* Luke ii. 38. x. 40. [Acts xi. 11.]

III. [*To come upon unexpectedly.* Luke xxi. 34. In the following passages somewhat of *hostility* is implied. Luke xx. 1.] Acts iv. 1. vi. 12. xxiii. 27. *To assault.* Acts xvii. 5. [So Jer. xxi. 2. 1 Sam. xv. 51.]

IV. *To be instant, imminent, at hand.* [1 Thess. v. 3.] 2 Tim. iv. 6. [Demosth. p. 287, 5.]

V. *To be instant, urge.* 2 Tim. iv. 2. [Diod. Sic. xiv. 95.]

VI. *To be present.* occ. Acts xxviii. 2. So Polybius has *τὸν* 'ΕΦΕΣΤΩ῀ΤΑ *ζόφον* for a *present surrounding* darkness. See Raphelius. [Rather *to vex* or *attack.* Polyb. viii. 3, 7.]

'ΕΦΦΑΘΑ', Heb.—*Ephphatha*, that is, *be thou opened.* It may be considered either as the 2nd pers. sing. imperat. of Niph. הִפָּתַח, or rather of Hith. הִתְפַּתַּח (the ת being in pronunciation softened into פ) from the Verb פָּתַח *to open.* The ancient Syriac version expresses it by the Hith. form, אִתְפַּתַּח. occ. Mark vii. 34. [Vorst, Phil. Sacr. c. 37.]

Ἔχθρα, ας, ἡ, from *ἐχθρός.—Enmity.* occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Eph. ii. 15, 16. where see Macknight.—In these two last texts it denotes *the cause* or *occasion of enmity.* [In Rom. viii. 7. it is *a state of enmity*, or, according to Schleusner, *what displeases God.* The word occurs 3 Esdr. v. 74. Thuc. ii. 68. Gen. iii. 15. Num. xxxv. 20.]

Ἐχθρός, ά, όν, from ἔχθος *hatred, enmity*, which from *ἔχομαι to adhere*, (say some,) because *hatred* is apt to *adhere* to the mind, and become *inveterate.*

I. In an active sense, *an enemy, adversary.* See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18. [It is applied to any thing which was *hostile to* or impeded Christianity, as *false teachers.* 1 John ii. 18. Gal. v. 2; *evil men*, 1 John iii. 6. So it is used of *death.* 1 Cor. xv. 26. as *an enemy to our attaining happiness.*]

[1] [Εὑρίσκω is *to discover*, and *ἐφευρίσκω to invent*, according to the Schol. on Soph. Aj. 1074.]

II. In a passive sense, *a person hated* or *rejected as an enemy.* Rom. v. 10. xi. 28. In this latter view Homer applies the word, Il. ix. 312. et al.

> ἘΧΘΡΟΣ γάρ μοι κεῖνος, ὅμως Ἀΐδαο πύλῃσιν,
> Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει.
>
> Who dares think one thing and another tell,
> "By me's *detested*[1]" as the gates of hell.—Pope.

[Either with Θεοῦ, or even alone, says Schleusner, it implies *an impious man*, one *hated by God.* So Soph. Œd. T. 1349. Ælian, V. H. ii. 23.]

☞ Ἔχιδνα, ης, ἡ, from the masc. ἔχις, ιος, ὁ, *the male viper*, which may be deduced from ἔχομαι *to adhere* (as Acts xxviii. 3. comp. καθάπτω).

I. *A viper*, properly the female. Acts xxviii. 3. [Artemid. iv. 48. Aq. Is. lix. 5.]

II. Γεννήματα ἐχιδνῶν, *offspring of vipers*, i. e. a wicked brood of wicked parents, (comp. Acts vii. 51.) with particular allusion to their father, the devil, that *old serpent.* Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see Bochart, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. [Eur. Ion 1262.]

ΕΧΩ.

I. *To have*, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. et al. freq. [In Heb. ix. 4. it is *to contain*, and so Rev. xxi. 7.]—On Tit. ii. 8. see Wetstein, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. observe, that many MSS., six ancient, several ancient versions, and eight printed editions, have ἔσχομεν; which reading is accordingly approved by Mill and Wetstein, and by Griesbach received into the text.

II. *To have, possess.* Mat. iii. 4. xii. 11. xiii. 9, 14. [xviii. 9. Mark x. 22, 23.] Acts xxiv. 16. et al. freq. Mat. xiii. 12. *but whosoever* hath not, *from him shall be* taken away *even* that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. Macknight, that Juvenal has used a parallel one, Sat. iii. 208.

> *Nil habuit* Codrus;————et tamen *illud*
> *Perdidit*, infelix, *totum nil*:———
>
> Codrus *had nothing*; yet, poor wretch! he *lost*
> *That nothing.*

See also Wetstein; and comp. 1 Cor. xi. 22. τοὺς μὴ ἔχοντας *the poor.* So in Aristophanes, Plut. 595. τοὺς ἔχοντας means the *opulent* or *rich.* Comp. Kypke on Luke viii. 18. [In Mat. xiii. 12. xxv. 29. Schleusner translates the verb by *to use what one has got.* So Kuinoel. The harshness of which Parkhurst speaks is explained by comparing Mat. xv. 29. On the use of ἔχοντες in the sense of *rich*, see Valck. ad Herod. vi. 22. ad Eur. Phœn. 408. Græv. ad Cic. Ep. vii. 29. Arrian, Exp. Al. ii. 1. Æschin. Dial. ii. 10. Eur. Alcest. 58. Virg. Georg. ii. 49. In 2 Cor. viii. 11. ἐκ τοῦ ἔχειν, is *out of your property.* See Nehem. viii. 10.]

III. *To have*, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29; or a husband. John iv. 17, 18. [See also Mat. xxii. 28. 1 Cor. v. 1. Deut. xxviii. 30. 2 Chron. xi. 21. 1 Mac. xi. 9. Valck. ad Herod. ix. 76. See Gal. iv. 27.]

IV. *To have, obtain.* Mat. v. 46. vi. 1. [xxvii. 65.] Rom. i. 13. where see Kypke. [Est. i. 11. It is *to get* or *obtain* also in Mat. xix. 16, 21. John v. 24, 39, 40. Phil. iii. 9. Amos vi. 13. Hesiod, Opp. et D. 126.]

V. *To hold, retain.* 1 Tim. i. 19. iii. 9.

VI. *To hold, esteem, count.* Mat. xiv. 5. xxi. 20. Mark xi. 32. Acts xx. 24. Wetstein on Mat. xiv. 5. cites Isocrates applying the V. in the same sense. See also Kypke. So Luke xiv. 18, 19. ἔχε με παρῃτημένον may be rendered, reckon *me excused.* The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See Wolfius. [Phil. ii. 29. Diog. L. Vit. Sol. p. 40. ed. 1615. Lysias 615, &c.]

VII. *To have in one's power, to be able, can.* Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. Kypke on Mark shows that ἔχειν is used in this sense with ὅ, ὅ,τι, ὡς, and the like, by the best Greek writers. [See also Luke vii. 42. xii. 4. (comp. Mat. x. 28.) xiv. 14. Prov. iii. 27. Xen. Mem. i. 2, 41. Eur. Phœn. 427. Herod. viii. 3, 21. So in Latin, Cic. ad Fam. i. 3. Aul. Gell. xvii. 20.]

VIII. *To seize, possess*, as trembling and astonishment. Mark xvi. 8. The best Greek writers apply ἔχω in like manner. See Wetstein, and Homer Il. vi. 137. xviii. 247. and for other instances, see Kypke. [Hesiod, Theog. 588. Polyb. v. 9, 6. Schleusner thinks, that in Mat. xi. 18. the verb should be taken *passively* in this sense. The passive is used of diseases. Lucian, t. iii. p. 48. ed. Reitz.]

IX. [*To afford, bring, cause.* 1 John iv. 18. So probably Rom. i. 13. Herod. v. 101. Thucyd. ii. 61. Hom. Il. Π. 794. Kypke, Obss. Sacr. ii. p. 150. It is put for παρέχω.]

X. Joined with an adverb it may be rendered *to be.* Acts xii. 15. ΟΥ῾ΤΩΣ ΄ΕΧΕΙΝ *to be so*, ita se habere; compare Acts vii. 1. xvii. 11; πῶς ἔχουσι, *how they* are, or fare, Acts xv. 36; especially with adverbs expressing an *affection* of body or mind, thus κακῶς ἔχειν, *to be ill, sick*, Mat. iv. 24. viii. 16. et al. Ἐσχάτως ἔχειν, *to be at the last extremity*, Mark v. 23; καλῶς ἔχειν, *to be well*, Mark xvi. 18; κομψότερον ἔχειν, *to be better, to amend in health, to recover*, John iv. 52; ἑτοίμως ἔχειν, *to be ready*, Acts xxi. 13. In these phrases ἑαυτόν, ἑαυτήν, ἑαυτό, *him-, her-*, or *it-, self*, are understood; or else in the four former we may supply σῶμα *the body*, which is expressed by Xenophon, Mem. Socr. iii. 12, 1. ΤΟ῾ ΣΩ῾ΜΑ κακῶς ἔχοντα. See also the passages cited by Wetstein on μαλακίαν, Mat. iv. 23. To this sense of *being* belongs also the expression τὸ νῦν ἔχον for κατὰ τὸ νῦν ἔχον, i. e. πρᾶγμα or χρῆμα, *ut nunc se res* habet, as the case *is* at present. Acts xxiv. 25. So in Tobit vii. 11. ἀλλὰ ΤΟ῾ ΝΥ῾Ν ΄ΕΧΟΝ ἡδέως γίνου, *nevertheless* for the present *be merry.* This phrase is very usual in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxiv. 25. [Schl. says rightly, that ἔχον is redundant here. The phrase means merely, *for the present.* See Reitz. ad Lucian. Asin. c. 20.]

XI. With words expressive of time. *To be.* John viii. 57. πεντήκοντα ἔτη οὔπω ἔχεις, *thou* art *not yet fifty years*, literally, *thou* hast *not yet fifty years.* Thus the French would say, *vous*

[1] My heart detests him.—Pope.

n'avez pas encore cinquante années. So Josephus, Ant. i. 11, 2. speaking of Sarah, has the phrase, *αὐτῆς μὲν ἐννενήκοντα* ΕΤΗ ΕΧΟΥΣΗΣ, she *being* ninety *years old*. John v. 5. *τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ*, being *thirty-eight years in an infirmity*, or *infirm*. John v. 6. *γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, knowing that he* had been *now a long time* (in that condition, namely). John xi. 17. *τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ, who* had been *now four days in the tomb*; on which text Raphelius cites the similar passages from Arrian, Epictet. ii. 15. ΗΔΗ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΧΟΝΤΟΣ *αὐτοῦ τῆς ἀποχῆς, he being now in the third day* of his abstinence from food, i. e. having now abstained till the third day; and, ΗΔΗ *δὲ* ΤΡΙΤΗΝ ΗΜΕΡΑΝ *αὐτῷ τοῦ πλοῦ* ΕΧΟΝΤΙ *καταγγέλλεται, when he was now on the third day* of his voyage it was told him. John ix. 21. *αὐτὸς ἡλικίαν ἔχει, he* has age, *he* is of proper or sufficient age. Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, iii. 14, 16. uses the expression *τὴν αὐτὴν* ΗΛΙΚΙΗΝ ΕΧΕΙΝ, *to be of* the same *age*.

XII. Of space. *To be distant*, for *ἀπέχω*, Acts i. 12; where, however, the learned and accurate Kypke remarks, that no one has yet proved that *ἔχειν* is ever used by the Greek writers for *ἀπέχειν to be distant*. According to a hint therefore of Alberti on Luke xxiv. 13. he is rather inclined to refer *σαββάτου ἔχον ὁδόν* to the mountain itself, q. d. *a sabbath-day's journey* in height; and he observes that *ἔχειν* in Greek often relates to magnitude or size. A sabbath-day's journey is about eight stadia, or one English mile; and in the Complete Syst. of Geography, vol. ii. p. 124. col. 1. we read that "Mount Olivet is *reckoned near a mile in height*." [Fischer on Well. t. iii. pt. ii. p. 64. says that *ἔχω* is used for *ἀπέχω*; but Wahl says justly, that in all the instances adduced (Xen. Cyr. vii. 1, 38. Hom. Il. xiii. 747. Soph. El. 224.) the sense is rather *to hinder*.]

XIII. For the phrases *ἀνάγκην ἔχειν, ἐν γαστρὶ ἔχειν, νομὴν ἔχειν*, &c. &c. &c. see *ἀνάγκη, γαστήρ, νομή*, &c. &c.

XIV. Ἔχομαι[1], pass. *to adhere to, be conjoined* or *connected with*, q. d. *to be holden by*. It governs a genitive case. occ. Heb. vi. 9. *ἐχόμενα σωτηρίας, things which are* conjoined or connected *with salvation*[2]. So Lucian, Hermotim. t. i. p. 601. *παραπολὺ γὰρ ταῦτ' ἀμείνω καὶ* ΕΛΠΙΔΟΣ *οὐ μικρᾶς* ΕΧΟΜΕΝΑ *λέγεις*, what you say is much better, and *connected* or *accompanied with* no small hope. And Ælian, in Elsner, *πολλὰ προσέταττε καὶ ἐπίπονα καὶ* ΚΙΝΔΥΝΩΝ ΕΧΟΜΕΝΑ *τῶν ἐσχάτων*, he commanded many things which were both laborious, and *joined* or *accompanied with* the greatest dangers. See more in Elsner and Kypke.—[Hence it is] *to adjoin, be next* in place. occ. Mark i. 38. *τὰς ἐχομένας κωμοπόλεις*. The adjoining, neighbouring, or next *towns*. So Josephus, Ant. xi. 8, 6. *τὰς* ΕΧΟΜΕΝΑΣ *πόλεις*. See also Elsner, Raphelius, Wetstein, and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers. [Comp. Num. xxii. 5, 11. Judges iv. 11. Thucyd. ii. 96. And] *to be next* or *immediately following* in time. occ. Luke xiii. 33. Acts xx. 15. *τῇ ἐχομένῃ, on* the next, *ἡμέρᾳ day*, namely, which is expressed Acts xxi. 26. So Polybius, ΤΗΙ ΕΧΟΜΕΝΗι, and ΤΗΝ ΕΧΟΜΕΝΗΝ ΗΜΕΡΑΝ. See Elsner, and compare 1 Mac. iv. 28. [1 Chron. x. 8.]

XV. [We must observe that in Greek, *ἔχω*, with a preposition and noun, forms a periphrasis for the verb most nearly connected with the noun. Thus *ἔχειν ἐν ἐπιγνώσει* is *ἐπιγινώσκειν*. Rom. i. 28. See James ii. 1. 1 Tim. iii. 4. Thucyd. ii. 18. Sallust, B. C. 31. We may notice the following phrases, Mat. v. 23. *ἔχειν τι κατά τινος to have a cause of complaint against one*. See Mark xi. 25. Rev. ii. 4. In John xiv. 31. *ἔχειν τι ἔν τινι* is *to have power over one*, according to Schleusner and Tittmann. In Acts xxiv. 19. *ἔχειν πρός τινα* is *to have a charge against any one*; but in 2 Cor. v. 12. it is *to have the means of defending yourself against one*. In Mat. xv. 30. *ἔχειν μεθ' ἑαυτοῦ* is *to bring with one's self*; but in Mat. xxvi. 11. Mark ii. 19. xiv. 7. it is *to be with*.]

ΕΩΣ, an adv. of *time* and *place*. It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neuter article gen. *τοῦ*.

1. Of time, *until, unto*. It generally imports the *mere interval of time* to a certain term named, so as to *exclude* the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40. et al. But it is also sometimes intermediate, and signifies *an interval*, so as *not necessarily to exclude* the time following. Thus when it is said, Mat. i. 25. *and he knew her not ἕως οὗ*[3] (which, by the way, is for *ἕως χρόνου, οὗ*, i. e. *ἐν ᾧ*) until *she brought forth her first-born son*, it by no means follows from hence that he knew her *afterwards*. Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Is. xxii. 14.

2. *While, whilst*. Mat. xiv. 22. Mark vi. 45.

3. Of place, *unto, even unto*. Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38. Ἕως *εἰς even unto, as far as*. Luke xxiv. 50. Wetstein cites the same phrase from Polybius and Ælian. [Levit. xxiii. 14. 1 Mac. ii. 58. Diod. Sic. i. 27. Polyb. ii. 52, 7.]

4. Of state, *unto, even unto*. Mat. xxvi. 38.

5. Of number, *even, so much as*. Rom. iii. 12. This seems an Hellenistical sense; the word is thus used by the LXX, Ps. xiv. 3. liii. 3. answering to Heb. עַד *even*.

6. Ἕως *ἄν*, with a subjunctive mood, *till, until*, whether excluding the time following, as Mat. ii. 13. x. 11, 23. et al.; or not, as Mat. v. 18. xii. 20. et al.

[1] "Præmoneo—Tyrones, quantumvis variæ sint significationes (hujus verbi ἔχεσθαι), eas tamen omnes primariam notionem redolere, quæ est *adhærere*; construitur tunc cum *generandi* casu." Hoogeveen. in Vigeri Idiotism. in voc.

[2] [Schleusner says here, that *τὰ ἐχόμενα* means *constancy, perseverance, adherence to*, and translates *we are persuaded that you will be constant to Christianity*.]

[3] [This phrase occurs in Gen. xxvi. 13. Mat. xvii. 9. xviii. 30, 34. Luke xiii. 21. In Mat. xiv. 22. xxvi. 36. it is, according to Schleusner, *whilst*.]

7. Ἕως ὅτου. [*Whilst*, Mat. v. 25; *until*, Luke xv. 8. xxii. 16, 18. John ix. 18. See 1 Sam. xxx. 4. and 1 Mac. xiv. 10.]

[8. Ἕως πότε *how long? until when?* Mat. xvii. 17. Mark ix. 19. John x. 24. (Ἕως by itself has this meaning in Polyb. iv. 3.) 2 Sam. ii. 26.]

[9. Ἕως ὧδε *so far as this*, of place. See Luke xxiii. 5. Symm. Job xxxviii. 11.]

Z.

Ζ, ζ, ζ, *zeta*. The sixth of the more modern Greek letters, but the seventh of the ancient, in which Ϝ, ϛ, *βαυ*, (whence the Roman F, f,) corresponded to the oriental *vau*: hence as ϛ is still used for the ἐπίσημον, or numerical character of six, so is ζ for seven. *Zeta*, then, in the Cadmean alphabet answers to the Hebrew and Phœnician ז *zain* in form, order, and power; but its Greek name seems to be corrupted from that of its sister sibilant ס, *zaddi* or *Jadda*, and to be softened into *zeta*, in order to chime with the names of the two following letters *eta* and *theta*.

Ζάω, ζῶ, ζῇς, ζῇ, &c.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22. [Rom. xiv. 11. In this place the verb serves to express an adjuration. See Num. xiv. 21. Judg. viii. 19. 1 Sam. xvii. 56.] et al. freq.—Luke xx. 38. *πάντες γὰρ αὐτῷ ζῶσιν, therefore* (comp. γάρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead, but as living, since he can, and certainly will, recal them, i. e. their whole persons to life. There is a very similar passage in the treatise concerning the Maccabees ascribed to Josephus, § 16. where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες, ΖΩΣΙ ΤΩΙ ΘΕΩΙ, ὥσπερ Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι, that they who died for God, *lived unto God*, as Abraham, Isaac, and Jacob, and all the patriarchs." See more in Wetstein and Kypke. [Schleusner translates here, *all have their life through God's goodness.*] The participle ζῶν[1] is [sometimes] used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening*. See John vi. 51. (comp. verses 33, 50, 54, 58.) Acts vii. 38. [comp. Ps. cxix. 51.] 1 Pet. i. 3[2]. Heb. x. 20. where see Macknight. Comp. John iv. 10. and Campbell there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11. [It seems probable that ὁδὸς ζῶσα in Heb. x. 20. has somewhat of this sense, *leading to life*. In John iv. 10. Schleusner says that ζῶν is *never-failing*, in opposition to stagnant waters[3]. And in this sense, as Tittmann says, no doubt the woman understood it; but he agrees with Parkhurst in thinking that our Lord used ζῶν for ζωοποιοῦν. Wahl halts between the two opinions. I cannot doubt the correctness of Tittmann and Parkhurst, when I compare Rev. vii. 17. ἐπὶ ζώσας πηγὰς ὑδάτων, and xxi. 6. xxii. 17. Chrysostom thinks that our Lord meant the gift of the Holy Spirit. Theodoret and others refer the meaning to baptism. In 1 Pet. ii. 5. Schleusner construes λίθοι ζῶντες as *natural*, not *artificial stones*, like Virgil's *viva saxa*, (Æn. i. 171.) but passes over the same phrase in verse 4. applied to Christ. Wahl explains it in verse 4. by ὅς, ὅτε ἔζη, *who while he lived*; and in verse 5. in the same way, *αὐτοί, ζῶντες, ye, while ye live*. But Leighton is, I think, right. Christ is called a living stone, "not only because of his immortality, but because he is the principle of spiritual and eternal life to us," "a living and enlivening stone." And believers are so called perhaps, "as drawing life from him by virtue of their union with him, as from a living foundation." Rosenmüller avoids coming to the point. Macknight says, on the first phrase, that the apostle here terms our Lord *a living stone*, to show that the temple (i. e. the Christian Church) of which he is the foundation, is built of *living men*; and on the second, that *living* may be taken literally to distinguish the Christian Church consisting (of living men) from other temples built only of dead materials.] Τὸ ζῆν, the infinitive with the neut. article, is used as a N. for *ἡ ζωή life*, Heb. ii. 15. Raphelius has shown that the heathen writers, Polybius and Arrian, apply τὸ ζῆν in the same sense; and so doth Anacreon, Ode xxiii. 2, 7. And it may not be amiss to add, that thus also frequently doth Ignatius, as in his Epistle to the Magnesians, § 5. he says, that "unless we be willing to die in imitation of Christ's passion, τὸ ζῆν αὐτοῦ, his *life* is not in us." And to the Trallians, § 9. that "without Christ we have not τὸ ἀληθινὸν ζῆν the true *life*." So he calls Christ τοῦ διαπαντὸς ἡμῶν ζῆν our eternal *life*, Magnes. § 1; τὸ ἀδιάκριτον ἡμῶν ζῆν our inseparable *life*, Ephes. § 3; τὸ ἀληθινὸν ἡμῶν ζῆν our true *life*, Smyrn. § 4. [This phrase occurs also in Phil. i. 21. The meaning of that passage is, says Wahl, "with respect to myself, either life or death is desirable. For if I live, Christ will be magnified by me" (see verse 20); (or, "I give my whole life to the propagation of Christianity," according to Schleusner,) "If I die I shall gain, for I shall be with Christ (verse 23). But if my continuing in the flesh will profit you who believe, I know not which to choose."]

II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes *a particular manner of living*. Thus 1 Pet. iv. 6. ζῆν κατὰ Θεὸν πνεύματι, is *to live spiritually according to the will of God*, comp. verse 2; ζῆν τῷ Θεῷ *to live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under ἀποθνήσκω II. III. Τῇ δικαιοσύνῃ ζῆν

[1] [In Heb. iv. 12. it only expresses *the activity of life*.]

[2] [See, however, sense VII.]

[3] [As in Gen. xxvi. 19. Lev. xiv. 5. where Josephus explains it by *fontal and ever-flowing*. So Mart. Epig. ii. 90. *fons vivus*. Ovid, Met. viii. 57. Valer. Flacc. iii. 422. Hesiod, Opp. 595.]

to live unto righteousness, 1 Pet. ii. 24. signifies, to live as persons *justified* by the death of Christ ought, i. e. in all *righteousness* and holiness (comp. Rom. vi. 2, 4, 6, 7, 11). Ζῆν Πνεύματι *to live in the Spirit*, Gal. v. 25. is to live under his continual *influence*. Comp. Rom. viii. 15. Ἑαυτῷ ζῆν, *to live to one's self*, 2 Cor. v. 15. is to live agreeably *to one's own* evil and corrupt inclinations. See Wetstein on Rom. vi. 10. and Kypke and Macknight on Rom. xiv. 7. [Ζῆν τινι, ἔν τινι, or κατά τινα, are used in this sense, *to regulate your life according to the precepts of any one, so as to obey him*. Thus ζῆν πνεύματι, in Gal. v. 25. is *to live obediently to the Spirit*; Rom. vi. 2. *to live in sin* or *obey it*; Rom. xiv. 7. *to live obediently to yourself*, i. e. *according to your own pleasure*. And so of the other passages.]

IV. *To live*, as importing *recovery from a dangerous illness*. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חָיָה). 2 Kings i. 2. viii. 8—10, 14. So doth Artemidorus, [iv. 5.] cited by Wetstein on John. [As to Mat. ix. 18. I cannot agree with Parkhurst. Kuinoel indeed supports him, and says, that the words ἄρτι ἐτελεύτησεν cannot be construed *jam mortua est*, but *morti proxima erat*. But this is merely said to reconcile St. Matthew and St. Luke. Τελευτάω is *to die*, not *to be in the agonies of death*; and it is curious, that Schleusner, who says the contrary in voce τελ., only adduces these places, and *the participle* τελευτῶν in Acts. So good a grammarian should not have fixed the *incompleteness* of the participle on the verb. But Kuinoel says that the aorist has often the sense of the present. This is granted, but not when a *particular* fact is spoken of[1]: and therefore I entirely agree with Schleiermacher, (on St. Luke, Translat. p. 138.) that in St. Matthew ἐτελεύτησε "could mean nothing else than *she was dead*;" and that St. Matthew's is a curtailed account. If this be right, we must transfer this place to sense V., as Schleusner (which is curious) also does. Add Gen. xii. 13. xix. 20. Ps. cxix. 149, 151. Ælian, V. H. ii. 36.]

V. *To recover life, revive*. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חָיָה, 2 Kings xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9. [Add Mark xvi. 11. Luke xxiv. 5. John v. 25. xi. 25. κἂν ἀποθάνῃ, ζήσεται, words which seem, says Tittmann, to relate to the *body*, from the opposition between *death* and *life*. Ἀποθνήσκω certainly does, but ζάω is indefinitely used. *Though he die, he shall live again in another state*. Perhaps we should add also Acts i. 3.]

[VI. *To be nourished, supported*, or *preserved in life*. Mat. iv. 4. (compare Deut. viii. 3. and see ἐπί, ii. 9.) Acts xvii. 28. xxii. 22. xxviii. 4. 1 Cor. ix. 14. compare 2 Kings i. 2. viii. 8. and perhaps 2 Cor. vi. 9. (*though daily in danger of death, we are preserved*.) James iv. 15. Xen. Mem. iii. 3, 11. Anab. vii. 2, 33.]

[1] [The two cases where the aorist is put for the present, are, first, when a *custom* or *habit* is expressed; and the other, where, (see Matthiæ, § 506.) though in Latin and English the present is used, the aorist expresses an action completed, though most rapidly finished, and is used to show that the action is wholly determined; or, as Hermann says, (de Rat. Em. c. 9. p. 186. sq., and on Viger, p. 162.) where a past action is really indicated; but a periphrasis must be used in any other language, as εἶπον *I wish it ordered*. Eur. Med. 272.]

[VII. *To endure, never fail*. Heb. iv. 12. To this head Wahl refers Heb. x. 20. 1 Pet. i. 3. Rom. xii. 1.]

[VIII. *To enjoy eternal life and happiness*. John vi. 51. xiv. 19. Rom. i. 17. vi. 10. viii. 13. 1 Thess. iii. 8. v. 10. But in John xiv. 19. Tittmann gives a different, and, I think, not a happy explanation, *because I shall return to life, ye also who have been as it were dead with sorrow, shall be restored*.—There are two or three passages which I am unable to class satisfactorily. In John xi. 26. ὁ ζῶν καὶ πιστεύων is explained by Wahl, *whoever perseveringly believes in me*, as if ζῶν were adverbial. See Gesen. p. 823. Schleusner says, *every true worshipper*. Tittmann translates, *every one who by belief in me as the author of life hath gained life, shall enjoy it for ever*[2]. In Rom. xii. 1. ζῶσα θυσία is a difficult phrase. Deyling, Obss. Sacr. iii. obs. 41. p. 402. gives at length the general explanation, that as the priests in the Levitical dispensation offered dead victims, the Christians were to offer themselves, both souls and bodies, as sacrifices having spiritual life, i. e. to consecrate themselves to God. Macknight explains ζῶσα by *excellent*. Wahl says, *a never-failing sacrifice*.]

☞ Ζεστός, ή, όν, from ζέω *to be hot*.—*Hot*. occ. Rev. iii. 15, 16. [Aq. Lev. vi. 21. Bretschneider here observes, that as Christ says in this passage of Revelations, *I would thou wert either cold or hot*, we can hardly admit the common interpretation, namely, that ζεστός is *fervid in zeal*, as ψυχρός would then be *careless or averse to Christianity*, and Christ would not praise such a state of feeling; he therefore thinks that the metaphor is taken perhaps from *food*, which refreshes when *cold*, and excites and invigorates when *hot*: and he thinks this notion is strengthened by what follows, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.]

Ζεῦγος, ἔος, ους, τό, from ζεύγνυμι, or obsol. ζεύγω *to join*.

[I. *A yoke*, for connecting oxen. Ælian, V. H. ix. 29.]

II. *A pair* or *yoke* of oxen. Luke xiv. 10. [1 Kings xix. 21.]—*A pair*, of turtle doves. Luke ii. 24. [Lev. v. 11.] This application of ζεῦγος to *birds* is classical. Thus Herodotus iii. 76. ἐφάνη ἱρήκων ἑπτὰ ΖΕΥΓΕΑ, δύο αἰγυπιῶν ΖΕΥΓΕΑ διώκοντα, there appeared seven *pairs* of hawks pursuing two *pairs* of vultures. See Wetstein. [It is *any pair* in Greek. See Eur. Herc. Fur. 1403. Xen. Œc. vii. 18.]

☞ Ζευκτηρία, ας, ἡ, from ζεύγνυμι, or obsol. ζεύγω *to join*.—*A band, chain*. occ. Acts xxvii. 40. These rudder-*bands* or *chains* are in Euripides called by the cognate name ζεῦγλαι. See Alberti, Wolfius, and Wetstein. [Eurip. Helen. 1552.]

☞ Ζεύς, Διός, ὁ, from ζέω *to be hot*, [or rather from ζῆν *to live*, as the author of life.] Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the *whole expanse of the heavens*, sometimes the *air*, but most usually[3]

[2] [The passage is probably only a repetition of ver. 25. See sense V.]

[3] Servius in Æn. i. "Physici Jovem Ætherem *volunt*

the *ether*, or *warm generative air*, Pater Omnipotens, Æther, *the Almighty Father, Ether*, as Virgil calls him, Georg. ii. 325.—Thus, to cite but two out of many testimonies which might be produced, Euripides among the Greeks:

Ὁρᾷς τὸν ὑψοῦ, τόνδ' ἄπειρον ΑΙΘΕΡΑ,
Καὶ γῆν περίξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις·
Τοῦτον νόμιζε ΖΗΝΑ, τόνδ' ἡγοῦ ΘΕΟΝ.[1]

Thou seest this lofty, this unbounded ETHER,
Encircling with his fluid arms the earth;
Esteem this JOVE, this venerate as GOD.

And Ennius among the Romans:

Adspice hoc sublime CANDENS, quem invocant OMNES JOVEM.

——————View
This GLOWING height, which ALL invoke as JOVE.

It must be further remarked, that Ζεύς forms the gen. Ζηνός, dat. Ζηνί, acc. Ζῆνα[2], but more commonly the gen. Διός, dat. Διΐ, acc. Δία. Διός and Δία occur Acts xiv. 12, 13. Comp. Heb. and Eng. Lexicon under יי and εὐδία above. In 2 Mac. vi. 2. mention is made of Διὸς Ὀλυμπίου *Olympian Jupiter*, and of Διὸς Ξενίου, *Jupiter the defender of strangers*.

ΖΕ'Ω[3], (like the Eng. *seethe*,) by an onomatopœia from the sound of *boiling water*, to which only, I believe, it is applied in Homer[4], *to be hot, fervent*. In the N. T. it is only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11. [The phrase in Acts xviii. 25. is thus explained in a gloss, (see Alberti, Gloss. N. T. p. 108.) *to be ready for spiritual work*. See Suicer, Thesaur. i. p. 1296. Philo de Vit. Mosis, iii. t. ii. p. 178, 13. The word occ. Job xxxii. 19.]

Ζῆλος, ου, ὁ, from ζέω *to be hot*.—It denotes in general *a vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. [*Intense zeal* or *fervour*. John ii. 17. Rom. x. 2. 2 Cor. vii. 7, 11. ix. 2. Phil. iii. 6. Col. iv. 13. Ps. lxix. 9. (referred to in John ii. 18.) 1 Mac. ii. 58. Plut. Vit. Alex. M. c. 8. Polyb. x. 24, 7. —In 2 Cor. xi. 2. Rosenmüller, Bretschneider, Schl., and Wahl, render the word *love*, Parkhurst *holy* or *godly jealousy*; and the context is in his favour. Erasmus, too, is with him. It is *love* in the Song of Solomon viii. 6.]

II. [*Envy*. Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Gal. v. 20. James iii. 14, 16. So Polyb. xi. 8, 4. Herodian iii. 2, 16.]

III. [*Anger*. Acts v. 17. Heb. x. 27. (ζῆλος πυρός.) See Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.]

intelligi—unde et Ζεύς, Jupiter, *ἀπὸ τοῦ ζεῖν, id est*, a fervore, *dicitur*," the naturalists will have Jupiter mean the Ether, whence he is called Ζεύς, from ζεῖν *being hot* or *warm*.

[1] These lines are cited by Lucian, Jup. Trag. t. ii. p. 222. and thus translated by Cicero, de N. D. ii. § 25. which see,

Vides sublime fusum, immoderatum ÆTHERA,
Qui terram tenero circumjectu amplectitur:
Hunc *Summum* habeto *Divom*: hunc perhibeto JOVEM.

[2] Which words *may* be from the Heb. זָנָה *to encircle, encompass*, as denoting the whole *compass of the heavens* or *air*.

[3] Homer uses this verb in the *contracted* form, Il. xxi. 362.

Ὡς δὲ λέβης ΖΕΙ.
As *seethes* the cauldron.

[4] Besides the line cited in the last note, see Il. xviii. 349. xxi. 365. Od. x. 360.

—In the LXX this N. constantly answers to the Heb. קִנְאָה, which denotes *fervent zeal, jealousy, indignation*; and as ζῆλος is derived from ζέω *to be hot*, so קִנְאָה refers to the *corroding* or *consuming effect of fire*. See Heb. and Eng. Lexicon in קנא. [This word affords an instance of the strange way in which lexicographers affix senses to words from their own views of the context. In Rom. x. 2. the meaning is obviously *zeal*, in the common acceptation. Schl. considering that while St. Paul was a Jew, he thought his zeal against Christianity right, translates, *anxiety in defence of the true Mosaic religion*. Parkhurst, looking only to the fact that St. Paul ought not to have opposed Christianity, translates it *blind, misguided zeal*.]

Ζηλόω, ῶ, from ζῆλος.

I. *To desire zealously*. 1 Cor. xii. 31. xiv. 1, 39. [In Gal. iv. 17. Schleusner and Wahl translate, *they desire you*, i. e. *desire to draw you to their side; that you may desire them*, or *follow their party*. I should have no difficulty in accepting this, if the reading of the intermediate clause were decidedly ἡμᾶς; and, on the whole, it is perhaps the best sense even with the other reading. See ἐκκλείω and Wahl's explanation of it there given. Macknight's translation is virtually the same. There is some difficulty, however, from the recurrence of the word in ver. 18. where one can hardly think the apostle would vary the sense; and yet, the taking it as Wahl does, *it is praiseworthy to be drawn to a party by honourable intentions*, (ἐν καλῷ for καλῶς) gives a very poor sense, and does not suit the context, for the emphasis of the verse is obviously on *always*, and *not merely when I am with you*. Macknight and Locke make ἐν καλῷ refer to a person, *a good man*. This cannot be. But I am inclined to think the whole passage may be thus rendered, (observing with Locke, that in the six preceding verses the apostle had been speaking of the strong affection of the Galatians to him while present, and their altered feelings since, in consequence of the interference of strange teachers,) *they court you, but not honourably; they seek to break our connexion, that you may become attached to and court them. But it is right to indulge an honourable attachment*, (such as yours was to me formerly,) *to honour always and with constancy, and not merely* (to entertain the feeling) *while I am with you*.]

II. *To be jealous over*. 2 Cor. xi. 2. [See ζῆλος II.]

III. *To envy, be moved with envy*. Acts vii. 9. [xvii. 5.] 1 Cor. xiii. 4. [James iv. 2. Gen. xxxvii. 10.]

Ζηλωτής, οῦ, ὁ, from ζηλόω.

I. With a genitive, *a zealot, zealous of* or *for*, whether in a good or indifferent sense. Acts xxi. 20. xxii. 3[5]. Gal. i. 14. Tit. ii. 14. [Polyb. x. 25, 2. Ex. xx. 5. Deut. iv. 24. v. 9.]

II. With a genitive, *zealously desirous of*. 1 Cor. xiv. 12. Comp. ζηλόω III.

III. *Simon the Canaanite*, one of our Lord's apostles, is surnamed Ζηλωτής, or the *Zealot*,

[5] [It seems to have been a name (either with νόμου added or not) given to the strict observers and defenders of the law. See sense III. Num. xxv. 9. The name especially described persons in the time of the Maccabees who wished to vindicate the neglected law. See Joseph. Bell. J. iv. 6, 3. vii. 8, 1.]

probably on account of his *zeal* for the law. So he is also called Κανανίτης, Mat. x. 4. Mark iii. 18. not from the country of Chanaan, Χαναάν, (for then his surname would have been Ὁ Χαναναῖος [1], see Mat. xv. 22. and LXX, Gen. xxxviii. 2. et al.) but from the Heb. קָנָא *to be zealous.* Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4. and Doddridge on Luke vi. 15.

ΖΗΜΙ'Α, ας, ἡ.—*Damage, loss.* occ. Acts xxvii. 10, 21. Phil. iii. 7, 8. [where Schl. translates, *I renounce all worldly enjoyments.* Wahl, *I think all things hurtful.* Ezra vii. 25.]

Ζημιόω, ῶ, from ζημία.—*To damage, endamage.* Ζημιόομαι, οῦμαι, pass. *to be damaged, endamaged, suffer* or *receive loss, to lose,* or *be punished with the loss of,* mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8. [Xen. Cyr. iii. 1, 16. See Prov. xix. 19.]

ΖΗΤΕ'Ω, ῶ, from the Heb. צָדָה, *to watch.*

I. *To seek,* a person or thing *lost.* Mat. xviii. 12. Luke ii. 45, 48. xv. 8. [xix. 10. al. Thuc. iii. 67. Xen. Vect. iv. 4.]

II. *To seek,* what was *not* before *lost, to endeavour earnestly to find* or *obtain it.* Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. [1 Cor. x. 24.] 2 Cor. xii. 14. et al. Comp. Acts xvii. 27. Rom. x. 20. [Phil. ii. 21.]

III. *To seek, desire, want.* Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John [iv. 23. viii. 21.] xviii. 7. where see Kypke et al. On Mat. xiii. 45. Raphelius remarks that Theophrastus, Eth. Char. xxiii. applies ζητεῖν to a person *seeking* or *asking* of a dealer for something *to purchase;* and thus it appears to be used in Mat. [See Esth. iii. 6. Soph. Œd. Tyr. 672. Aristoph. Plut. 575.]

IV. *To seek, endeavour,* operam dare. Luke v. 18. vi. 19. John viii. 19, 20. xix. 12.

V. *To seek, require.* Mark viii. 11. Luke xi. 16. xii. 48. *Ζητεῖται, it is required,* 1 Cor. i. 21. iv. 2. Sextus Empiricus, cited by Wetstein, applies the word in a similar manner. But in this text sixteen MSS., five of which are ancient, read ζητεῖτε. See Wetstein and Griesbach. [Heb. viii. 9 [2]. John viii. 50. Nehem. ii. 4, 10.]

VI. *To inquire, question.* John xvi. 19. [Add Mat. ii. 13. And so Ælian, V. H. ii. 13. In Mark xi. 18. it is, *to consider* or *deliberate* (*inquire.*)]

VII. *To seek insidiously, and with an hostile* or *malicious design.* Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητεῖν ψυχήν τινος is Hellenistical, plainly taken from the Heb. בִּקֵּשׁ נֶפֶשׁ, for which it is often used by the LXX, particularly Exod. iv. 19. as in Mat. ii. 20 ; and 1 Kings xix. 10. as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητεῖν ψυχήν τινος, say ἐπιβουλεύειν τινὶ θάνατον, *to contrive death for one.* In 1 Sam. xxiv. 11. we have the Heb. phrase צָדָה נֶפֶשׁ, to lie in wait *for one's life,* in the same sense ; the use of צָדָה in which last passage may confirm the derivation of ζητέω.

Ζήτημα, ατος, τό, from ζητέω.—*A question, debate, dispute, controversy.* occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3. [Ezek. xxxvi. 37. Cic. ad Div. iv. Ep. 26.]

☞ Ζήτησις, εως, ἡ, from ζητέω.—*A question, debate, dispute.* occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. [Herod. ii. 54. v. 21.]

☞ ΖΙΖΑ'ΝΙΟΝ, ου, τό. Plur. ζιζάνια, ων, τά. *Zizane.* "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus Mintert, who adds from John Melchior, t. i. p. m. 272. "Ζιζάνιον does not signify every weed in general which grows among corn, but a *particular species of seed* known in Canaan, which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The Thalmudists name it זונין,[3] Tractat. Kilaim 1. Halach 1. which the very sound in pronouncing shows to be the same as the ζιζάνια;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. זַן *a kind,* or *species,* of corn, namely, whence the corrupt Hebrew or Syriac זונין which in the ancient Syriac version answers to the Greek ζιζάνια, Mat. xiii. 25. et seq.—"Among the hurtful weeds," says Johnson, Herbal, fol. p. 78. "*Darnell* (Lolium album) is the first. It bringeth forth *leaves* or *stalks like those of wheat or barley,* yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat ; scarcely any chaffy husk to cover them with ; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in fields among wheat and barley.—They spring and flourish with the corn ;* and in August the seed is ripe. *Darnell* is called in the Arabian tongue *Zizania.*" This last assertion of Johnson's does not seem quite accurate [4], yet I think *Darnell* would be a better translation of the Greek ζιζάνια than *Tares;* though I am well informed that in the north of England they still call *Darnell* by the name of *Tares.* See also Campbell's note, and Scheuchzer, Phys. Sacr. on Mat. xiii. 25. and Michaelis, Recueil Quæst. xv.

☞ ΖΟ'ΦΟΣ, ου, ὁ.—*Thick darkness, blackness.* This word is used in the profane as well as in the sacred writers, and by them likewise applied to the *infernal darkness,* as particularly by Lucian, Contempl. t. i. p. 321. D. ΠΑΡΑΔΟῪΣ ΤΩ̃ι ΖΟ'ΦΩι, *delivering to the* (*infernal*) *darkness.* So one of his Dialogists, in his Cataplus, t. i. p. 446. E. when he arrives on the other side of the Styx, cries out, Ἡράκλεις, τοῦ ΖΟ'ΦΟΥ ; O Hercules, what *darkness!* See more in Wetstein on 2 Pet. ii. 4. occ. 2 Pet. ii. 17. Jude 6, 13. [Hom. Il. Θ. 13. H. in Merc. 256.]—Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6. for the Heb. אֹפֶל *thick darkness.* [Polyb. xviii. 3, 7.]

Ζυγός, οῦ, ὁ, from ζεύγνυμι *to join,* which see under ζεῦγος.

I. *A yoke,* properly so called, by which draught oxen are *joined,* or fastened to each other. It is

[1] Χαναναῖος is indeed the reading of the Cambridge, but of no other Greek MS., Mat. x. 4. Vulg. Chananæus. But in Mat. seven, and in Mark three MSS. have Χαναναῖος. Vulg. Cananæus. See Griesbach.

[2] [In this place of Hebrews, Schl. construes the verb as *esse, to be.*]

[3] [See Buxtorf's Lex. Talm. under this head.]

[4] See Castell, AR. under זון.

thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7. [Ælian, V. H. v. 14.]

II. In the N. T. it denotes figuratively *the yoke of slavery*, or *of a servile condition*. So Scapula and Wetstein cite from Plato's Epist. φεύγειν τὸ ΔΟΥΛΕΙΟΝ ΖΥΓΟ'Ν ὡς ὂν κακόν, to fly the *servile yoke*, as being evil; and from Sophocles' Ajax, 3.

——— Πρὸς οἷα ΔΟΥΛΕΙ'ΑΣ ΖΥΓΑ'
Χωροῦμεν;———

To what dire *yokes of servitude* we go?

1 Tim. vi. 1. Comp. under δοῦλος I. [See Levit. xxvi. 13. Is. ix. 4. Polyb. iv. 82, 2.]

III. *The yoke* of legal ordinances. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as *a yoke which neither they nor their fathers were able to bear*, so in the latter it is called *a yoke of bondage* or *slavery*, in opposition to which, especially as aggravated by the Pharisaical traditions, (comp. Mat. xxiii. 4.) Christ declares his *yoke*, i. e. his doctrine or institution, to be *easy*, or *gentle*. Mat. xi. 29, 30. Lucian, in Amores, t. i. p. 1055. has an expression nearly resembling that in Acts, ἀνάγκη—ΒΑΡΥ'Ν ΚΑΤ' ΑΥ'ΧΕ'ΝΑ ΖΥΓΟ'Ν ἡμῖν 'ΕΠΙΘΕΙ'ΣΑ, necessity *laying a heavy yoke on* our *necks*.—[In the LXX we find ζυγός used in the sense of *the divine law*, in Jer. v. 5. Lam. iii. 27. Schl. gives two different meanings, either *all that is troublesome and evil*, and *the law of the Lord*. Comp. Cic. Phil. i. 2. Justin vi. 9, 7.]

IV. *The beam* of a balance, thence used for *the whole balance*. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מֹאזְנַיִם *a pair of scales*. [Lev. xix. 36. Hos. xii. 7; for פֶּלֶס in Is. xl. 12. See Ecclus. xxi. 25. Ælian, V. H. x. 6.]

Ζύμη, ης, ἡ, from ζέω *to be hot*.

I. *Fermenting matter*, *leaven*, so called from *heating* in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from ferveo *to be hot*. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 15. al. It is applied in a parable to describe] *the doctrine of the gospel*, which, though it seemed at first small and *inconsiderable*, yet, like *leaven*, speedily *spread* its influence among the mass of mankind, and wherever it took effect, wonderfully assimilated their temper and conduct[1]. Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the Magnesians, Epist. § 10. μεταβάλεσθε εἰς ΝΕ'ΑΝ ΖΥ'ΜΗΝ, ὅ ἐστιν 'Ιησοῦς Χριστός, be ye transformed into the *new leaven*, which is Jesus Christ."

II. In a bad sense it denotes either *erroneous and corrupt doctrine*, which, like *leaven*, *spreads through*, *taints*, and *corrupts*[2] the minds and manners of men, as Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρῳδιανοί.) Luke xii. 1; or *evil practices*, *examples*, and *tempers*, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζύμῃ παλαιᾷ seems to mean *the old leaven of uncleanness* and *lasciviousness*, for which the Corinthians before their conversion were even *proverbially*[3] infamous (comp. 1 Pet. i. 14. iv. 2, 3); and ζύμῃ κακίας καὶ πονηρίας appears to allude to the *malicious* and *mischievous infusions* of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζύμη is particularly applied by Christ, Luke xii. 1. to the *hypocrisy* of the Pharisees; "a vice which secretly *puffed up* their minds, and strangely *spread* itself through their hearts and lives, so as to *taint* and spoil the very best of their duties." Doddridge.—The above cited are all the passages of the N. T. in which the word occurs.

Ζυμόω, ῶ, from ζύμη.—*To leaven*, *ferment with leaven*. occ. Mat. xiii. 33. [Comp. Hos. vii. 4.] Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 34. Lev. vi. 17.]

Ζωγρέω, ῶ, from ζωός *alive*, and ἀγρέω *to take*, the same as ἀγρεύω, which see.

[*To take alive*, either of game taken in hunting, or of captives taken in war, as Thucyd. ii. 5. iii. 66. Xen. An. iv. 7, 22. Diod. Sic. xi. 22. 2 Chron. xxv. 12. and so Hesychius. Sometimes it is *to keep alive*, as Polyb. xvi. 33, 5. Num. xxxi. 15. In Luke v. 10. Parkhurst says, that the verb in its sense of catching game, is "applied spiritually to taking or catching men by the preaching of the gospel." Schoettgen (ad loc.) has cited the same sort of proverbial expression from Sohar, Genes. fol. 53. col. 212. and the Jerusalem Targum on Gen. x. 9; in the last of which it is used of enticing men to sin. And so in this passage of St. Luke. In 2 Tim. ii. 26. it is used of sinners, who are spoken of as *taken captive* by the devil to do his will, like captives in war, who are made slaves. Benson and Macknight, however, in this last place, take the verb in the first sense, and construe, *being caught alive ὑπ' αὐτοῦ by him*, (i. e. the Lord's servant,) to do ἐκείνου *his*, i. e. *God's* will.]

Ζωή, ῆς, ἡ, from ζάω, ζῶ, *to live*.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33. et al. freq.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. [*Happiness*, *a happy and quiet life*. Luke xii. 15. 1 Pet. iii. 10. So Prov. iv. 22, 23. xii. 28. and in Latin. See *vita* so used, Ovid, Pont. iv. 6, 3. Wahl gives this sense to Rom. viii. 6.]

IV. *Life* [*and happiness*] eternal. Mat. vii. 14. xviii. 8, 9. [xix. 17. John v. 24, 29. xi. 18. 1 Tim. vi. 19. 2 Tim. i. 2. Rom. xi. 14. And

[1] See this subject well treated in Eusebius's Præparatio Evangelica, i. 4.

[2] Plutarch very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to *touch leaven*; because ἡ ζύμη καὶ γέγονεν ἐκ φθορᾶς, αὐτὴ δὲ φθείρει τὸ φύραμα μιγνυμένη, *leaven* both arises from *corruption*, and doth itself *corrupt* the mass with which it is mixed. Quæst. Rom. p. 289. E.

[3] Thus Κορινθία κόρη, *a Corinthian lass*, is *a prostitute*, *a courtezan*; κορινθιάζειν and κορινθιάζεσθαι mean *to whore*; and Suidas, under the word χοῖρος, mentions a Greek proverb, ἀκροκορινθίᾳ ἔοικας χοιροπωλήσειν, you are like to sell your wares in High-Corinth, i. e. to become a *prostitute*. It appears from the testimony of Strabo and other Greek writers, that Corinth was crowded with *whores* and *debauchees*; and no wonder, since it abounded in *trade* and *riches*, and since the city itself was dedicated to Venus, who had here a famous temple, where more than a *thousand whores*, under the designation of Ἱερόδουλοι, were devoted to her service. See more in Wetstein on 1 Cor. i. 1. and in Whitby's Preface to 1 Cor. § 5.

with *αἰώνιος* or *μέλλουσα*. Mat. xix. 16. John iii. 15, 16, 36. Acts xiii. 46. Gal. vi. 8. 1 Tim. i. 16. vi. 12, 19. Tit. i. 2. iii. 7. 1 John ii. 25.] Comp. Acts v. 20[1]. Phil. ii. 16. Christ is called *ζωή life* in the *abstract* (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.) as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that Adam (Gen. iii. 20.) as soon as he had received the blessed promise, that *the Seed of the woman should bruise the serpent's head, called his wife's name* Eve, חַוָּה *the manifester, because she was*, or *was to be, the mother* כָּל־חָי *of all who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers, (see John i. 4. xi. 25. Col. iii. 4.) Life *without bounds* or *limitation*, Life *spiritual*, *incessant*, or *uninterrupted*, (see John viii. 51, 52. xi. 26.) *and eternal*. And to this reason of Eve's name St. John plainly alludes in his 1st Epistle, ch. i. 2. when he says that *the Life*, meaning Christ, *was manifested*, *ἐφανερώθη*. Comp. ζάω I.—And as Christ, so the Holy Spirit is called *Life*, i. e. as the Nicene Creed expresses it, *the giver of life*, Rom. viii. 10; and in Rev. xxii. 1. he is, as the supporter of eternal *life*, represented by *a pure river of water of* life, *clear as crystal, proceeding out of the throne of God and of the Lamb*. [In Rom. viii. 10. Schl. translates, *but the mind applied with all its power to righteousness*. This is an instance, among many, of the tendency of Schleusner's opinions. No one who compares ver. 9. with ver. 10. can doubt that the same *spirit* is spoken of in both places. In 2 Cor. v. 4. *ζωή* is said by Wahl and Schleusner to be *an immortal body*. I hardly think it bears so *definite* a signification. It seems to be *immortal life*.]

ΖΩ'ΝΗ, *ης*, *ἡ*, from the Heb. זָנָה *to encircle, gird round*, whence as a N. fem. plur. זֹנוֹת *girdles, zones*, 1 Kings xxii. 38. See Heb. and Eng. Lexicon in זנה.—*A girdle*, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 Kings i. 8. [Rev. i. 13. xv. 6.]—The disciples are commanded, Mat. x. 9. Mark vi. 8. to provide no money, *εἰς τὰς ζώνας*, literally, *in their girdles*, which were probably made into a kind of purse, as is still usual in the eastern countries. Thus Dr. Shaw, Travels, p. 227. speaking of the dress of the Arabs in Barbary, says, "One end (of their *girdles*) being doubled back and sewn along the edges, serves them for *a purse*, agreeable to the acceptation of the word *ζώνη* in the Scriptures, which in Mat. x. 9. and Mark vi. 8. (adds he in a note,) we render *a purse*."—The Roman soldiers used in like manner to carry their money in their *girdles*; whence, in Horace, *qui* zonam *perdidit* means one who has lost his *purse*, 2 Epist. ii. 40; and in Aulus Gellius, xv. 12. C. Gracchus is introduced saying, *cum Româ profectus sum, Quirites*, zonas quas argenti plenas *extuli, eas ex provincia inanes retuli*, those *girdles* which I carried out *full of money* when I went from Rome, I have at my return from the province brought home empty. See more in Wetstein on Mat. x. 9. [Sueton. Vitell. c. 16. Herodian, i. 11. Xen. An. i. 4, 9.]

Ζωννύω, or *ζώννυμι*, from *ζώνη*, which see.—*To gird*. occ. John xxi. 18. twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, *carried* or led about the city of Rome, previously to his crucifixion. See more in Wolfius and Wetstein on the text. I add Theophylact's note, *τὴν ἐπὶ τοῦ σταυροῦ ἔκτασιν, καὶ τὰ δεσμὰ δηλοῖ*, he shows (Peter's) *extension on the cross*, and his *being bound*. [Tittmann says, "Thou shalt stretch out thy hands to another, like a captive, i. e. others shall lay hands on thee, another shall gird thee with bonds and lead thee where thou wilt be reluctant to go, to prison or death." The word occurs Exod. xxix. 19. Neh. iv. 18. Paus. ix. 17. Hom. Il. x. 78.]

Ζωογονέω, *ῶ*, from *ζωός alive*, and *γέγονα*, perf. mid. of obs. *γένω to form, make*, whence also *γονή generation*, and *γόνος offspring*.

I. In the profane writers, *to procreate*, or *produce an animal*, or *to bring forth alive*. See Wetstein on Luke xvii. 33. [Diod. Sic. i. 7. and 88.]

II. In the N. T. *to preserve alive*. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24. where the word is *σώσει*.) Acts vii. 19. *εἰς τὸ μὴ ζωογονεῖσθαι, that they might not* be preserved alive, or live. In this latter sense, which seems Hellenistical, the word is frequently used by the LXX, answering to the Heb. חָיָה *to live*, or הֶחֱיָה *to cause* or *permit to live*. See especially Exod. i. 17, 18, 22. [Gen. vi. 19. Judg. viii. 19. 1 Kings xx. 31. 1 Sam. ii. 6. Schwarz, Comm. Ling. Gr. p. 639.]

Ζῶον, *ου*, *τό*, from the masc. *ζωός alive, living*, which from *ζάω*, *ζῶ*, *to live, a living creature, an animal*. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7. et al.] Jude 10. Ezek. x. 20. Xen. Mem. iv. 3, 10. In Rev. iv. 9, 10. Bretsch. and Schl. with Eichhorn translate, *living* and intelligent *creatures*.]

Ζωοποιέω, *ῶ*, from *ζωός alive*, and *ποιέω to make*. [2 Kings v. 7.]

[I. *To give life*, and in the passive, *to receive life, to be quickened*, of seed, 1 Cor. xv. 36. of the dead restored to life, John v. 21. Rom. viii. 11. 1 Cor. xv. 22. and probably, 1 Tim. vi. 13.]

[II. *To give happiness* or *salvation*. John vi. 63. 2 Cor. iii. 6. In Gal. iii. 21. it is obviously used of *eternal life and happiness*.]

[1] [Most interpreters say that the expression here, *all the words of this life*, are by hypallage for *these words of life*, (as in John vi. 6, 8.) as is common. *The word of this salvation*, for *this word of salvation*. Acts xiii. 26. See Rom. vii. 24. and Vorst de Hebraism. p. 570. So Schl. and Kuinoel. I should translate, (if the reading be right,) *all the doctrine concerning this way of salvation*.]

Η.

Η, η, *Eta.* The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight.* In the Cadméan alphabet Η corresponded to the Hebrew or Phœnician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing,* like the Roman H. The latter Greeks, however, made it the mark of their E *long,* whereas the ancient, like the Hebrews and Phœnicians, had but one character, namely E, for E whether pronounced long or short. So Plato in Cratylo, *οὐ γὰρ η ἐχρώμεθα ἀλλὰ ε τὸ παλαιόν, for anciently we did not use η, but ε.* The ingenious Dr. Bayly, in his Introduction to Languages, part iii. p. 5. gives us from Montfaucon, Palæograph. Græc. lib. ii. cap. 4. two Athenian inscriptions, written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of Η for an *aspirate,* of Ε for Η, and of Ο for Ω; but for the *form* of the letters, I must, for want of proper types, refer to Montfaucon and Dr. Bayly themselves.—The inscriptions are:

ΕΡΕΧΘΕΙΔΟΣ
ΗΟΙΔΕ : ΕΝΤΟΙ : ΠΟΛΕΜΟΙ :
ΑΠΕΘΑΝΟΝ : ΕΝΚΥΠΡΟΙ : ΕΝΑΙΓ
ΥΠΤΟΙ : ΕΝΦΟΙΝΙΚΕΙ : ΕΝΑΛΙΕΥΣΙΝ :
ΕΝΑΙΓΙΝΕΙ : ΜΕΓΑΡΟΣ
ΕΝΤΟ : ΑΥΤΟ : ΕΝΙΑΥΤΟ :

ΣΤΡΑΤΕΓΟΝ : ΦΑΝΥΛΛΟΣ : ΑΚΡΥΠΤΟΣ :

In more modern Greek thus:

Ἐρεχθηίδος
Οἵδε ἐν τῷ πολέμῳ
Ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγ-
ύπτῳ, ἐν Φοινίκῃ, ἐν Ἀλιεῦσιν,
Ἐν Αἰγίνῃ, Μέγαρος,
Ἐν τῷ αὐτῷ ἐνιαυτῷ·

Στρατηγῶν, Φάνυλλος, Ἄκρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

Ἤ.

I. A conjunction.

1. *Either, or.* Mat. v. 17, 36. vi. 24, 31. et al. freq. In 1 Cor. xi. 27. the Alexandrian, Cambridge, and two later MSS. for ἢ πίνῃ read *καὶ πίνῃ,* and in this reading they are supported by the first Syriac, (and by the latter in marg.) the Arabic, Æthiopic, and Coptic versions. See Wetstein, Griesbach, and Macknight.

2. After comparatives, *than.* Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than.* Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19. where see Bowyer's Conject. But in these passages μᾶλλον *rather* seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35. et al. Bos, in his Ellipses under μᾶλλον, shows that ἤ is used in the like elliptical manner by the best Greek writers; and to the instances he has produced many more might be added. Comp. Kypke. [Gen. xxxviii. 6. 2 Mac. xiv. 42. Tob. iii. 6. vi. 8. Soph. Aj. 981. Hom. Il. A. 117. Wessel. ad Diod. Sic. xi. 11. Glass, Phil. Sac. p. 414. ed. Dath. Hoogeveen and Zeun. ad Viger. vii. 7, 4. not. x.]

4. *Save, except.* John xiii. 10. Acts xxiv. 21. [comp. Xen. Cyr. vii. 5, 16.]

5. Ἀλλ' ἤ, *but rather.* Luke xii. 51.—*But, unless.* 1 Cor. iii. 5. 2 Cor. i. 13. So Plato in Phædo, § 12. p. 183. ed. Forster. "For the philosopher will be firmly of opinion, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει Ἀλλ' Ἢ ἐκεῖ, that he will nowhere meet with wisdom clearly *but* there, i. e. in *Hades.*" See Hoogeveen's note on Vigerus de Idiotism. cap. viii. sect. 1. reg. 11. [Wahl explains this ellipse thus, *but* (I came to give nothing else but) *division.* Hermann on Viger. (not. 277.) says, that ἀλλ' ἤ is *unless, except,* and is therefore usually put after a negation, or an interrogative conveying a negation.]

II. An adverb.

1. Of interrogation, from the Heb. הֲ interrog. It denotes a question asked, *what?* num? Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That Scotticism, whether *did the word of God come forth from you alone?* would be the exactest rendering of ἢ ἀφ' ὑμῶν, &c." Doddridge. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So Lucian, Reviv. t. i. p. 405. ἢ τί γὰρ ἂν εἰπεῖν ἔχοι; "for what can he say?" See Blackwall's Sacred Classics, vol. ii. p. 164, 5.

2. Of affirmation, *indeed, truly, verily.* And I think it is applied in this sense, as being a proper mark of a *strong breathing,* such as men commonly use in a *vehement affirmation.* The particle ἤ is often thus used in the profane writers, particularly in Homer (see Il. i. 78, 229, 232, 240. et al. freq.); but is not so applied when single in the N. T. Comp. under μήν. [Ἢ καί is translated by Wahl and Schl. as *an etiam,* in Luke xii. 41. Rom. iv. 9. In the first it is rather *aut etiam,* as in Luke xi. 12. Rom. ii. 15. 2 Cor. i. 13. —Ἤπερ, *than.* John xii. 43.—Ἤτοι, (with ἤ following,) *either.* Rom. vi. 16. Xen. Cyr. iv. 5, 27. Hermann ad Viger. p. 248.—Ἢ μήν, *truly, certainly, assuredly.* Heb. vi. 14. See Gen. xxii. 17. Num. xiv. 23, 35. Aristoph. Plut. 608. Polyb. vi. 19, 56. Xen. An. ii. 3, 26. It is a strong affirmation.]

☞ Ἡγεμονεύω, from *ἡγεμών.* — *To be a governor* or *president.* occ. Luke ii. 2. iii. 1. Comp. under ἀπογραφή. [From Fischer. de Vit. Lex. N. T. p. 436. (see ἐπαρχία,) it is clear that ἡγεμονεύω was used to express any headship or government of a province. In Luke ii. 2. it expresses the power of a lieutenant of the emperor over Syria; in iii. 1. that of a procurator of Judea. That in the first of these places, the verbs (whatever be the explanation of the passage) can hardly be a mere official designation, as *the governor, the protector,* standing as it does

without either an article or *ἀνήρ*, is quite certain, as Mr. Benson has very correctly stated in his Chronology of the Life of Christ, p. 123. The word occurs in Ælian, V. H. xii. 17. Xen. Ages. i. 13.]

Ἡγεμονία, ας, ἡ, from *ἡγεμών*.—*Government.* occ. Luke iii. 1. where Kypke cites Appian and Josephus using *ἡγεμονία* in like manner for the *Roman imperial authority.* [Joseph. Ant. xviii. 6, 9.]

Ἡγεμών, όνος, ὁ, from *ἡγέομαι.*

I. Properly, *a leader* or *guide of the way.*—Thus used in the profane writers, as by Xenophon, (in Scapula,) *ὁδοῦ λαβεῖν* ΗΓΕΜΌΝΑ, to take a *guide* of the way. [Xen. An. ii. 4, 1.]

II. *A leader, governor, prince.* Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that Josephus, Ant. xviii. 4. § 1. gives Pilate the same title of *ἡγεμών*, as St. Mat. does xxvii. 2. &c., and St. Luke, ch. xx. 20. See Campbell's Prelim. Dissertat. p. 378. [I must here again refer to the word *ἐπαρχία*, and say that *ἡγεμών* is used of *any* governor.]

ΗΓΈΟΜΑΙ, οῦμαι, from *ἄγω to bring, lead.*

I. *To lead, guide in a way,* q. d. *to bring on* or *forwards.* Thus Herodotus, ΗΓΟΥ̓ΜΑΙ *σοι τὴν ὁδόν, I lead* you in (as to) the way; Aristoph. Plut. 15. *οἱ γὰρ βλέποντες τοῖς τυφλοῖς* ΗΓΟΎΜΕΘΑ, for we who see *lead* the blind. [Exod. xiii. 21. Xen. Cyr. iv. 2, 5.]

II. *To lead, preside, govern, rule,* whether in a temporal sense, as Acts vii. 10. (in Lucian, Pseudomant. tom. i. p. 904. we have *ὁ τότε* ΗΓΟΥ̓ΜΕΝΟΣ *Βιθυνίας*, the then *governor* of Bithynia;) or in a spiritual one, (governing a genitive,) Heb. xiii. 7[1], 17, 24. Comp. Luke xxii. 26. Mat. ii. 6. [Deut. i. 15. Esth. v. 11. Xen. Mem. iii. 2, 4.]

III. *To lead, be the chief* or *principal.* Acts xiv. 12. *ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου,* "*because he was* the leader *of the discourse;* on which account they thought he might more probably be their god of *eloquence.* Iamblichus calls him *Θεὸς ὁ τῶν λόγων ἡγεμών*, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. Biscoe at Boyle's Lect. chap. viii. § 8. p. 313, 314." Doddridge. See also Elsner, Wolfius, and Wetstein on the place. Acts xv. 22. *ἄνδρας ἡγουμένους, leading* or *principal* men.

IV. *To think, esteem, reckon.* Acts xxvi. 2. 2 Cor. ix. 5. Phil. ii. 3. 1 Thess. v. 13. et al. freq. On Phil. iii. 8. Kypke cites Xenophon several times using the phrase ΖΗΜΊΑΝ ΗΓΟΥ̓ΜΕΝΟΣ for *reckoning* or *esteeming as a loss.* [See Job xix. 11. Diod. Sic. xiii. 55. Herodian, iii. 6, 3. Thucyd. iv. 9. Æsch. Dial. iii. 6. In 1 Thess. v. 13. Schl. says the sense is, *to pay honour to,* but Wahl joins *ἡγεῖσθαι ὑπερεκπερισσοῦ*, i. e. *περὶ πλείστου, maximi facere, to value at the highest rate.*]

Ἤιδειν, εις, ει, plup. act. Attic of *εἰδέω to know,* by *syncope* for *ᾔδήκειν.* John i. 31, 33. iv. 10. v. 13. et al. freq.

Ἡδέως, adv. from *ἡδύς sweet.*—*Gladly, willingly, with pleasure.* occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in Plato, Phæd. § 14. p. 188. ed. Forster, ΗΔΈΩΣ *ἂν* ΆΚΟΥ̓ΣΑΙΜΙ, I would *gladly hear.* [2 Mac. ii. 28. Ælian, V. H. viii. 12. Prov. iii. 24. ix. 17.]

Ἤδη, an adv. of time.

1. *Now, already, at* or *by this time.* Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39. et al.

2. *Already,* i. e. *without mentioning,* or *insisting upon any thing further.* 1 Cor. vi. 7. See Raphelius on the place.

3. Ἤδη *δὲ καί, and moreover, yea moreover,* quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. Raphelius has shown that both Herodotus and Polybius apply the phrase in the same sense.

4. Ἤδη *ποτέ, now at length.* So the Vulgate version, *tandem aliquando.* Rom. i. 10. Phil. iv. 10; where Wetstein cites the Greek writers using these two particles in the same manner; and on Rom. Kypke observes, that they denote *a strong desire* either of averting some inveterate evil, or of obtaining some long-expected good, and shows that they are thus applied by Josephus and Dionysius Halicarn.

Ἥδιστα, neut. plur. superlat. of *ἡδύς* (which see under *ἡδέως*), used adverbially.—*Most gladly* or *willingly, with the greatest pleasure.* occ. 2 Cor. xii. 9, 15.

ΗΔΟΝΉ, ῆς, ἡ. The Greek etymologists derive it from *ἥδω to please.*

I. *Pleasure.* occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13. [In Num. xi. 8. it is *a pleasant taste.*]

II. *Lust, the desire of sensual pleasure.* So Hesychius, *ἐπιθυμία.* occ. Jam. iv. 1, 3. where the Vulg. *concupiscentiis,* q. d. *lusts, concupiscences.* Comp. Tit. iii. 3. [Wisd. vii. 2. Xen. Mem. i. 2, 23. i. 5, 6.]—In the N. T. it is generally used in a bad sense. How similar is that passage of St. James, iv. 1. to this of Plato: *καὶ γὰρ πολέμους καὶ στάσεις καὶ μαχὰς οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι.* Phædon, § 11. p. 178. ed. Forster.

☞ Ἡδύοσμον, ου, τό, from *ἡδύς sweet,* and *ὀσμὴ smell.*—*Mint,* a kind of herb, so called from its *sweet smell.* occ. Mat. xxiii. 23. Luke xi. 42. *ἡδύοσμος, οἱ δὲ μίνθην,* '*ἡδύοσμος,* but some call it *mint,*' says Dioscorides, cited by Wetstein. So Galen, lib. vi. Simplic. *ἡδύοσμος, ἔνιοι δὲ μίνθην προσαγορεύουσι.* [It was used by the Jews for sprinkling on the floors of their houses and synagogues. See Dioscor. iii. 41, 48. Theophr. de Causis Plantar. vi. 22. Schol. Aristoph. Ran. 1107. Ol. Cels. Hierobot. t. i. p. 543.]

Ἦθος, εος. ους, τό, from *ἔθος*, which see.—*Manner, custom.* Ἤθεα, ήθη, τά, *manners, morals.* occ. 1 Cor. xv. 33. where *φθείρουσιν*, &c. is an Iambic verse of Menander's. [See the Sentent. Com. Gr. p. 248. ed. Steph. p. 78. ed. Cleric. Polyb. iv. 21, 1. Xen. Mem. iii. 10, 3. The first meaning of the word is *an accustomed habitation.* See Hom. Od. xiv. 411. Herod. vii. 125. Irmisch. Excurs. ad Herodian. i. 2, 6.]

ΗΚΩ. [On this word see Dawes, Misc. Crit. p. 351.]

I. [*To be come, arrive.* Mark viii. 3. Luke xv. 27. John iv. 47. Acts xxviii. 23. So it is used *of time* in John ii. 4. In Luke xiii. 35. *καιρός* is understood, unless with Schleusner we say that *ἥξῃ ὅτε* are redundant. Joseph. Ant. ii. 3, 10.

[1] [Hence arose an ecclesiastical term.]

Xen. An. ii. 5, 2. And in this sense too] it is spoken of Christ in respect of his *incarnation* and *birth* into this world, Heb. x. 7, 9.—and of his *conversation* among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

[II. *To come.* Mat. viii. 11. xxiv. 50. *of local motion.* Mat. xxiv. 14. Luke xix. 43. of time *to be coming*, or *at hand.* In John vi. 37. it is *to come as a follower;* and so ἔρχομαι is used in the same verse. See Heb. x. 37. Rev. ii. 25. Xen. An. ii. 1, 3.]

III. *To come, happen*, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

'ΗΛΙ', Heb.—Eli, Heb. אֵלִי, *my God.* occ. Mat. xxvii. 46. Comp. Ps. xxii. 2. in the Hebrew, and Ἐλωΐ above.

'ΗΛΙΚΙ'Α, ας, ἡ.

I. *Stature.* Luke xix. 3. Comp. ii. 52. Eph. iv. 13. [So Aristot. de Plant. i. 4. Diod. Sic. iii. 43. Schleusner refers Mat. vi. 27. Luke ii. 52. xii. 25. to this head. With the place of Ephesians, which is referred by Schleusner to *age*, comp. Lucian, Imag. 7. Philost. Vit. Soph. i. p. 543.]

II. *Age.* John ix. 21, 23. (See under ἔχω X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or *the duration of human life.* See Wetstein and Doddridge on Mat., and an excellent note of Campbell's on Luke, and comp. πῆχυς. [See Ezek. xiii. 18. Æsch. Dial. i. 12. ii. 13. Arrian, de Venat. v. 1.]

'ΗΛΙ'ΚΟΣ, η, ον.—*How great* (q. d. *how great a part* or *share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

"ΗΛΙΟΣ, ου, ὁ.

1. *The sun, the solar orb, fire*, or *flame.* Rev. xxii. 5. where φωτὸς ἡλίου is evidently parallel to אוֹר הַחַמָּה *the light of the solar flame*, Is. xxx. 26. which the LXX there render φῶς ἡλίου. Ἥλιος is also used in that version for חַמָּה in two other passages, Cant. vi. 10. Is. xxiv. 23; as it is for חָרֶס *the solar orb* or *fire*, Judg. xiv. 18. Job ix. 7. Comp. Heb. and Eng. Lexicon under חמה and חרס.

II. *The sun* or *solar light.* Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26. it corresponds to אוֹר *the light*) it constantly answers to the Heb. שֶׁמֶשׁ, which undoubtedly denotes not *the orb* or *fire*, but *the light of the sun*[1]. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32. in LXX, and Hebrew.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Is. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20. (Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20. or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)—It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, ἥλιος signifies not only the *orb* or *fire*, but also the *light of the sun.* This is put beyond dispute by a passage cited by the reverend and learned William Jones, in his excellent Essay on the First Principles of Natural Philosophy, p. 203. from Sallust the philosopher, who has expressly remarked[2]: τοῦ 'Ηλίου τὴν ΣΦΑΙ-ΡΑΝ, καὶ τὴν ἀπὸ τῆς σφαίρας 'ΑΚΤΙ-ΝΑ, "ΗΛΙΟΝ ἐν συνηθείᾳ καλοῦμεν, "we usually call the *orb* of the sun, and the *ray* proceeding from the orb, "Ηλιος." And thus in the poet Mimnermus, περὶ βίου *concerning human life*, 'Ηέλιος is used for the *solar light*,

—— Μίννυθα δὲ γίγνεται Ἥβης
Καιρός, ὅσον τ' ἐπὶ γῆν ΚΙ'ΔΝΑΤΑΙ 'ΗΕ'ΛΙΟΣ.

—— Short is our youthful time,
As whilst the *sun* is *spread* upon the earth.

Homer in like manner speaking of the *morning light*, Il. viii. 1.

'ΗΩ'Σ μὲν κροκόπεπλος 'ΕΚΙ'ΔΝΑΤΟ πᾶσαν ἐπ' αἶαν.

The saffron *morn* was *spread upon the earth.*

In which passage the style of the poet, as usual, agrees with that of Scripture. Thus in Joel ii. 2. we read of שַׁחַר *the dawn* פָּרַשׂ spread *upon the mountains.*—Suicer, in his Thesaurus under "Ηλιος III. 1. cites the following passage from Clemens Alexandr. Strom. iii. p. 428. τὸν τῆς ἡμέρας αἴτιον, καὶ πατέρα τοῦ φωτὸς "ΗΛΙΟΝ ὁ Θεὸς 'ΕΞΕ'ΧΕΕΝ ἄνωθεν ἴσον ἐπὶ γῆς ἅπασι τοῖς βλέπειν δυναμένοις, "God hath from above *poured forth* (effudit) *the sun*, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears by an old Chronicle preserved in the Gentleman's Magazine for July, 1762, p. 306. It begins thus: "On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fayrly and bryghtly *spred*," &c. And it is still thus frequently used in our common discourse, as when we speak of *walking* or *sitting in the sun, of the sun's being hot*[3], &c.

'ΗΛΟΣ, ου, ὁ.—*A nail.* occ. John xx. 25. [Josh. xxiii. 13.]

'ΗΜΕΙ'Σ, ῶν, ῖν, ᾶς, *we, us*, plural of ἐγώ *I*, which see.

'Ημέρα, ας, ἡ[4].

I. *A day*, [i. e. the time] whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. [It is put for *daylight* in Luke iv. 42. vi. 13. xxii. 66. Acts xii. 18. Rev. viii. 12. Xen. Cyr. iv. 5, 14. Thuc. vii. 184.]—On 2 Pet. iii. 8. see the passages cited by Wetstein.—The expressions τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, *forty days and forty nights*, Mat. iv. 2. and τρεῖς ἡμέρας καὶ τρεῖς νύκτας, *three days and three nights*, Mat. xii. 40. though agreeable to the Hebrew idiom, (see Gen. vii. 4. Exod. xxiv. 18. Jonah i. 17.) yet are not merely Hebraical or Hellenistical, as is evident from Herodotus, iii. 129. ἐπ' 'ΕΠΤΑ' μὲν δὴ 'ΗΜΕ'ΡΑΣ καὶ

[1] Comp. Heb. and Lexicon under שמש II. and the authors there cited.

[2] Sallustius de Diis et Mundo, published among the Opuscula Mytholog. Ethic. et Physic. by Thomas Gale.

[3] Compare Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

[4] The derivations of ἡμέρα commonly proposed are from ἥμερος *gentle* or *tame*, because appointed for *tame* creatures; or from ἠώς *the morning*, and μοῖρα *a part*, q. d. *the daughter of the morning;* or from ἱμείρω *to desire*, because it is so *amiable* and *desirable* to all men, and Plato (in Cratylo) says the ancients called ἡμέραν ἱμέραν on this last account. See Leigh and Mintert.

ΕΠΤΑ' ΝΥ'ΚΤΑΣ *ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνίῃσι εἵχετο, for seven days* and *seven nights* Darius by this misfortune continued sleepless. So Theocritus, Idyll. ii. 86.

Κείμαν δ' ἐν κλιντῆρι ΔΕ'Κ' ''ΑΜΑΤα καὶ ΔΕ'ΚΑ ΝΥ'ΚΤΑΣ. For *ten days* and *ten nights* in bed I lay.

II. Figuratively, *time for work* or *labour*. John ix. 4. Comp. Mat. xx. 6, 12.

III. *The day of eternal life*, as opposed to the spiritual darkness of our present state. Rom. xiii. 12. [Schleusner says, *the time when a more perfect knowledge of religion and virtue shall be propagated through Christianity.* The word is used in this sense, which seems to be the true one (see Macknight,) also in 1 Thess. v. 5. The Jews called the time of the Messiah *the day*. See Schoettgen, Hor. Heb. p. 571.]

IV. *A day*, comprehending both the day and night, *a nuchthemeron*, Mat. [vi. 34.] xv. 32. xvii. 1. [xx. 19.] Acts xxviii. 7, 12, 14. *ἡμέραν ἐξ ἡμέρας, day after day.* 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7. for the Hebrew מִיּוֹם לְיוֹם, *from day to day.* [See Gen. xxxix. 10.] Not that this expression is merely Hebraical or Hellenistical, for Kypke cites it from Euripides, Rhes. 445. and from Heniochus in Stobæus Serm. xxxix. p. 241. *ἡμέρᾳ καὶ ἡμέρᾳ, day by day,* 2 Cor. iv. 16. This seems an Hebraical expression, taken from the Heb. יוֹם יוֹם, Esth. iii. 4. Ps. lxviii. 20. or from יָמִים בְּיָמִים, 1 Sam. xviii. 10. [To these phrases may be added some others. In Mat. xx. 2. *τὴν ἡμέραν* is for *καθ' ἡμέραν*, or *καθ' ἡμέραν ἑκάστην.* So is *ἐν ἡμέρᾳ* in 2 Pet. ii. 13. *Ὅλην τὴν ἡμέραν* is also *daily, every day,* in Rom. viii. 36. and Is. xxviii. 24. and Ps. xliv. 22. *καθ' ἡμέραν* occurs frequently. See Mat. xxvi. 55. Mark xiv. 49. Heb. vii. 27. x. 11. In the two last places, the phrase does not mean *on every* (natural) *day*, but *on every one of the days referred to*, i. e. in this case *every day* (*of expiation*). *Ἡμέρας καὶ νυκτός* means *constantly.* Luke xviii. 7. 1 Tim. v. 5. Luke xxi. 37. and Thomas M. p. 630. says that this is an Attic expression. Xen. Cyr. ii. 3, 23. See Matthiæ, § 378. *Ἐν μιᾷ ἡμέρᾳ* seems to be for *at once, suddenly,* in Rev. xviii. 8.]

V. [*Ἡμέρα, time* in general. Thus *ἡ ἡμέρα δηλώσει,* 1 Cor. iii. 13. is (*future*) *time will show*, and Luke xvii. 30. The plural is often used in this sense, as Luke ii. 6. *the time was fulfilled.* xvii. 22. *ἐλεύσονται ἡμέραι.* Again, *δι' ἡμερῶν* (sc. *τινῶν διαγενομένων*), *after an interval of some time.* And see Mark ii. 1. Acts v. 36. xv. 7. xxi. 38.] *Ἐν ταῖς ἡμέραις ἐκείναις, in those days,* Mat. iii. 1. This seems an Hellenistical phrase, taken from the LXX, who use it Gen. vi. 4. Judg. xvii. 6. xviii. 1. xix. 1. et al. for the Heb. בַּיָּמִים הָהֵם, for which a classical Greek writer would rather have said, *ἐν ἐκείνῳ τῷ καιρῷ* or *χρόνῳ*, or *κατ' ἐκεῖνον τὸν καιρὸν* or *χρόνον.* [This phrase occurs perpetually, as Mark i. 9. viii. 1. xiii. 24. and it certainly does not convey any *accurate definition of time. About that time.* See Krebs, Obss. Flav. p. 6.] The expressions *ἐλεύσονται ἡμέραι,* and *ἔρχονται ἡμέραι, the days shall* or *do come*, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29. et al. are also Hellenistical; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2. for the Heb. יָמִים בָּאִים.

VI. *Ἡμέραι, αἱ, days, time, of life* or *office.* Mat. ii. 1. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase *ἐν (ταῖς) ἡμέραις* is likewise Hellenistical, often used in the LXX for the Heb. בַּיָּמִים, Judg. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for *ἐν ἡμέραις Ἡρώδου,* &c. would say *ἐφ' Ἡρώδου.* [See John viii. 56. Mat. xi. 12. In Luke xix. 42. *thy day* is rather *the time and opportunity granted to thee.* But there is another phrase connected with this sense used in speaking of length of life. Thus, Luke i. 7. *both advanced in their days;* or, as we say, *in life* or *in years.* So ibid. 18. and ii. 36. Comp. Gen. xvii. 11. xxiv. 1. Josh. xiii. 1. xxiii. 1. I think this is the sense in Heb. vii. 3. Schleusner says it is there *the time of office.*]

VII. [*Ἡμέρα*, either alone, or with *ἐκείνη, ἐσχάτη,* &c., or *Κυρίου*, or *Ἰησοῦ Χριστοῦ*, or *τοῦ υἱοῦ τοῦ ἀνθρώπου*, is put for *the time when the Messiah will come to judge the universe.* Mat. vii. 22. x. 15. Luke x. 12. xvii. 24, 26. John vi. 39, 40, 44, 54. Acts ii. 20. 1 Cor. i. 8. v. 5. 2 Cor. i. 14. Phil. i. 6, 10. 2 Thess. i. 10. ii. 2. 2 Tim. i. 18. iv. 8. In Luke xvii. 24, 26, 30. according to Schleusner, and Heb. x. 25. according to Parkhurst, *the destruction of Jerusalem* (which was one manifestation of the Son of Man) is supposed to be intended.]—From the frequent mention in the S. S. of *the great day of judgment* under the names of *that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgment,* &c. we may account for the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgment.* 1 Cor. iv. 3. where observe that *ἀνθρωπινης ἡμέρας*, literally *man's day*, is spoken in opposition to *the coming of the Lord*, ver. 5. and to *ἡ ἡμέρα*, THE *day*, i. e. *the day* of the Lord, namely, ch. iii. 13. where the Vulgate hath *Dies Domini.* [Bretschneider and Schl. give the same explanation of the origin of this phrase; but to me it appears a very forced one. St. Jerome (Ep. ad Alliasiam) says it is a provincialism.—*Ἡμέρα*, for *judgment*, occurs in Demosth. 1072, 27. The Syriac has, *by any man.* See Glass, Phil. Sac. p. 878. ed. Dath.]

[1X. *Ἡμέρα* is often put for *a feast-day*, or *day to be observed.* See Acts ii. 1. xx. 6, 16. Mark xiv. 49. Gal. iv. 10. Luke iv. 16. xiii. 14. Jer. xvii. 24. John xii. 7. Heb. vii. 27. 2 Mac. ii. 16.]

Ἡμέτερος, α, ον, from *ἡμεῖς, we.—Our.* Acts ii. 11. xxiv. 6.

[*Ἦμι*, the Æolic form of *εἰμί, to be.* The imperfect *ἦμην*, occ. Acts xi. 10. See Mœris.]

☞ *Ἡμιθανής, ές, οῦς, ὁ, ἡ*, from *ἥμι half* (see *ἥμισυς*), and *ἔθανον*, 2 aor. of *θνήσκω to die. Half-dead.* occ. Luke x. 30. [Diod. Sic. xii. 62. Herodian, iv. 9, 15. *Ἡμιθνής*, Aristoph. Nub. 504. †Thuc. ii. 52.† It answers to *seminex* in Virg. Æn. v. 275. We have *ἡμίθνητος* in Wisd. xviii. 18.]

''ΗΜΙΣΥΣ, *εια, υ.* Mintert derives it from *ἥμι half*, and *ἴσος equal.—Half.* neut. *ἥμισυ, εος, ους, τό.* plur. *ἡμίσεα, η, τά, the half.* occ. Mark vi. 23[1]. Luke xix. 8. Rev. xi. 9, 11. xii. 14. [On the genitive *ἡμίσους*, see Lobeck on Phryn. p. 246.

[1] [A form conveying the intention of satisfying the most excessive requests. See Esth. v. 3.]

The word occurs Exod. xxiv. 6. Job viii. 21. Joseph. Ant. iii. 6. Dion. Hal. iv. 17. Polyb. v. 32, 1.]

☞ Ἡμιώριον, ου, τό, from ἥμι *half*, which see under ἥμισυς, and ὥρα *an hour.—A half hour, half an hour.* occ. Rev. viii. 1. [Poll. Onom. i. 71.]

Ἡμφιεσμένος, particip. perf. pass. of ἀμφιέννυμι, which see among the anomalous verbs, in Grammar, § 16.

Ἡνίκα, an adv. of *time.—When.* occ. 2 Cor. iii. 15, 16. [Xen. Cyr. i. 4, 27.]

Ἤπερ, an adv. from ἤ *than*, and πέρ *truly.—Than truly, than.* occ. John xii. 43.

☞ ΗΠΙΟΣ, ον, ὁ, ἡ. The learned Damm, Lex. Nov. Græc., derives it from ἕπω *to follow*, as denoting one who readily *follows* the will of another, and is ready to do what he desires or wants.—*Placid, mild, gentle, easy.* occ. 1 Thess. ii. 7. (where see Wetstein.) 2 Tim. ii. 24. [Herodian, ii. 4, 1. Thuc. ii. 58. Ἠπιότης in Addit. Esth. xiii. 2.]

☞ Ἤρεμος, ον, ὁ, ἡ. It seems formed, as the Lexicons remark, by transposition, from ἥμερος *tame, gentle*, which is properly opposed to ἄγριος *wild.—Quiet, composed.* occ. 1 Tim. ii. 2. [ἡρεμία, ἡρεμέω, and ἡρεμάζω, occ. often in the versions of the O. T.]

Ἡρωδιανοί, ῶν, οἱ, from Ἡρῴδης *Herod.*—A name formed with a Roman or Latin termination, like Χριστιανός, which see, and Wetstein on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction among the Jews, so called from Herod the Great. It is probable, from a comparison of Mat. xvi. 6. with Mark viii. 15. that they were *a branch of the Sadducees.* And, besides the impious principles of that sect, they seem to have been particularly attached to the family of Herod, and consequently to the Roman government, by which Herod had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, Herod Antipas and Philip, in their respective tetrarchies. (Comp. under τετράρχης.) And as Herod, to ingratiate himself with Augustus and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by introducing [1] the heathenish customs of the Romans into Judea, and even by building [2] temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of Augustus; so his partizans, the Herodians, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as [3] Herod himself did, that they acted not thus of their own accord, but in obedience to the superior powers. And this wicked *occasional conformity to heathenism* seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or *of the Herodians*, as indeed some copies read, τῶν Ἡρωδιανῶν. (See Mill and Wetstein.) Thus the Herodians were, both in their religious and political principles, most diametrically opposite to the Pharisees. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the Herodians! [There are many who think the Herodians were only courtiers or servants of Herod. So the Syriac, the Hebrew interpretation of St. Matthew, and Luther. Tertullian, Epiphanius, Chrysostom, (on Mark xii.) Theophylact, and even St. Jerome in his Dial. cont. Luciferanos, say they were persons who believed Herod to be the Messiah. But in his Commentary he rejects this obviously absurd opinion. See Stolberg. Exerc. Ling. Gr. p. 419. Sam. Petit, Var. Lect. c. 18. Macknight's Harmony, p. 168. Hammond on St. Mat. xxii. 16.] As to the question which the Pharisees and Herodians in concert proposed to Christ, about the lawfulness of *giving tribute* to Cæsar, it is generally supposed (to use the words of Doddridge) that "they hoped to have ensnared him, whatever answer he could have returned. If he asserted, on the one hand, that *tribute* was to be paid to Cæsar, the Pharisees, who generally maintained (as Judas the Gaulonite had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to *popular resentment*, as betraying the liberties of his country. On the other hand, had he *denied* the lawfulness of this *tribute*, the Herodians would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor [4]. [So Kuinoel and Hammond.] But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for* any man, *thou regardest not the* person of men, *but teachest the* way of God *in truth;* and of the question itself, *Is it lawful* to give, δοῦναι, (not ἀποδοῦναι to pay,) *tribute to Cæsar, or not? Shall we* give, δῶμεν, *or shall we not* give? and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20. *to deliver up Christ to the power and authority of the* Roman [5] *governor*, it rather seems, that they expected our Saviour would answer their inquiry in the *negative*. But then, as the Pharisees in general were *notoriously of the same sentiments*, it would not have been *decent* for such *good* men to have accused Christ to Pilate on this account; nor would it have been *convenient*, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of Judas the Gaulonite. The Pharisees, therefore, *prudently* associated with themselves the Hero-

[1] Herod instituted games after the Roman manner in honour of Cæsar, and even built a *theatre* in Jerusalem adorned with *images* of men; as Josephus informs us, Ant. xv. 8. § 1, 2. Yea, he went still further; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden *eagle* over the great gate of the temple.

[2] Joseph. Ant. xv. 9, 5. Comp. de Bel. i. 21. § 3, 7.

[3] Joseph. ut sup.

[4] Comp. Randolph's View of our Blessed Saviour's Ministry, p. 277.

[5] It is well known to those who are acquainted with the Roman History, that never were *crimes against the state*, or, which were now reckoned the same, *crimes against the emperor*, more strictly inquired after, nor more severely punished, than during the reign of Tiberius. See Wetstein's Note on Mat. xxii. 17. Tacit. Annal. i. 72. iii. 38. and Crevier's Hist. des Empereurs, t. ii. p. 336.

dians, who, on Christ's denying the lawfulness of giving tribute to Cæsar, would, no doubt, have shown their zeal for the Roman government by turning his accusers: and how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before Pilate, *without any foundation at all*, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.—For a fuller account of the Herodians, see Prideaux's Connect. pt. ii. book 5. at the end, and Doddridge's Notes on Mark iii. 6. and Mat. xxii. 16.

Ἦσθα, used, according to the Æolic and Attic dialect, for *ἦς thou wast*, 2 pers. imperf. sing. of the verb *εἰμί*.—*Thou wast*. Mat. xxvi. 69. Mark xiv. 67. xxiv. 69. Wetstein gives many examples of *ἦσθα* used in the purest Attic writers. Comp. also Maittaire's Dialects, p. 44. and observe, that in Homer *-θα* is often postfixed to the 2nd person of other verbs besides the imperf. of *εἰμί* and its compounds. See inter al. Il. iv. 353. xix. 180, 270. xxiv. 551.

Ἡσυχάζω, from *ἥσυχος quiet*.

I. *To rest from labour*. Luke xxiii. 56.

II. *To be quiet, live quietly*. 1 Thess. iv. 11. [Thucyd. i. 12.]

III. *To be silent, quiet from speaking*. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8. for the Heb. חָרַשׁ, but Kypke shows that it is so applied also by Euripides, [Med. 80.] Plutarch, Philo, and Josephus. [Herodian viii. 3, 7. Diog. L. viii. 1.]

IV. *To acquiesce*. Acts xi. 18. xxi. 14.

Ἡσυχία, ας, ἡ, from *ἥσυχος*. See *ἡσυχάζω*.

I. *Quietness, quiet*. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. Acts xxii. 2. 1 Tim. ii. 11, 12. where see Wolfius. [In Acts xxii. 2. *ἡσυχίαν παρέχειν* is, *to be silent*, (the same as *ἡσυχίαν ἄγειν* in Xen. Hell. ii. 3, 23. Lys. Or. xi. 18. See Spanh. ad Aristoph. Ran. 324. and Wessel. ad Herod. i. 86.) while in Job xxxiv. 29. *ἡσυχίαν παρέχεσθαι* is, *to enjoin silence*.]

Ἡσύχιος, ου, ὁ, ἡ, from *ἥσυχος*, which see under *ἡσυχάζω*.—*Quiet, peaceable*, [*untroubled*.] occ. 1 Tim. ii. 2. 1 Pet. iii. 4. [In Is. lxvi. 2. it is *afflicted*.]

Ἤτοι, from *ἤ whether, or*, and *τοί truly*.—*Whether truly, whether indeed, whether*. occ. Rom. vi. 16.

ἩΤΤΑ'ΟΜΑΙ, *ῶμαι*, from *ἥττων less, inferior*.

I. *To be overcome*, properly as in a battle, or in a law-suit. 2 Pet. ii. 19, 20. On ver. 19. Kypke remarks, that *ἡττᾶσθαί τινι to be overcome* by *any one*, is rather an unusual construction; he however produces several instances of it from Josephus. [It occurs in 2 Mac. x. 24. and Ælian, V. H. iv. 8. of *being overcome in battle;* in Xen. Mem. iv. 4, 17. Poll. viii. 73. of *one losing his cause*. In ver. 20. of 2 Pet. ii. it seems rather to express the consequence of being overcome, i. e. *yielding, giving way to*, and is used in this sense frequently as to sensual pleasures. Xen. Apol. Socr. 19. Cyr. viii. 8, 7. Ælian, V. H. x. 9.]

II. *To be inferior*. 2 Cor. xii. 13. [So in the active. Polyb. xv. 4. Dem. 792, 25. The word occurs Is. viii. 9. xx. 5. et al. for the Heb. חַת †or חָתַת.†]

Ἧττημα, ατος, τό, from *ἡττάομαι*.

I. *A diminution, failure*. Rom. xi. 12.

II. *A failure, fault*. 1 Cor. vi. 7. [Here Schl. and Wahl say, that it means, as in the former case, *an inferior condition* (in morals). It occurs in Is. xxxi. 8. of those who from being free are reduced to the *inferior condition* of slaves.]

ἩΤΤΩΝ, ονος, ὁ, ἡ, *καὶ τὸ -ον*.

I. *Inferior, less*, whence neut. *ἧττον*, used adverbially, *less*. 2 Cor. xii. 15.

II. *Worse*. 1 Cor. xi. 17.

Ἥφιε 3rd pers. sing. 2 aor. act. from *ἀφιέω*. Comp. *ἀφίημι* IX. occ. Mark i. 34. xi. 16. Grotius remarks, that this word is vox *μονήρης*, an unique, which no one has observed except in Mark. Kypke, however, has found it in Philo, Leg. ad Caium, p. 1021. *ὁ μὲν οὖν Ἑλίκων σκορπιῶδες ἀνδράποδον τὸν Αἰγυπτιακὸν ἰὸν εἰς Ἰουδαίους* ΗΦΙΕΝ, Helicon then, a scorpion-like slave, *sent forth* this Egyptian poison against the Jews.

Ἠχέω, ῶ, from *ἦχος*.

I. *To sound*, as an instrument of brass. 1 Cor. xiii. 1.

II. *To roar*, as the sea. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42. for the Heb. הָמָה *to tumultuate*. So Homer applies the adjective *ἠχήεις*, Il. i. 157.

——— Θάλασσά τε ἨΧΗΊΕΣΣΑ.

——— The *sounding* main.

ἮΧΟΣ, ου, ὁ.

I. *A sound*. Acts ii. 2. Heb. xii. 10. [Herodian, iv. 8, 19. Ælian, V. H. iv. 17. Plut. Sympos. viii. p. 72. B. Ps. ix. 6. Wisd. xvii. 4.]

II. *A report, fame*. Luke iv. 37.

Θ.

Θ, ϑ, *θ, theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers ϑ or θ denotes *nine*. In the Cadmean alphabet it answered to the Hebrew or Phœnician *teth;* in name, order, and power, and in both its forms, Θ and ϑ, approaches nearer to the Heb. ט, than to the Samaritan or Phœnician letter.

ΘΑ'ΛΑΣΣΑ, *ης, ἡ*. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from *ταράσσω to disturb, agitate*, properly, as *water*, the tenuis *τ* being changed into the aspirate ϑ, and *ρ* into *λ*. But may it not (like *ἅλς*, which see) be still more probably deduced from the Heb. אָלַץ *to urge, teaze, molest*, q. תְּאַלֶּצָה, because continually *molested* with winds and storms? The Heb. name of *the sea*, יָם, which the LXX generally render *θάλασσα*, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. יָם or הָמַם †or הָמַם *to tumultuate*.

I. *The* or *a sea*. Mat. xxiii. 15. Acts iv. 24.

xiv. 15. et al. freq. [It denotes *the Red Sea*, in Acts vii. 36. 1 Cor. x. 1. Heb. xi. 29. See Diod. Sic. ii. 11. xix. 100.]

II. *Any large collection of water, a lake.* Mat. iv. 15, 18. Mark i. 16. John vi. 1. et al. freq. Thus the word is used in the LXX, answering to the Heb. יָם as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1. *θάλασσαν λέγει τὴν λίμνην· τὰ γὰρ συστήματα τῶν ὑδάτων* ΘΑΛΑΣΣΑΣ *ἐκάλεσεν ἡ θεία γραφή*, "he calls the lake *a sea*; for the holy Scripture is wont to denominate collections of waters *seas*." [So in Josh. xv. 5. *ἡ θάλασσα ἡ ἁλυκή the salt sea*, for the lake Asphaltites. Pausanias, v. 7. calls it the *θάλασσα νεκρά*. Comp. Aristot. Meteor. i. 15. See Reland, Palæst. i. 38. where he points out the same practice in other languages. Λίμνη is used for *a sea*, Hom. Il. Ω. 79. *ἔνθορε μείλανι πόντῳ, ἐπεστονάχησε δὲ λίμνη*. See Aristoph. Av. 1339. Heins. Aristarch. Sacr. p. 168. Parkhurst has mistranslated *ἐκάλεσεν* in his citation from Theophylact, for Theophylact is quoting Gen. i. 10.]

III. *A sea* or *great laver*. So the beloved disciple saw in vision, Rev. iv. 6. *ὡς*[1] *θάλασσα ὑαλίνη, as it were a glassy sea*, before the throne of God, correspondent to the brazen *sea* (Heb. יָם, LXX *θάλασσα*) in Solomon's temple, 1 Kings vii. 23. and, like that, emblematical of the *troubles* and *afflictions*, (comp. under *βαπτίζω* VI.) and of the *purification*, of believers. In Rev. xv. 2. the *sea* appears mingled with *fire*, that is, *wrath*; and believers are represented as standing on the edge of it, having now gone through their *fiery* trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. *ὑάλινος*. [On the phrase *θάλασσαν ἐργάζεσθαι*, see *ἐργάζομαι* IV. and compare Hesiod, Theog. 440. Justin, xliii. 3. Wessel. Obss. i. 15. There is a proverbial phrase in Mat. xxiii. 15. *to compass sea and land*, which answers to a Latin one, *terra et mari*, (Plaut. Prolog. in Pœnul. v. 104.) and means, *to take every means to accomplish an end*. See Arrian, Diss. Ep. iii. 26. De Exp. Al. vii. 2. Athen. vii. p. 278. Palairet, Obss. Crit. p. 72.]

Θάλπω, to cherish, fovere. occ. Eph. v. 29. 1 Thess. ii. 7. [It is *to warm by incubation*, in Deut. xxii. 6. And comp. Job xxxix. 14. and 1 Kings i. 2 and 4. Soph. Ant. 417.]

Θαμβέω, ῶ, and *-έομαι, οῦμαι*, pass. from *θάμβος*.—*To be astonished, amazed, astounded*, either with wonder or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6. [2 Sam. xxii. 5. Hom. Il. viii. 77. Wisd. xvii. 3.]

ΘΑΜΒΟΣ, *εος, ους, τό, astonishment, amazement*. occ. Luke iv. 36. v. 9. (where Campbell, whom see, *terror*.) Acts iii. 10. [See Song of Solomon iii. 8. Thuc. vi. 31.] In one of the Hexaplar versions *θάμβος* answers to the Heb. תְּמַהּוֹן *astonishment*. Deut. xxviii. 28.

☞ *Θανάσιμος, ον, ὁ, ἡ*, from *θάνατος death*, q. *θανάτιμος*.—*Deadly, mortal*. occ. Mark xvi. 18. The profane writers in like manner apply this word to a *deadly poison*, either elliptically, without *φάρμακον*, or with that N. expressed. See Wetstein, Kypke, and Whitby on ver. 17. [Diod. Sic. i. 87. Polyb. i. 51, 4. Theophr. Hist. Pl. vii. 9. Lobeck on Phryn. i. 651.]

Θανατηφόρος, ον, ὁ, ἡ, from *θάνατος death*, and *φέρω to bring*.—*Deadly*, q. d. *death-bringing*. occ. Jam. iii. 8; where Erasm. Schmidius suspected it to be a *poetical* word; but Wetstein and Kypke have produced many instances of its being used by the prose-writers. [Herodian iii. 12, 7. iv. 12, 14.]

Θάνατος, ου, ὁ, from *ἔθανον* 2 aor. of *θνήσκω* or *θείνω*, which see.

I. *Death*, natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26. et al. freq. [In the following places it denotes *violent death*, or *the punishment of death*. Mat. x. 21. xv. 4. Mark vii. 10. Col. i. 22. Phil. ii. 8. Heb. ii. 9. ix. 15. Rev. ii. 23. So Exod. xxi. 17. Xen. Mem. iv. 8, 3. Cyr. vii. 2, 22. Ages. i. 37. Anab. ii. 6, 16. There are two other places where *the punishment of death*, as denounced by the Mosaic law, is, I think, intended. Rom. vii. 24. *Who will deliver me from the body of this death?* i. e. who will deliver me from the lusts of the flesh which will bring on me the death awarded by the law? Again, 2 Cor. iii. 7. *the ministry of death* means, the ministry of that law which awards death without hope of pardon to the sinner. In the first place, however, the idea may perhaps be, "where shall I find a deliverer from that eternal death to which the impotency of the law to justify would leave me?" The same remark applies to vv. 5 and 13. where the first meaning seems to be, *the death denounced by the law*.]

II. Figuratively, *imminent danger of death*. 2 Cor. i. 10. [iv. 11.] xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein, and Macknight; on the latter comp. Is. liii. 9. in Heb., and see Kypke on 1 Cor. xv. 31.

III. *Death*, spiritual. John v. 24. 1 John iii. 14. As *spiritual life* consists in constant communication with the *divine light* and *spirit*, who are *life*, (see under *ζωὴ* III.) so *spiritual death* is the being separated from their blessed influence. See Suicer's Thesaur. under *θάνατος* II. b.

IV. *Death*, eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17. which in respect to the *natural* or *temporal* is called the *second death*, Rev. ii. 11. (where see Vitringa.) xx. 6, 14. and implies *everlasting punishment*. Rev. xxi. 8. [Add Rom. i. 32. v. 12, 17, 21. John viii. 51. 1 Cor. xv. 21.]

V. By an Hebraism it denotes *the plague* or *pestilence*. Grotius, on Mat. xxiv. 7. says the Heb. מָוֶת is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use *θάνατος* for the Heb. דֶּבֶר *the plague* or *pestilence*, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21. et al. freq. So in Ecclus. xxxix. 29 or 35. *θάνατος* is joined with *λιμός famine*, doubtless in the same sense. occ. Rev. vi. 8. with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8. [There is a phrase of frequent occurrence, *ἕως θανάτου* or *μέχρι* or *ἄχρι θανάτου*, which, says Schl., properly signifies, *even with danger of death*, as Ecclus. iv. 33. Ælian, V. H. xii. 38. Then it is

[1] Observe that the Alexandrian, and eighteen later MSS., with several ancient versions and printed editions, here read *ὡσ*, which reading is approved by Vitringa and Wetstein, and received into the text by Griesbach.

put for *vehemently*, as Mat. xxvi. 38. See Jonah iv. 9. Judg. xvi. 16. Lucill. Epig. 19. Ceb. Tab. c. 18. Rev. xii. 12. where it has nearly its proper meaning.]

Θανατόω, ῶ, from *θάνατος death.*

I. *To put to death.* occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. 1 Pet. iii. 18. In Mat. x. 21. Mark xiii. 12. the word seems to allude to the Jewish law, Deut. xvii. 7. by which, when any person had been guilty of *idolatrous* worship, *the hands of the* witnesses *were to be first upon him to put him to death.* That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58. where we find the *witnesses* stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9. [Schl. thinks that in Mat. x. 21. it is simply, *they shall cause them* (by their testimony) *to be put to death;* and in all the other places Wahl says, *to condemn to death.*]

II. Θανατωθῆναι τῷ νόμῳ, *to be dead to the law*, is *to be free* from it, even as a *dead* man is. Rom. vii. 4. Comp. ver. 1. and ver. 6. ἀποθανόντες, as the MSS. in general, with the ancient versions and many printed editions, read. See Mill, Wetstein, and Griesbach. Place ἀποθανόντες between two commas, and connect ἐν ᾧ with νόμου.

III. *To mortify*, i. e. *to subdue and kill*, as it were the deeds of the body, or "those carnal inclinations from whence all criminal indulgences of the body arise." Doddridge. Rom. viii. 13.

[IV. *To bring into danger of death, afflict grievously.* In the pass. *to be in danger of death.* Rom. viii. 36. Comp. Ps. xliv. 22. 2 Cor. vi. 9. with which comp. Ps. cxviii. 18.]

ΘΑΠΤΩ, 2nd aor. ἔταφον, 2nd aor. pass. ἐτάφην.—*To bury.* Θάπτω or τάφω may be derived either from עָטָה *to cover over;* dropping the harsh letter ע, as in λυπέω from עָלַח; or else perhaps from the N. תֵּבָה[1], in Regim. תַּבַּת, *an ark* or *chest*, referring to that very ancient custom (see Gen. l. 26.) of *burying* dead bodies in a *chest* or *coffin*, which was certainly sometimes used among the *old* Greeks, and was probably among them *prior* to the method of burning them[2]. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4. it seems to denote not only *to bury*, or *inter*, according to its usual sense in the profane writers, but also to include the ἐνταφιασμόν, *funerationem*, or *preparation of the body for burial by washing, anointing, &c.* Thus in the LXX, Gen. l. 26. it is used for the Heb. חָנַט *to embalm*, though in all other passages of that version it answers to קָבַר *to bury, inter, put into the ground* or *tomb.*—The above-cited are all the passages of the N. T. wherein the word occurs.—On Mat. viii. 21. comp. Tobit vi. 14. and see Kypke. [Cuper (Obs. i. 7. p. 44.) and Wesseling (ad Diod. Sic. t. i. p. 223.) have shown that the word expresses *any way of removing and disposing of a dead body, with a view to its putrefaction* or *consumption.* See Ælian, H. A. x. 22. πυρὶ θάπτειν, and V. H. iv. 1. ἐν βύρσαις θάπτειν νεκρούς. See Hemsterh. ad Xen. Ephes. p. 202. ed. Locell.]

Θαῤῥέω, ῶ. See under θάρσος.

I. *To be confident, courageous, of good courage.* 2 Cor. v. 6, 8. Heb. xiii. 6. [Prov. i. 21. Xen. Hell. ii. 4, 6.]

II. *To be confident, have confidence in.* 2 Cor. vii. 16. [with an accusative, Xen. Cyr. v. 5, 15; with a dative, Demosth. 30, 15.]

III. *To be confident, bold, to use freedom* and *authority.* 2 Cor. x. 1, 2.

Θαρσέω, ῶ, from θάρσος.—*To have confidence* or *courage, to take courage.* Mat. ix. 2. xiv. 27. John xvi. 33. et al. On Mat. xiv. 27. θαρσεῖτε—μὴ φοβεῖσθε, Wetstein cites from Aristophanes, Plut. 1092. ΘΑΡΡΕΙ, ΜΗ᾽ ΦΟΒΟΥ, and from Herodotus, i. 9. ΘΑΡΣΕΙ, Γύγη, καὶ ΜΗ᾽ ΦΟΒΕΥ—[Gen. xxxv. 17.]

Θάρσος, εος, ους, τό, from θέρσω the Æolic 1st future of θέρω *to be warm* (whence also the Æolians use θέρσος instead of θάρσος); for persons of a *warm* temper are naturally *confident* and *courageous.* Οἱ γὰρ ΘΕΡΜΟΙ᾽ καὶ ΘΑΡΣΕΙ Σ, says Scapula.—*Courage.* occ. Acts xxviii. 15. ἔλαβε θάρσος, *he took courage;* where Kypke shows that λαμβάνειν θάρσος is a pure Greek phrase used by Dionysius Halic. [xiv. 59.] and Josephus. [Ceb. Tab. c. 16. 1 Mac. iv. 35. Job xvii. 9. Xen. Mem. iii. 5, 5.]

ΘΑΥΜΑ, ατος, τό, from the Heb. תֻּמָּה for which the LXX use the V. θαυμάζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

[I. *A wonderful thing.* Xen. An. vi. 3, 14.]

II. *Wonder, astonishment, amazement.* occ. Rev. xvii. 6; where Vitringa observes that the LXX use θαῦμα for θαυμασία, Job xvii. 8. xviii. 20. and, as to the phraseology, refers to Mark iv. 41. Luke ii. 9. [Ælian, V. H. ii. 10. Xen. Ages. ii. 27.]

Θαυμάζω, from θαῦμα.

I. *To admire.* Luke vii. 9. In Rev. xiii. 3. we have θαυμάζειν ὀπίσω τοῦ θηρίου, which seems put for, *to follow with admiration.*—Θαυμάζειν πρόσωπον, *to admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance.* occ. Jude 16. This is an Hellenistical phrase used by the LXX in two senses[3].

1st. *To respect a man's person with favour* and *kindness*, for the Heb. נָשָׂא פָּנִים *to lift up the face.* occ. Gen. xix. 21. 2 Kings v. 1. Comp. Job xxxiv. 19. Is. ix. 15.

2nd. (As by St. Jude) *to respect a man's person with partial or undue favour*, for the same Heb. נָשָׂא פָּנִים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for נָכָה *to surname in flattery* or *compliment*, Job xxxii. 22; and for הָדַר פָּנִים *to honour the person*, Lev. xix. 15.—Isocrates to Demonicus, cap. 17. says, that "he who lives under a monarchy ought, —τὸν βασιλέα—ΘΑΥΜΑΖΕΙΝ, *to respect* or *reverence* the king." [In this sense of admiring, the word occurs also Lucian, Dial. D. xvi. 3. Diod. Sic. iv. 31. Xen.

[1] Whence the Greek θίβη, by which the LXX render the Heb. word, Exod. ii. 3, 5.

[2] See Potter's Antiquities of Greece, b. iv. ch. 6.

[3] [See Elsner, Obs. Sacr. ii. p. 430. Valck. ad Eur. Hipp. 105. Abresch. Auct. Diluc. Thucyd. p. 306. Palaïret, Obss. Phil. p. 519.]

Cyr. iv. 2, 28. In 2 Thess. i. 10. it signifies *to celebrate*, as in Diod. Sic. iv. 78. ix. 8, 33. Xen. Cyr. iii. 1, 38.]

[II. *To wonder*, either put absolutely, as Mat. viii. 10. ix. 8. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark vi. 51. Luke viii. 25. xi. 14. Lucian, Dial. D. xxiii. 2. Xen. Cyr. vii. 1, 6; or with *ἐπί* and a dative, (*to wonder at*,) Mark xii. 17. xv. 44. Luke iv. 22. Xen. Mem. i. 4, 12. iv. 8, 3; or *διά* and an accusative, John vii. 21. Rev. xvii. 7; or with *ὅτι*, John iii. 7. iv. 27. Gal. i. 6. Xen. Mag. Eq. ix. 8. Venat. i. 3. In Mark vi. 6. John v. 28. vii. 21. Gal. i. 6. Schleusner says it is, *to be angry at*.]

Θαυμάσιος, α, ον, from *θαυμάζω*.—*Wonderful, marvellous*. occ. Mat. xxi. 15. [See Ps. lxxxvii. 14. cvii. 24. Ecclus. xliii. 27. Æsch. Socr. Dial. i. 4. Xen. Anab. ii. 3, 9. Mœris says, that this is the Attic, and the next the common word; but Schneider observes, that Xenophon uses this word far seldomer than the other.]

Θαυμαστός, ή, όν, from *θαυμάζω*.—*To be admired* or *wondered at, admirable, wonderful, marvellous*. Mat. xxi. 42[1]. (where see Wolfius.) John ix. 30. 2 Cor. xi. 14. et al. [Ps. viii. 1. Thucyd. i. 76. Aristoph. Plut. 99.]

☞ *Θεά, ᾶς, ἡ*, from *θεός*.—*A goddess, a female deity* or *idol*. occ. Acts xix. 27, 35, 37.

ΘΕΆΟΜΑΙ, *ῶμαι*.

I. *To fix the eyes upon an object, to behold* or *view steadily* or *attentively, to contemplate, observe*. Mat. [xi. 7.] xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5. in both which texts it is more than *ὁρᾶν to see*. [Xen. Œc. xx. 18. Mem. ii. 1, 22.]

II. *To see*. John viii. 10. Acts viii. 18. xxii. 9.

III. *To see*, implying *to visit*, invisere. Rom. xv. 24. [2 Chron. xxii. 6.]

☞ *Θεατρίζω*, from *θέατρον*.—*To make a public spectacle, to expose*, as it were, *in a public theatre*. *Θεατριζόμενοι, ὥσπερ ἐπὶ θέατρον παραδειγματιζόμενοι*, as it were *exposed in a theatre*, says Theophylact. occ. Heb. x. 33. where the apostle alludes to the Roman custom[2] of *exposing* malefactors in their *theatres* to be destroyed by wild beasts; by which it is well known the blessed Ignatius, first bishop of Antioch in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

☞ *Θέατρον, ου, τό*, from *θεάομαι to behold*.

1. *A theatre, a large building erected for the exhibition of public shows, games*, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their *theatres* served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence.—This Wetstein has shown by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from Josephus, de Bel. ii. 18, 7. where, "when the Alexandrians were assembled (*ἐκκλησιαζόντων*) concerning the embassy which they were sending to Nero, *συνερρύησαν μὲν εἰς τὸ* ΑΜΦΙΘΕΆΤΡΟΝ *ἅμα τοῖς Ἕλλησι συχνοὶ Ἰουδαίων*, many of the Jews crowded into the *amphitheatre* together with the Greeks. So viii. 3, 3. And again, cap. 5. § 2. we find the Antiochians holding an assembly upon public business in their *theatre*, ΘΈΑΤΡΟΝ. [See D'Orville ad Charit. iii. 4. Tacit. Hist. ii. 80.]

II. *A public show*, or *spectacle as if exhibited in a theatre*. 1 Cor. iv. 9. where see Kypke. [We know that men were sometimes exhibited in the Greek theatres to disgrace them, and criminals were even put to fight with wild beasts there. See Phil. c. Flacc. p. 329. Sueton. Aug. c. 45. Joseph. B. J. vi. 9, 2. The word is used in the same sense as in this place in Diog. Laert. vii. 1. Æsch. Socr. Dial. iii. 20. See Krebs, ad Decreta Romanor. pro Judæis, p. 421. and Obss. Flav. pp. 237 and 289.]

ΘΕΊΝΩ. Comp. *ἀποθείνω*.

Θεῖον, ου, τό, from *θεῖος divine*.—*Sulphur, brimstone*. Luke xvii. 29. Rev. ix. 18. et al. This was among the idolaters of various nations eminently applied in their religious *purifications*[3]. One method of purifying a *person* among the Greeks was, "by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipped in their holy water, which they consecrated with a mixture of *salt* and *sulphur*; for, as the *solar fire*, or a *demon* in the *sun's orb*, was their *chief acting god*, so they thought *fire* was of sovereign virtue to *purify* and make them holy: and therefore, to secure effectually its said supposed virtue, they took care to have it in double and triple respects, as in a *torch* of some *turpentine-tree*, and that *set on fire*, with the addition of *sulphur*. Whence Juvenal, Sat. ii. 157, 158. says of some of the ghosts in the infernal regions, and on certain occasions:

—— Cuperent *lustrari*, si qua darentur
Sulphura cum *tædis*, et si foret humida laurus.

'Had they the implements, as bay-branch dipped in holy water, with *torch* and *sulphur*, they would be lustrated (or purified).' Lucian, in his Philopseudes, mentions the *purifying* of a *place*, by going round it three times, *θείῳ καὶ δᾳδί*, with *sulphur* and a *torch*, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently *θεῖον the divine thing*, and the act of *sprinkling* or *lustrating* with *brimstone*, *περιθειοῦν to divinify*; for which, among other reasons, God made it an instrument of his *vengeance* on the heathen and other delinquents, condemning them and their land to *brimstone* and *fire* for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Is. xxxiv. 9. and Jude 7. on the overthrow of Sodom and Gomorrha[4]."—The English *brimstone*, by the way, is from *brenne* or *brin*, i. e. *burn* and *stone*. [The proper meaning is *fire from heaven*; and places touched by lightning were called *θεῖα*. As lightning leaves a sulphureous smell, and sulphur was used in lustrations, it got the name of *θεῖον*. See Gen. xix. 24. Is. xxx. 33.]

Θεῖος, α, ον, from *Θεός God*.—*Divine*. occ.

[1] [The use of the feminine for the neuter is Hebrew (where there is no neuter). So in Hom. Od. xxii. 411. See Vorst, Phil. Sacr. c. xi. p. 282.]

[2] See Kennet's Roman Antiquities, b. ii. ch. xx. p. 147.

[3] [See Plin. N. H. xxx. c. 14. Alex. ab Alex. D. G. 5. v. 27.]

[4] Holloway's Originals, vol. i. pp. 175, 176. See also Homer, Il. xvi. 228. and Ovid, Metam. vi. 259—261.

2 Pet. i. 3, 4. Θεῖον, τό, *the Divine Being, the Deity.* occ. Acts xvii. 29. Τὸ Θεῖον is often thus used in the Greek writers. See Wetstein. [See Ex. xxxi. 3. Diod. Sic. xvi. 60. Xen. Mem. i. 4, 18. Lucian, de Sacr. c. 1. Aristot. Rhet. ii. 5.]

☞ Θειότης, ητος, ἡ, from Θεῖος.—*Godhead.* occ. Rom. i. 20. Comp. Wisd. xiii. 1—7. and Ellis's Knowledge of Divine Things, &c. p. 219. 1st edit. [Wisd. xviii. 9.]

☞ Θειώδης, εος, ους, ὁ, ἡ, from Θεῖον *brimstone.—Of brimstone,* or rather *of the colour of brimstone, yellow.* occ. Rev. ix. 17. See Daubuz and Wetstein. [The word occurs in Philost. Imag. i. 27. Lobeck (on Phryn. p. 228.) observes that it is of the very worst age.]

Θέλημα, ατος, τό, from Θέλω *or* Θελέω *to will.*

[I. *Will, wish, desire.* Eph. i. 11. *According to the counsel of his will,* Gal. i. 5. 1 Cor. i. 1. xvi. 12. 2 Cor. i. 1.]

[II. *The thing wished* or *desired,* in which sense we also use *will.* Mat. xxvi. 42. Luke xxii. 42. Rom. i. 10. xv. 32[1]. 1 Thess. iv. 3. v. 18. where *the desire of the flesh* is *that to which a body making us prone to sin inclines us,* while in John i. 13. it seems *to be only that to which we are led by instinct.* See 2 Chron. ix. 12. In John iv. 30. v. 30. Acts xiii. 22. xxii. 14. Heb. x. 9, 10[2]. it is rather in the sense of *a thing commanded,* i. e. where the will is expressed. In Mat. vii. 21. xii. 50. Rom. xii. 2. Eph. vi. 6. Heb. x. 36. it is rather *a precept.*—In Luke xxiii. 5. Wahl and Schleusner say it is *libido.* It seems to me to answer exactly to our *pleasure,* as sometimes used; as, for example, in Volumnia's speech to her son, *do your pleasure,* i. e. whatever seems good in your own eyes. Comp. the verb in Mat. xvii. 12. The word is not an Attic one, according to Lobeck ad Phryn. p. 7. The use of the plural is observed by Parkhurst as Hellenistical. He cites Ps. xv. 2. cii. 7. cx. 2. Is. xliv. 28.]

Θέλησις, εως, ἡ, from Θέλω.—*Will, pleasure.* occ. Heb. ii. 4. [Ezek. xviii. 23. Prov. viii. 35. et al. Schleusner on Biel quotes it as occurring in Ps. xx. 3. i. e. Ps. xxi. 6. but the LXX has ἐπιθυμία. Wisd. xvi. 25. Poll. v. 165. This word also Lobeck (ad Phryn. p. 7.) declares not to be Attic.]

Θέλω, from ἐθέλω the same (which see) dropping the ε.

I. *To will.* Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes followed by a V. in the subjunctive mood, the conjunction ἵνα *that, to the end that,* being understood. Mat. [xiii. 28.] xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of Θέλω is common in the Greek writers. On John iii. 8. compare under κοπάζω II. [In Mat. xvii. 12. the verb has the same bad sense as Θέλημα in Luke xxiii. 5. *they did their pleasure.*]

II. *To will, desire, wish.* Mat. xii. 38. [xv. 28.] xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. [8.] 20. John [xii. 21. xv. 7.] xvii. 24. 1 Cor. iii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27. et al. for the Heb. חָפֵץ, but also by Xenophon. See Raphelius. [Herodian i. 2, 3. I should add Mat. xxvii. 15. with which comp. Ps. lxviii. 30[3]. Mat. xxiii. 37. Mark x. 43, 44. appear to me also to belong to this head, though Schleusner refers them to sense III. Add also Luke xxiii. 8. 1 Cor. xiv. 5. 2 Cor. xi. 12. Comp. Ps. xxxiv. 12. xl. 6. The verb, like the noun Θέλημα, seems also to have the sense of *command,* or *will expressed,* in Mat. xiii. 28. Acts ix. 6. There are two passages to which the remark in the first note on Θέλημα applies, viz. 1 Cor. iv. 19. James iv. 15. *if God will;* or, according to Schleusner, *if God permit.*]

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an infinitive following, *to like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11. for the Heb. חָפֵץ בְּ, or לְ חָפֵץ.—With an accusative following, *to delight in, have a favour* or *affection to.* Mat. xxvii. 43. Comp. ix. 13. xii. 7. This is an Hellenistical sense of the verb, which is often thus applied by the LXX, for the Heb. חָפֵץ בְּ *to have intense delight in,* as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for חָפֵץ simply, as Hos. vi. 6. Mal. iii. 1.—[Again] Θέλω ἐν, *to delight, take delight in, to be delighted with.* Col. ii. 18. This phrase is also Hellenistical, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10. for the Heb. חָפֵץ בְּ. Compare British Critic for March 1794, p. 273; and for August 1794, p. 196.

V. Τί ἂν θέλοι τοῦτο εἶναι; *what can this* mean? or *what* will *this* come to? Acts ii. 12. So Anacreon, Ode xliv. 6.

ΤΙ' ΘΕΛΕΙ γ' ὄναρ τόδ' ΕΙ'ΝΑΙ;

See more in Raphelius and Wetstein. Comp. Acts xvii. [18.] 20. [See Ælian, V. H. iii. 20. and Reisk. Anim. ad Auc. Gr. vol. iv. p. 694. It is the same as the Latin *volo,* which often expresses *to mean, signify, give as one's opinion;* and so I understand 2 Pet. iii. 5. *it escapes the notice of those who give this as their opinion,* and so Wahl. Schleusner says, with our translation, that the verb here is used adverbially, *they willingly are ignorant.* See Æsch. Choëph. 791. Lys. Orat. xviii. 2. Hesiod, Opp. 355.]

[VI. *To be able.* This is a sense given by Hesychius, Θέλειν, *δύνασθαι,* and the Schol. on Aristoph. Av. 582. Chrysostom and Cyril give this sense to John vii. 1; and so Schleusner, as well as to Mat. ii. 18: but I can see little necessity for it in either place. In the first, *Jesus did not choose to be in Judea,* gives a perfectly good meaning; and in the second, the phrase loses half its force if we do not translate it, *and would*

[1] [Schleusner and Wahl render these two places in the Romans *permission.* This is merely a metaphysical translation; and I cannot see any impropriety in the other to make this sense necessary.]

[2] [Schleusner says that in the first of these verses (at least I conclude he means the first, but his references are inaccurate) the sense is, *the obedience of Christ which God required;* while in the second he makes it *God's eternal counsel as to the salvation of the world by Christ.* I cannot believe that, on reference to the passages, any one would agree with him in giving a different sense to the two.]

[3] [Schleusner quotes Ps. xxxix. 20. Θέλοντές μοι κακά, but I cannot find this in the LXX. He probably refers to Ps. xxxviii. 20. but the word is not Θέλοντες.]

not be comforted, i. e. refused to listen to consolation. Οὐ *θέλω* is constantly used for *nolo, to be unwilling*, as in Luke xviii. 13. where Schleusner and Wahl say that *θέλω* is *to dare*, as in Xen. Anab. iii. 1, 10. which admits the same explanation. We are not justified in translating the effect by the cause.—Schleusner says that *θέλω* is often redundant, as in Mat. xxii. 3; but surely *will* is implied there: *οὐκ ἤθελον* is *they did not choose to come*. In the other instances which he cites, Mat. xxiii. 4. (which is the most favourable for him,) John v. 35. vii. 17. 2 Tim. iii. 12. Eur. Orest. 921. the same remark also applies.]

Θεμέλιον, ου, τό, [and] *θεμέλιος, ου, ὁ*.

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. [Acts xvi. 26.] Heb. xi. 10[1]. [Comp. Deut. xxxii. 22. 1 Kings vii. 9. Diod. Sic. v. 66. xi. 63.] Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10—12. Comp. Eph. ii. 20; to doctrines or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone*. occ. 2 Tim. ii. 19. Comp. *σφραγίς* V. [Schleusner and Wahl translate it with our version, *a building*. Schleusner says *a building well founded*, (referring to Amos i. 12. Ecclus. i. 17. iii. 11.) i. e. here the Christian religion, the truth and certainty of which God has shown by the clearest arguments.]

III. *A deposit, a treasure laid up*. It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19. in which passage the apostle appears to have had an eye on Tobit iv. 9. ΘΕΜΑ[2] γὰρ ἈΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩῖ *εἰς ἡμέραν ἀνάγκης, for thou layest up for thyself a good* deposit or treasure *against the day of necessity*. *Θεμέλιον* in the apostle seems to answer to *θέμα* in this passage. Comp. Mat. vi. 20. Luke xii. 33. [It is rather *a certain and firmly assured good*.]

Θεμελιόω, ῶ, from *Θεμέλιος*.

I. *To found, lay a foundation*, of a building. Mat. vii. 25. Luke vi. 48. in which passages observe *τεθεμελίωτο* is the 3rd pers. sing. pluperf. pass. for *ἐτεθεμελίωτο*[3], the ε being dropped according to the Ionic dialect. [Josh. vi. 26. 1 Kings vii. 10. Xen. Cyr. vii. 5, 6.] It is applied to the earth, Heb. i. 10. which is a citation of Ps. cii. 25 or 26; where the same word *ἐθεμελίωσας* is used by the LXX for the Heb. יָסַד which refers to the *wondrous formation of the arch* or *spherical shell* of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7. and does indeed imply the *firmness* or *stability of the parts* whereof the shell of earth consists, but by no means necessarily imports the *immobility of the whole orb*. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3. and Heb. and Eng. Lexicon in יסוד.

II. *To found, settle*, or *establish on a foundation*, in a spiritual sense. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10. [Diod. Sic. xi. 68. xv. 1.]

☞ *Θεοδίδακτος, ου, ὁ, ἡ*, from *Θεός God*, and *διδακτός taught*[4].—*Taught by God*. occ. 1 Thess. iv. 9. Comp. Is. ii. 3, 4. liv. 13. where we have in the LXX the phrase *διδακτοὺς Θεοῦ*.

☞ *Θεολόγος, ου, ὁ*, from *Θεός God*, and *λόγος a word*.—*A theologian, a divine*. St. John the Evangelist was so styled by the Fathers in an eminent and peculiar sense, because he handled the sublimest truths of Christian *theology*, and particularly asserted *τὸν τοῦ* ΘΕΟΥ˜ ΛΟ'ΓΟΝ *the* Divine Word, and proved him to be God. Thus he is called by Athanasius, Orat. contra Gentes, t. i. p. 46. ΘΕΟΛΟ'ΤΟΣ *ἀνήρ*; by Cyril Alexandr. lib. ii. in John, ch. i. p. 130. *τῆς* ΘΕΟΛΟΓΙ'ΑΣ *ὁ συγγραφεύς, the writer of theology*; and by Theophylact, not only ΘΕΟΛΟ'ΤΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩ'ΤΑΤΟΣ. See Wolfius, Mintert, and Suicer, Thesaur. on the word. In the N. T. *θεολόγος* occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. Wolfius says that Eusebius, who lived in the fourth century, is the first who gave St. John this title, calling him in his Preparat. Evangel. 'Εβραίων ΘΕΟΛΟ'ΓΟΝ, *the theologian of the Hebrews*. [The proper meaning in good Greek is, *one who could teach* or *write on divine matters*. See Diod. Sic. v. 80. (where it is used of Epimenides.) Herod. ii. 53. Diog. L. i. 112.]

☞ *Θεομαχέω, ῶ*, from *Θεός God*, and *μάχομαι to fight*.—*To fight against God*. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19. and frequently in the Greek writers. See the instances produced by Raphelius and Kypke on the text, and by Wetstein on Acts v. 39; to which I add from Josephus, cont. Apion. i. § 26. *μέλλειν* ΘΕΟΜΑΧΕΙ˜Ν *νομίσας*, thinking that he should *fight against God*; and from Lucian de Saltat. t. i. p. 922. *μονονουχὶ* ΘΕΟΜΑΧΩ˜Ν, almost *fighting against God*. [Eur. Iph. Aul. 1409. Philost. iv. 15. Diod. Sic. xiv. 69. Xen. Œc. xvi. 5.]

☞ *Θεομάχος, ου, ὁ, ἡ*. See *θεομαχέω*.—*A fighter against God*. occ. Acts v. 39. [Symm. Prov. ix. 18. xxi. 16. xxvi. 5.]

☞ *Θεόπνευστος, ου, ὁ, ἡ*, from *Θεός God*, and *πέπνευσται* 3rd pers. sing. perf. pass. of *πνέω*, fut. *πνεύσω, to breathe*.—*Breathed* or *inspired by God, divinely inspired, given by divine inspiration*. occ. 2 Tim. iii. 16.

Θεός, οῦ, ὁ, GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the *true God*. Various are the derivations proposed of this word: the most probable seems to be that which deduces it from the V. *θέω to place* (which see under *τίθημι*). Phurnutus, the Stoic, in the reign of Nero, wrote a Philosophical Explanation of the Heathen Worship and Ceremonies[5], in which he plainly refers them all to the different parts of *material nature*; as, for instance, to the heavens, air, ether, sun, moon, stars, &c. This philosopher, in his chapter Περὶ Οὐρανοῦ, *Concerning Heaven*, says, "it is pro-

[1] [In this passage the meaning must be *a fixed, certain, sure habitation*.]

[2] See Patrum Apostol. Opera genuina, ed. Russel, vol. ii. p. 68. Note on *θέμα*.

[3] [See Matthiæ, § 164. note 1. Wessel. ad Diod. Sic. xviii. p. 278.]

[4] [This word is properly, *that which can be taught*; then *one who has been taught*. See Vorst, Phil. Sacr. c. 18.]

[5] Published by Thomas Gale under the title of ΦΟΥΡΝΟΥ˜ΤΟΥ Θεωρία περὶ Θεῶν Φύσεως, Phurnutus's Commentary on the Nature of the Gods, among the Opuscula Mythologica, Ethica, et Physica.

bable that *θεοί the gods* were so called from *θέσις position* or *placing*; for the ancients took those for gods whom they found to move in a certain, regular, and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: these then are *gods* (*θεοί*), which are the *disposers* (*διετῆρες*) and formers of all things." And long before Phurnutus, Herodotus had written, ii. 52. that the Pelasgi, the ancient inhabitants of Greece, ΘΕΟΥΣ *προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ* ΘΕΝΤΕΣ *τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον*, "called the *gods* ΘΕΟΥΣ for this reason, because they had *disposed* or *placed in order* all things and all countries." And in this view the word *θεός* or *θεοί* (for the ancient Greeks used it both in the singular and in the plural to express their *god, the heavens*) will have much the same *radical* meaning as the Heb. שָׁמַיִם *the heavens*, derived in like manner from the V. שָׁם *to place*[1]. And that the *heavens*, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their gods, but also from many plain declarations of Scripture, (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 Kings xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43.) and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, Plato, in Cratylo, *φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τούτους μόνους* ΘΕΟΥΣ *ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἄστρα, καὶ οὐρανόν*, "the first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only gods* were *the sun, and the moon, and the earth, and the stars, and heaven*[2]." The ancient hymns which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the *only* gods they worshipped were the various parts of *created nature*, and especially the *heavens*, or some *demons*, or *intelligences*, which they supposed resident therein. Thus the author of these hymns calls almost all their gods *demons, δαίμονας*, q. d. *δαήμονας, intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments, when, in his Introductory Prayer, lin. 31, 32. he directs his pupil Musæus religiously to invoke

> *Δαίμονας οὐρανίους τε καὶ ἠερίους, καὶ ἐνύδρους,*
> *Καὶ χθονίους, καὶ ὑποχθονίους* ———
>
> The demons who in heaven *reside*, in air,
> In water, *or* in earth, *or* underneath
> The earth ———

Comp. under *δαιμόνιον* I. The LXX have constantly (very few passages excepted) translated the plural name אֱלֹהִים, when used for the *true God*, by the singular Θεός, never by the plural Θεοί. In so doing one may at first sight think them blameable; but let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt[3] under the Ptolemies, and that according to this their gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true God* אֱלֹהִים by the plural Θεοί they would thereby have given the Grecizing heathen an idea of *him*, inconsistent with the *unity* of the divine essence, and conformable to their own *polytheistic* notions[4]; whereas by translating it Θεός in the singular, they inculcate the *grand point* (with the *heathen*, I mean) of *God's unity*, and at the same time did not deny a *plurality* of *agents* or *persons* in the divine nature; since the Greeks (as is above observed) called the *whole substance* of their *god, the heavens*, Θεός in the singular, as well as Θεοί in the plural.

I. In the N. T., as in the LXX, Θεός most generally answers to the plural אֱלֹהִים, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1. in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεός for יְהוָה, comp. Mat. iv. 4. with Deut. viii. 3. Heb. and LXX; Rom. iv. 3. James ii. 23. with Gen. xv. 6; Heb. ii. 13. with Is. viii. 18. In Mark xii. 32. Θεός is omitted in very many MSS., (among which the Alexandrian and three other ancient ones,) in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by Wetstein as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεός but Κύριος, as in our Lord's quotation at ver. 29. And if Θεός be omitted, the latter part of the reply will be, *there is ONE, (Jehovah*, namely, which is the word used Deut. vi. 4. but for which the Greek language supplied no equivalent term,) *and there is none other but he*. Comp. Deut. iv. 35. Is. xlv. 6.

II. Θεός is applied *personally*,

1. But very rarely to the *Father*. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1. et al. "In comparing two different readings," says Michaelis, (Introduct. to N. T., vol. i. p. 336. ed. Marsh,)

[1] Comp. Heb. and Eng. Lexicon under שם XI., and see above under *δαίμων* I. and *δαιμόνιον* I.

[2] See Leland's Advantage and Necessity of the Christian Revelation, part i. chap. 3.

[3] This is evident from the Hymns of Callimachus, who lived in the court of Ptolemy Philadelphus, in whose reign the LXX version of the Pentateuch was probably made.

[4] "The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* [אֱלֹהִים], as to teach in title Megilla, c. i. fol. 11. that the LXX interpreters did purposely change the notion of *plurality couched in the Hebrew plural into a Greek singular* [Θεός for Θεοί]; lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief in polytheism. This was taken notice of by St. Jerome in his Preface to the book de Quæst. Heb." Allix, Judgment, p. 124.

"we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. Θεοῦ, Κυρίου, Χριστοῦ, Κυρίου Θεοῦ, Θεοῦ καὶ Κυρίου, Κυρίου καὶ Θεοῦ, the first is probably the true reading, and all the rest are scholia, because Θεοῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεοῦ. If St. Luke wrote Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because *the blood of God* is a very extraordinary expression; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgment." Comp. however Griesbach's Note on Acts xx. 28. As to the reading Θεός in 1 Tim. iii. 16. besides Mill, Wetstein, Bower, and Griesbach, see by all means the learned Woide, Præf. in Cod. Alex. § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17. with 1 Cor. vi. 19. and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6. with ver. 4, 11. And further comp. Acts iv. 24, 25. with Acts i. 16. and 2 Pet. i. 21. and see under δεσπότης I.

III. It denotes the *heathen gods* or *idols*. Acts xiv. 11. 1 Cor. viii. 5. [In Acts vii. 40. it is, *images of deities*, as in Pindar, Ol. vii. 56. Θεός is *the temple of the god Apollo*. Add Acts vii. 43. xxviii. 6. Gal. iv. 8. See Is. xix. 3.]

IV. It is spoken of *magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6. and Heb. and Eng. Lexicon under אֵלָה II. 5.

V. It is applied, catachrestically, to *Satan*. 2 Cor. iv. 4. comp. John xii. 31. xiv. 30. [Satan was called *the god of this world* by the Jews, as is shown by Schoettg. Hor. H. t. i. p. 688. See Diod. Sic. i. 90. iii. 39. Polyb. xxxi. 21, 9.] to the *belly*, which some men make their *god*, or in which they place their supreme happiness. Phil. iii. 19. [In the two following places it seems to denote, *God and his true service* or *worship*. Acts xxii. 3. Rom. x. 2. Heb. vii. 12. In Acts vii. 20. as in Jonah iii. 3. by a Hebraism, the dative of Θεός is added as *an intensitive, very handsome*. And Schl. and Wahl explain 2 Cor. x. 4. in the same way, *very mighty*. Our version has, *through God*, and so Rosenmüller. The same dative has the sense, *to the honour of God*, in Rom. vi. 10. 2 Cor. v. 13. ix. 11, 12. Gal. ii. 19. The genitive Θεοῦ according to Wahl and Schl. denotes the *excellence, perfection*, and *superlative qualities* of the object spoken of; as in 1 Thess. iv. 16. Rev. xv. 2. This in Heb. is common, as Gen. xxii. 6. Song of Solomon viii. 6. Is. xxviii. 2. See Gesen. p. 694.]

Θεοσέβεια, ας, ἡ, from Θεοσεβής.—*A worshipping of God, piety towards God, godliness, devotion*. occ. 1 Tim. ii. 10. The LXX use this N. for the Heb. יִרְאַת אֱלֹהִים, *fear of the Aleim*, Gen. xx. 11; and for יִרְאַת יְהוָה, *fear of the Lord*, Job xxviii. 28. [Baruch v. 3. Ecclus. i. 22. Xen. An. ii. 613.]

Θεοσεβής, ἐος, οῦς, ὁ, ἡ, from Θεός *God*, and σέβομαι *to worship, venerate*.—*A worshipper of God, godly, devout*. occ. John ix. 31. How similar to which is the sentiment expressed by Homer, Il. i. 218.

Ὅσκε θεῶν ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
Him, who *obeys* the gods, the gods *will hear*.

The LXX use Θεοσεβής for the Heb. יְרֵא אֱלֹהִים *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 3. [Xen. Cyr. viii. 1, 9.]

Θεοστυγής, ἐος, οῦς, ὁ, ἡ, from Θεός *God*, and στυγέω *to hate, abhor*.—*A hater of God*. occ. Rom. i. 30. where see Wolfius, and Kypke, and Suicer, Thesaur. on this word. [This word may be either *hated of God*, or *a hater of God*. Eur. Troad. 1213. Cyclop. 395.]

Θεότης, ητος, ἡ, from Θεός *God*.—*Deity, godhead, divine nature*. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεία, ας, ἡ, from θεραπεύω *to heal, serve*, which see.

I. [*Service afforded by servants to masters*. Xen. Cyr. v. 5, 10. Diod. Sic. ii. 20.]

II. [*A family of servants, household*. Mat. xxiv. 45. Luke xii. 42. Dion. Hal. i. 83. ix. 25. Herod. i. 199. v. 10. Herodian vii. 1, 10. Ælian, V. H. xii. 40. So Pollux (iii. 75.) explains the word. Comp. Gen. xlv. 16. Perizon. ad Ælian. V. H. ii. 2. and Abresch, Diluc. Thucyd. p. 398. Thus the Latin *famulitium, servitium*. See Cic. pro Cœlio, 33. Tacit. Ann. xii. 17. Sallust. de B. C. xxiv. 4.]

III. [*Care, attention, cure, healing*. Luke ix. 11. where the Vulgate has *qui cura indigebant*. Rev. xxii. 2. Xen. de Re Eq. iv. 2. Diod. Sic. i. 21 and 57. Polyb. i. 12, 2.]

ΘΕΡΑΠΕΥΩ. Mintert deduces it from the Heb. תְּרָפִים, plur. Teraphim, which is a derivative from the V. רָפָה *to be still*, as from *awe* or *reverence*, and denotes [1] the *representative images* of the objects of religious *awe* and *veneration*. These Teraphim appear to have been like the Cherubim in form, but for more private purposes, as the penates (פְּנֵי) or household-gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Judg. xvii. xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4). And because these idols, saith Avenarius in תְּרָפִים, were among the Gentiles consulted for the *recovery of health*, hence the verb θεραπεύω signifies *to heal* [2].

I. [*To serve*, in any way. (Of a servant. Diod. Sic. ii. 20.)—*By care and attention*, 3 Esdr. i. 3. Xen. de Vect. iv. 42. Mem. i. 4, 10; *of the service offered to God*, Acts xvii. 25. So Hesiod, Opp. 134. Xen. Mem. ii. 1, 28. Θεραπευτέον τοὺς θεούς. Id. Mag. Eq. vii. 1. ix. 9. Is. liv. 17; *of attention paid to men*, Prov. xix. 6. xxix. 7. Comp. Philost. Vit. Apol. vi. 31.]

II. [*To cure* or *heal*, whether miraculously, as Mat. iii. 16. iv. 23. x. 1, 8. Acts iv. 14. et al. freq.; or not, as Luke iv. 23. viii. 43. See Wisd. xvi. 12. Xen. Cyr. iii. 2, 12. Thuc. ii. 47.]

[1] See more in Heb. and Eng. Lexicon under רָפָה XV.
[2] [I have left this derivation on account of the information it contains, not the truth of the etymology.]

Θεράπων, οντος, ὁ. See under θεραπεύω.—*A servant.* This word, in its primary meaning, seems to denote *a servant* in a *religious* sense. So Pindar, Olymp. iii. 29. Ἀπόλλωνος ΘΕΡΑΠΟΝΤΑ, *serving* or *worshipping* Apollo. Homer, Odyss. xi. 25. calls kings ΘΕΡΑΠΟΝΤΕΣ Διός, *servants* or *ministers* of Jove (comp. Rom. xiii. 2, 4.) and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἄρηος, *servants* of Mars, Il. ii. 110. vi. 67. et al. And generally in this poet θεράπων, when spoken of one man in reference to another, denotes *a faithful friend*[1] to a *superior*, one who *solicitously regards his interest*, or *looks after his affairs*, not a common or domestic servant: but in the latter Greek writers it means *a servant* or *minister* in general. occ. Heb. עֶבֶד iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31; in all which passages the LXX use θεράπων for the Heb. עֶבֶד *a servant.* But from Num. xii. 7, 8. it appears that Moses was *a servant* of a *superior* kind. [See Ælian, V. H. iii. 43. Herodian, iii. 10, 7. Xen. Cyr. iii. 1, 12. Hom. Il. T. 78. Eustath. in Od. A. p. 219, 19.]

Θερίζω, from θέρος *summer, harvest*, which see.

I. *To reap* or *gather*, as corn. Mat. vi. 26. Luke xii. 24. James v. 4. [Levit. xxiii. 10, 22. Ruth ii. 3. Xen. Œc. xviii. 1.]

II. *To reap* or *gather*, in a figurative sense, Mat. xxv. 24, 26; as the souls of men by the ministry of the gospel, John iv. 36; as the recompense whether of good works, [John iv. 38.] 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9; or of evil, Gal. vi. 8. Comp. ver. 7. [See Job iv. 8. Prov. xxii. 8. Hos. viii. 7. x. 13. Stob. Serm. x. Æsch. Pers. 822.]

III. The judgments of God upon the earth are expressed by its being *reaped.* Rev. xiv. 15, 16. where see Vitringa, and comp. Joel iii. 13. [Hos. vi. 11.]

Θερισμός, οῦ, ὁ, from τεθέρισμαι perf. pass. of θερίζω.

I. [*Reaping.* John iv. 35. Gen. viii. 22. Xen. Œc. xviii. 3. Polyb. v. 95, 5.]

II. [*The time of reaping, harvest.* John iv. 35. Mat. xiii. 30. Mark iv. 29.]

[III. *The crop itself.* Levit. xix. 9. Jer. v. 17; and metaphorically (1) of persons to be gathered into Christ's church, Mat. ix. 37, 38. Luke x. 2; (2) of persons whose sins have made them ripe for punishment. Rev. xiv. 15.]

☞ Θεριστής, οῦ, ὁ, from θερίζω.—*A reaper.* occ. Mat. xiii. 30, 39. [Bel and D. v. 40. Xen. Hier. vi. 10.]

Θερμαίνω, from θέρμη, which see.—*To heat, warm.* Θερμαίνομαι, mid. *to warm one's self.* Mat. xiv. 54, 67. John xviii. 18, 25. Θερμαίνομαι, pass. *to be warm* or *warmed.* James ii. 16. [See Haggai i. 6. Herodian viii. 4, 27. Xen. Mem. iv. 3, 8.]

Θέρμη, ης, ἡ, from τέθερμαι perf. pass. of the V. θέρω *to heat*, which from θέρος *summer.*—*Heat*, occ. Acts xxviii. 3. [Job vi. 17. Eccles. iv. 11. Thucyd. ii. 49.]

ΘΕ'ΡΟΣ, ους, ους, τό.—*Summer*, in German Sommer, which is derived[2] from the German Sonne *the sun*, and mehren, *to increase*, (whence mehr *more*,) because the sun has then *more* influence. So the Latin æstas *summer* is related to æstus *heat.*—The Greek θέρος, like the Heb. קַיִץ, (to which it generally answers in the LXX,) and the German Sommer, includes both the *spring* and *summer.* Germani *annum vulgò dividimus in* Winter *et* Sommer, "we Germans commonly divide the year into *winter* and *summer*," says Martinius, Lex. Etymol. in *Hiems.* occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30. [The Hebrew has not two words for spring and summer; and the reason is evident when we remember the temperature of the East. See Bochart, Hieroz. pt. ii. lib. iv. c. 21. p. 593. The word occurs Prov. vi. 8. Jer. viii. 28. Diod. Sic. v. 30. Xen. Mem. i. 6, 2.]

Θεωρέω, ῶ, from θεωρός *a spectator, beholder*, which from θεάομαι *to behold*, compounded perhaps with ὁράω *to see.*

I. [*To see.* Mark v. 15, 38. Luke xxiii. 48. John xiv. 19. xvii. 24. Acts ix. 7. Rev. vii. 56. Diod. Sic. xiii. 57. Polyb. v. 18, 4; *to behold with attention.* Mat. xxvii. 55. Luke xxi. 6. Xen. Cyr. iv. 3, 2.]

II. *To see, perceive.* John iv. 19. xii. 19. [xiv. 17.] Acts iv. 13. [The word signifies *to perceive by any sense*, as *to hear.* Mark v. 38. and see Dan. vii. 11. sec. Chish., with which comp. Rev. i. 12.]

III. *To see, experience.* John viii. 51. where the phrase θεωρεῖν θάνατον, *to see death*, seems an Hebraism, corresponding to the Heb. רְאֹה־מָוֶת, Ps. lxxxix. 49. Comp. Luke ii. 26. and under εἶδω III. [See Vorst, Phil. Sacr. p. 716. Schl. refers John xvii. 24. to this head. Comp. Ps. xxvii. 4.]

[IV. *To consider.* Heb. vii. 4. Dem. pp. 19, 23. Ælian, V. H. iii. 10.]

[V. *To foresee.* Acts xxvii. 10.]

Θεωρία, ας, ἡ, from θεωρέω.—*A sight, spectacle.* occ. Luke xxiii. 48. [This word frequently signifies *a solemn embassy sent to see public games.* Polyb. xxxi. 3, 12. Plato, Phæd. c. 1. Xen. Mem. iv. 8, 2. It also denotes any thing relating to public games or sacrifices. See Casaub. ad Theoph. Char. ad init.]

Θήκη, ης, ἡ, from ἔθηκα, 1 aor. of τίθημι *to place, put.*

I. *A chest, case*, or the like, wherein any thing is *put*, theca.—[*A tomb.* Thuc. i. 8. Soph. El. 899. See Poll. iii. 102.]

II. *A sheath, scabbard* for a sword. occ. John xviii. 11.

Θηλάζω, from θηλή, ῆς, ἡ, *the nipple* or *pap of a woman's breast*, which Plato in Cratylo deduces from θάλλειν *to thrive*, because it hath this effect on the child.

I. *To give the breast, give suck, suckle.* Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29. in which last passage the V. is applied to the breast itself. [Gen. xxi. 7. Ælian, V. H. xiii. 1. H. A. x. 8. xiv. 18.]

II. *To suck* the breast. Mat. xxi. 16. Luke xi. 27.—It is used in both these senses by the best Greek writers, as may be seen in Wetstein on Mat. xxi. 16. [Comp. Job iii. 12. Lam. ii. 20. Ps. viii. 3. Plut. Rom. p. 20. D. Suidas and Thom. M. both mention the double use of this word; and the former cites Lysias as using it in

[1] See Damm, Lex. in θεράπων, col. 1033.
[2] See Martinii Lex. Etymolog. in *Æstas.*

the 1st sense. See Græv. ad Lucian. Solœc. t. ii. p. 734.]

Θῆλυς, εια, υ, from θηλή, which see under θηλάζω.—*Female, a woman.* It occurs in the fem., Rom. i. 26, 27. [So Diod. Sic. i. 84. Herodian, i. 14, 16. Xen. Mem. ii. 1, 4]; in the neut., Mat. xix. 4. Mark x. 6. Gal. iii. 28. γένος *sex* being understood. Comp. under ἄρσην. [See Gen. i. 27. vii. 2. Exod. i. 16. Herod. ii. 85.]

Θήρα, ας, η, from θήρ, which see under θηρίον.

I. *A hunting* or *catching of wild beasts.* Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30. [So Xen. Cyr. i. 4, 5.]

II. *A snare* or *trap* [any *apparatus*, especially,] *to catch wild beasts in.* occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8. for the Heb. רֶשֶׁת *a net;* and Hos. v. 2. for the Heb. שַׁחֲטָה *slaughter*, which perhaps those translators mistook for שַׁחַת, as if formed from שַׁחַת *a snare.* See Heb. and Eng. Lexicon in שחת.

Θηρεύω, from θήρ. See θηρίον.

I. Properly, *to hunt wild beasts.* Thus applied in the profane writers. [Xen. An. i. 2, 7.]

II. *To take* or *catch wild beasts in hunting.* It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12. [Ælian, V. H. xiii. 1.]

III. In a figurative sense, *to catch* or *lay hold on*, as a word or expression. occ. Luke xi. 54. See Wetstein on the place, who shows that Plato has several times applied the verb in the same view. [See Xen. Cyr. ii. 4, 8. viii. 2, 1. Mem. ii. 6, 8. Plato, de Leg. i. (vol. viii. p. 10. ed. Bip.) Polyb. xxiii. 8, 11. See also Ps. lix. 3.]

☞ Θηριομαχέω, ῶ, from θηρίον *a wild beast*, and μάχομαι *to fight.—To fight with wild beasts.* occ. 1 Cor. xv. 32. where Theophylact's remark is, Θηριομαχίαν καλεῖ, τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην· τί γὰρ οὗτοι θηρίων διέφερον; "he calls his contest with Jews, and with Demetrius the silversmith, *fighting with wild beasts?*" for how did these differ from *wild beasts?*" Compare θηρίον IV. and see Bowyer's Conject. Several Commentaries, however, both ancient and modern, have explained ἐθηριομάχησα in this passage, as if St. Paul had literally *fought with*, or *been exposed to, wild beasts.* But Doddridge thought he had decisively proved in his note, that the word must be understood in a *figurative* sense, as it is also implied by Ignatius, in his Epistle to the Romans, § 5. ed. Russel: Ἀπὸ Συρίας μέχρι Ῥώμης ΘΗΡΙΟΜΑΧΩ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι, στρατιωτῶν τάγμα, "from Syria even unto Rome *I fight with* [*wild*] *beasts*, both by sea and land, both night and day, being bound to ten *leopards*, that is to say, to such a band of *soldiers.*" Wake. Lucian in like manner, speaking of the Philosophers, Reviv. t. i. p. 397. Οὐ γὰρ τοῖς τυχοῦσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΛΕΜΗΣΑΙ δέησει μοι, ἀλλ' ἀλαζόσιν ἀνθρώποις, καὶ δυσελέγκτοις, "for I am not to *fight with* ordinary *wild beasts*, but with *men* insolent, and hard to be convinced." Compare θηρίον IV. Ignatius uses the word in its proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1. to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyrnæans, § 4. he reasons in a manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. Macknight, whom see, understands the V. ἐθηριομάχησα *literally.* [Schleus., Kraus, Stolz, and others, understand the passage literally, (with Chrysostom, Ambrose, and the Syriac version,) because the place of contest is mentioned; and it was not unusual to expose Christians to such contests[1]. Wahl gives no opinion. Bretsch., after Grotius and others, understands it metaphorically, referring especially to Acts xix. where is an account of the fury excited in the mob at Ephesus against Paul. Rosenmüller observes, that it is not probable that a Roman citizen would be exposed to such a contest, and that no instance is known; an assertion, the truth of which is very questionable. It is absurd, at least, to suppose that, of the Christians tortured at Rome, many were not Roman citizens. However, the silence of the Acts on this fight with beasts is strongly against the word's being taken in a literal sense; and Rosenmüller observes that they who had to do with furious people were said θηριομαχεῖν, on which point see also Heins. Obs. S. i. 178. Glass, Phil. Sacr. p. 1131. Deyling has a dissertation on this subject, t. i. p. 342.]

Θηρίον, ου, τό, the same as θήρ[2], which, according to the Greek etymologists, is from θέειν *to run*, or θέειν ὀᾷον *running easily:* may we not rather, with Vossius[3], derive the more common Greek θήρ from the Æolic φήρ, whence also Latin *fera, ferus, ferox?*

I. *A wild beast.* Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12. the words καὶ τὰ θηρία are not found in five MSS., three of which are ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετράποδα, and are marked by Griesbach as probably to be omitted.

II. It denotes particularly *a venomous animal*, and is applied to *a viper.* Acts xxviii. 4, 5. The word is used in this sense not only in Ecclus. xii. 17. or 13. but also by the profane writers, as by Dioscorides, lib. i. speaking of the plant called *vitex* or *agnus castus*, τὰ φύλλα ὑποθυμιώμενά τε καὶ ὑποστρωννύμενα ΘΗΡΙΑ διώκει, which words are thus translated by Pliny, Nat. Hist. xxiv. 9. *Suffitu quoque* (*folia*) *aut substratu fugant* venenata; "the leaves also being set on fire, or strewed under one as a bed, drive away *venomous animals.*" See more to this purpose in Bochart, vol. iii. 371. or in Suicer Thesaur. under θηρίον I. And observe that Lucian, Philopseud. t. ii. p. 472. (cited by Wolfius,) does, like St. Luke, use θηρίον as equivalent to ἔχιδνα, where he relates Μίδαν τὸν ἀμπελουργὸν—ὑπὸ ΕΧΙΔΝΗΣ δηχθέντα, κεῖσθαι ἤδη σεσηπότα τὸ σκέλος· ἀναδοῦντι γὰρ αὐτῷ τὰ κλήματα, καὶ ταῖς

[1] [Criminals and slaves deserving punishment were subjected to these horrid contests. See M. Antonin. x. § 8. But sometimes young men of family entered the list to signalize their courage. See Artemid. Oneirocr. i. 9. Sueton. Tit. c. 7. On this subject see a curious passage in Cyprian de Gratia Dei, p. 5. ed. Amst 1691. He mentions even Christian women as exposed to beasts. De Hab. Virg. p. 127. Tertullian, Apol. c. 30. also speaks of Christians as exposed to beasts.]

[2] See under βιβλίον I.

[3] Etymolog. Latin. in FERA.

χάραξι περιπλέκοντι προσιρπύσαν τὸ ΘΗΡΙΟΝ δακεῖν κατὰ τὸν μέγαν δάκτυλον· that Midas the vine-dresser — having been bitten by a *viper*, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, *the beast* crept to him and bit his great toe. [See Theocr. xxiv. 54. Æschin. Dial. iii. 21. Bochart, Hieroz. t. ii. lib. iii. c. 2. Petit. ad Aretæum de Cur. Morb. i. c. 4. p. 122.]

III. *Any kind of beast*, including the *tame* species. Heb. xii. 20. The correspondent Heb. word in Exod. xix. 13. is בְּהֵמָה, which likewise implies any kind of beast, especially the *tame*.—Θηρίον is used in like manner by Theodotion, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21. for the Chald. חֵיוָה, or חֵיוָא.

IV. St. Paul applies to the Cretans the character of κακὰ θηρία, *evil beasts*, which the poet Epimenides had formerly given them. Such epithets to *wicked*, *cruel*, or *unreasonable men*, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting Suicer's Thesaur. and Θηρίον II. See also Raphelius, Wetstein, and Kypke in Tit. i. 12. To the passages they have produced I add, that in Josephus, de Bel. i. 30, 3. Herod the Great is called ΘΗΡΙΟΥ, and φονικὸν ΘΗΡΙΟΝ a murderous *wild beast*. [See Achill. Tat. vi. p. 387. Arrian, Epict. ii. c. 9. Casaub. ad Aristoph. Eq. 273. ad Athen. i. p. 49. So θήρ in Eurip. Phœn. 1315.]

Θησαυρίζω, from θησαυρός.

1. *To lay, store*, or *treasure up* goods for future use. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. James v. 3. [In this sense it occurs in Ælian, V. H. vi. 12. Xen. Cyr. viii. 2, 12. But Schl. and Wahl say, that in Mat. vi. 19. (and Wahl adds James v. 3.) it is only *to collect* or *get*. Schl. cites Micah vi. 10. 2 Kings xx. 17. Prov. ii. 7. This is a distinction with, at all events, a very slight difference, even if there be any foundation for it.]

II. *To treasure up* wrath, or future punishment. Rom. ii. 5. So θησαυρίζουσιν ἑαυτοῖς κακά, *they treasure up evils to themselves*, Prov. i. 18. in LXX. Comp. Amos iii. 10; and for instances from the Greek writers, of θησαυρίζω and θησαυρός being applied to *evils*, see Wetstein and Kypke on Rom. [Comp. Deut. xxxii. 34, 35. Diod. Sic. i. 90. xx. 36. Eur. Ion 932. Philo in Flacc. p. 990. c.]

III. *To treasure up, reserve*. occ. 2 Pet. iii. 7.

ΘΗΣΑΥΡΟΣ, οῦ, ὁ, q. θέσις εἰς αὔριον, *laying up for the morrow*, say some.

I. Properly, *a repository for treasure, a place, chest, box*, or *vessel*, where *treasure* or *stores are reposited*. Mat. ii. 11. xiii. 52. Comp. xii. 35. (where see Kypke,) Luke vi. 45. So in Mat. ii. 11. the Arabic version renders θησαυροὺς αὐτῶν by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 Kings vii. 51. Neh. xiii. 12. et al. freq. for the correspondent Heb. word אוֹצָר, which likewise properly signifies *a repository for treasure, a treasure-house*, or *chest*; but in the Greek writers also, namely, Herodotus, Euripides, Josephus, and Herodian, θησαυρός denotes the *place* or *vessel* wherein measures are kept, as may be seen in Wetstein on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus Isocrates tells Demonicus, § 20. that he had given such and such rules for his conduct, "that he might not seek them from any one else, ἀλλ' ἐντεῦθεν, ὥσπερ ἐκ ταμιείου προφέρῃς, but might *draw them* from hence as *from a store-house*." And Lucian, Rhetor. Præcept. t. ii. p. 453. ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, καθάπερ ἐκ ταμιείου προαίρων, *drawing* from them *as from a store-house*. [See Virg. Georg. iv. 228. Curt. v. 2. Senec. Ep. 115. where *Thesaurus* is so used. In Symm. Prov. iii. 10. and LXX. Amos iii. 10. the Greek word is used for *a granary*.—Josh. vi. 19. 2 Kings xx. 13. Herod. ii. 121. Herodian, ii. 6, 11. iii. 13, 9. Joseph. Ant. ix. 8, 2.]

II. *The treasure itself*. Thus it is applied to *earthly treasure*, Heb. xi. 26. Comp. Mat. vi. 19; to *heavenly treasure*, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22; to the *gospel of Christ*, 2 Cor. iv. 7. Comp. Mat. xiii. 44; to the *treasures of divine wisdom* and *knowledge* which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3. [Schl. explains Mat. xii. 35. of the *mind* itself, as the receptacle of thoughts or feelings; Wahl, of *the thoughts themselves* stored up in the mind.]

[Θιγγάνω or θίγω.]

I. *To touch*, properly *with the hand*. Col. ii. 21. Comp. under ἅπτομαι IV.

II. With a genitive, *to touch, come to*. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. נָגַע, Exod. xix. 12. [Xen. Cyr. i. 3, 8.]

III. *To touch, hurt*. Heb. xi. 28.

Θλίβω.

I. *To press, squeeze, throng, crowd*. Mark iii. 9. [Ecclus. xvi. 23. Artem. ii. 37.]

II. *To straiten, compress*, or *press together*, as it were, whence τεθλιμμένη ὁδός, a strait, narrow *way*, Mat. vii. 14. Cebes, in his Picture, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. ed. Simpson: "Do you not see, says the old man, *a little door* (θύραν τινὰ μικράν), and beyond the door, a way which is not much crowded, but *very few* (πάνυ ὀλίγοι) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it *very narrow* (ἀνάβασις στενὴ πάνυ), with precipices on each side?—this is the way leading to true instruction." [Arrian, Diss. Ep. i. 25.]

III. *To oppress, afflict*. 2 Cor. i. 6. 2 Thess. i. 6, 7. et al. [Add 1 Cor. iv. 8. (where Schl. thinks the metaphor taken from a wrestler squeezed in the grasp of his victorious adversary) John vii. 5. 1 Thess. iii. 4. 1 Tim. v. 10. (see Pearson ad Ignat. p. 17.) Heb. xi. 37. Is. xix. 20. xlix. 26. Diod. Sic. xii. 66. xx. 31. Artemid. iii. 66.]

Θλῖψις, εως, ἡ, from θλίβω.—*Grievous affliction* or *distress*. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9.

1 Cor. vii. 28. James i. 27. On Mark xiii. 19. ἔσονται γὰρ αἱ ΗΜΕΡΑΙ ἐκεῖναι ΘΛΙΨΙΣ, Kypke cites from Arrian, Epictet. ii. 1. the similar phraseology, τί γάρ ἐστι ΠΑΙΔΙΟΝ; ἄγνοια. τί ἐστι ΠΑΙΔΙΟΝ; ἀμαθία: for what is *a child? ignorance.* What is *a child? want of learning.* [In John xvi. 21. it is used of the pains of childbirth; in 2 Cor. viii. 13. Phil. iv. 14. of the evils of poverty, and so James i. 27. 1 Cor. vii. 28. The expression θλίψις Χριστοῦ in Col. i. 24. and Rev. i. 9. is, *sufferings for the sake of Christ.* See Grammar. The word occurs 2 Sam. xxii. 19. 1 Kings xxii. 27. 2 Kings xiii. 4. et al.]

Θνήσκω. This verb, according to the grammarians, forms its 1st fut. act. in θνήξω, its perf. in τέθνηκα, and 1st fut. mid. in θνήξομαι.

I. *To die,* a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die,* a spiritual death. 1 Tim. v. 6. Comp. θάνατος III. [Baruch iii. 4.]

Θνητός, ή, όν, from θνήσκω *to die.*—*Mortal, liable* or *subject to death.* occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. Θνητόν, τό, *mortality,* 2 Cor. v. 4. [So Gen. ii. 7. Job xxx. 23. Is. li. 12. Xen. Cyr. viii. 7, 3. Æsch. Socr. Dial. iii. 5, 17. In Rom. viii. 11. Schl. and Wahl construe the word as *dead,* and rightly; and in Rom. vi. 12. they consider it as metaphorically used, *dead* (to sin), i. e. renouncing sin. On this use of the dative, see Matthiæ, § 388.]

Θορυβέω, ῶ, from θόρυβος.

I. *To disturb, throw into a tumult, set in an uproar.* occ. Acts xvii. 5. [So Julian, Paneg. c. i. Plut. Cic. p. 868. F. It is often used of *expressing assent* or *dissent in public assemblies,* as in Diod. Sic. xiii. 28. Polyb. xxviii. 4, 10. Dem. 16, 27. 577, 9. In Acts xx. 10. it is metaphorically used (in the pass.) of *being disturbed in mind,* as in Arrian, Diss. Ep. iv. 8. Ælian, V. H. i. 32.]

II. Θορυβέομαι, οῦμαι, mid. *to make a noise* or *disturbance.* It is in the N. T. particularly applied to the *noise* made in *lamenting the dead.* occ. Mat. ix. 23. Mark v. 39.

Θόρυβος, ου, ὁ. Comp. τυρβάζω.

I. *A tumult,* or *uproar.* Mat. xxvi. 5. xxvii. 24. Acts xx. 1. et al. In this view both the N. θόρυβος and the V. θορυβέω are often used in the Greek writers. [Add Mark xiv. 2. Acts xxi. 34. xxiv. 18. Ezek. vii. 7. Jer. xlix. 2. Lucian, Dial. Deor. xii. 2.]

II. *A tumultuous assembly* or *company.* Mark v. 38. Such *noisy tumultuous assemblies* at the place where any one lies dead are still used in the East. See Harmer's Observations, vol. ii. p. 135. [Schl. doubts whether the word here denotes *a noisy crowd,* (see Mat. ix. 23.) or *lamentations for the dead.* See Nicolai de Luctu Græcorum, c. 9. § 4. Θόρυβος is used to express lamentation in Prov. xxiii. 29. See Gen. xvii. 4. Is. v. 14.]

ΘΡΑΥΩ.—*To break, bruise.* occ. Luke iv. 18. in which passage τυφλοῖς ἀνάβλεψιν, *recovering of sight to the blind,* is taken from the LXX, who in Is. lxi. 1. have substituted these words for the Heb. לַאֲסוּרִים פְּקַח־קוֹחַ, *the opening of the prison to them that are bound,* either because prisoners frequently had *their eyes put out,* as Judg. xvi. 21. 2 Kings xxv. 7; or rather because they were shut up in *dark* prisons. The same Hebrew expressions St. Luke further explains by ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to set at liberty them that are* bruised, namely, with the fetters or stocks in which they were confined. This last expression occurs in the LXX of Is. lviii. 6. for the Heb. שַׁלַּח רְצוּצִים חָפְשִׁים. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to *refer us to the* ORIGINAL SCRIPTURES. [Rosenmüller seems to agree with Parkhurst, but Schl. and Wahl translate the word more generally, *the afflicted* (broken in spirit), as in Deut. xx. 3. xxviii. 33. 1 Sam. xx. 33. Schl. says, *to avenge the afflicted,* and mentions another interpretation, viz. *to give comfort to those who are dejected from sin or other heavy troubles.*]

Θρέμμα, ατος, τό, from τέθραμμαι perf. pass. of τρέφω *to nourish.* [Properly, *that which is nourished*[1]. See Ælian, V. H. i. 5. Eur. Hipp. 11. Hence in the plural]—*cattle* which are kept and *nourished* by their owners. occ. John iv. 12. where see Wolfius and Wetstein, but comp. Kypke. [See Diod. Sic. i. 74. Ælian, V. H. xii. 56. Xen. Œc. xx. 23. Some, however, understand it here, of *the family,* or *household.* So Kypke and Maius Obss. Sacr. iv. p. 7. See Jambl. de Myst. sect. iv. c. 1. Marm. Ox. No. 9. and comp. Eur. Iph. Aul. 598. It is constantly used in this sense in inscriptions of a late date, especially those where a man commemorates his building a tomb for himself and his θρέμματα. See Münter, Symbol. ad Int. Ev. Johan. p. 11.]

Θρηνέω, ῶ, from θρῆνος.—*To wail, lament in an audible manner.*—It is used either absolutely, Mat. xi. 17[2]. Luke vii. 32. John xvi. 20; or construed with an accusative. Luke xxiii. 27. [2 Sam. i. 17. iii. 33. Jer. xvi. 5.]

Θρῆνος, εος, ους, τό, from θρέω *to utter a tumultuous* or *confused cry,* which seems a word formed from the sound, like *shriek, scream,* &c. in English. The V. θρέω is particularly applied in the Greek writers to *lamentation,* as in πάθεα θρεομένης, *bewailing* her misfortunes, and θρεομένη σεαυτῇ κακά, *bewailing* her miseries to herself. Hesychius accordingly explains θρέειν by θρηνεῖν, and θρεόμενον by ὀλοφυρόμενον *deploring.* See Scapula.—*A wailing, lamentation,* [*mournful chant*]. occ. Mat. ii. 18. [2 Sam. i. 17. Jer. vii. 29. ix. 17. Joseph. Ant. vii. 1, 6. Diod. Sic. i. 72. Xen. Anab. x. 3.]

☞ Θρησκεία, ας, ἡ, from θρησκεύω *to worship God,* and this from θρῆσκος, which see.

I. *Religion, religious service of God,* or *divine worship.* Acts xxvi. 5. James i. 26, 27.

II. *Religious worship,* or *service,* of angels. Col. ii. 18. Josephus, de Bel. ii. 8, 7. informs us, that those who were admitted into the society of the Essenes swore συντηρήσειν ὁμοίως τά τε τῆς αἱρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν ΑΓΓΕΛΩΝ ὀνόματα, "that they would equally guard the books of their sect, and *the names of the angels.*" And it may seem from the Canon of the Council

[1] [*Quicquid alitur.* Blomf. ad Æsch. Sept. Theb. 166.]

[2] [Wahl says, that in the two first places only, it is *to utter the lament at funerals.* The two first places from the LXX quoted also bear this sense.]

of Laodicea on the river Lycus, which was held about the year 367, and condemned the *naming of angels* as *idolatry*, and from the testimony of Theodoret (both cited by Wetstein, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of Laodicea. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus Enfield, (from Brücker,) Hist. of Philos. vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the Essenes, or immediately from the principles of the eastern or Platonic philosophy. Most probably from the latter. See under *στοιχεῖον* III. and Macknight's Preface to Colossians, sect. ii. Wolfius, however, on Col. ii. 18. observes, that *θρησκεία* is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than *εὐσέβεια* is; but that in James i. 26. it is joined with a genitive, signifying the *subject* or *person worshipping:* and he accordingly understands the *θρησκεία τῶν ἀγγέλων* of a pretended *angelic worship*, far purer than that of other Christians, and such as was paid by the holy *spiritual angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian Church at the time; and though *θρησκεία* is not in the N. T. construed with a genitive of the OBJECT, yet it is so used in Wisd. xiv. 27. five or six times by Josephus, quoted by Krebsius, and by Herodian, cited by Wetstein. See some curious remarks on this subject in the British Critic for March, 1794, p. 274. and for August, p. 198. [Bretschn. and Wahl agree with Parkhurst; Schl. with Wolf. See Krebs, Obss. Flav. p. 339. Deyling, iv. p. 586. The word occurs in 4 Mac. v. 6. Herodian, v. 3, 12. and 7, 3. Elsner (ii. p. 263.) mentions that it is often used in good Greek for a superstitious worship.]

☞ Θρῆσκος, ου, ὁ.—*Religious, devout, a worshipper of God.* occ. James i. 26. Some derive it from Θρᾷξ, in the Ionic dialect Θρῇξ, a *Thracian*, so called from תִּירָס *Tiras*, the seventh son of Japhet, Gen. x. 2. Thus Suidas, ΘΡΗΣΚΕΥΕΙ, *θεοσεβεῖ, ὑπηρετεῖ τοῖς θεοῖς*· Λέγεται γὰρ ὡς Ὀρφεὺς, ΘΡΑΞ, *πρῶτος ἐτεχνολόγησε τὰ* Ἑλλήνων *μυστήρια, καὶ τὸ τιμᾶν Θεὸν* ΘΡΗΣΚΕΥΕΙΝ *ἐκάλεσεν, ὡς* ΘΡΑΚΙΑΣ *οὔσης τῆς εὑρήσεως*· Θρησκεύει means, *he worships* or *serves God:* for it is reported that Orpheus, a Thracian, instituted the religious mysteries of the Greeks, and called the worshipping of God *θρησκεύειν*, as being a Thracian invention.' But after all we may perhaps, with Pasor, best deduce *θρῆσκος* and its derivatives from the Heb. דָּרַשׁ *to seek*, i. e. God; a phrase often used in the O. T. to express *religion*. See 1 Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11. et al. in the Hebrew.

☞ Θριαμβεύω, from *θρίαμβος*[1], *a triumph*, which Mintert and others deduce from *θρίον a fig-leaf*, and *ἄμβη a brow* (properly of a *rock*), because the victor's *brows* were anciently crowned with *fig-leaves*. By a passage in Polybius it should seem, that the Greek *θρίαμβος* was formed from the Latin *triumphus:* for, speaking of the Romans, he mentions *τοὺς προσαγορευομένους παρ' αὐτοῖς, what are called by them,* ΘΡΙΑΜΒΟΥΣ; and I know not that *θρίαμβος* or its derivatives ever occur in any Greek writer till the times of the Roman conquests.—With an accusative following, *to triumph over, lead in triumph.* occ. Col. ii. 15. (Thus Plutarch in Romul. t. i. p. 38. D. *ἐθριάμβευσε βασιλεῖς, he led* kings *in triumph.*) See Raphelius on 2 Cor. ii. 14. To explain which passage we must observe, that in the ancient triumphs it was customary for the victors not only to *lead about their conquered enemies*, but also to *be accompanied* in their triumphal cars *by their children and relations*. In both these views, St. Paul might say, that God, *πάντοτε θριαμβεύοντι ἡμᾶς*, was always *leading us*, i. e. himself, *in triumph:* for he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a *friend*, and *joined* with his Blessed Master *in the triumph* of the gospel. See more in Wolfius, who shows that Theodoret, Œcumenius, and Chrysostom, explain the expression in like manner. See also Wetstein. [Schl., Wahl, and Rosenmüller, say that it is, *to make to triumph*, in this place of Corinthians, as *κληρονομεῖν to assign an inheritance.* Josh. xvii. 14. *βασιλεύειν to make to reign*, in 1 Sam. xv. 35. viii. 22. xii. 1. Bretschn. construes, with Parkhurst and Wetstein, *to lead one triumphing*, i. e. *to exhibit in a state of triumph, to give the victory to one.* Kypke (ii. p. 243.) would translate, *triumphing on account of us*, supposing an ellipse of *διά*, which is very harsh.]

ΘΡΙΞ, *τριχός, ἡ,* dat. plur. *θριξί*[2].

I. *A hair*, as of the head. occ. Mat. v. 36. Τρίχες, *αἱ, the hair* of the head. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. [where the Syriac rightly explains *τὴν κεφαλὴν καὶ τὰς τρίχας*, as if it were *τὰς τρίχας τῆς κεφαλῆς.*] ix. 8. Doddridge, in Luke vii. 38. renders *θριξὶ* by *tresses* of her hair, and observes, that the English word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *tresse*, a wreath of hair; and this may be from the Italian *treccia*, the same. [In Mat. x. 30. Luke xii. 7. xxi. 18. Acts xxvii. 34. it is used to denote *something trifling.* See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Suidas in voce. Aristoph. Ran. 627. Cic. ad Att. v. 20. Vorst. Diatr. de Adag. N. T. c. 6.]

II. *Hair*, as of a camel. Mat. iii. 4. Mark i. 6. [2 Kings i. 8.]

Θροέω, ῶ, from *θρόος, the cry* or *noise of a tumultuous multitude*, which from the perf. mid.

[1] [The proper meaning of this word in Greek is, *a hymn in honour of Bacchus sung in solemn processions.* See Arrian, Exp. Alex. vi. 28, 1.]

[2] [Parkhurst derives this word from שָׂעָר!]

τέθροα of the V. θρέω *to utter a tumultuous cry*[1]. Comp. under θρῆνος.

I. *To utter a confused tumultuous cry.*

II. *To put into a tumult* or *confusion, to disturb, terrify;* whence θροέομαι, οὔμαι, pass. *to be put into confusion, disturbed,* or *terrified.* occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2. [Song of Solomon v. 4.]

☞ ΘΡΟ΄ΜΒΟΣ, ου, ὁ. Hesychius explains θρόμβος by αἷμα παχὺ, πεπηγὸς ὡς βουνοί, thick blood coagulated like *lumps* or *hillocks;* and the Scholiast on Sophocles by ὄγκον *a tumor, swelling.* The learned Damm, however, in his Lexicon Nov. Græc. col. 2376. derives θρόμβος from τρέφω, fut. θρέψω, perf. pass. τέθραμμαι, *to coagulate,* as milk for cheese, in which sense Homer uses this word, Od. ix. 246.

Αὐτίκα δ' ἤμισυ μὲν ΘΡΑ΄ΨΑΣ λευκοῖο γάλακτος—

Coagulating, then, with brisk dispatch,
The half of his new milk———. COWPER.

From τρέφω in this view is also derived τρυφαλίς *a cheese,* and τρέφω itself may be deduced from τρέπω *to turn,* which English V. we apply to the *coagulation* of milk. See τρέπω.—*A clot, a coagulated mass*[2]; particularly of blood, as the word is used by Plato, Dioscorides, [i. 102.] Æschylus [Eum. 184. Choeph. 526.] Galen, whom see in Wetstein. occ. Luke xxii. 44. where see Bp. Pearce's note. Herodotus, i. 179. uses ΘΡΟ΄ΜΒΟΥΣ ἀσφάλτου for *clots,* or *concreted lumps,* of bitumen. [See also Dioscor. i. 68.]

ΘΡΟ΄ΝΟΣ, ου, ὁ.

I. *A throne, a royal* or *judicial seat.* See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13. [Schl. thinks that the word signifies also *a royal habitation,* and that in this sense it is applied *to heaven* as God's dwelling-place. Mat. v. 34. xxiii. 22. Acts vii. 49. Rev. xxii. 3. Comp. Is. lxvi. 1. Theocr. Idyll. vii. 93. It seems often to be used to express *empire* or *royal power,* as in Luke i. 32. See Acts ii. 30. Heb. i. 8. Ps. lxxxix. 45.]

II. *An order of angels* or *celestial spirits.* Col. i. 16.

Θυγάτηρ, τέρος, by syncope τρός, ἡ. It is certainly worthy of remark, that we find this word θυγάτηρ used, with little variation, not only by the Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English[3], but even by the Persians[4]. Τηρ in θυγάτηρ may be merely a termination, as in the Greek μήτηρ, πατήρ, and, as we are informed by Bp. Chandler[5], *ter* usually is of substantives in the old Persic, and, we may add, as *ter* seems to be in the English *sister,* and *ther* in *father, brother, mother,* which four last English words are also nearly the same as the Persic *suster, pader, mader, brader.*

I. *A daughter,* whether an immediate, Mat. ix. 18. x. 35, 37. et al.; or a remote descendant, Luke i. 5. xiii. 16. [See Joseph. de Macc. i. 15. Gen. xxxvi. 2. Schl. adds Acts ii. 17. Comp. Vorst, Phil. Sacr. c. 24.]

II. In the vocative it is used as a *compellation of affection and kindness.* Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. τέκνον IV.

III. It denotes *a city with its inhabitants.* Mat. xxi. 5. John xii. 15; as בַּת frequently does in the Heb. SS. See Ps. xlv. 13. cxxxvii. 8. Is. xxii. 4. [Jer. xliii. 24. 2 Sam. ii. 2.] And thus *cities* or *countries* are commonly represented by women[6] in *sculptures* and *coins.* So, for instance, on the reverse of some medals of Vespasian and Titus[7], Judea is exhibited as a *woman* sitting sorrowful on the ground (comp. Is. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDÆA CAPTA,

"Beneath *her* palm here sad Judea weeps."
POPE's Epistle to Addison.

☞ Θυγάτριον, ου, τό, a diminutive of θυγάτηρ.—*A little daughter.* occ. Mark v. 23. vii. 24. [Athen. xiii. p. 501, C.]

Θύελλα, ης, ἡ, from θύω *to move* or *rush impetuously,* and ἄελλα *a storm, whirlwind,* which from ἄειν *to blow,* and εἴλειν *to roll round,* or *whirl.* So Hesiod, speaking of the *winds,* Theog. 874. says,

——— Κακῇ ΘΥ΄ΟΥΣΙΝ 'ΑΕ΄ΛΛΗι.

In horrid *storms* they *rush.*

An impetuous or *furious storm, a tempest, a whirlwind,* turbo. Thus Hesychius explains θύελλα by ἀνέμου συστροφὴ καὶ ὁρμὴ ἢ καταιγίς, *a whirlwind,* or *storm of wind;* and in Homer, Od. v. 317. we have

Δεινὴ ΜΙΣΓΟΜΕ΄ΝΩΝ ἀνέμων ἐλθοῦσα ΘΥ΄ΕΛΛΑ,

A horrid *storm* of fierce *conflicting* winds.

[See also Aristot. de Mundo, c. 4.] occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22 or 19. corresponding to θύελλα of the LXX, and of the apostle, is עֲרָפֶל *thick darkness. Violent whirlwinds* and *tempests* are always accompanied with *thick dark clouds,* and no doubt the עֲרָפֶל mentioned in Deut. was in *violent motion,* (comp. Exod. xix. 16, 18.) whence the like appearance is called רוּחַ סְעָרָה *a whirlwind,* Ezek. i. 4. and סַעַר, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

Θύϊνος, η, ον, *thyine,* made of the θύον, θύα, or *thya* tree, so called from θύω *to cense, burn as incense,* on account of the *sweet smell* of its wood, especially in *burning.* This is observed by Homer, Od. v. 59, 60.

[1] [See Æsch. Prom. 612. Eur. Ion 784. Eustath. in Iliad. Δ. p. 377, 7.]

[2] [So Athen. v. p. 192. See Poll. iv. 19, 2.]

[3] "DAUGHTER, filia; Goth. *dauter;* Ang. Sax. dohtep, dohtop, dohtup. Al. *dohter, tohter, thohter:* Cim. *dotter;* Dan. *daatter;* Belg. *dochter.*" Junii Etymol. Anglican.

[4] دختر *Dochter.* See Castell, Lex. Persic. col. 259. and Walton's Proleg. in Polyglott. xvi. p. 101.

[5] See his Vindication of the Defence of Christianity, book i. p. 55. and Heb. and Eng. Lexicon in מסנכר.

[6] "But who are the *ladies* we are next to examine? These are, says Philander, so many *cities, nations,* and *provinces,* that present themselves to you under the shape of *women.* What you take for a fine *lady* at first sight, when you come to look into her, will prove a *town,* a *country,* or one of the four parts of the world: in short you have now Afric, Spain, France, Italy, and several other nations of the earth before you." Addison's 2nd Dialogue on Ancient Medals.

[7] See Univ. Hist. vol. x. p. 691. note. The reader may find a print of two of these medals in Addison's Dialogues, Series iii. No. 13, 14.

——— Τηλόθι δ' ὀδμὴ
Κέδρου τ' εὐκεάτοιο, ΘΥΌΟΥ τ' ἀνὰ νῆσον ὀδώδει,
Δαιομένων.

——— And fires of scented wood,
Cedar, and thyon, far perfumed the isle.

Theophrastus, Hist. Plant. v. 5. says, that the "*thyon* or *thya* tree grows near the temple of Jupiter Ammon, παρ' Ἄμμωνι, (in Africa,) and in the Cyrenaica, that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Pliny's Nat. Hist. xiii. 16. occ. Rev. xviii. 12. [See Salmas. ad Solin. c. 46. p. 667. Wessel. ad Diod. Sic. v. c. 46. Cels. Hierobot. ii. p. 22.]

Θυμίαμα, ατος, τό, from τεθυμίαμαι perf. pass. of θυμιάω.

I. *Incense*, "*perfumes*[1] *exhaled by fire.*" Rev. v. 8. viii. 3, 4. xviii. 13. On Rev. v. 8. observe that not the *incense*, but the φιάλαι, or *bowls*, are the prayers of the saints, to which the incense of Christ's merits was added, Rev. viii. 3. Comp. Ps. cxli. 2. and Exod. xxx. 34—38. [Ex. xxv. 16. Diod. Sic. i. 62. Herodian iv. 2, 21.]

II. *The act of censing* or *fuming incense.* Luke i. 10. Comp. verse 11.

Θυμιατήριον, ου, τό, from θυμιάω.—*A vessel* or *instrument for burning incense.* occ. Heb. ix. 4. where I think it means the *censer* mentioned Lev. xvi. 12. in which the high-priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense* in the holy of holies, which is therefore in the text of Hebrews said ἔχουσα *to have* this censer, *for use* namely. True, indeed, it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the holy of holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by Whitby and Wetstein on Heb. ix. 4. and by Ainsworth on Lev. xvi. 12. that "on every (other) day he who was to burn incense took coals from off the (brazen) altar in a censer of silver, but this day the high-priest in *a censer of gold.*" Comp. Rev. v. 8. viii. 3. and see Josephus de Bel. i. 7, 6. I am well aware that some learned men have explained χρυσοῦν θυμιατήριον, Heb. ix. 4. to mean the *golden altar of incense:* but how can the holy of holies be said to *have* this, since it certainly *always* stood without the vail, in the holy place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where θυμιατήριον occurs, namely, 2 Chron. xxvi. 19. Ezek. viii. 11. it answers to the Heb. מִקְטֶרֶת *a censer;* and lastly in the N. T. another word, namely θυσιαστήριον, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21. [See Ælian, V. H. xii. 51. Demosth. p. 617, 3. Thucyd. vi. 46. Read also Deyling's Tract, Obss. Sacr. ii. p. 558. who agrees in this view. The word denotes the altar of incense in Joseph. Ant. iii. 6, 8. Philo, de Vit. Mos. p. 668. ed. Paris.]

[1] Johnson.

Θυμιάω, ῶ, from θῦμα[2], ατος, τό, *incense*, which from θύω.—*To burn* or *fume incense, cause it to exhale its odour by fire.* occ. Luke i. 9. [See Ex. xxx. 7. xl. 27. Is. lxv. 3. Schol. Aristoph. Plut. 137. Casaub. ad Athen. ii. 939.]

☞ **Θυμομαχέω**, ῶ, from θυμός *the mind*, and μάχομαι *to fight.—To be of a hostile mind against* another, *to be highly displeased, incensed*, or *offended at*, infenso esse animo erga; or, according to Raphelius, *to be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20. where however Kypke, in opposition to the excellent commentator just mentioned, prefers the former sense, in which he shows that the V. is used by Dionysius Halicarn., Polybius, and Plutarch, and observes, that Raphelius's interpretation cannot be admitted, because Josephus says not a word of this war of Herod with the Tyrians and Sidonians, who were under the formidable protection of the Roman empire. Compare Wetstein. [See Polyb. ix. 40, 3. Exc. Leg. 69. for the sense given here. It occurs in the sense alleged by Raphelius, in Dion. Hal. v. 11; and it is *to fight with a hostile mind* in Diod. Sic. xvii. 33. Polyb. xxvii. 8, 4.]

Θυμός, οῦ, ὁ, from θύω *to move impetuously*, particularly as the *air* or *wind*. See θύω I.

I. It seems to be sometimes used in Homer for the *animal soul* or *breath*, as where speaking of Sarpedon, who had fainted with a wound, he says, Il. v. 697.

Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα ΘΥΜΟ'Ν.

But he revived, for Boreas' cheering blast
Breathing around refresh'd his *panting soul.*

Comp. Il. iv. 470, 524. xiii. 671. xvi. 743.

II. *The soul* or *mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion* or *passion of the mind, anger, wrath.* It is ascribed to God, Rev. xiv. 10, 19. (Comp. Is. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8; to man, Luke iv. 28. Acts xix. 28. [2 Cor. xii. 20. Gal. v. 20. Eph. iv. 31. Col. iii. 8. Heb. xi. 27.] to the devil, Rev. xii. 12. Θυμός and ὀργή are often joined in the profane, as they are in the sacred writers. This Elsner and Wetstein have shown on Rom. ii. 8. [The phrase denotes *exceeding anger* in Rev. xvi. 19. xix. 15. Comp. Ex. xxxii. 11. Deut. xxix. 23. But in Rom. ii. 8. the cause is put for the effect, and *heavy punishment* is meant. See Gesen. p. 671, 3. d.] Ammonius, whom Wetstein there cites, defines θυμός to be πρόσκαιρος *a temporary*, but ὀργή, πολυχρόνιος μνησικακία *a lasting* resentment. [The same distinction is noticed by Suidas. It is not, however, always observed. See Schol. Aristoph. Ran. 868. Diog. Laert. Zen. § 113. Menag. Comm. p. 303. Cic. Tusc. Quæst. iv. 9. The word occurs in the sense of *passion* in Polyb. ii. 19, 10. Ælian, V. H. i. 14. Xen. de Re Eq. ix. 2.]

IV. It denotes poison, or more strictly *inflaming* or *inflammatory poison.* [See Hammond

[2] "Apud Hippocratem θύματα Galenus exponit θυμιάματα suffimenta." Scapula.

on Rev. xiv. 8. showing how it got this sense. Comp. *φάρμακον ὀλέθρου* in Wisd. i. 4.] occurs Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Is. li. 17. Jer. xxv. 15. This is an Hellenistical sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33. (where it is joined with *οἶνος wine.*) Ps. lviii. or lvii. 4. in conformity with the correspondent Heb. חֲמָה, which signifies both *wrath*, and an *inflammatory, acrid poison*, such as serpents emit when *enraged*. Compare Job xx. 16. in LXX. Wisd. xvi. 5. and Arnald there. But in Rev. xiv. 8. xviii. 3. it seems to denote *inflammatory philtres* or *love-potions*, such as whores used to give their lovers. So the learned Jos. Mede interprets it in his Comment. Apocalypt. pp. 517, 518. folio. See also Vitringa in Rev. [*Θυμός* is put for the Heb. רֹאשׁ *poison*, in Deut. xxxii. 33. Job xx. 16. Amos vi. 12.]

Θυμόω, ῶ, from *θυμός anger, wrath.—To provoke to anger. Θυμόομαι, οῦμαι*, pass. *to be provoked to anger, to be incensed, wroth.* occ. Mat. ii. 16. [Gen. xxx. 2. Polyb. v. 16, 4. Xen. Cyr. v. 5, 11.]

ΘΥ'ΡΑ, *ας, ἡ*, from the Chald. תְּרַע the same, to which this word answers in Theodotion's version of Dan. iii. 26. and which is a corruption of the Heb. שַׁעַר *a gate*, by transposing the ע, and changing ש into ת, as usual.

I. *A door;* of a house, Mark i. 33. ii. 2[1]. xi. 4; of a chamber, Mat. vi. 6; of a prison, Acts v. 19, 23; of the temple, Acts iii. 2; of a sepulchre, Mat. xxvii. 60. xxviii. 2. *To be at the doors* is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. James v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See Raphelius and Wetstein on Mat. xxiv. 33. [comp. Aristoph. Plut. 767.]

II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his Church, and into eternal life, John x. 9. [or who, as Schleusner and Wahl say, gives us *opportunity* of entering into heaven;] to an *opportunity* of receiving the Gospel, Acts xiv. 27; or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8. where see Vitringa. [Similar phrases occur in Lucian, t. ii. p. 720. ed. Reitz. Zenob. Cent. i. Prov. 89. Symm. Hos. ii. 17. *εἰς θύραν ἐλπίδος*, Plut. Symp. ii. Quæst. iii. p. 636.]

Θυρεός, οῦ, ὁ, from *θύρα a door.*

I. Homer (Od. ix. 240, 313, 340. comp. 243.) uses this word for a *great stone*, which served as a *door* to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the later Greek writers, cited by Alberti, Elsner, and Wetstein, and particularly by Kypke, whom see, it denotes *a large oblong shield*, like a *door*, whereas *ἀσπίς* means a *round one*. occ. Eph. vi. 16. [On this difference, see Wessel. ad Diod. Sic. ii. p. 501. Alberti, Obss. Phil. p. 374. Lips. de Mil. Rom. iii. p. 166. Spanh. ad Jul. Orat. p. 241. Turneb. Advers. ii. c. 27. But this distinction is not always observed. See Polyb. vi. 21. The word occurs 2 Sam. i. 21. 2 Kings xix. 32. Joseph. Ant. viii. 7, 2. Diod. Sic. v. 30 and 39.]

Θυρίς, ίδος, ἡ. A diminutive of *θύρα*.

I. *A little door.* Thus sometimes used in the profane writers. See Scapula and Wetstein on 2 Cor. xi. 33.

II. *A window.* occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage, "Sir John Chardin's MS. tells us, *the eastern windows are very large, and even with the floor.* It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." Harmer's Observations, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33. nearly resembles that of the spies from Jericho, Josh. ii. 15. and probably was, like that, effected out of a *kiosk* or bay-window which projected *beyond the wall of the city.* Comp. Heb. and Eng. Lex. in קרה IV. [Gen. xxvi. 8. Is. xxiv. 18. Judges v. 28. Diod. Sic. xx. 85.]

Θυρωρός, οῦ, ὁ, ἡ, from *θύρα a door*, and *οὐρος a keeper.—A door-keeper, a porter.* occ. Mark xiii. 34. John x. 3. xviii. 16, 17. [There were female porters among the Jews. See 2 Sam. iv. 6. John xviii. 16. and so Suidas. Wahl, on John x. 3. remarks, that the word is used of one of the shepherds who kept the door of the fold, and opened it at the knock of a fellow-shepherd, as there were large folds in ancient times in which many shepherds lived entirely. The word occurs 2 Kings vii. 10. Ezek. xliv. 11. Xen. Cyr. vii. 5, 23. Hell. vii. 1, 26.]

Θυσία, ας, ἡ, from *θύω to sacrifice.*

I. *A sacrifice* or *victim.* Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Compare Eph. v. 2. Heb. ix. 26. x. 12. [Add Mat. ix. 13. Mark ix. 49. Heb. viii. 3. ix. 9, 23. x. 1, 11. In Mark xii. 33. Schleusner thinks that it is put in opposition to the *ὁλοκαύματα*, and means *the sacrifices, part of which were given to the priests;* while in 1 Cor. x. 18. *this part* is denoted. See Deut. xviii. 1. Hos. viii. 13. Gen. xxxi. 54. Lev. iii. 1, 3, 6, 9.]

II. It is spoken of the *bodies* of Christians, Rom. xii. 1; of their *religious services*, 1 Pet. ii. 5; particularly of their *praises* of God, and *works of charity* to men, Heb. xiii. 15, 16; especially to the preachers of the Gospel, Phil. iv. 18. [In Phil. ii. 17. *θυσία* may be either *the preaching of the Gospel*, or *men made agreeable to God by Christianity.*]

Θυσιαστήριον, ου, τό, from *θυσιάζω to sacrifice*, which from *θυσία*.

I. *An altar*, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. James ii. 21. Rev. vi. 9; or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13. The LXX use it in the latter, as well as in the former sense, for the Heb. מִזְבֵּחַ; [in the former, Gen. viii. 20. xii. 7, 8. Wahl explains the two phrases, 1 Cor. ix. 13. *τῷ θυσιαστηρίῳ συμμερίζονται*, and 1 Cor. x. 18. *κοινωνοὶ τοῦ θυσιαστηρίου*, by a personification of the altar; ut altare, partem accipiunt victimarum, i. e. *are sharers with the altar.* In Heb. xiii. 10. he explains it rightly as *a victim*, as Schleusner does, 1 Cor. ix. 23. Schleusner translates 1 Cor. x. 18. *they confess*

[1] [The phrase *τὰ πρὸς τὴν θύραν* denotes the *vestibule* or *empty space before the door*, (per quem a via aditus accessusque ad ædes est, Aul. Gell. xvi. 16.) called *πρόθυρον*, Gen. xix. 6. Hom. Od. A. 103. and *πρόπυλα*, Axioch. 19.]

openly that they worship God, whose altar it is; but this is very harsh.]

II. *The Christian altar*, that is, *the table of the Lord*, considered as furnished with the *memorials of the sacrifice* of his death, of which *memorials* Christians are to *partake* or *eat*, (comp. 1 Cor. x. 21. and verse 18.) but *of which they have no right to* eat, *who serve the tabernacle.* occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the *Lord's table*, ad Philadelph. § 4. σπουδάζετε οὖν μιᾷ εὐχαριστίᾳ χρῆσθαι. Μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ· Ἓν ΘΥΣΙΑΣΤΗΡΙΟΝ, ὡς εἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνοις τοῖς συνδούλοις μοῦ, ἵνα ὃ ἐὰν πράσσητε, κατὰ Θεὸν πράσσητε, "wherefore let it be your endeavour to partake all of the same holy eucharist: for there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow-servants: that so whatsoever ye do, ye may do it according to *the will of God*." Wake. And in a similar view the Blessed Martyr applies it, ad Trall. § 7. and ad Ephes. § 5. ed. Russel.

Θύω, from *θέω* or *θεύω to run violently, approach hastily*, "curro vehementer, festinanter accedo." Thus the learned Damm, Lex., who deduces this V. from *θέω* or *θεύω*, from the *sound* made by the *breath* of persons *running*.

I. *To move* or *rush impetuously, to rage.* Thus it often signifies in Homer, and is applied to winds, Od. xii. 400, 408, 426; to a river, Il. xxi. 234, 324; to the sea, Il. xxiii. 230; to a person, Il. i. 342. xi. 180.

II. In Homer, *to cast* a little of the victuals and wine *into the fire*, as an *offering to the gods* at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. 219, 220.

——— Θεοῖσι δὲ ΘΥΣΑΙ ἀνώγει
Πάτροκλον ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε ΘΥΗΛΑΣ.

The *first oblations* to th' immortals due
Amid the flames his friend Patroclus *threw*.

So Odyss. xiv. 446. Eumæus before he began to eat,

——— Ἄρχματα ΘΥΣΕ θεοῖς ἀειγενέτῃσι·
Σπείσας δ' αἴθοπα οἶνον ———

Th' *initial offerings* to th' immortals *burnt*;
And having pour'd the consecrated wine ———

Hence

III. In the later Greek writers, *to sacrifice, to slay in sacrifice.* Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. *To slay for food.* Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10. In the LXX it is used for the Heb. זָבַח, generally in the sense of *slaying in sacrifice*, but sometimes *for food*, as 1 Sam. xxviii. 24. 1 Kings xix. 21; in which latter application it answers to the Heb. טָבַח, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩ'ΡΑΞ, *ακος*, ὁ, properly, *a breast-plate, cuirass*, or *defensive armour for the breast.* Thus Homer, Il. xi. 19.

Δεύτερον αὖ ΘΩ'ΡΗΚΑ περὶ ΣΤΗ'ΘΕΣΣΙΝ ἔδυνε,
The beaming *cuirass* next adorns his *breast*.
POPE.

And in this sense only is the Ionic *θώρηξ* used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient poet, *αἰολοθώρηξ*, Il. iv. 489; *λινοθώρηξ*, Il. ii. 529; *χαλκεσθώρηξ*, Il. iv. 448; the V. *θωρήσσω to arm, put on armour*, very frequently used; and the N. *θωρηκτής defensively armed*, Il. xv. 689, 739. But in the later Greek writers[1] *θώραξ* sometimes denotes *the fore-part of the human body*, and particularly *the breast*; and hence some etymologists have been induced to derive it from *θορεῖν to leap*, on account of the *leaping* or *pulsation* of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the *human thorax* to a *breast-plate*, on account of its *bones* and *cartilages*, which *defend* the noble parts it comprises. In the N. T., though several times applied figuratively, it signifies only *a breast-plate.* occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9, 17. The LXX use *θώραξ* for Heb. סִרְיוֹן *a brigandine* or *coat of mail*, Jer. xlvi. 4. and frequently for שִׁרְיוֹן of the same import. [Job xli. 17. Ælian, V. H. iii. 24. Herodian, viii. 4, 27. Xen. Mem. iii. 10, 9.]

I.

I, *ι*, *Iota.* The ninth of the more modern Greek letters, but the tenth of the ancient, whence, as a numerical character, the small *ι* is still used for *ten.* In the ancient or Cadméan alphabet it answered to the Hebrew or Phœnician *Jod* or *Yod* in name, order, and power, but in its form *ι* it approaches much nearer to the Hebrew than to the Phœnician letter. Comp. Ἰῶτα.

Ἴαμα, *ατος*, τό, from *ἰάομαι.—A healing.* occ. 1 Cor. xii. 9, 28, 30. [Jer. xlvii. 11. Is. xxxiii. 6. Polyb. vii. 14, 2. Thuc. ii. 51. Plut. t. viii. p. 31. ed. Reiske.]

ΙΑ'ΟΜΑΙ, *ῶμαι*, from the uncommon N. *ἴα life, strength*, or immediately from the Heb. חָיָה *to cause to live, to revive, recover from illness*, to which *ἰάομαι* answers in the LXX of Neh. iv. 2. or iii. 34.

I. Mid. *to heal, to restore to bodily health.* Luke v. 17. vi. 19. xxii. 51. et al. Pass. *to be* thus *healed*, Mat. viii. 8, 13. xv. 28. Mark v. 29. et al. Comp. James v. 16. [Schl. and Wahl, after Carpzoff, refer this place rather to sense III. (*that your sins may be remitted.*) Rosenmüller thinks the context in favour of Parkhurst's interpretation.]

II. Both in mid. and pass. it is applied to the *curing of demoniacal* or *diabolical possessions.* Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. *To heal spiritually, restore to spiritual health.* Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *to be spiritually healed*, 1 Pet. ii. 24. Comp. Heb. xii. 13. [See Is. vi. 10. 2 Chron. vi. 30. Ecclus.

[1] [Ælian, V. H. iii. 11. Aristot. Hist. An. i. 7.]

iii. 30. Andoc. Orat. ii. p. 254. and Schwarz. Comm. Crit. Ling. Gr. N. T. p. 680.]

Ἴασις, εως, ἡ, from ἰάομαι.—*A cure, healing.* occ. Luke xiii. 32. Acts iv. 22, 30. [Prov. iii. 8. iv. 22. Plut. t. viii. p. 712. Reiske. Antiphon, 757, 4. It occurs in Ecclus. xxviii. 3. for *remission of sins.*]

Ἴασπις, ιδος, ἡ, from Heb. יָשְׁפֵה the same. *The jasper,* a kind of precious stone: they are found of various colours; green, azure, sea-green, purple, blue, and some white, approaching to a *crystal,* (as Rev. xxi. 11.) So Pliny, Nat. Hist. xxxvii. 9. "*Similiter* candida *est, quæ vocatur astrios,* crystallo *propinquans.*" See more in Pliny, xxxvii. 8, 9. New and Complete Dictionary of Arts, and the Encyclopædia Britannica, in Jasper. occ. Rev. iv. 3. xxi. 11, 18, 19. [In Revelations many suppose a *diamond,* the most precious of all stones, is meant, as in Exodus xxviii. 18. partly because the *jasper* is mentioned at the head of the list in ch. xxi. 11.]

Ἰατρός, οῦ, ὁ, from ἰάομαι.—*A physician,* q. d. *a healer.* Mat. ix. 12. Mark ii. 17. Luke iv. 23. (where see Wolfius and Wetstein.) Col. iv. 14. et al. It is well known that the ancient Greek and Roman *ἰατροί* not only prescribed, but made up their own medicines, and also practised surgery. [See Jer. viii. 22. Prov. xiv. 32. 2 Chron. xvi. 12.]

Ἴδε.—*See, behold, lo, observe.* The grammarians say it is used adverbially; but it is, properly speaking, the 2nd pers. imperat. 2 aor. act. of the V. εἶδω *to see.* When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is, here* or *these are.* See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17. eleven MSS., two ancient, for ἴδε have εἰ δὲ; and this reading, which also agrees with the Syriac, Vulg., and several other old versions, is by Griesbach received into the text.

Ἰδέα, ας, ἡ, from εἶδον, 2 aor. of εἶδω *to see.*—*Countenance, aspect,* as of an angel. occ. Mat. xxviii. 3. where it must denote *the countenance,* as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the *human countenance,* not only by Theodotion, for the Heb. מַרְאֶה, Dan. i. 13, 15. but also, as Alberti has shown, by Arrian, Aristophanes, and Pindar. See also Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33. [The usual meanings are, *look* or *form, appearance.* In Gen. v. 3. it is *likeness.* It occurs in the sense given here in Aristoph. Plut. 122. Pind. Ol. x. 130. Diod. Sic. i. 12. and in the LXX, Dan. i. 13.]

Ἰδίᾳ, from ἴδιος.—*Separately, severally.* It is properly the dative fem. of ἴδιος, used elliptically and adverbially for *ἐν ἰδίᾳ χώρᾳ, in a separate place.* See Bos Ellips. under Χώρα, and comp. δημόσιος II. occ. 1 Cor. xii. 11. So Xen. Cyr. vii. p. 344. ed. Hutchinson, 8vo. ταῦτα γὰρ καὶ ΙΔΙΑι χρήσιμα ἑκάστῳ, for these things are both advantageous to every one *severally.* [Mem. i. 2, 63.]

Ἴδιος, α, ον.

I. *One's own, proper,* suus, proprius. [It is used to denote *what belongs to one,* either (1) generally, as John x. 3, 12, *one's own sheep.* Luke x. 34. *his own beast.* Acts xxviii. 30. *their own inn,* i. e. one hired by themselves, not by the other Christians. In Acts iv. 32. *what is one's own,* is opposed to what is common *property* (κοινόν). In John viii. 44. ἐκ τῶν ἰδίων λαλεῖ, *he speaks according to his own disposition.* In John i. 11. Parkhurst says, there is a reference to the land of Canaan, the city of Jerusalem, and especially the temple, and quotes 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1. So Schl. says, τὰ ἴδια means *Judæa, οἱ ἴδιοι his countrymen;* and certainly ἡ ἰδία πόλις in Mat. ix. 1. is, *the city to which one belongs, where one dwells.* Wahl says strangely that οἱ ἴδιοι are "those who depend on the Logos as Creator of the world, as a family depends on the master." Or, (2) *of those belonging to one's family,* as 1 Tim. v. 8. So Xen. Œc. xxi. 9. ἴδια ἔργα *domestic business.* (3) *Of friends* or *followers,* John xiii. 1. xv. 19. Acts iv. 23. xxiv. 23. See Diod. Sic. xiii. 92, 93. Polyb. xxi. 4, 4. Xen. Hell. ii. 4, 29. (4) *Of one's own house,* in the plural, τὰ ἴδια (οἰκήματα perhaps being understood), John xvi. 32. xix. 27. Acts xxi. 6. Esth. v. 10. vi. 12. Comp. 1 Kings xxii. 17. 3 Esdr. v. 47. vi. 82. 3 Mac. vi. 27. Plato, de Leg. vi. p. 758. A. Jambl. c. 19. Herod. i. 109. In Tit. i. 12. it is redundant. See Lobeck ad Phryn. p. 441.]

[II. *One's own,* in the sense of *peculiar.* Thus Acts ii. 6. *one's own language.* See ver. 8. Mat. xxv. 15. Acts xxv. 19. 1 Cor. iii. 8. vii. 2, 7. xv. 23, 38. xii. 18. So in 1 Thess. iv. 11. τὰ ἴδια expresses *one's especial* or *peculiar duty.*]

III. *Private, separate.* Thus used in the expression κατ' ἰδίαν, χώραν *place* being understood, *in a private place, privately, apart.* Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34. et al. So Josephus de Bel. x. 10, 5. ἀθροίσας δὲ τοὺς δυνατοὺς ΚΑΤ' ΙΔΙ'ΑΝ, having assembled the leading men *privately.* [See 2 Mac. iv. 5. xiv. 21. Dion. Hal. Ant. x. 65. Polyb. iv. 84, 5. Diod. Sic. xvi. 43.]

IV. Joined with καιρός, *proper, convenient.* Gal. vi. 9. 1 Tim. ii. 6. vi. 15. where Chrysostom explains ἰδίοις by προσήκουσιν *fit, convenient.* Raphelius shows that Polybius applies ἴδιος in the same manner. [In Acts i. 25. ἴδιος τόπος is the *proper* or *destined place,* most probably, *the place of punishment.* See Bishop Bull, Serms. 2 and 3. on Some important Points, &c. So Wahl and Bretschneider. Schl. says *the grave.* See Jude 6. As to the passage 2 Pet. i. 20. see ἐπίλυσις.]

Ἰδιώτης, ου, ὁ, from ἴδιος.—In general, *a common man,* as opposed either to a man of *power,* or of *education* and *learning.* See Wetstein on 1 Cor. xiv. 16.

I. *A person in a private station, a private* or *common man, a plebeian.* Thus it is used by the LXX, Prov. vi. 8. where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13. where see Doddridge. [Xen. Mem. ii. 6, 18. Anab. i. 3, 1.]

II. *Uninstructed, unskilful, unlearned.* 1 Cor. xiv. 16, 23, 24. Ἰδιώτης is often used in this sense by the Greek writers. See Wetstein. [See Xen. de Mag. Eq. viii. 1. Anab. vi. 1, 21. Hemsterh. ad Luc. i. p. 481. Irmisch. Exc. ad Herodian. i. 1, 3. p. 759. Krebs, Obss. Flav. p. 196.]

In one place it seems to be, *unskilful, unpolished, unadorned, plain* in speech, i. e. speaking like an *ordinary* or *common* man, 2 Cor. xi. 6. Considering that ἰδιώτης in this text refers both to λόγῳ and γνώσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude*[1]. Raphelius produces a remarkable passage from Xenophon, de Venat., where that elegant and mellifluous writer, referring to his own *easy* and *natural language*, as opposed to the *obscure* and *affected* style of the Sophists, calls himself Ἰδιώτης, *a plain* or *ordinary man*, ἐγὼ δὲ ΙΔΙΩ΄ΤΗΣ μέν εἰμι, says he; and the celebrated Longinus, de Sublim. sect. xxxi. gives it as his opinion, that ἔστιν ἄρ' ὁ ΙΔΙΩΤΙΣΜΟ΄Σ ἐνίοτε τοῦ κόσμου παραπολὺ ἐμφανιστικώτερον, 'a *common expression* is sometimes much more significant than a pompous one:' and after producing some instances of this from the Greek writers, he adds, ταῦτα γὰρ ἐγγὺς παραξύει τὸν ΙΔΙΩ΄ΤΗΝ, ἀλλ' οὐκ ἰδιωτεύει τῷ σημαντικῷ, 'These approach near to the *vulgar* in expression, but are by no means vulgar in significance and energy.' A remark, which I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings. See also Wolfius on 1 Cor. xi. 6.—Our Eng. word *idiot* is indeed derived from ἰδιώτης, but has a very different meaning. I cannot find that Ἰδιώτης is ever used by any Greek writer for a person *deficient in natural capacity* or *understanding*[2].

Ἰδού.—*See, behold, observe, lo.* See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The grammarians call it an adverb: however, it differs from the 2nd pers. sing. 2 aor. imperat. mid. of the V. εἶδω only by an accent. [In Luke i. 31. ii. 34. Gal. i. 20. James v. 4. it seems put for *know*. With ἐγώ it is, *I am here*. Acts ix. 10. Heb. ii. 13. vii. 7, 9. See 1 Sam. iii. 4, 8. Gen. xxxi. 11.]

Ἰδρώς, ῶτος, ὁ, from ἵδος the same.—*Sweat.* occ. Luke xxii. 44.—The LXX have once used it, Gen. iii. 19. for the Heb. זֵעָה. [2 Mac. ii. 27. Artem. i. 66. Aristot. Prob. ii. 31.]

Ἱερατεία, ας, ἡ, from ἱερατεύω.—*A priesthood, office*, or *function of a priest.* occ. Luke i. 9. Heb. vii. 5. [Exod. xxix. 9. Num. iii. 10. Aristot. Pol. vii. 8.]

Ἱεράτευμα, ατος, τό, from ἱερατεύω.—*A priesthood, an assembly* or *society of priests.* occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6. it answers in the LXX to the Heb. כֹּהֲנִים *priests* in the plural. [Christians are called a priesthood, as being required to offer up to God pure and holy thoughts, and they are called *royal* priests, because they are to reign with Christ, according to Wahl.]

Ἱερατεύω, from ἱεράομαι the same, and this from Ἱερεύς. [See Deyling, Obss. Sacr. iv. 144.] —*To perform the priest's office, to officiate as a priest.* occ. Luke i. 8. [Ex. xxviii. 1, 3, 4, 41. 1 Mac. vii. 5. Synes. Ep. 57, 67.]

Ἱερεύς, έως, ὁ, from ἱερός *sacred.*—*A priest, a person consecrated to* God for the performance of *sacred* offices. See Heb. v. 1. It is spoken of Melchisedec, a patriarchal priest, Heb. vii. 1; of the Levitical priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5. et al. freq.; of a heathen priest of Jupiter, Acts xiv. 13; of the Jewish high-priest, v. 24. Comp. 1 Mac. xv. 1. and see Wolfius[3]; of Christ, the true and great high-priest after the order of Melchisedec, see Heb. vii.; of believers, who are a holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5. [See Suicer i. p. 1442.]

Ἱερόν, οῦ, τό, from ἱερός *sacred.*—*A temple*, whether of the true God, Mat. xii. 5, 6, et al. freq.; or of an idol, Acts xix. 27. It often includes not only the *buildings*, but the *courts*, and all the *sacred ground* or *inclosure.* The word is properly an adjective, χωρίον *a place* namely being understood. [It may be observed, that wherever any difference *can* arise as to the *part* of the temple described by the word ἱερόν, there the interpreters always differ. Thus in John vii. 28. Wahl and Schl. say it is *synagoga in quodam templi conclavi*; Bretschneider, *porticus ubi emptores venditoresque erant.* In Mat. xxvii. 51. it is clearly, *the Holy of Holies.*—Ἱερόν seems often to describe the sacred inclosure and outward buildings, and ναός the building itself. See Duker ad Thuc. iv. 90. Diod. Sic. i. 15. Kypke i. p. 136. In Ezek. xxviii. 18. Schl. says, it is *the sanctuary*; in Ez. xlv. 19. *the court.*]

☞ Ἱεροπρεπής, έος, οῦς, ὁ, ἡ, from ἱερός *holy*, and πρέπω *to suit, become.*—*Such as becometh holy persons, venerable.* occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. xi. 8, 5. where he calls the high-priest Jaddua's solemn procession to meet Alexander the Great, ΙΕΡΟΠΡΕΠΗ῀ καὶ τῶν ἄλλων ἐθνῶν διαφέρουσαν—ὑπάντησιν, 'a manner of meeting him *venerable*, and different from that of other nations.' See also Wetstein on the place. [See Xen. Symp. viii. 40. Athen. vii. p. 289. A. In 4 Mac. ix. 25. xi. 20. it seems to be *sanctimonious.*]

ΙΕΡΟ΄Σ, ά, όν.—*Sacred, holy.* occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13. where ἱερῶν may mean *the holy things*, i. e. *the tithes*, which were *consecrated* to God. [Τὰ ἱερά means *the external worship*, and τὸ ἱερόν *a victim.* In Xen. Ven. v. 25. and Lys. p. 229. τὰ ἱερά is applied to the vases, &c. deposited in the temples.]

ΙΕΡΟΣΟ΄ΛΥΜΑ, ων, τά, and

ΙΕΡΟΣΟ΄ΛΥΜΑ, ης, ἡ, Mat. ii. 3[4].—*The city of Jerusalem.* These are only variations of the Heb. יְרוּשָׁלַם, Ἱερουσαλήμ, (which see,) in order

[1] "*Rude* am I in my *speech.*"
SHAKSPEARE's Othello, Act i. Scene 3.

[2] See, however, the learned Bp. Horsley's Tracts in Controversy, p. 430.

[3] [So in the Heb. Exod. xxxiv. 19. 1 Kings i. 8. And *pontifex* in Latin for *pont. maximus.* See Duker on Florus i. 23. iii. 21. Lev. v. 41.]

[4] But Markland, Appendix to Bowyer's Conject., makes πᾶσα here agree with πόλις *city* understood; because Matthew, elsewhere, always uses Ἱεροσόλυμα in the plural number and neut. gender. Josephus, however, has Ἱεροσόλυμα as a N. sing. De Bel. vi. 10. (misprinted 4. in Hudson's ed.) ΕΑ΄ΛΩ μὲν οὕτως ΙΕΡΟΣΟ΄ΛΥΜΑ—thus *Jerusalem was taken*—ΑΛΟΥ῀ΣΑ δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ΗΡΕΜΩ΄ΘΗ, 'and *having been taken* before five times, *it was* now a second time *desolated.*' See Kypke on Mat. ii. 3.

to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in Clearchus (cited by Josephus, cont. Apion. i. § 22. p. 1347. and by Eusebius, Præp. Evang. ix. 5.) says, τὸ δὲ τῆς πόλεως αὐτῶν ὄνομα πάνυ σκολιόν ἐστιν, 'ΙΕΡΟΥΣΑΛΗ'Μ γὰρ αὐτὴν καλοῦσιν, 'But the name of their (i. e. the Jews') city is very *uncouth*: for they call it Jerusalem.' Mat. ii. 1. xv. 1. et al. freq.

☞ 'Ιεροσολυμίτης, ου, ὁ, from 'Ιεροσόλυμα *Jerusalem.—An inhabitant of Jerusalem.* occ. Mark i. 5. John vii. 25.—This N. is used by Josephus, Ant. xii. 5, 3. and xiv. 16, 4. [4 Mac. iv. 22. xviii. 5.]

☞ 'Ιεροσυλέω, ῶ, from ἱερόσυλος.—*To commit sacrilege, take to one's own private use what is consecrated to God.* occ. Rom. ii. 22. [Some consider this word as used in its proper sense, *to rob the temple*; others take it metaphorically, *to profane the temple by denying the victims and tributes due to it.* It occurs in its proper sense, Polyb. xxxi. 4, 10. See Demosth. p. 1318, 27. Aristophanes, Vesp. 841.]

☞ 'Ιερόσυλος, ου, ὁ, ἡ, from ἱερόν *a sacred place* or *thing*, and συλάω *to rob, spoil.—A robber of a temple, a sacrilegious person.* occ. Acts xix. 37. [2 Mac. iv. 42. Aristoph. Plut. 30. Xen. Anab. i. 7, 10.]

☞ 'Ιερουργέω, ῶ, from ἱερόν *sacred*, and ἔργον *a work.—To perform*, or *be employed in, a sacred office*[1]. occ. Rom. xv. 16. ἱερουργοῦντα τὸ εὐαγγέλιον, *being employed in the sacred business of* (preaching or administering) *the gospel.* This word is frequently used by Herodian, v. [3, 16.] for *performing sacred offices.* See Wetstein, and comp. Vitringa on Is. lxi. 6. lxvi. 20. [The proper meaning is, *to offer victims*; and so Hesychius explains it.]

'ΙΕΡΟΥΣΑΛΗ'Μ, ἡ, Heb. Undeclined.

I. *Jerusalem*, Heb. יְרוּשָׁלַם from יָרָה ירה *to possess, inherit*, and שָׁלֵם *peace.* A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21. and Clark's notes.) Mat. xxiii. 37. et al. freq. It was anciently called Jebus or Jebusi, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4. and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name Jerusalem, i. e. *the possession* or *inheritress of peace*, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies, (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.) but also with especial reference to the prophecy of Abraham, Gen. xxii. 14. and to the *Prince of Peace*, (Is. ix. 6.) who should there accomplish (John xix. 30.) the great work of *peace* (Hag. ii. 9.) between God and man, (Is. liii. 5. Rom. v. 1. 2 Cor. v. 19.) between Jew and Gentile, (Eph. ii. 14. &c.) and between men and their own consciences, (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.) by offering himself a sacrifice and *peace-offering* for the sins of all. (See Heb. ix. 25—28.)

[1] [Deyling (Obss. Sacr. iv. 144.) says that ἱερατεύω and ἱερουργέω are precisely of the same meaning.]

II. As *Jerusalem* was the centre of the true worship, (see Ps. cxxii. 4.) and the place where God did in a peculiar manner dwell, first in the tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21. and afterwards in the temple, 1 Kings iv. 13; so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." Doddridge. Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xxi. 2, 10.

'Ιερωσύνη, ης, ἡ, from ἱερός *sacred.—Priesthood, priestly function* or *office.* occ. Heb. vii. 11, 12, 14, 24. [1 Chron. xxix. 22. 1 Mac. ii. 54. Herodian, v. 7, 2. et 8.]

"Ιημι, from ἰέω or the obsolete ἵω the same.—*To send* in whatever manner. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

'ΙΗΣΟΥ῀Σ, οῦ, ὁ, Heb.—Jesus, Heb. יְהוֹשֻׁעַ, i. e. *Jehoshua*, or *Joshua*, which the LXX and apocryphal books constantly express by the Greek 'Ιησοῦς, as St. Stephen also does, Acts vii. 45. and St. Paul, Heb. iv. 8. The Hebrew name יְהוֹשֻׁעַ is a compound of יָהּ *Jah*, or יְהוָה *Jehovah*, and הוֹשִׁיעַ *to save, a saviour*; so imports *Jehovah the Saviour.* It was first given by Moses to his minister *Joshua*, who was before called הוֹשֵׁעַ *Hoshea*, Num. xiii. 16. This Joshua was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, *according to his* name, *was made great for the* saving *of the elect of God*, Ecclus. xlvi. 1; who actually did *save* the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21. *thou shalt call his name* Jesus, 'Ιησοῦν, *Jehovah the Saviour* (see Is. xxv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.) *for* Hε[2] AY'TO'Σ (ουτος) *shall* save σώσει his *people from their sins.* Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by his being named Jesus was fulfilled the prophecy which said He should be called Emmanuel, which, being interpreted, is God *with us*, Mat. i. 23. See Bishop Pearson on the Creed, art. II., and compare 'Εμμανουήλ. "No doubt can be made," says Michaelis, (Introduction to N. T. vol. i. p. 316. ed. Marsh,) "that the original reading in Mat. xxvii. 16, 17. was 'Ιησοῦν Βαραββάν. Origen expressly declares it[3]—and 'Ιησοῦν is found in the Armenian[4], and in a Syriac translation which Alder discovered in Rome;" to which we may add from Mr. Marsh's note 23. that Griesbach found it in two Greek MSS., and Professor Birch in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The

[2] "—It is not barely said that *He*, but as the original raiseth it, *He himself shall save.* Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, *by his own power, the power of God*, shall save *his own people*, the people of God." Pearson on the Creed, art. II. p. 79. fol. ed. 1662.

[3] See the passage in Wetstein's note, and more fully in Michaelis.

[4] See Mons. La Croze's Letter in Bp. Watson's Tracts, vol. iii. 302. or in the Cambridge edition of Beausobre and L'Enfant's Introduction, 1779, 8vo.

relation of St. Matthew seems to be imperfect without it." — See more in Michaelis, &c. as above, and compare Bishop Pearce's note.

Ἱκανός, ή, όν, from ἱκάνω *to reach, attain*, namely, the desired end (which from ἵκω *to come*, see under ἱκετηρία). Ἱκανόν answers to the Heb. דַּיָּן in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit.* 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16. we have the phrase ἱκανὸς πρὸς — *sufficient for*, which Raphelius shows to be used in the same sense by Polybius and Arrian. [See Thuc. i. 78. Arrian, Epict. iv. 4. Krebs, Obss. Flav. p. 297. Polyb. viii. 35, 5. Herodian, ii. 9, 8. Xen. Mem. i. 2, 27. Comp. Schoettgen and Kuinoel on Luke xxii. 38.]

II. *Fit, worthy.* Mat. iii. 11. viii. 8. [Luke vii. 6.] Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9. [Dion. Hal. Ant. ii. 65. Herod. viii. 36. Aristæn. ii. 19.]

III. *Sufficient, adequate, enough.* 2 Cor. ii. 6. Luke xxii. 38. So Simplicius on Epictet. p. 142. cited by Wetstein, εἰ δὲ καὶ δοκεῖν (ἀγαθὸς) θέλῃς, σεαυτῷ φαίνου, καὶ ΙΚΑΝΟ'Ν 'ΕΣΤΙ, "but if you desire to appear good, appear so to yourself, and *it is enough*." [Comp. 2 Chron. xxx. 3. Symm. Prov. xxx. 8. Lucian, Timon, 10. Wahl observes that there is indignation implied in this phrase of St. Luke.] — Τὸ ἱκανὸν ποιεῖν τινι, *to satisfy any one*, satisfacere alicui, q. d. to do *enough* for him. Mark xv. 15. — Λαβεῖν τὸ ἱκανὸν παρά, *to take sufficient security of*, satis accipere ab. Acts xvii. 9. [The security might be either by bail or a deposit of money.] — Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last-cited texts see Wetstein, who, on Mark xv. 15. cites Polybius, Diogenes Laertius, and Appian using the same phrase. Notwithstanding which, Michaelis[1] says "it is a Latinism," adding, "It is no argument against its Latin origin, that it is used by Polybius, who lived in Rome, or by the later Greeks, who wrote during the time of the Roman empire; and the passage of Appian, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, εἰ ΤΟ' 'ΙΚΑΝΟ'Ν ΠΟΙΗ'ΣΕΤΕ 'Ρωμαίοις, "on which the ambassadors demanded, τί εἴη τὸ ἱκανόν; what conditions do the Romans understand by *satis?*" Thus Michaelis, rightly I apprehend; and I do not think that the *very obscure* text, which Mr. Marsh, in his note 11, on this passage, quotes from the LXX of Jer. xlviii. 30. is sufficient to confute him.

IV. *Sufficiently many* or *great.* It denotes *many, much, a considerable number* or *quantity.* Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37. et al. Joined with the word χρόνος *time*, it may be rendered *long*; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Ἐξ ἱκανοῦ, χρόνου being understood, *of*, or *for*, *a long* or *considerable time.* Luke xxiii. 8. [See 1 Mac. xiii. 49. Polyb. i. 15, 2. Xen. Anab. i. 2, 1. iv. 8, 18. Cyr. ii. 1, 8.]

[1] Introduct. to N. T. vol. i. p. 165. ed. Marsh.

☞ Ἱκανότης, ητος, ή, from ἱκανός.—*Sufficientness, fitness.* occ. 2 Cor. iii. 5. [It is used of the *power of speaking* in Lys. Fragm. 27, 35. See Poll. Onom. iv. 23.]

☞ Ἱκανόω, ῶ, from ἱκανός.—*To make sufficient* or *fit, to qualify.* occ. 2 Cor. iii. 6. Col. i. 12. [Dion. Hal. Ant. ii. 74.]

Ἱκετηρία, ας, ή, from ἱκέτης *a suppliant*, which from ἵκομαι *to come, approach*, particularly as a *suppliant*, from the active ἵκω *to come.* So Isocrates, cited by Wetstein, ΙΚΕΤΗΡΙ'ΑΣ πολλὰς καὶ ΔΕΗ'ΣΕΙΣ ποιούμενοι, making many *supplications* and *prayers.* [See Job xli. 3. 2 Mac. ix. 18. Wessel. ad Petit. p. 107. The proper meaning is, *an olive-branch bound with white wool and garlands carried by suppliants.* See Spanh. ad Aristoph. Plut. 385. Perizon. ad Ælian. V. H. iii. 26. Kuhn. ad Poll. Onom. viii. 9, 96.]

Ἰκμάς, άδος, ή, from ἵκω *to come.*

I. *Humour*, or *moisture, coming* or *flowing* from something. So the word is applied by Homer, Il. xvii. 392.

——"Αφαρ δέ τε 'ΙΚΜΑ'Σ ἔβη——
The *moisture* straight flows out——

II. *Moisture* in general. occ. Luke viii. 6. [Jer. xvii. 8. Plut. t. viii. pp. 536, 738, 788.]

Ἱλάομαι. See ἱλάσκομαι.

Ἱλαρός, ά, όν. The lexicons in general derive it from ἱλάω *to be propitious:* but perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xliv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1. especially in the Hebrew, the reader may be rather inclined to deduce it from the Heb. הָלַל *to shine*, and אוֹר *the light.* The LXX in Ps. civ. 15. render the Heb. הָגְדִּיל *to cause to shine*, by the V. ἱλαρῦναι.—*Cheerful, one whose countenance shineth*, as it were, *with joy and satisfaction.* occ. 2 Cor. ix. 7. [Prov. xix. 11. xxii. 9. Job xxxiii. 26. Ecclus. xxvi. 4. Xen. Mem. ii. 8, 12. Ages. 8, 2.]

Ἱλαρότης, ητος, ή, from ἱλαρός.—*Cheerfulness, hilarity*, which, by the way, is from the Latin hilaris *cheerful*, a plain derivative from the Greek ἱλαρός. occ. Rom. xii. 8. [Prov. xviii. 22. Diod. Sic. xvi. 11.]

Ἱλάσκομαι, or ἱλάομαι, from ἱλάω *to be propitious* [a depon. verb].

I. With an accusative of the thing, *to make atonement for.* occ. Heb. ii. 17. In Theodotion's version the compound V. ἐξιλάσκομαι is used in a similar construction, Dan. ix. 24. ἐξιλάσασθαι ἀδικίας *to expiate iniquities.* So in Ecclus. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition διά, or ἐπί, *for, on account of*, understood. Thus likewise in Ecclus. xxxi. 19. ἁμαρτίας after the *passive* verb ἐξιλάσκεται may be the accusative plural: οὐδὲ ἐν πλήθει θυσιῶν ἐξιλάσκεται ἁμαρτίας, *neither* is he pacified (διά) for *sins by the multitude of sacrifices.* [The word occurs Theod. Lev. vi. 26. for the Heb. חָטָא, where the LXX has ἀναφέρειν; and in all the above instances the word has the accusative. Schl. cites Ps. lxv. 3. (where the acc. also occurs) as another instance of this sense; but I can find no instance in the O. T. where God is said to *atone* for sins. I should therefore refer this to sense

II. The Bible translation, however, has "*as for* our transgressions, thou shalt purge them away."]

II. Ἱλάσκομαι, or ἱλάομαι, *to be propitious* or *merciful to.* occ. Luke xviii. 13. [See also Ps. xxv. 11. lxxviii. 38. lxxix. 9. 2 Kings v. 18. in all which instances the dative follows. In Ex. xxxii. 13. we have περί and a gen.[1]]

Ἱλασμός, οῦ, ὁ, from ἱλάομαι.—*A propitiation*[2], [and then] *a propitiatory victim* or *sacrifice for sin*, as the word is plainly used by the LXX for the Heb. חַטָּאת, Ezek. xliv. 17. occ. 1 John ii. 2. iv. 10. [So Deyling, Obss. Sacr. iv. p. 573.]

Ἱλαστήριον, ου, τό, from ἱλάομαι.—*A mercy-seat, propitiatory.* This word is properly an adjective, agreeing with ἐπίθεμα *a lid* understood, which is expressed by the LXX, Exod. xxv. 17. [xxxvii. 6.] and in that version ἱλαστήριον generally answers to the Heb. כַּפֹּרֶת (from the V. כָּפַר *to cover, expiate*), which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the high-priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Ex. xxv. 17, 22. xxix. 42. xxx. 36. Lev. xvi. 2, 14, 15. St. Paul, by applying this name to Christ, Rom. iii. 25. assures us that He was the *true mercy-seat*, the *reality* of what the כַּפֹּרֶת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in Locke, Whitby, Wolfius, and Wetstein, in Rom. and in Vitringa de Synag. Vet. vol. i. p. 179, &c. [In Rom. iii. 25. Schl. understands rather θῦμα or ἱερεῖον, (see Ælian, V. H. xii. 1. for other examples,) and we translate, *whom God hath set forth to be a propitiatory victim.* So Chrysost., Theophylact, Origen, the Vulgate, Erasmus, and Le Clerc. Theodoret and Luther agree with Parkhurst on the ἱλαστήριον. See Deyling, ii. p. 484.]

Ἵλεως, ω, ὁ, ἡ, Attic for ἵλαος, from ἱλάω *to be propitious.* See under ἱλάομαι.—*Propitious, favourable, merciful.* occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἵλεώς σοι, Κύριε, is elliptical for ἵλεώς σοι εἴη ὁ Θεός, Κύριε, literally, *God be* merciful *to thee, O Lord!* In the LXX of 1 Chron. xi. 19. Θεός is expressed, ἵλεώς μοι, ὁ Θεός, &c. In these and such like phrases the word ἵλεως implies an invocation of *God's mercy* for the *averting of evil*, q. d. *God forbid!* Thus ἵλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by Symmachus[3] (1 Sam. xx. 2. xxii. 15.) for the Heb. חָלִילָה, which expresses *abhorrence* or *detestation, far be it, God forbid!* Compare 1 Mac. ii. 21. and see Wetstein and Kypke on Mat.[4] In Heb. viii. 12. we read ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, *I will be* merciful or placable *to their iniquities.* We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. אֶסְלַח לַעֲוֹנָם, *I will* pardon *their iniquity.* So in Jer. xxxvi. 3. [Diod. Sic. iv. 24. Xen. Mem. i. 1, 9.]

Ἵμα΄Σ, άντος, ὁ.—In general, *a string* or *strap.*

I. *A thong*, or *strap, of leather*, with which the ancient *sandals* (comp. ὑπόδημα) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Is. v. 27. it answers to the Heb. שְׂרוֹךְ the same; and Wetstein on Mark i. 7. cites from Plutarch τῶν ΄ΥΠΟΔΗΜΑ΄ΤΩΝ τοὺς ΄ΙΜΑ΄ΝΤΑΣ. [To loose the latchet of the shoe, is one of the lowest offices, says Chrysostom, Hom. xvi. in Joh. p. 619. The LXX use the word σφυρωτήρ in this sense in Gen. xiv. 23. See Menand. Frag. p. 40. Plut. Sympos. iv. 2. p. 665. B. Xen. Anab. iv. 5, 15.]

II. *A thong* or *strap of leather*, such as they used to *scourge* criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acharn. 724. explains ἱμάντας by φραγέλλια, *whips, scourges.* occ. Acts xxii. 25. Compare προτείνω. [See Eur. Andr. 720. Artem. i. 70. ii. 53. Demosth. 402. ult. Hesychius has ἵμασεν· ἐμάστιξεν.]

☞ Ἱματίζω, from ἱμάτιον.—*To clothe.* occ. Mark v. 15. Luke viii. 35.

Ἱμάτιον, ου, τό, from εἷμα, ατος, τό, which is used by the poets in the same sense, and is derived from εἵμαι perf. pass. of ἕω *to put on.* Though ἱμάτιον be a diminutive in form, it is by no means so in sense. See under βιβλίον I.

I. *A garment*, especially *an outer garment, a mantle, a hyke*[5]. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. בֶּגֶד, which in like manner properly signifies *an outer garment.* See Campbell's Prelim. Dissertat. p. 359, &c. [The word seems taken in its general sense in Mat. ix. 16. xi. 8; but it is often used with χιτών, and then, in opposition to that word, always denotes *an outer garment.* The custom of strewing garments in the way, (Mat. xxi. 7, 8[6].) occurs 2 Kings ix. 13. On the tearing of garments to express greater indignation, (Mat. xxvi. 65.) see Joseph. Ant. xi. 5, 3. Diod. Sic. i. 2. Herodian, i. 3, 7. The plural seems used for the singular in Mat. xxiii. 5. xxiv. 18. xxvii. 34. See Glass, Phil. p. 64. Schl. adds that the word *never signifies an interior garment* in the N. T.]—To explain Mat. xxiv. 18. Elsner and Wetstein show from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, *without their* ἱμάτια or *outer garments.*

II. Figuratively, *white garments* denote *Christian righteousness* (comp. δικαιοσύνη III. IV. and Gal. iii. 27.) Rev. iii. 18. (comp. ch. iv. 4.) and those *robes* of *glory*, with which the saints shall be hereafter *clothed*, Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2. and see Vitringa on the several passages in Rev.—[The ellipse of this word is remarkable, John xx. 12. Rev. xviii. 16. et al. Artem. Oneir. ii. 3. Ælian, V. H. xii. 32. Hom. Od. vi. 27.]

Ἱματισμός, οῦ, ὁ, from ἱματίζω.—*Raiment, apparel.* [This is a very general word, used for

[1] [The same construction with ἱλασμός occurs 1 John ii. 2. iv. 10.]

[2] [See Ps. cxxx. 4. Dan. ix. 9. Num. v. 8. 2 Mac. iii. 33.]

[3] [In Job xxxiv. 10. he construes it by ἀπείη. The LXX has μὴ γένοιτο in Josh. xxii. 29. xxiv. 16.]

[4] [See also Fischer de Version. Græcis, p. 113. Fuller, Misc. Sacr. ii. 2. Buxtorf, Lex. Talm. p. 722.]

[5] See Shaw's Travels, p. 224.

[6] [The word ἱμάτιον sometimes denoted *a carpet* or *coverlet*, as in Ælian, V. H. viii. 7. Diod. Sic. xiv. p. 228. See d'Orvill. ad Charit. p. 248. Some have so explained it here.]

any kind of clothing of any persons, but frequently occurring where *splendid* dress is meant, as Luke vii. 25. Ps. xl. 9. In Mat. xxvii. 35. and John xix. 24. (comp. v. 23.) it seems to be *an inner garment*, as in Ps. xxii. 18. In Luke ix. 29. it must be *an outer garment*.]

Ἱμείρω, *ομαι*, either from ἵεμαι *to desire*, and ἐράω *to love*, or from ἵημι *to send*, and ἔρως *love*[1]. —*To be affectionately desirous of*, or q. d. *to tend towards in love and affection*. occ. 1 Thess. ii. 8. where twenty-five MSS. (six ancient) read ὀμειρόμενοι, a word of the same import, [but not occurring in any Greek author,] which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and note, Griesbach, and Kypke. [Job iii. 21.]

ΐνα. A conjunction, most commonly construed with the subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17. with an indicative. So Xen. Cyr. lib. i. p. 73. ed. Hutchinson, 8vo. ἵνα—ἐνέδυ. See other instances in Kypke, and comp. Vigerus de Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the *final* cause, *that*, *to the end that*. John xvi. 1. Mat. xix. 13. xxvi. 16. et al. freq.

2. It is used *exegetically*, John xvii. 3. *this is eternal life*, ἵνα γινώσκωσι, that *they know thee the only true God, and Jesus Christ whom thou hast sent*, i. e. eternal life consists in, or is procured by, this, *that* they know, &c. So John iv. 29. xv. 8. 1 John iii. 1, 23. [Luke i. 43. 1 Cor. ix. 18. Soph. Aj. 316. Glass. p. 544.]

3. It denotes the *event*, and may be rendered in English by *so that*, *so as*. Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13. [Schl. makes two classes here: (1) *Ita ut, adeo ut, ὥστε*, where the end or object is implied. Luke ix. 45. John v. 20. vi. 7. Rom. iii. 19. 1 Cor. xiv. 13. 2 Cor. vii. 9; and (2) *Ut, tunc, unde eveniet, ita futurum est*, where the *event* only is implied (a sense ascribed to the word as early as Chrysost. Hom. lv. in John ix. and Joh. Damasc. de Orthod. Fid. iv. c. 20.) 1 Pet. v. 6. Rom. xi. 31. John ix. 2, 3, 39. 1 Cor. xi. 15. 1 John ii. 19. Luke xi. 50. So in the places where a prophecy is mentioned, as in Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24, &c. (and so of ὅπως and לְמַעַן, as Ex. xi. 9.) for the prediction was not made, says Schl., in order that it might be accomplished[2].

4. It imports a *consequence* or *condition*.—*That if*. Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7. et al.

5. In commanding, or beseeching, *that*. Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. in which three last passages the verb *see, take heed*, or the like, may be supplied. Raphelius on 2 Cor. viii. 7. Eph. v. 33. produces instances of similar ellipses from Herodotus and Xenophon.

6. Following words of time, it may be rendered, *when*, *that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our English translators render it *that*, which, like the Greek ἵνα, often denotes *time*. Comp. 3 John 4. Anacreon uses it for *when* or *whilst*, Ode li. line last. [Add John iv. 34. vi. 29. 1 Cor. iv. 3. vii. 29. 1 John iv. 17. Hom. Il. H′. 353. Call. Hymn. in Dian. 12. See Glass. p. 374. Fritzsche contends, that in many cases there is a confusion between the adverb ἵνα *where*, and the particle ἵνα *so that*. He reckons 1 Cor. iv. 6. Gal. iv. 17. for example, as instances of the adverb.]

7. Ἵνα *μή*, *that not*, *lest*. Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5. et al. freq. [In these places we must often supply something. Thus in 2 Cor. x. 9. supply, *but I will not do it*; in John i. 22. *tell us*, and so elsewhere.]

8. With τί *what?* following, ἵνα τί; *to what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the verb γένοιτο may be understood, q. d. *that what* may be done? See Bos Ellips. [In St. John ἵνα is often redundant, iii. 17. xviii. 26. Rev. ix. 5.]

Ἱνατί, the same as ἵνα τί. See ἵνα 8.—*To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers, (see Wetstein on Luke xiii. 7.) and in the LXX frequently answers to the Heb. לָמָּה *for what? why?* [See Gen. iv. 6. xii. 19. Ex. v. 4. Job iii. 12. Jer. xiv. 19. Num. xxii. 32. See Aristoph. Nub. 190. Pax 408. Joseph. Bell. vi. 24.]

Ἰός, οῦ, ὁ, from ἵημι *to send* or *dart forth*.

[I. Properly, *any missile*, as *an arrow*. Lam. iii. 13. Hom. Il. xv. 451. These arrows were frequently poisoned, and thence perhaps arose the next meaning.]

II. *Poison*, properly such as venomous serpents *eject* from their *fangs*[3]. (Comp. under χείλος I.) So Plutarch cited by Wetstein on Rom. iii. 13; ταῖς ἐχίδναις τὸν ΙΟ′Ν, ὅταν δάκνουσι, 'to serpents' *poison*, when they bite.' And Ælian, [H. A. ii. 24. vi. 38.] ΙΟ′Σ μὲν ὁ τῶν ἑρπετῶν δεινός ἐστιν, καὶ ὅ γε τῆς ΑΣΠΙ′ΔΟΣ ἔτι μᾶλλον, '*the poison* of serpents in general is dreadful, but that of the *asp* still more so.' See more in Wetstein. occ. Rom. iii. 13. [See Ps. cxl. 3.] James iii. 8. where see Kypke. [On James iii. 8. comp. Lucian, Fugit. 19. Ælian, H. A. v. 31. ix. 4; and on the word see Poll. Onom. vi. 125. D'Orvill. ad Charit. ii. 8.]

III. *Rust*, properly of *brass* or *copper*, so called because of its *poisonous*[4] quality; hence spoken of other metals. occ. James v. 3. Or, since *gold* is not naturally capable of *rust*, may we not rather, with Mr. Arnald on Ecclus. xxxi. 1. understand ἰός, "by a metonymy, to signify *a carking solicitous care of heaping up riches*, and which is described in James as in Ecclus. to consume or eat the flesh?" And thus, he observes, ærugo, *rust*, is used by Horace, de Art. Poet. 330.

> ——— *hæc* animos *ærugo* et cura peculi
> Quum semel imbuerit———
>
> But when the *rust* of wealth pollutes the soul,
> And money'd cares the genius thus control—
> FRANCIS.

[1] [This word Pollux (Onom. v. 165.), Stephens, and Grotius call poetical. It occurs, however, often in Herod. iii. 123. vii. 44. Ælian, H. A. xiv. 25. Polyb. i. 66, 8. iv. 74, 3. Demosth. 422, 6. Reiske.]

[2] [Fritsche, as well as other writers, does not allow that the *particle* ἵνα can ever have this latter sense. It is much to be wished that scholars would examine this subject attentively. His remarks are far from satisfactory.]

[3] [These are called ἰοβόλα θηρία. Herodian, iii. 9. 10. and Dioscor. vii. passim.]

[4] Comp. Heb. and Eng. Lex. under נחשׁ IV. VI.

And so Plutarch, de Superstit. *ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον ; τοῦτο τὸ ψεῦδος* 'ΙΟ'Ν *ἔχει, νέμεται τὴν ψυχήν,* 'does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul.' In Baruch, however, ch. vi. 12, 24. *ἰός* is used for the *foulness* contracted by *gold*; and Kypke thinks that both *ἰός* and *κατίωται*, when applied to *gold*, should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. verse 2. where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. 451. Theoph. de Lap. 399. Duport on Theoph. Char. x. p. 367. ed. Needham.]

'Ιουδαία, ας, ἡ, from 'Ιουδαῖος.—*A Jewess.* occ. Acts xvi. 1. xxiv. 24.

'Ιουδαΐζω, from 'Ιουδαῖος [1].—*To judaize, conform to*, or *live according to, the Jewish religion, customs*, or *manner.* occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magnes. § 10. The LXX use this verb, Esth. viii. 17. for the Heb. מִתְיַהֲדִים *becoming* or *become Jews.*

☞ 'Ιουδαϊκός, ή, όν, from 'Ιουδαῖος.—*Jewish.* occ. Tit. i. 14. [Joseph. Ant. xx. 11, 1.]

☞ 'Ιουδαϊκῶς, adv. from 'Ιουδαϊκός.—*Jewishly, after the manner of the Jews.* occ. Gal. ii. 14. [Strabo xvi. p. 1116.]

'ΙΟΥΔΑΙΟΣ, ου, ὁ, from Heb. יְהוּדִי.—*A Jew.* All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel*, whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah:* hence, after the defection of the ten tribes, יְהוּדִים, LXX 'Ιουδαῖοι, *Jews*, signify *subjects of the kingdom of Judah*, as 2 Kings xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יְהוּדִים, 'Ιουδαῖοι or Jews, was extended to *all* the descendants of Israel who retained the *Jewish religion* [2], whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt [3] some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther that there were great numbers of Jews (יְהוּדִים, 'Ιουδαῖοι) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes*, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יְהוּדִים, 'Ιουδαῖοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2. and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1. where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יְהוּדִים and 'Ιουδαῖοι, means a *confessor of Jehovah* [4]. Hence [5] the apostle distinguishes, Rom. ii. 28, 29. between him who is a *Jew outwardly*, and him who is a *Jew inwardly;* by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly*, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed, (see Rom. iv. 16. Gal. iii. 7, 29.) and consequently is a true *confessor of Jehovah.* In like manner Christ himself speaks of some *who say they are Jews*, 'Ιουδαῖοι, יְהוּדִים, i. e. the true *confessors* or worshippers *of God, but are not.* Rev. ii. 9. iii. 9. It appears, indeed, from the Martyrdom of Polycarp, § 12, 13, 17, 18. that there were many *unbelieving Jews*, properly so called, at Smyrna: and from Ignatius's Epistle to the Philadelphians, § 6. that there were some of them at Philadelphia. Vitringa, however, in both the above texts of Revelation, interprets the term 'Ιουδαίους, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47. *he that was* called Judas, 'Ιούδας, יְהוּדָה, *a confessor of Jehovah;* but was far from deserving that glorious appellation.

'Ιουδαϊσμός, οῦ, ὁ, from 'Ιουδαΐζω, which see.—*Judaism, the Jewish religion.* occ. Gal. i. 13, 14. where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38. and frequently in Ignatius's Epistles.

'Ιππεύς, έως, ὁ, from ἵππος.—*A horse-soldier, a horseman.* occ. Acts xxiii. 23, 32. [Gen. l. 9. Esth. viii. 14.]

☞ 'Ιππικόν, οῦ, τό, (*τάγμα, military force*, namely,) from ἵππος. [The neuter of the adj. ἱππικός.]—*Cavalry, horse.* occ. Rev. ix. 16. So Xen. Cyr. i. p. 56. ed. Hutchinson, 8vo. 'ΙΠΠΙΚΟ'Ν *δέ σοι, ὅπερ κράτιστον, τῶν Μήδων σύμμαχον ἔσται,* 'and the Median *cavalry*, which is, of all, the best, will join you in the war.' [1 Mac. xv. 38.]

"Ιππος, ου, ὁ.—*A horse.* James iii. 3. Rev. vi. 2, 4. et al.

[1] [On verbs of this form, see Buttmann, § 104. Fisch. ad Well. iii. P. i. p. 11.]

[2] So it is said, Esth. viii. 17. *many of the people of the land* מִתְיַהֲדִים, LXX *ἰουδάϊζον, became Jews*, i. e. as to *religion*. Compare Witsii *ὠδεκάφυλον*, cap. viii. § 8.

[3] See Witsii *δεκάφυλον*, cap. v. Prideaux, Connex. pt. 1. book 3. towards the beginning; Whitby on James i. 1. and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212. 8vo.

[4] See Heb. and Eng. Lexicon under יהד IV.

[5] [This assuredly is going too far. All that St. Paul means is, that he alone deserves the name of a Jew (i. e. one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

☞ Ἶρις, ιδος, ἡ.—*An iris* or *rainbow.* occ. Rev. iv. 3. x. 1. After the universal deluge the *rainbow* was appointed by God as a token of the בְּרִית, or *purifier*, whom he would *raise up*, and was given as a *sign* to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13. speaking of the *rainbow* which Jove *hath set in the cloud a sign to men*,

——Ἃς τε Κρονίων
Ἐν νεφέϊ στήριξε, τέρας μερόπων ἀνθρώπων.
Il. xi. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its *emblematical* designation, when they called it Ἶρις, an easy derivative from the Heb. יָרָה *to teach, show*; or if with Eustathius on Il. iii. we derive Ἶρις from the Greek verb εἴρω *to tell, carry a message*, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the *messenger of Jupiter* or *Juno*: a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. 548, 549.—*Iris*, or the *rainbow*, was worshipped not only by the Greeks and Romans, but also by the Peruvians[1] in South America, when the Spaniards came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*[2], wonderfully refracted into all its variety of colours, was in its original institution a *token of God's mercy in Christ*, or, more strictly speaking, *of Christ*, the *real purifier* and *true light*, we see with what propriety the throne of God, in Ezek. i. 28. and in Rev. iv. 3. is surrounded with the *rainbow*; and also how properly one of the Divine Persons is represented *with a rainbow upon his head*, Rev. x. 1. See Vitringa on both texts in Revelation.

☞ Ἰσάγγελος, ου, ὁ, ἡ, from ἴσος *equal*, and ἄγγελος *an angel.—Equal*, or *like, to the angels.* occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 40. Philo, de Abel et Cain, t. i. p. 164, 27.]

☞ Ἴσημι, from εἴδω *to know.* To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάναι, ἴδμεν, or ἴδμεναι with a δ.—*To know.* occ. Acts xxvi. 4. Heb. xii. 17.

Ἴσθι, 2nd pers. sing. imperat. of εἰμί *to be*, which see.—*Be thou.* Mat. ii. 13. v. 25. et al.

Ἰσκαριώτης, ου, ὁ.—*Iscariot.* The surname of the traitor Judas, who was probably so called from the town of קְרִיּוֹת mentioned Josh. xv. 25. [Jer. xlviii. 41. Amos ii. 2.] q. d. אִישׁ קְרִיּוֹת, *the man of Carioth*; and he might be thus named to distinguish him from the other Judas, the brother of James. (See Luke vi. 16. John xiv. 22. Jude 1.) Mat. x. 4. et al. [So Schleusner and Wahl. There are other etymologies given. Some very futile, as from שָׂכָר *a reward*, because he betrayed Christ for a reward; and from שֶׁקֶר *a falsehood*. There is a dissertation on the subject by Heumann in the Misc. Groning. t. iii. p. 598.]

Ἴσος, †or ἴσος,† η, ον.

I. *Equal*, in quantity, quality, dignity, &c. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17[3]. Rev. xxi. 16.

II. Spoken of testimonies, *equal, sufficient, coming up to the purpose.* Mark xiv. 56, 59. The case was this: the high-priest and council sought witness against Jesus, πρὸς τὸ θανατῶσαι αὐτόν, *to put him to death*; but no false witness borne against him was ἴση, *sufficient* for this purpose, either because two or more did not agree in the same fact, (comp. Deut. xvii. 6. xix. 15.) or because the fact charged upon him, as at ver. 58, was not capital. See Grotius, Whitby, and Campbell, on Mark. [Schleusner and Wahl say consonans, *consistent*, †*agreeing together*,† as in our translation, and Bretschn. has *eadem argumento testimonia.*]

III. Ἴσα, neut. plur. used adverbially, *as.* Phil. ii. 6. τὸ εἶναι ἴσα Θεῷ, *to be as God.* "So ἴσα Θεῷ is most exactly rendered agreeable to the force of ἴσα in many places in the LXX, which Whitby has collected in his note on this place. The proper Greek phrase for *equal to God* is ἴσον τῷ Θεῷ, which is used John v. 18." Doddridge. Ἴσα is also applied in the sense here assigned, by the Greek writers, as by Homer, speaking of Pedæus, Il. v. 70, 71.

Ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανὼ
Ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.

'Whom, though a bastard, the generous Theano brought up carefully *as* her own children, to please her husband.' Comp. Il. xiii. 176. xv. 439, 551. So Telemachus, speaking of Eurymachus, Od. xv. 519.

Τὸν νῦν Ἶσα Θεῷϊ Ἰθακήσιοι εἰσορόωσι.
Whom *as* a god the Ithacans regard.

And Ulysses, of Castor and Pollux, Od. xi. 303.

——Τιμὴν δὲ λελόγχασ' Ἶσα Θεοῖσιν.
And honour have obtained *as* the gods.

line 483. of Achilles,

Πρὶν μὲν γάρ σε ζῶον ἐτίομεν Ἶσα Θεοῖσιν.
We honour'd thee, when living, *as* the gods.

[1] "Ils (les Péruviens) rendoient de grands honneurs à l'arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoiet du *soleil*, et ce fut pour cette raison, que les Incas la prirent pour leur devise." L'Abbé Lambert, tom. xiii.

[2] The fanciful Greeks said, that Iris was the daughter of Thaumas, διὰ τὸ Θαυμάσαι ταύτην [τοὺς ἀνθρώπους,] because men *admired* or *wondered at* her. Plutarch, de Plac. Philos. iii. 5. So Cotta the Academic in Cicero, de N. D. iii. 20. says of the *rainbow*, ob eam causam, quia speciem habeat *admirabilem, Thaumante* dicitur natus. See Vossius, de Orig. et Progr. Idol. iii. 13. p. 789. 4to ed.

[3] [Here we may translate τὴν ἴσην δωρεὰν—ὡς καὶ ἡμῖν, *the same as to us.* The Vulgate has *eandem gratiam dedit.*]

[That ἴσα is put here for ἴσον, and is to be translated *equal* (in nature and majesty) *to God* (see John v. 18.) is the decided opinion of Schl., who cites Job v. 14. x. 10. xv. 16. and Hippoc. Jurejur. c. i. p. 42. Ælian, V. H. viii. 38. Glass. Phil. Sacr. p. 65; and so Wahl, citing Matthiæ, § 443, 1. and Schäfer ad Greg. Cor. p. 130, 1655.]

Ἰσότης, ητος, ἡ, from ἴσος.

I. *Equality*, i. e. *mutual* or *equitable assistance*. 2 Cor. viii. 13, 14. [See Job xxxvi. 29[1]. Polyb. vi. 8, 4. Plut. t. vi. p. 367.]

II. *Equity*. Col. iv. 1. where see Wetstein. [See Dem. 1274, 10. Poll. Onom. v. 108. Wakef. Silv. Crit. pt. iii. p. 122.]

☞ **Ἰσότιμος**, ου, ὁ, ἡ, from ἴσος *equal*, and τιμή *price*.—*Equally precious* or *valuable*. occ. 2 Pet. i. 1. where Schmidius in Wolfius observes, that ἡμῖν is governed of ἴσος. [See Herodian, iii. 6, 10. Xen. Hier. viii. 10. Joseph. Ant. xii. 3, 1.]

Ἰσόψυχος, ου, ὁ, ἡ, from ἴσος *equal*, and ψυχή *soul, mind*.—*Like-minded, of an equal* or *like disposition*. So Chrysostom explains it by ὁμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα, 'who, like myself, has a *care* and *concern* for you.' occ. Phil. ii. 20. [In this explanation Schleusner and Wahl agree. See Ps. lv. 13. Eur. Andr. 419. Æsch. Agam. 1479.]

Ἰσραηλίτης, ου, ὁ, from Ἰσραήλ, Heb. יִשְׂרָאֵל *Israel*.

I. *An Israelite, one descended from Israel* or *Jacob*. Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 48. means one who is not only *a natural descendant from Israel*, but also *imitates the faith and piety* (comp. Doddridge's note, Gen. xxxii. 28.) *of that patriarch*. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16. and Ἰουδαῖος.

Ἱστάω, ῶ, from στάω. See ἵστημι.—*To establish*. occ. Rom. iii. 31. νόμον ἱστωμεν. Comp. ἵστημι VI.

Ἵστημι, from the obs. verb στάω the same. Observe ἐστήκεσαν, Rev. vii. 11. is the 3rd pers. plur. plup. indicat. of ἵστημι, Attic for εἱστήκεισαν: ἑστάναι, Acts xii. 14. is the infin. perf. act. by syncope for ἑστηκέναι; ἑστώς, Luke xviii. 13. the part. perf. act. by syncope and contraction, (ἑστηκώς, ἑσταώς, ἑστώς,) ἑστῶσα, John viii. 9. the fem. of ἑστώς; so ἑστώς neut. for ἑσταός, Mat. xxiv. 15. (where see Wolfius and Kypke,) and ἑστῶσαι fem. plur. Rev. xi. 4. [The present, imperfect, 1st aor., and 1st fut. are transitive. The perfect, pluperfect, and 2nd aor. intransitive. The transitive tenses have the following significations.]

I. *To set, place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. [et al. freq. See Herodian i. 14, 18. Ælian, V. H. vi. 1. It is especially used of those who *bring forward* others in court or in a public assembly to defend themselves. Thus Acts iv. 7. (comp. John viii. 3.) v. 27. xxii. 30. And in this sense of *bringing forward*, I take Acts i. 23. vi. 6.]

II. *To appoint*. Acts i. 23. xvii. 31; where Kypke cites from Dionys. Hal. vi. p. 378. ΗΜΕΡΑΝ ἜΣΤΗΣΑΝ ἀρχαιρεσίων, they *appointed a day* for the election of magistrates.

III. *To establish, confirm*. [Rom. iii. 31. Mat. v. 17. x. 3. Heb. x. 9. and in the pass. Mat. xviii. 16. 2 Cor. xiii. 1. comp. Deut. viii. 18. ix. 5. 1 Sam. xv. 13. And so both in the act. and pass. in Rom. xiv. 4. (*he shall be brought to a state of certainty*.) In Mat. xii. 25, 26. and Mark iii. 24—26. the sense is not very different, *a house divided against itself shall not be established*, i. e. *shall not be kept firm*.]

IV. *To appoint, agree, covenant*. Mat. xxvi. 15. St. Mark in the parallel place, xiv. 11. uses the word ἐπηγγείλαντο *they promised*, and St. Luke, xxii. 5. συνέθεντο *they covenanted*; which seem to confirm the interpretation here given of ἔστησαν, Mat. xxvi. 15. though Raphelius, Wolfius, and others explain it in this passage by *they weighed*; (strictly *they placed* ἐν ζυγῷ or σταθμῷ[2] on the balance or *statera*, comp. Job xxxi. 6. Is. xl. 2.) and certain indeed it is that the ancients used in payments to *weigh* their money, as is the practice of many nations to this day[3]; and ἵστημι is in this view used for *weighing*, not only in the LXX, (where it answers to the Heb. שָׁקַל, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10. and especially Zech. xi. 12.) but in the classical writers, particularly Xenophon. (See Raphelius, and Hutchinson's note 1. on Xen. Cyr. p. 453. 8vo.) And that the traitor Judas *actually had* the thirty pieces of silver, appears from Mat. xxvii. 3, 5. [Schl. says, that the origin of the phrase is, that in *weighing*, the tongue of the scale was *steadied*, or *made to stand upright*. Compare Gen. xxiii. 16. Num. vii. 26. 2 Sam. xviii. 2. 1 Kings xx. 39. Reitz. ad Lucian. Demon. c. 30. t. ii. p. 388. The Vulgate translates the word *constituerent*, and so Rosenmüller, quoting 1 Mac. xiii. 38.]

V. *To impute, lay to one's charge*. Acts vii. 60.

[The following senses are intransitive.]

VI. *To stand*. Mat. [vi. 5.] xii. 46, 47. xiii. 2. xvi. 28. et al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2. ἑστῶτα, applied to ships or barks, may mean either *at anchor* or *aground*. See Campbell, compare also Wetstein. [Add John vi. 22. Acts i. 11. v. 20. xii. 14. Mark xi. 5. al. Polyb. iv. 61, 4. Xen. Cyr. i. 4, 8; of persons standing before a judge, Acts xxiv. 20. xxv. 10. xxvi. 6. See also Mark xiii. 9. (passive.) Wahl refers the passage Luke v. 2. to sense VIII. saying, that the verb is used in the sense *subsistere*, and applied either to men or things. Schl. says, *portum tenentes*. See Hom. Il. Θ. 43. Jens. Ferc. Lit. p. 44. It is used of an army lying before a city, Mat. xxiv. 15.]

VII. *To remain, abide, continue*. John viii. 44. Acts xxvi. 22. where see Bowyer and Kypke.

VIII. *To stand still, stop*. Acts viii. 38. Comp. Luke viii. 44. [Mat. xx. 3. Mark x. 49. Luke vi. 17. vii. 4. Xen. Cyr. i. 4, 8.]

[IX. Improperly, *to persist, persevere*. John viii. 44. Rom. v. 2. 1 Cor. xv. 1. 2 Cor. i. 24. (on which construction see Matthiæ, § 405.) 1 Pet.

[1] [The sense of this passage and of Zech. iv. 7. is somewhat uncertain.]

[2] [This word is added in Herod. ii. 65. and ἐν ζυγῷ in Ecclus. xxi. 25.]

[3] Comp. Heb. and Eng. Lexicon in בצע III., and שקל III.

v. 12. 2 Kings xxiii. 3. Xen. Hell. v. 2, 23. and in a similar sense, absolutely, *to be firm.* Eph. vi. 13. 1 Cor. x. 12. Polyb. x. 16, 9. In Eph. vi. 11. with πρός, (and indeed, according to Wahl, in v. 13. where Schl. says, *to stand victorious,*) *to resist,* i. e. *to stand firm against.* See Exod. xiv. 13. Raphel. Obs. Phil. in N. T. e Xen. p. 262. *To stand with confidence* or *safety.* Luke xxi. 36. Acts xxvi. 22. perhaps. Nahum i. 6. Mal. iii. 2. Polyb. i. 14, 45.]

[X. *To stand by.* Mat. xxvi. 73[1]. Mark xi. 5. Luke xix. 8. John iii. 29. Acts xi. 13.]

[XI. *To be* or *live, versor.* John i. 26. vi. 22. Num. ix. 17. x. 12. See D'Orville ad Charit. p. 303.]

Ἱστορέω, ῶ, from ἵστωρ *knowing,* which from ἴσημι *to know.* Comp. ἐπίσταμαι.

I. *To know.* Thus sometimes used in the profane writers. [Polyb. iii. 48. ix. 14, 3.]

II. *To visit,* so as *to consider and observe attentively, and gain the knowledge of.* Thus it is several times applied by Plutarch, particularly in his Life of Cicero, t. i. p. 861. D. where he says, "the parents of Cicero's schoolfellows used to come to the schools where he was taught, ὄψει τε βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνουμένην αὐτοῦ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ΙΣΤΟΡΗΣΑΙ, being desirous of seeing him with their own eyes, and *observing* his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as Raphelius has well remarked, it is evident that St. Paul's stay at Jerusalem for fifteen days was not merely *to get acquainted with St. Peter's person,* but to *acquire a thorough knowledge of his sentiments* concerning the Christian doctrine. See more on this passage in Elsner, Raphelius, Wolfius, Wetstein, and Kypke. [Ἱστορεῖν is explained in this sense by Thom. M. in voce, and the Schol. on Soph. El. 319. See Abresch ad Æsch. c. 29. p. 207. Bud. Comm. L. G. p. 1071.]

Ἰσχυρός, ά, όν, from ἰσχύω.

I. *Strong, mighty.* Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18. [The word is applied to God, Rev. xviii. 8; to Christ, (with reference to his high dignity,) Mat. iii. 11. Mark i. 7. Luke iii. 16; to angels, Rev. v. 2. xviii. 21; to men, Mat. xii. 29. Luke xi. 21. In 1 Cor. i. 27. it denotes the *strength* or *dignity* of *riches, learning,* &c.] Ἰσχυρότερος, compar. *stronger, mightier,* [*more excellent.*] Mat. iii. 11. 1 Cor. [i. 26.] x. 22. et al.

II. *Mighty, valiant.* Heb. xi. 34. Comp. 1 John ii. 14. [In this latter place Schl. says, *strongly rooted in faith;* Wahl, *strong in mind.*]

III. *Strong, forcible, violent, vehement, grievous.* Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Rev. xix. 6. [Num. xiii. 18. xx. 20.]

IV. *Strong, fortified, secured from attack.* Rev. xviii. 10. [Judg. ix. 51. Thucyd. iv. 9. It is *firm,* in Heb. vi. 18. Polyb. xxxi. 20, 8.]

ΙΣΧΥΣ, ύος, ἡ, *strength, might, power, ability.* Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2. ἔκραξεν ἐν ἰσχύι, *he cried out* with strength, mightily, aloud. This seems an Hellenistical expression. See Theodotion in Dan. iii. 4. iv. 11 or 14. where ἐν ἰσχύι answers to the Chald. בְּחַיִל *with strength.*

Ἰσχύω, from ἰσχύς *strength.*

I. *To be strong,* [as in Josh. xiv. 11. Ecclus. xxx. 13.] *sound, whole,* valere. Mat. ix. 12. Mark ii. 17.

II. *To avail, be of use* or *force.* Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17. [Diod. Sic. ii. 23. Ælian, V. H. ii. 38.]

III. *To be able, can.* Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48. et al. freq. Phil. iv. 13. πάντα ἰσχύω, for κατὰ πάντα ἰσχύω, I am able or strong as to *all things,* i. e. I can do and bear *all things.*

[IV. *To prevail,* or *exert strength.* Acts xix. 16, 20[2].]

Ἴσως, adv. from ἴσος *equal.*

I. *Equally, equitably.* Thus it is sometimes used in the profane writers. [Polyb. iii. 76, 13. Demosth. 35, 26.]

II. *Perhaps, peradventure, it may be,* q. d. the chances are *equal* on both sides. And in this sense it is most commonly found in the profane writers (see Scapula and Wetstein). But in Luke xx. 13. the only text of the N. T. where it occurs, Bp. Pearce and Campbell render it *surely,* and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21. to which we may add Jer. v. 4; in both which texts it answers to Heb. אַךְ, and the Bishop further observes, that Xenophon and Ælian have used it in this latter sense. See Xen. Anab. iii. p. 191. 2nd ed. Hutchinson, 8vo, and notes. occ. Luke xx. 13. [It is, *perhaps,* in Aristot. Rhet. ii. 13. Herodian iv. 14, 16. vi. 3, 6. Ælian, V. H. xi. 8. and in the LXX, Gen. xxii. 21. Jer. xxvi. 5. But Schl. agrees with Parkhurst, and cites Plat. Gorg. vii. 39, 52. Munker ad Antonin. Lib. Metam. c. 6. p. 46. Locell. ad Xen. Eph. p. 188. Glass, Phil. Sacr. p. 426.]

☞ Ἰχθύδιον, ου, τό. A diminutive from ἰχθύς.—*A little* or *small fish,* pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by Plutarch and Athenæus. See Wetstein. [Plut. t. x. p. 138. ed. Reiske. Athen. viii. p. 359. D. But Schl. does not think it a diminutive in the N. T., for there are many words in Greek which have the form but not the meaning of diminutives. See ὠτίον, et Fisch. Anim. ad Well. p. 133. Wahl calls it a diminutive.]

Ἰχθύς, ύος, ὁ, from ἵκω *to go,* and θύω *to rush impetuously.*—*A fish,* so called from their *impetuous* or *swift motion.* "The shape of most fish," says Brookes[3], "is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: however, *the progress of a machine moved forward in the water by human contrivance, is nothing to the* rapidity *of an animal destined to reside there.* The shark overtakes a ship in full sail with ease, plays round it, and

[1] [Schl. thinks, that in this place, Heb. x. 11. Rev. vii. 9. viii. 2. it is *to stand as a minister* or *functionary,* as in Gen. xli. 46. Παρίστημι also has this sense, as in Deut. i. 38. See Hom. Od. x. 115. Juv. Sat. v. 63.]

[2] [In Acts xix. 16. some say, *to conquer;* Schl. has, *to treat one violently.* Wahl, *to exert strength against.*]

[3] Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

abandons it at pleasure." Mat. vii. 10. xvii. 27. Luke v. 6. et al. [Gen. i. 26, 28.]

Ἴχνος, εος, ους, τό, from ἵκω *to go, come.*

I. *The sole of the foot*, on which men and animals *go.* Comp. βάσις II. [Ex. xliii. 7. Deut. xi. 24.]

II. *A footstep, the impression left by the sole of the foot in walking*[1]. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See Wetstein. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21. [Ecclus. xxi. 7. Polyb. iv. 42, 7.]

Ἰῶτα, τό, undeclined, *an iota, jod,* or *yod;* for our Saviour, no doubt, used the name of the Hebrew letter: though it may be observed, that ι (*iota*) is the smallest letter in the Greek, as י (*jod*), whence it is taken, is in the Hebrew alphabet. Hence Irenæus[2] calls *iota an half letter* (dimidia); hence also the proverb, ne *iota* quidem, not even an *iota.* The English word *jot,* by which our translators render ἰῶτα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

K.

Κ, κ, *kappa.* The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty.* In the ancient or Cadmean alphabet K answered to the Hebrew or Phœnician *kaph* in name, order, and power; but its form approaches nearer to the Phœnician letter, and to this small κ, as it is *sometimes* written or printed, has a manifest resemblance.

Κἀγώ, for καὶ ἐγώ, by an Attic crasis.—*And I, I also.* Mat. ii. 8. x. 32. xi. 28. et al. freq. [*On the other hand.* Mat. xvi. 18.] It is frequently used in the LXX for the Heb. וַאֲנִי, or וְאָנֹכִי. [Gen. xlii. 37. 1 Sam. xii. 6.]

Καθά, adv. from κατά *according to,* and ἅ *which things.*—*According as,* q. d. *according to those things which.* occ. Mat. xxvii. 10. In the LXX it generally answers to the Heb. כַּאֲשֶׁר, which is compounded in like manner of כְּ *according to,* and אֲשֶׁר *which.* [Gen. vii. 9.]

Καθαίρεσις, εως, ἡ, from καθαιρέω.—*A demolishing, destruction.* occ. 2 Cor. x. 4, 8. xiii. 10. [In the first of these places (with which comp. Prov. xxi. 22.) both the words (καθαίρεσιν ὀχυρωμάτων) are used metaphorically. Comp. Xen. Hell. ii. 2, 9. Demosth. 755, 8. In 1 Mac. iii. 44. the word is used for *mischief* (done), as in 1 Cor. xiii. 10. Comp. Esth. iii. 8. in Usser. ed. Vet. Alt.]

Καθαιρέω, ῶ, from κατά *down,* and αἱρέω *to take.*

I. *To take down* or *away.* Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87. ed. fol. Paris, 1616. applies the V. *to taking down a body from the cross,* ἐκεῖνον μὲν ΚΑΘΕΙΛΟΝ. So Josephus in his Life, § 75. speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ αὐτοὺς θεραπείας ἐπιμελεστάτης τυχεῖν, ordered *to be taken down,* and that the best care should be taken of them for their recovery. Comp. Kypke in Mark xv. 46. [See Josh. x. 27. viii. 29. Antonin. Lib. fab. 13. Joseph. Ant. vii. 9, 1. Lucian, Dial. D. xii. 1.]

II. *To cast* or *pull down,* as princes or potentates. Luke i. 52. where Wetstein shows, that the best Greek writers apply the V. in the same sense to *kings* and *princes.* [Herodian viii. 3, 11. Perizon. ad Ælian. V. H. ii. 25.]

III. *To take, pull down, demolish,* as buildings. Luke xii. 18. [See Polyb. iv. 52, 8. Herodian, iii. 1, 15. Xen. Cyr. vi. 1, 20. 2 Chron. xxx. 14. Deut. xxviii. 52.]

IV. *To destroy,* as nations. Acts xiii. 19.

[V. Metaphorically, *to destroy* or *bring to nothing.* Used of the majesty of Diana, Acts xix. 27. where the Syriac has, *and the goddess of all Asia—will be despised.* See Diod. Sic. iv. 8. Lysias, 203, 1. Zech. ix. 6. *To make void,* or *overturn* (false) *opinions.* 2 Cor. x. 5. Joseph. Ant. vi. 9, 1. καθαιρήσω τὴν ἀλαζονείαν τοῦ πολεμίου.]

Καθαίρω.

I. *To purge, cleanse.* It seems most properly applicable to the *filth,* &c. *taken away,* and is thus used by Homer, Od. vi. 93.

Αὐτὰρ ἐπεὶ πλῦνάν τε ΚΑΘΗΡΑΝ τε ῥῦπα πάντα.
But having wash'd and *cleansed away* the spots.

(Comp. Il. xiv. 171. xvi. 667.) and by Athenæus, lib. vii. (as cited by Scapula,) πάντα σπίλον ΚΑΘΑΙΡΕΙΝ, *to take away* or *purge* every spot. So Arrian, Epictet. ii. 16. uses this V. transitively with an accus. of *the thing taken away;* speaking of Hercules, περιῄει ΚΑΘΑΙΡΩΝ ΑΔΙΚΙΑΝ καὶ ΑΝΟΜΙΑΝ. ΑΛΛ' οὐκ εἰ Ἡρακλῆς, καὶ οὐ δύνασαι ΚΑΘΑΙΡΕΙΝ ΤΑ' ΑΛΛΟΤΡΙΑ ΚΑΚΑ', οὐδὲ Θησεὺς, ἵνα ΤΑ' τῆς ΑΤΤΙΚΗΣ ΚΑΘΑΡΗΙΣ· ΤΑ' σαυτοῦ ΚΑΘΑΡΟΝ, 'he went about *extirpating injustice and lawless force.* But you are not Hercules, nor able to *extirpate the evils* of others, nor even Theseus, to *extirpate the evils* of Attica: *extirpate your own* then.' E. Carter. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T., spoken of *the thing* or *person* purged or cleansed. Heb. x. 2. [See Diod. Sic. iv. 31, 69. Ælian, V. H. iii. 1. iv. 5. viii. 5. Xen. Anab. v. 7, 35. The verb is constantly used to express *cleansing by religious lustration,* as in the places cited from Ælian: καθαρμοί means *lustrations, expiations;* see Salmas. Præf. ad Ceb. Tab. p. 25. Hence Schl. and Wahl translate it here, *to expiate* or *free from sin and its punishment.* The word occurs 2 Sam. iv. 6. in an uncertain signification.]

II. *To clear,* as the branch of a vine from useless twigs or shoots by pruning. John xv. 2. where see Wetstein and Campbell, and comp. Ainsworth's Latin Dict. in *resex.* [Ἀκαθαρσία (Lev. xix. 23.) means *useless branches.*]

[1] [See Xen. de Ven. iii. 8. v. 7. Polyb. xxxvii. 3, 3. Ps. lxxvii. 19.]

[2] Advers. Hæres. lib. ii. cap. 41. ed. Grabe.

Καθάπερ, from καθά, (which see,) and περ *truly.—As truly, as indeed, as.* Rom. iv. 6. xii. 4. 2 Cor. iii. 13. et al. [Gen. xii. 4. Exod. v. 13.]

☞ Καθάπτω, from κατά intensive, and ἅπτω *to bind*, which see under ἅπτομαι.—*To bind, wind,* or *twist.* occ. Acts xxviii. 3. καθῆψε τῆς χειρὸς αὐτοῦ. The expression is elliptical for καθῆψεν ἑαυτὴν ἐπὶ τῆς χειρὸς αὐτοῦ, wound itself upon *his hand.* Most of the interpreters explain it, invaded or attacked *his hand*, (so the Vulg., Erasmus, Castalio, and Beza,) as if the word were καθήψατο in the middle voice, and used in the same sense as the simple ἅπτεσθαι undoubtedly is. But it does not appear that the active καθάπτω is ever applied in this signification; but that it denotes *to bind, bind upon*, or the like, Bochart has proved from Xenophon, &c. vol. iii. 369, 370. See also Wetstein, Wolfius, Scheuchzer, Phys. Sacr., and Suicer, Thesaur. [Both Schl. and Wahl consider it as neuter, *to adhere.* It occurs in a transitive sense, Polyb. viii. 8, 3. Xen. Ven. vi. 9.]

Καθαρίζω, 1st fut. καθαρίσω, Att. καθαριῶ, (Heb. ix. 14.) from καθαρός *pure.*

I. *To cleanse, free from filth.* Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19. where it is spoken of a *privy*, which "*cleanses*, as it were, and carries off the grosser dregs of *all* the *food* that a man eats." Thus Doddridge. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. καθαρίζον be construed with the masc. N. ἀφεδρῶνα[1]? Others therefore, though surely not without force, have referred καθαρίζον to πᾶν, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek MS. hitherto collated, is καθαρίζοντα, according to Markland's conjecture in Bowyer. And this reading has been lately confirmed much by Mr. Marsh (in note 35. p. 458. of the first volume of his Translation of Michaelis's Introduction to the N. T.) from the evidence of the ancient Syriac version, where we find

ܘܠܐ ܡܫܬܐ ܠܗ ܠܒܝܬ ܟܪܣܐ ܘܦܪܩ ܠܗ ܠܒܝܬ ܡܘܕܥܐ

and is cast out into the privy, which purges *all food.* And the same learned writer very probably accounts for the final τα in καθαρίζοντα being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable τα. [Schleusner says, *ciborum purgamentum, ubi homines se expurgant ab omnibus cibis*, without any remark. And so Rosenmüller, at least, to the same effect, by supplying ὅ ἐστι before καθαρίζον, and translating *which thing* (viz., the fact that food descends into the stomach, and thence into the privy,) *carries away all kinds of food* both pure and impure, so that impure food thus loses its impurity. He quotes μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον in 2 Tim. ii. 14. as a similar case of ellipse, but the difficulty is not in the ellipse, but in making sense of the sentence, even allowing the ellipse to exist. Bretschneider says, καθαρίζον is for καθαρίζοντα, referring to Matthiæ, § 437. Wahl considers καθαρίζον as put for καθαρίζον ἐστί, (see Hermann. ad Vig. p. 770, 776.) and then makes the whole preceding part of the verse a nominative to this verb, as if it were τὸ εἰσπορεύεσθαι, &c.]

II. *To cleanse* or *make clean* from the leprosy. Mat. viii. 2, 3. x. 8. et al. freq. The LXX often use it for *legal cleansing from the leprosy*, answering to the Heb. טָהֵר, Lev. xiv. 8, 9. [See Lev. xiii. 6, 13. et al. for טָהֵר.]

III. *To cleanse, purify*, spoken of *legal* or *ceremonial purification.* Heb. ix. 22, 23. Comp. Acts x. 15. xi. 9. [See Ex. xxix. 36, 37. xxx. 10. Lev. viii. 15. ix. 15. Ecclus. xxiii. 9. xxxviii. 10. In the two passages of the Acts, Schl. says it is, *to declare clean.*]

IV. *To cleanse, purify*, in a spiritual sense, from the *pollution* and *guilt* of sin. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. James iv. 8. καθαρίσατε χεῖρας, ἁμαρτωλοί, cleanse *your hands, ye sinners.* Comp. Is. i. 16. So Josephus, de Bel. v. 9, 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, *clean* or *pure hands*, to the *rapines, murders, &c.* of the Jewish zealots; Herodotus, i. 35. calls a man who had undesignedly slain another, οὐ ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not *clean in hands;* and Lucian, t. i. p. 357. de Sacrif. mentions ὅστις μὴ ΚΑΘΑΡΟΣ ἐστι ΤΑΣ ΧΕΙΡΑΣ. [Jer. xxxiii. 8. Ez. xxxvi. 25.]

Καθαρισμός, οῦ, ὁ, from κεκαθάρισμαι perf. pass. of καθαρίζω.

I. [*A purifying, or purification*, of the Jewish washings, John ii. 6; of the purification after childbirth, (see Lev. xii.) Luke ii. 22; of purification from leprosy. Mark i. 44. Luke v. 14. 1 Chron. xxiii. 18. See Lev. xiv. 3, 4. &c.]

II. [*Purification by baptism.* John iii. 25.]

III. [*Purification from sin, expiation.* 2 Pet. i. 9. Heb. i. 3. The last phrase, καθαρισμὸν ποιεῖν, occurs Job vii. 20. The word is found in this sense, Ex. xxix. 36. xxx. 10.]

Καθαρός, ά, όν, from καθαίρω *to cleanse.*

I. *Clean, pure, clear*, in a natural sense. See Mat. xxiii. 26. xxvii. 59. John xiii. 10. Heb. x. 22[2]. Rev. xv. 6. xxii. 1.

II. *Clean, lawful to be eaten* or *used.* Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to *legal* or *ceremonial cleanness.*

III. *Clean, pure*, in a spiritual sense, from the *pollution* and *guilt of sin.* See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. James i. 27. In this view it is particularly applied (conformably to the Heb. phrase נָקִי דָּם, 2 Sam. iii. 28. Comp. Num. xxxv. 33. and under καθαρίζω IV.) to *purity* or *cleanness* from *blood* or *blood-guiltiness.* Acts xviii. 6. xx. 26. in both which passages, however, it refers to the *blood* and *death of souls.* Comp. Ezek. xxxiii. 1—9. Mat. xxvii. 24. To show that ΚΑΘΑΡΟΣ ΑΠΟ is not a *merely* Hebraical phrase, Kypke cites from Josephus, ΚΑΘΑΡΟΣ—τὰς χεῖρας ΑΠΟ τοῦ φόνου, and τὴν διάνοιαν ΚΑΘΑΡΑΝ ΑΠΟ

[1] See Martin's French translation, Diodati's Italian, and Campbell's translation and note.

[2] [Schl. says, this is not *pure water*, but *purifying water.* Comp. Eph. v. 26.]

πάσης κακίας: and even from Demosthenes, ΚΑΘΑΡΑ᾽ ΑΠΟ΄.—[This phrase occurs Gen. xxiv. 8. and see Diod. Sic. i. 24. xx. 25. Dem. 122, 7. Matthiæ, § 329. The passages cited at the commencement of this head, viz., Mat. v. 3. (with which compare Gen. xx. 5. Job xxxiii. 3. John xiii. 10.) &c. are translated by Schl. and Wahl, as *virtuous, free from all stain of sin.*]

Καθαρότης, ητος, ἡ, from καθαρός.—*Purity, cleanness*, legal or ceremonial. occ. Heb. ix. 13. [See Xen. Mem. ii. 1, 22. and Ex. xxiv. 10. in one MS.]

Καθέδρα, ας, ἡ, from κατά *down*, and ἕδρα *a seat*, or from καθεδοῦμαι 2nd fut. of καθέζομαι.—*A seat.* occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2. where the Scribes and Pharisees are said to *sit* (the usual posture of *teachers*[1] among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) *in Moses's seat*, as being the ordinary *teachers* of his law in the schools and synagogues. [1 Kings x. 19.]

Καθέζομαι, from κατά *down*, and ἕζομαι *to sit*, which from ἕζω *to set.*—*To sit down, sit.* occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. (comp. Hom. Il. Σ. 420.) Luke ii. 46. where see Doddridge's note, and Vitringa, de Synagog. Vet. vol. i. p. 167, 168. [Ezek. xxvi. 16.]

Καθ' εἷς. See under εἷς VIII.

☞ Καθεξῆς, adv. from κατά *according to*, and ἑξῆ *order*, which see.

I. *In order*, or rather, according to Campbell, whom see on Luke i. 3. "*distinctly, particularly*, as opposed to *confusedly, generally.*" Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *following, succeeding.* occ. Luke viii. 1. καὶ ἐγένετο ἐν τῷ καθεξῆς, (χρόνῳ namely,) *and it came to pass* in time following, i. e. afterwards. Acts iii. 24. τῶν καθεξῆς, (γεγονότων namely,) *who were*, or *came*, after, succeeding.

Καθεύδω, from κατά intens. and εὕδω or εὐδέω *to sleep*, which perhaps from εὖ *well, pleasantly*, and δέω *to bind.* †This derivation is entirely fanciful.† So Penelope in Hom. Od. xxiii. 16, 17.

"Υπνον
Ἡδὲ΄ος, ὅς μ᾽ ἐπὶ΄δησε φίλα βλέφαρ᾽ ἀμφικαλύψας.
Sweet sleep
Which *bound* my senses, and my eye-lids closed.

So Pope, Hom. Il. xiv. 415. mentions,

Somnus' *pleasing ties.*

And Dryden, Troil. and Cress.

Sleep seal those eyes;
And *tie* thy senses in as soft a *bond*,
As infants void of thought.

I. *To sleep, be asleep, be fast asleep.* Mat. viii. 24. xxv. 5. xxvi. 43, 45. [It seems that καθεύδω sometimes denotes only *to go to bed*, as Deut. xi. 19; and Schl. thinks that this *may* be the sense in Mark xiv. 40, 41.]

II. *To sleep the sleep of death*[2]. Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11—14.) 1 Thess. v. 10. See κοιμάω. It is used in the same sense by the LXX for the Heb. שָׁכַב *to lie down*, Ps. lxxxviii. 5; and by Theodotion for יָשֵׁן *to sleep.* Dan. xii. 2. [In Mat. ix. 24. Schl. says that the difference between ἀποθνήσκω and καθεύδω is this, that the first is *to die without hope of revival*; the latter, *to die so as to be revived.* Wahl takes the word in its usual sense of *to sleep.*]

III. *To be spiritually asleep*, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11—13. 1 Cor. xv. 34.

☞ Καθηγητής, οῦ, ὁ, from καθηγέομαι *to lead* or *guide in the way*, which from κατά and ἡγέομαι *to lead.*—*A guide*, properly *in the way*, so *a leader, director, teacher.* occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS. read διδάσκαλος, (see Wetstein,) to which agrees the Syriac version; and this reading best corresponds with the preceding word ῥαββί as interpreted by St. John, ch. i. 39. and is accordingly embraced by Origen, Chrysostom, and many modern critics. See Bowyer and Campbell. [It occurs in this sense in Plut. de Discrim. Amic. et Adul. c. 45. and in Vit. Alex. c. 5. where it is applied to Leonidas, rather as a title of pre-eminence over the other pedagogues and teachers of Alexander. Dion. Hal. ii. p. 138. Diog. L. i. 13, 27.]

Καθήκω, from κατά *according* or *together with*, and ἥκω *to come.* [Ex. xvi. 16. Deut. xxi. 17. Ez. xxi. 26.]—*To be convenient, fit*, convenio; whence imper. καθήκει, *it is convenient, fit*; and particip. neut. καθῆκον, οντος, τό, *fit, fitting, convenient.* occ. Acts xxii. 22. Rom. i. 28. Comp. ἀνήκω III. [See Ecclus. x. 23. 2 Mac. vi. 4. Polyb. ii. 2, 7. Xen. Cyr. i. 2, 5. The impers. form does not occur in the LXX.]

Κάθημαι, from κατά *down*, and ἧμαι *to sit*, which from ἕω *to place.*

I. *To sit down, sit.* Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44. where observe κάθου is 2nd pers. sing. imperat. Attic for κάθησο. So κάθῃ, Acts xxiii. 3[3]. is the 2nd pers. sing. pres. indicat. Attic for κάθησαι. [Add Mat. xxvii. 19. in which, as well as in Acts xxiii. 3. the word is used of persons *sitting* in *judgment.* See Philost. Vit. Apoll. viii. c. 7. and hence the word καθήμενος denotes *the judge* in Themist. Or. i. p. 12.]—Κάθημαι βασίλισσα, I sit *a queen*, i. e. on a throne, Rev. xviii. 7. Virgil, Æn. i. 50. incedo *regina*, I move *a queen. Sitting on the ground*, or *in the dust*, was also the posture of *mourners*; see Job ii. 13. Is. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the *repentant* cities of Tyre and Sidon, Luke x. 13; where Kypke shows that such was the custom also of other nations, and that καθῆσθαι and κλαίων, or the like, are often joined in the Greek writers. [It clearly denotes *sitting on the ground* in this place, and see Eur. Iph. A. 1175. Arrian, Diss. Ep. i. 9. iii. 24. Schl. observes, that in those places where Christ is said *to sit on the right hand of the Father*, as Mat. xxii. 44. Acts ii. 34. Col. iii. 1. et al. the verb denotes *to reign*, as in 2 Kings xiv. 6. Comp. xv. 5. and perhaps, absolutely, in Rev. xvii. i. 9, 15.]

II. *To be settled, dwell.* Luke xxi. 35. Comp.

[1] [See also Philost. Vit. Soph. ii. 2. Juvenal, vii. 203.]
[2] See Lardner's Vindication of Three Miracles, p. 52. &c.
[3] [This was the regular form in late Greek. See Buttmann, § 96. Lobeck. ad Phryn. p. 395. Greg. Cor. p. 411. ed. Schäf.]

Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. יָשַׁב *to sit, settle, dwell.* See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a *merely* Hellenistical use of the verb; for Kypke on Acts ii. 2. cites from Demosthenes, ΚΑΘΗ'ΜΕΘΑ *ἐν* Πέλλῃ, *we dwelt* or *stayed* at Pella; ΚΑ'ΘΗΝΤΟ *ἐν Μακεδονίᾳ, they dwelt* in Macedonia; and other instances from Diodorus Sic. and Xenophon.

☞ Καθημερινός, ή, όν, from *καθ' ἡμέραν daily, day by day.—Daily.* occ. Acts vi. 1. [Alciph. i. 5. Joseph. Ant. xii. 7, 6. Polyæn. iv. 7, 10. It is a word of late date. See Lobeck. ad Phryn. p. 53. Judith xii. 14.]

Καθίζω, from *κατά down*, and ἵζω *to sit, cause to sit*, which from ἕζω, often used in Homer, *to set, place*, whence ἕζομαι *to sit.* See under ἕδρα and *καθέζομαι.*

I. Transitively, *to set down, set, cause to sit*, Eph. i. 20; particularly *in seats of judgment*, 1 Cor. vi. 4. on which passage Elsner, Wetstein, and Kypke show, that the Greek writers[1] in like manner use *καθίζειν* for *setting on seats of judgment*, that is, for *appointing* or *constituting judges.* Comp. John xix. 13. Acts xii. 21. xxv. 6, 17. [Hence, in the middle, it is, *to sit*, especially as *judges.* Mat. xix. 28. Luke xxii. 30. Æsch. Soc. Dial. iii. p. 162. See Ælian, V. H. xii. 1. Herodian, ii. 3, 8.]

II. Intransitively, *to sit down, sit.* Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3. [Add Luke xiv. 31. John xii. 14. Acts xiii. 14. 1 Cor. x. 7. Thuc. i. 26. 2 Sam. vii. 1. 1 Kings i. 46. Diog. L. i. 57. There is in these cases an ellipse of *ἑαυτόν*, &c., but this ellipse is sometimes supplied, as in Ælian, V. H. iv. 22. vii. 1.]

III. *To remain, abide, dwell.* Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47. et al. for the Heb. יָשַׁב *to sit, dwell, abide.* Ex. xvi. 29. [There is a class of expressions in which the verb occurs both transitively and intransitively, *καθίζειν ἐν δεξιᾷ τοῦ Θεοῦ*, &c. in the first case, it denotes God's giving his power to Christ; in the second, Christ's receiving that power. See Heb. i. 3. vii. 1. x. 12. xii. 2. Comp. Eph. i. 20.]

Καθίημι, from *κατά down*, and ἵημι *to send, let go.—To let down*, demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5. [Ex. xvii. 11. Herodian, ii. 6, 14.]

Καθίστημι, καθιστάω, [or καθιστάνω,] from *κατά* and ἵστημι *to set, place.*

I. *To place*, i. e. *to bring* or *conduct to a place*, deduco, perduco. occ. Acts xvii. 15. See Raphelius, Wetstein, and Kypke, who show that several of the Greek writers use the V. *καθίστημι* in like manner for *conducting, bringing*, or *bringing safe to* a place. [Arrian, Hist. Ind. c. 1. Herodian, ii. 8, 10. Polyb. xxii. 15, 11. Xen. Anab. iv. 8, 8. On the form of the participle *καθιστῶν*, see Buttmann, § 95. a. Not. 5.]

II. *To constitute*, "*to give formal existence*[2]," *to make*, James iii. 7. iv. 4. 2 Pet. i. 8. *To be* constituted *sinners*, Rom. v. 19. is to be treated *as such*, by becoming subject to death; *to be* constituted *righteous* is to be admitted to a reward, *as righteous.* [Comp. Diod. Sic. xix. 15. Lucian, Dial. D. xx. 21. Xen. Anab. vii. 7, 23. D'Orvill. ad Charit. v. 6. Eur. Phœn. 87, 552, 973.]

III. *To constitute, appoint*, or *ordain*, to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28. [Gen. xxxix. 4. Exod. ii. 14. 2 Sam. iii. 39. Xen. de Vect. v. 1. Eur. Phœn. 51.]

IV. With the preposition *ἐπί* following, *to appoint* or *set over.* See Mat. xxiv. 45, (where see Wetstein,) 47. xxv. 21, 23. Acts vi. 3. [This division of Parkhurst's is quite unreasonable, as it appears to me. Senses II. and III. are, I should say, nearly identical, and out of the instances alleged under sense II., three, viz. Luke xii. 14. Acts vii. 10. and 27. have *ἐπί.* I have been unwilling, however, to remove the distinction, because neither Schl. nor Wahl notice one of the passages alleged in sense III., and thus at least negatively confirm Parkhurst's opinion.]

Καθό, adv. from *κατά according to*, and ὅ *that which.*

1. *According to that which, according to what.* occ. 2 Cor. viii. 12.

2. *According as, inasmuch as, as.* occ. Rom. viii. 26. 1 Pet. iv. 13.

[Καθολικός, ή, όν, from *κατά* and ὅλος *all, whole.—Universal.* A word occurring in the inscription of the Epistles of James, Peter, John, and Jude, both in MSS. in the Arabic version, and the best editions; and denoting that these seven epistles were addressed, not to one man, or one church, but to the whole body of Christians, or at least to all Jewish Christians, dispersed in various parts. So Theodoret, Œcumenicus, &c. See Suicer in voce et voce ἐγκύκλιος. The word occurs Polyb. vi. 5, 3. viii. 4, 11. Artem. i. 3.]

Καθόλου, adv. from *κατά of, concerning*, and ὅλος, *all, whole.—At all.* occ. Acts iv. 18. Comp. under ὅ XII. 4. [Amos iii. 3, 4. Ez. xiii. 3. Xen. de Re Eq. viii. 1. Diod. Sic. iv. 5.]

Καθοπλίζω, from *κατά* intens. and ὁπλίζω *to arm.—To arm well* or *all over.* occ. Luke xi. 21. [Jer. xlvi. 9. Diod. Sic. iii. 70. xiii. 85.]

Καθοράω, ῶ, from *κατά* intens. or *against*, and ὁράω *to see.—To see clearly*, according to some, but simply *to see, behold*, according to Elsner and Raphelius, the latter of whom cites from Herodotus, ii. 138. in confirmation of this sense, ἐὸν *ἐν μέσῃ τῇ πόλι τὸ ἱρὸν* ΚΑΤΟΡΑ͂ΤΑΙ *πάντοθεν περιϊόντι*, 'the temple, which is in the midst of the city, is *seen* by a person coming from any part.' Plato, however, uses the verb active for *seeing* or *perceiving clearly*, Phædon, § 11. ed. Forster, *ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ* ΚΑΘΟΡΑ͂ΙΝ *τἀληθές*, 'so that we are disabled by it (the body) from *clearly seeing* the truth.' Καθορᾶν Plato expresses soon after by *καθαρῶς εἴσεσθαι*, and *καθαρῶς γνῶναι* to know *clearly.* See also Wetstein. occ. Rom. i. 20. [Job x. 4. Xen. An. i. 8, 6. Herodian, iv. 15, 7.]

Καθώς, adv. from *κατά according to*, and ὥς *as, when.*

1. *According as, as.* Mat. xxi. 6. xxvi. 24. xxviii. 6. et al. freq.

2. *As, when.* Acts vii. 17. Comp. 1 Cor. i. 6. [2 Mac. i. 31.]

[3. *Since.* John xvii. 2. Rom. i. 28.]

[4. *How.* Acts xv. 14. 3 John 3.]

[1] [See Polyb. xl. 5, 3. Philost. Vit. Apoll. iii. p. 115.]

[2] Johnson's Dictionary.

ΚΑΙ', a conjunction. This particle *καί*, like the Heb. ו, is used in almost all sorts of *connexions*, and serves for most of the different kinds of conjunctions.

1. And most generally, *and*. Mat. i. 17, 19. et al. freq.

2. *Also, likewise*. [Mat. xiv. 9. xviii. 23.] John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. [Rom. viii. 23.] 1 John iii. 16. [et al. freq. Xen. de Mag. Eq. v. 4.]

3. *Even*. Mat. x. 30. xii. 8. [xv. 16.] Mark iii. 19. Luke ix. 5. xix. 42. [John v. 37.] 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7. [It sometimes seems to be, *and even*, as John iv. 23, 25. 1 John iv. 34. Acts xix. 27. Rom. viii. 23. 2 Cor. viii. 3. xii. 15. Sometimes it is *even if*, or *even though*, as Luke xviii. 7. 1 Cor. xvi. 9. Ælian, V. H. i. 21.]

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καὶ τίς—; *who then*, or *in that case*—? Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. Καί, says Blackwall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprise. So in Demosthenes and Plato, ΚΑΙ' *τί φήσετε, ὦ ἄνδρες δικασταί*; 'What will ye say, O judges? what fair and plausible excuse will you make?' Demosth. Mid. 300, 2. Sacred Classics, vol. i. p. 147. See more instances in Elsner on Mark x. 26. and in Kypke on Luke x. 9. [When it does not commence a sentence, it may be also turned, *then*. Mat. xv. 3. 1 Cor. xv. 29, 30: and even when it does, Luke i. 43. Acts xxiii. 3. 1 Cor. v. 3. See Epict. Ench. c. 22. Lucian, Dial. Deor. i. 2. v. 3. Xen. Mem. i. 3, 10. iv. 2, 5. In Mat. xii. 26. Luke xx. 44. et al. as in Eur. Phœn. 1367. Xen. Hier. vii. 11. Wahl thinks there is a *negative* force, which to me seems rather to arise from the reasoning.]

5. After *ὡς as, when, whilst*, or *ὅτε when*, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 19.

7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 13. [Wahl adds John iii. 32. xiv. 30. Heb. iii. 9. Rev. iii. 1.]

8. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20. et al. [Add Mat. ii. 12. vii. 26. xiii. 2. xxvi. 55. xxvii. 14. Luke iii. 14. John vii. 4. xiii. 13. Acts vii. 5. x. 28. Eph. iv. 26. Col. ii. 8. et al. Diod. Sic. iv. 5.] *Yet, nevertheless*. Mat. vi. 26. x. 29. [xii. 5. xiii. 14.] John i. 10. iii. 11. [vi. 70.] viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John [ix. 30.] xx. 29.

9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of *καί* from Xen. Mem. Socr. iii. 12, 2. *καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις*, ΚΑΙ' *αἰσχρῶς σώζονται*, 'and indeed not a few, on account of their ill habit of body, either perish in the dangers of war, *or* escape with dishonour.' [Schleusner adds John vi. 36. Rom. xiv. 7. Heb. ix. 19. Phil. iv. 16. Tit. iii. 10.]

10. After a negative word or particle, *nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. ו. Comp. Is. vi. 10. Exod. xx. 10. [2 Cor. xii. 21.]

11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19. [Wahl observes, that it is used in this way when a *body* or *class* is mentioned, and then *one* member of it is especially named. Mat. ix. 33. Mark i. 5. Luke ii. 34. xi. 45 and 46 (perhaps). Acts xxvi. 22. 1 Cor. xvi. 16. Rev. i. 7. Xen. Anab. i. 4, 12. Herod. ii. 66. 1 Kings xi. 1. Judith iv. 13.]

12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Compare Mat. xiii. 41. xx. 18. Acts vi. 6. [Mark ii. 15. Luke xix. 43. (*in which*,) Rom. iv. 3.]

14. After the V. *ἐγένετο it happened, came to pass*, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an Hellenistical phrase, usual in the LXX, and exactly answering to the Heb. וַיְהִי ר. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Judg. xiii. 20. 1 Sam. xiii. 22. in the LXX and Heb. Sometimes after other verbs besides *ἐγένετο* it may in like manner be rendered *that*, as Luke iii. 20. *καὶ κατέκλεισε*, that *he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an Hellenistical use, and thus *καί* is applied in the LXX for the Heb. ו. Judg. xiv. 15. Ruth i. 11. 1 Sam. xi. 12. et al.

15. Καί repeated in the same sentence, *καὶ—καί, both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33. et al.

16. In the latter part of a comparative sentence, *so also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus Lucian, de Syr. Dea, vol. ii. p. 893. *ὡς δέ οἱ ἐδόκεε*, ΚΑΙ' *ἐποίεε ταῦτα*, 'but as this scheme pleased her, *so* she put it in execution.' [Gal. i. 9. 1 John ii. 27. iv. 17.]

17. Intensive or corrective, *yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too*, idque. Mat. xxiii. 14. where see Raphelius and Wolfius.

19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred, as by the profane writers, in a hendiadys, (a figure so called from expressing *ἓν διὰ δύοιν, one thing by two*,) so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16. *ἐν χώρᾳ καὶ σκιᾷ θανάτου, in the land* and *shadow of death*, denotes *the land of the shadow of death*; so it is in the Heb. of Is. ix. 1. בְּאֶרֶץ צַלְמָוֶת. Acts xxiii. 6. *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, concerning the hope* and *resurrection of the dead*, means *concerning the hope of the resurrection of the dead*. Compare Acts xxvi. 21. xxvi. 6—8. [Rom. i. 5. ii. 20.]

21. After words of time, *when*. Mark xv. 25. *ἦν δὲ ὥρα τρίτη* ΚΑΙ' *ἐσταύρωσαν αὐτόν, now it was the third hour* when *they crucified him*, or when *it was the third hour they crucified him*. Compare Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7. James i. 11. Raphelius has shown, that this use of *καί* is not merely in conformity to the Hebrew

idiom, but agreeable to the style of the Greek writers, particularly of Herodotus and Polybius, to whom may be added Xenophon. Compare Kypke on Luke xix. 43. [Luke v. 17. xxii. 44. Hom. Od. E. 262.]

22. *That, to the end that.* Heb. xii. 9. Καί is thus also plainly applied by Herodotus. See Raphelius.

[23. *For.* 1 Cor. xiv. 32. 1 John iii. 4. Rev. i. 28. al.]

24. Καί γε, *at least.* Luke xix. 42.

25. Καὶ—δέ, *and moreover, yea also,* quin etiam, imo etiam. John viii. 16, 17. Acts iii. 34. where Kypke shows that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

[26. Καί with οὐ or μή often, by a Hebraism, expresses *rather than.* Thus Mat. ix. 13. Joel ii. 13. Proverbs viii. 10. See Mede's Works, p. 352.]

ΚΑΙΝΟ΄Σ, ή, όν, formed by a corruption from the Heb. קֶנֶק *to handsel,* to which ἐγκαινίζω, ἐγκαίνια, ἐγκαινισμός, compounds of καινός, generally answer in the LXX [1].

I. *New, fresh,* as opposed to *old.* See Mat. ix. 17. xxvi. 28. xxvii. 60. Mark i. 27. [ii. 21.] xiv. 24. Luke v. 36. But in Mat. xxvi. 29. Mark xiv. 25. our Saviour calls the wine *new,* not in a natural, but in a spiritual sense, i. e. sanctified to the use of man by his *actual* suffering and resurrection. [Schleusner translates it in these two places, *more excellent.*] Comp. Luke xxii. 16, 18. Acts x. 41. *The new man,* which Christians are instructed *to put on,* Eph. iv. 24. is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4. *a divine nature.* Comp. Col. iii. 10. But *one new man,* Eph. ii. 15. means *one church* of believers *renewed* in holiness both of heart and life. [Schl. translates the word as *excellent, better than the preceding ones,* where it is applied to the Christian covenant, &c. as in Heb. viii. 8, 13. ix. 15. John xiv. 34. It seems to designate excellence also in Rev. ii. 17. v. 9. Ps. xxxiii. 3.] Καινὴ κτίσις, *a new creature,* or *a new creation,* imports the *renovation of the whole man,* through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16. *New heavens* and *a new earth,* 2 Pet. iii. 13. Rev. xxi. 1. seem principally to respect the state of the Christian Church on earth. Comp. Is. lxv. 17. lxvi. 22. Rev. xxi. 24—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a *parenthesis* will not greatly clear that difficult passage. On John xiii. 34. compare John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former.* Mark xvi. 17. Compare Acts ii. 4. [Schleusner, in these places, translates *foreign,* and cites Xen. de Rep. Lac. x. 8. Wahl adds Xen. Mem. i. 1, 13. The word signifies *strange, fresh,* or *unheard of, unaccustomed,* in Mark i. 27. Acts xvii. 19. See Ælian, V. H. ii. 14. Xen. Cyr. iii. 1, 30. And so of the comparative, which Parkhurst puts under a different head.]

[1] [This derivation is hardly more improbable than one mentioned by Schleusner, from καὶ νῦν.]

Καινότερος, α, ον, comparat. of καινός.—*More new, newer.* Καινότερον, τό, *a new thing, news.* occ. Acts xvii. 21. So in Theophr. Eth. Char. 8. μὴ λέγεταί ΤΙ ΚΑΙΝΟ΄ΤΕΡΟΝ; 'Is there any *news?*' The word in this sense is very properly used in the *comparative* degree, as implying a *comparison* with some preceding occurrences, q. d. somewhat *newer* than the late accounts. *The comparative* neut. νεώτερον, *somewhat newer,* is used in the same sense by Demosthenes, cited by Wetstein [2], and by Lucian in Kypke, who also produces from Plutarch, de Gen. Socrat. μή τι ΚΑΙΝΟ΄ΤΕΡΟΝ — προσπέπτωκεν; 'has any thing *new* happened?' How truly the Athenians answered the character given of them by St. Luke may be seen in Casaubon on the above passage of Theophrastus in Wolfius, and more fully in Wetstein on Acts xvii. 21.

Καινότης, ητος, ή, from καινός *new.*—*Newness.* occ. Rom. iv. 4. vii. 6. [Ez. xlvii. 12. Thucyd. iii. 38.]

Καίπερ, from καί *though,* and περ *truly.*—*Though indeed, though, although.* Phil. iii. 4. Heb. v. 8. et al.

ΚΑΙΡΟ΄Σ, οῦ, ὁ. Servianus [3] thus distinguishes between χρόνος and καιρός: χρόνος, says he, denotes μῆκος *the length* or *space of time,* but καιρός signifies εὐκαιρίαν, *due* or *proper time, opportunity.*

I. [*A certain and fixed time* or *season,* either absolutely, Mat. viii. 29 [4]. xii. 15. Luke xx. 10. Gal. iv. 10. (*solemn seasons* or *festivals,*) Eph. i. 10. Acts vii. 26. Mat. iv. 45. John v. 4. Rom. v. 6. 1 Cor. iv. 5. Rev. i. 3. 1 Pet. i. 11. et al.; or with some word added, as μοῦ, ἴδιος, εὐπρόσδεκτος, &c. Mat. xxvi. 18. (*the time fixed for me to die,*) 2 Cor. vi. 2. Gal. vi. 9. 1 Tim. ii. 6. Heb. ix. 9; Luke xix. 44. xxi. 24 (*the times allowed to the Gentiles*); Heb. xi. 11 (*the season of wrath*). It is used of the time fixed by God for the coming of the Messiah, in Mark i. 15. Luke xxi. 8. to which Schl., Wahl, and Rosenm. add Mat. xvi. 3. where the plural is used for the singular, (the Syriac has *of this time,*) as in other places, viz. Eph. i. 10. (where the final consummation of all things seems *the time* designated,) and Acts i. 7. where *the fixed times* for the completion of God's purposes are meant, and where χρόνοι and καιροί are joined, as in 1 Thess. v. 1. where Rosenmüller says the words are synonymous, their general difference being that χρόνος is a *larger,* and καιρός a *short* space of time, or *articulus temporis.* The same union occurs in several languages. Dan. vii. 12. Diog. Laërt. in Strat. p. 343. To this head we must refer the phrases καιρὸς συκῶν, Mark xi. 13. καιρὸς καρπῶν, Mat. xxi. 34. *the fixed time for the fruits to be ripe;* (and so Parkhurst, Schl., and Wahl.) Compare Mat. xiii. 30. In Mark xii. 2. and Luke xx. 10. it denotes, perhaps absolutely, *the time of vintage.* In Acts xiv. 17. *seasons* (in the plural) or *turns of the seasons.* In Mark xi. 13. some say that it is *a favourable country and soil.* See Thucyd. iv. 54, 90. Liban. Or. vi. p. 204. A. xi. p. 376. B.]

[II. *A convenient season, opportunity.* John vii.

[2] [See also Eur. Orest. 1327.]

[3] See Suicer, Thesaur. in καιρός, and Wetstein on Mat. xvi. 5. and on 1 Thess. v. 1.

[4] [Schleusner says this is *the day of judgment.*]

6. Acts xxiv. 25. Gal. vi. 10. On Eph. v. 16. Col. iv. 5. see ἐξαγοράζω. Both Schleusner and Wahl put καιρός, as used in these passages, under this head. See Luke viii. 13. 1 Cor. vii. 5. Polyb. viii. 15, 1. l. 6, 1. Xen. Cyr. i. 3, 8.]

[III. *A definite* or *particular time*, usually with ἐκεῖνος, οὗτος, νῦν, &c. Mat. xi. 25. xii. 1. xiv. 1. Rom. iii. 26. ix. 9. 1 Tim. iv. 1.]

IV. *A prophetical year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14 [1]. where see Dr. Bryce Johnston's Commentary.

Καίτοι, either in one or two words, from καί *though*, and τοι *truly.—Though truly, though indeed.* occ. Heb. iv. 3. *for we who believe* now under the Gospel, *enter into his rest, as he said, As I have sworn in my wrath, that they*, the unbelievers, *shall not enter into my rest;* and thus the Lord speaks by his prophet David concerning his rest, καίτοι *though indeed the works* of creation, to which he refers, (comp. ver. 4.) *were finished from the foundation of the world: for*, &c. On the sense of καίτοι see Wetstein.

Καίτοιγε, from καίτοι, and γε *truly.—Though truly, though indeed.* occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΙ'Ω. It forms 1st fut. καύσω, 1st fut. mid. Doric καυσοῦμαι, (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive [2] καυθήσωμαι. 1 Cor. xiii. 3.

I. *To burn;* hence καίομαι, pass. *to be burnt.* John xv. 6. 1 Cor. xiii. 3. where however observe that the Alexandrian and another MS. read καυχήσωμαι. So Coptic and Ethiopic versions. See Wetstein and Griesbach. According to the common reading the text may allude to Dan. iii. 28. [Lev. iv. 12. Xen. Cyr. iv. 2, 33.]

II. *To set on fire, to light*, as a lamp. Mat. v. 15. where Kypke shows that the Greek writers in like manner use λύχνον καίειν for *lighting* a lamp. Comp. Luke xii. 35. [Mark iv. 21. Xen. Œc. xvii. 3. Hence in the passive, *to be set on fire, to burn.* Of fire, Heb. xii. 18; a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. John v. 35 (metaphorically, comp. Ecclus. xlviii. 1); a mountain, Rev. viii. 8; a lake, Rev. xix. 20. xxi. 8. It is applied to the heart, Luke xxiv. 32. to denote *strong emotion.* Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29; and see Wetstein on Luke.]

Κἀκεῖ, for καὶ ἐκεῖ by an Attic crasis.

[I.] *And there.* Mat. v. 23. x. 11. et al. [Ruth i. 17.]

[II. *And thither.* Acts xvii. 13.]

Κἀκεῖθεν, for καὶ ἐκεῖθεν by an Attic crasis.

1. Of place, *and thence*, or *from thence.* Mark x. 1. Acts vii. 4. et al. [2 Kings ii. 25.]

2. Of time, *and from that time.* Acts xiii. 21.

Κἀκεῖνος, η, ο, for καὶ ἐκεῖνος by an Attic crasis.—*And he, she, it;* plur. *and they, those.* Mat. xv. 18. xx. 4. Mark xii. 4. et al. [Is. lvii. 6.]

Κακία, ας, ἡ, from κακός.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16. [1 Cor. v. 8.] especially *malice, malignity, ill-will.* Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21. particularly in the latter passage, where περισσείαν κακίας, *superfluity of naughtiness*, seems an allusion to the Heb. עָרְלָה, which denotes *the superfluous foreskin* of the uncircumcised. Comp. Col. ii. 11. and see Heb. and Eng. Lexicon under שׁל. [Schl. observes that *cowardice* is the proper signification of the word in good Greek, as Xen. de Rep. Lac. ix. 2; and he and Wahl refer Rom. i. 29. to the sense *malice*, and Jam. i. 21. to *evil* in general.]

II. *Evil, affliction, calamity.* Mat. vi. 34. This seems a Hellenistical application of the word; and thus the LXX use κακία for the Heb. רָעָה. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14. et al. [Parkhurst should have observed that the Hebrew word has the same double application. See Amos iii. 6. This sense of κακία occurs, however, in Thucyd. iii. 58. Xen. Mem. ii. 1, 26. Jerome renders the passage of St. Matthew, *ut suo quæque dies vitio laboret.*] The above-cited are all the passages of the N. T. wherein the word occurs.

☞ Κακοήθεια, ας, ἡ, from κακός *evil*, and ἦθος *custom.—Evil manners* or *morals*, "*the inveteracy of evil habits*," says Doddridge; but rather *malignity*, according to Wetstein, whom see, and who cites from Aristotle, Rhet. ii. κακοήθεια, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα, 'κακοήθεια is the taking of every thing in the worst view.' Compare also Kypke. occ. Rom. i. 29. [Schleusner and Wahl agree in this explanation. The Vulgate, too, has *malignitas.* The Syriac, *evil thoughts.* See Polyb. v. 50, 5. Add Esth. viii. 16. 3 Mac. iii. 22. vii. 3.]

Κακολογέω, ῶ, from κακός *evil*, and λόγος *a word.*

I. With an accusative, *to speak evil of.* Mark ix. 39. Acts xix. 9. [Exod. xxi. 17. 1 Sam. iii. 13.]

II. With an accusative, *to speak evil against, revile, abuse.* Mat. xv. 4. Mark vii. 10. See Campbell on Mat. [Rather, *to ill treat in any way*, according to Schleusner.]

Κακοπάθεια, ας, ἡ, from †κακοπαθής. See† κακοπαθέω.—*A suffering of evil, a bearing of affliction.* occ. James v. 10. See Wetstein on 2 Tim. i. 8. [It is also *trouble, vexation, labour.* Mal. i. 13. Diod. Sic. i. 36. ii. 1.]

Κακοπαθέω, ῶ, from κακός *evil*, and πάθος *suffering.*

I. *To suffer evil* or *afflictions, to be afflicted.* 2 Tim. ii. 9. James v. 13. Josephus uses the verb in the same sense, de Bel. vi. 1, 5. where are mentioned, ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν ἐν οἷς ΚΑΚΟΠΑΘΟΥ῀ΣΙΝ, 'the patience of the Jews, and their constancy in *the evils they suffer.*' See many other instances from the best Greek writers in Wetstein on 2 Tim. i. 8. [It is especially used of undergoing *labour, fatigue*, &c., as in the case of soldiers, wrestlers, &c. Ælian, V. H. ii. 28. Polyæn. vii. 25. Jon. iv. 10.]

II. *To endure, sustain afflictions.* 2 Tim. ii. 3. iv. 5. Berosus in Josephus uses it for *sustaining* military *labours* or *hardships.* Ant. x. 11, 1. οὐ δυνάμενος αὐτὸς ἔτι ΚΑΚΟΠΑΘΕΙ῀Ν, 'being no longer able to *sustain the* (military) *hardships.*' So

[1] [The καιροί here denote two years. See Stors, Obss. ad Anal., and Syntax. Hebr. p. 96.]

[2] See Note in Grammar on the *subjunctive* mood of τύπτω, sect. x. 11.

Josephus, de Bel. i. 7, 4. τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥ̓ΝΤΩΝ. It is then with peculiar propriety applied to the Christian *soldier*, 2 Tim. ii. 3.

Κακοποιέω, ῶ, from κακός *evil*, and ποιέω *to do*. —*To do evil*. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John 11. [Schleusner and Wahl say, that in Mark iii. 4. Luke vi. 9. the sense is *to do harm* or *injury to*, as in Gen. xxxi. 7. xliii. 6. 1 Sam. xxv. 34. Ezra iv. 13. Xen. Cyr. viii. 8, 7.]

Κακοποιός, οῦ, ὁ, ἡ.—*An evil-doer, a malefactor*. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15. [Polyb. xv. 25, 1. Prov. xii. 4.]

Κακός, ή, όν, from χάζω or χάζομαι *to give back, recede, retire, retreat in battle* (as this verb is often used in Homer).

I. *Cowardly, dastardly, faint-hearted*, ignavus. This seems the primary and proper sense of the word [1], and thus Homer frequently applies it. Compare ἐκκακέω. [See Xen. An. ii. 6, 17. Eur. Phœn. 1022. Hom. Od. Γ. 375. Thence it is *idle, slothful*; and Schleusner thinks this is the sense in Mat. xxi. 41. xxiv. 48.]

II. *Evil, wicked*. Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12. et al. [Add Mark viii. 24. 1 Cor. xv. 33. Col. iii. 5. Rev. ii. 2.] Κακόν, τό, neut. *evil, wickedness*. Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10. [Add Mark xv. 14. Luke xxiii. 22. Acts xxiii. 9. Rom. i. 30. iii. 8. vii. 19. ix. 11. xvi. 19. 2 Cor. v. 10. James i. 13. 3 John 11. In John xviii. 23. Wahl calls it *a falsehood*. Schleusner translates, *show me in what the insult consists*. In 1 Pet. iii. 10. Wahl thinks it is *a curse* or *cursing*. Schleusner makes it in Phil. iii. 2. *false*.]

III. *Evil, affliction, sore*. Rev. xvi. 2 [2]. Κακόν, τό, neut. *Evil, affliction, adversity*. Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury*. Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. [Is. xlvi. 7. Jer. xiv. 8.]

Κακοῦργος, ου, ὁ, ἡ, contracted from κακό-εργος, which from κακός *evil*, and ἔργον *a work*.—*An evil-doer, a malefactor*. occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this sense the word is often applied in the best Greek writers, and joined with κλέπται *thieves*, as may be seen in Wetstein on Luke xxiii. 32. [See Ælian, V. H. iii. 44. Diod. Sic. xx. 83. Demosth. p. 732. In the LXX, Eccl. viii. 12. and Prov. xxi. 15. it is simply *evil-doers*. Κακουργία is *mischief done to an enemy* in Xen. Cyr. i. 6, 19; and the verb is used in the sense of *injuring*, Xen. de Re Eq. vi. 5, 6. Mag. Eq. viii. 1, 14.]

Κακουχέω, ῶ, from κακῶς or κακόν *ill*, and ἔχω *to have, treat*.—*To treat ill, to maltreat, harass*, malè habere, malè vexare. occ. Heb. xi. 37. xiii. 3. [1 Kings ii. 26. xi. 39.]—Kypke cites the V. act. κακουχεῖν from Diodorus Sic. [iii. 22.] and Stobæus, and the participle pass. κακουχουμένους from Plutarch.

[1] "Propriè dicitur de *segni* et *meticuloso*, qui *pedem referat in certamine*; παρὰ τοῦ χάζειν, à cedendo. Eustath." Leigh.

[2] [See Eustath. ad Iliad. B. 723. p. 249. who explains it by *incurable*, and a *penetrating disease*.]

Κακόω, ῶ, from κακός *evil*.

I. *To evil-intreat, treat ill, abuse, hurt*. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13. [Ex. v. 22. Num. xi. 11. Ecclus. vii. 22. Thuc. i. 33. Herodian, vi. 6, 12.]

II. *To disaffect, make disaffected*, or *ill-affected*. Acts xiv. 2. where see Bowyer. [Joseph. Ant. xvi. 1, 2. Hom. Od. iv. 754. xvi. 212 [3].—This verb signifies properly, *to make bad, corrupt*. Theoph. Hist. Plant. i. 15. Xen. An. iv. 5, 35.]

Κακῶς, adv. from κακός.

I. *Ill, wickedly, wrongly, amiss*. occ. John xviii. 23. James iv. 3. Comp. Acts xxiii. 5. [Ex. xxii. 28.]

II. *Miserably, wretchedly, calamitously*. Mat. xxi. 41. κακοὺς κακῶς ἀπολέσει. "What," says Raphelius, "can be more beautiful or significant than this expression? The word κακούς shows the cause of their destruction, κακῶς the grievousness of it; and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from Demosthenes, Aristophanes, &c., to which I shall add one from Cebes's Table, where the old man, speaking of the advice which the genius gives the persons entering into life, says, ὅστις τοίνυν παρ' αὐτά τι ποιεῖ ἢ παρακούει, ΄ΑΠΟ΄ΛΛΥΤΑΙ ΚΑΚὈΣ ΚΑΚΩ̃Σ — 'whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed*,' and another from Josephus, Ant. xii. 5, 4, καὶ οὗτοι ΚΑΚΟἸ ΚΑΚΩ̃Σ ΄ΑΠΩ΄ΛΟΝΤΟ. See many more examples from the Greek classics in Wetstein on Mat. xxi. 41. [Aristoph. Plut. 65, 418. Soph. Aj. 1409. See Palairet, Obss. p. 65. This is the sense too in Mat. xv. 22 [4].]

III. *Ill*, in body or health. Mat. iv. 24. [viii. 16.] ix. 12. Comp. ἔχω IX. [Add Mat. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2. Ælian, H. A. xi. 34. Theoph. Char. xiii. at the end. Ezek. xxxiv. 12.]

Κάκωσις, εως, ἡ, from κακόω.—*Ill-treatment, vexation, affliction*. occ. Acts vii. 34. [Ex. iii. 7. Ecclus. xi. 28. Thucyd. vii. 8. and see Bergl. ad Alciph. i. 6.]

Καλάμη, ης, ἡ, from κάλαμος.—*The stalk of corn, straw, stubble*, applied figuratively to *persons*. occ. 1 Cor. iii. 12. Comp. under ξύλον I. and πῦρ V. [It is used of the *stalk of corn* in Xen. An. v. 4, 27. Suidas and the Schol. on Theoc. Idyll. v. 7. make it simply *the stalk*; Hesychius seems to call it the *woody* part of the stalk. See Ex. v. 12. xv. 7. Is. v. 24. Salmas. Ex. Plin. p. 832.]

ΚΑ΄ΛΑΜΟΣ, ου, ὁ.

I. It appears to denote in general the *stalk* or *stem of vegetables*; and by a comparison of Mat. xxvii. 48. and Mark xv. 36. with John xix. 29. seems to be used in the two former texts for the *stalk of the hyssop*. Compare under ὕσσωπος. [This is the opinion of Deyling, i. p. 259. and so Rosenmüller, who adds that the hyssop in Pales-

[3] [Schleusner refers Ps. cvi. 32. to this sense, but erroneously.]

[4] [The Cod. Basil. and Origen have δεινῶς in this place. Cicero has *male* for *valde*, Attic. xiv. 20.]

tine grew to a large size[1]. Schleusner thinks that *a stick*, made of the *Arundo Sativa*, is meant in both places. De Dieu thought it was the *Calamus Aromaticus*.]

II. *A reed*, which is easily *turned aside* or shaken[2] by the wind. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. *A pen*, which was anciently made of a *reed*, calamus scriptorius. 3 John 13. where see Wetstein. [See Ps. xlv. 1. Martial vii. 10. Cic. ad Att. vi. 8. Comp. Pers. iii. 10. Coran, Sur. xxxi. 26. lxviii. 1. This sense is noticed by Thomas M. Pliny (xvii. 14.) says that all reeds were not fit for this use, and that the Egyptian were the best.]

IV. *A kind of a large reed* or *cane*. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1. xxi. 15, 16. Ezek. xl. 3. [In these places of Revelations and Ezekiel, Schleusner and Wahl say that *a measuring-rod* is meant. Rosenmüller observes rightly, that "pertica illa calamus dicitur, quia plerumque perticæ erant ex arundine."]

ΚΑΛΕ'Ω, ῶ.

I. *To* CALL, *summon*. See Mat. ii. 15. iv. 21. x. 13. xx. 8. xxv. 14. [Add Mat. ii. 7. Luke xix. 13. Heb. xi. 8. Xen. An. i. 3, 4. Œc. iv. 16. Eur. Cycl. 49.]—Καλεῖν κατ' ὄνομα, *to call by name*. John x. 3. where Wetstein shows from Aristotle and Longus, that the ancient shepherds used to *call their sheep and goats by names*. See also Wolfius.

II. *To call, invite*. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. 1 Cor. x. 27. [Add John ii. 2. Theoph. Char. ix. 1. Xen. Mem. i. 3, 6[3]. So *voco*, Cic. Ep. ad Fam. ix. 20. Sueton. Calig. 39. In a legal sense, *to cite*. Acts iv. 18. xxiv. 2. Demosth. pp. 1324, 12. 1536, 10.]

III. *To call, name*. Mat. ii. 23. [xxiii. 8.] xxvii. 8. [The word ὄνομα is often added, as in Mat. i. 21, 23, 25. Luke i. 13, 31, 59. ii. 21. Gen. xvi. 11. Plat. Polit. p. 179. C. Eur. Ion 269. Xen. Œc. vii. 3. In Luke viii. 2. it is *to surname*, as in Polyb. i. 65, 2. Xen. Symp. vi. 6. 1 Mac. ii. 3. 2 Mac. x. 12.]

IV. Passively, *to be called*, signifies *to be*, or *to be esteemed and treated agreeably to the appellation*. See Mat. v. 9, 19. xxi. 13. [Mark xi. 17.] (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.—Thus the V. καλεῖσθαι is often used in the LXX for the Heb. נִקְרָא, Is. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7. et al. Yet I would not assert that this is a merely Hebraical or Hellenistical sense; for Homer applies it in the same manner, Il. v. 342. where, speaking of the gods, he says,

Οὐ γὰρ σῖτον ἔδουσ' οὐ πίνουσ' αἴθοπα οἶνον,
Τούνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι ΚΑΛΕ'ΟΝΤΑΙ.

Not bread they eat, nor drink inflaming wine,
So have no blood, and *are* immortal *call'd*.

[1] [See 1 Kings iv. 33. The mountain hyssop, too, is known to have grown on the hills round Jerusalem in considerable quantities, and it had a stalk quite strong enough for the purpose here noticed. See Salmas. Exerc. de Homonymis Hyles Iatricæ, c. 19. and de Cruce, p. 286, 288, 311, 321.]

[2] So a *reed* is called by another name, δόναξ, from δονέω *to shake, agitate;* and our English *reed* may perhaps be from the Heb. רָעַד *to tremble, shake*.

[3] [So καλῆσιν ποιεῖσθαι, for *to invite people to a feast*, and παρακαλεῖν (Eur. Bacch. 1245). See Fessel. Advers. iv. 3, 9.]

Thus also in Alcinous's speech to Ulysses, Od. vii. 313.

Παῖδά τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρὸς ΚΑΛΕ'ΕΣΘΑΙ.

Having my child *be call'd* my son-in-law.

Comp. Il. iii. 168. iv. 60, 61. And so even the Greek prose-writers, as for instance, Thucyd. v. 9. Λακεδαιμονίων συμμάχους ΚΕΚΛΗ˜ΣΘΑΙ, '*to be called* the allies of the Lacedæmonians,' is *really to be* so, and to have the honour and benefit of that title.

[V. This verb is often metaphorically used, *to call* or *bring men to Christianity and true religion*. Mark ii. 17. Luke v. 32. Rom. viii. 30. ix. 12, 24. 1 Cor. i. 9. vii. 13, 18. Gal. i. 6. v. 8, 13. Eph. iv. 1, 4. Col. iii. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 1 Tim. vi. 12. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. i. 15. ii. 9, 21. iii. 9. v. 10. 2 Pet. i. 3. And so Mat. xx. 16.]

[VI. *To call to an office, elect*. Mat. iv. 21. Mark i. 20. Gal. i. 15. Heb. v. 4. In 1 Cor. vii. 17. it is rather *to assign a condition*.—In Rom. iv. 17. Schleusner and Rosenmüller think that καλέω is *to call into being, create*, as in Philo on Creat. p. 728. B; and see Wisd. xi. 26. Wahl refers it to sense V.]

☞ Καλλιέλαιος, ου, ἡ, from κάλλος, εος, ους, τό, *fairness, beauty*, (which from καλός *good, fair, beautiful,*) and ἐλαία *an olive-tree*. †See Ἀγριέλαιος.†—*A good olive-tree*, as opposed to a wild one. occ. Rom. xi. 24. [Aristot. de Plant. i. 6.]

Καλλίων, ονος, ὁ, ἡ, καὶ τὸ —ον. Comparat. of καλός.—*Better;* hence κάλλιον, neut. used adverbially, *well enough, very well*. occ. Acts xxv. 10. Comp. under βελτίων.

☞ Καλοδιδάσκαλος, ου, ὁ, from καλόν *good*, and διδάσκαλος *a teacher*.—*A teacher of what is good*. occ. Tit. ii. 3.

☞ Καλοποιέω, ῶ, from καλός *good*, and ποιέω *to do*.—*To do well* [or perhaps, *to be beneficent*.] occ. 2 Thess. iii. 13. [It occurs in Lev. v. 4. in one MS.]

ΚΑΛΟ'Σ, ἡ, όν.

I. *Goodly*, [*handsome,*] *beautiful*. Mat. xiii. 45. Luke xxi. 5. [This is the proper meaning of the word. Schleusner and Wahl translate these places *excellent* or *valuable*.]

II. *Good*, in a natural sense. Mat. vii. 17, 18. (comp. xii. 33.) xiii. 8, 23, 24, 48. [Mark iv. 8, 20. Luke viii. 15.] John ii. 10.

III. *Good, large*, of measure. Luke vi. 38.

IV. *Good, useful, profitable, convenient*. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. [xiv. 21. Luke xiv. 34.] 1 Cor. vii. 8, 26. [ix. 15. 1 Tim. i. 8. Ecclus. xiv. 3.]

V. *Good*, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. James iii. 13. Heb. xiii. 18. et al. freq. So Mat. xv. 26. οὐκ ἔστι καλόν, *it is not good*, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kypke. [It is hence applied to describe many virtues, as *fidelity*. John x. 11. 1 Tim. iv. 6. The word in good Greek describes whatever is elevated in virtue. See Gal. iv. 18.]

[VI. *Beneficent, benevolent*. This sense is given by Schleusner and Wahl to John x. 32. Gal. vi. 9; and by the former to Mat. xxvi. 10. (where,

however, he says it may be *pious*,) and Titus iii. 8. This seems to be the sense in Ps. xxxv. 12. With Gal. vi. 9. we should compare 2 Thess. iii. 13. as the meaning must probably be the same in both. The phrase καλὸν ποιεῖν occurs in Is. i. 17. where Schleusner agrees with our translation in turning it, *to do well*, i. e. *to act virtuously*.]

Κάλυμμα, ατος, τό, from κεκάλυμμαι perf. pass. of καλύπτω.—*A covering, a vail.* occ. 2 Cor. iii. 13—16. [Comp. Ex. xxxiv. 33. It is metaphorically used in ver. 14. to signify an *impediment*.]

ΚΑΛΥ΄ΠΤΩ, from the Chald. N. קְלַח *a covering*, as *the bark, skin, shell, plaster* of a house, &c. See Castell, Hept. Lex. in קְלַח.—*To cover, hide.* occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. James v. 20. 1 Pet. iv. 8. where comp. Prov. x. 12. 1 Cor. xiii. 7. [In James v. 20. 1 Pet. iv. 8. Schleusner and Wahl say, *to suppress, hinder*, or *prevent from appearing*, or *being done*. Bretschn. says, *to procure pardon for other offences* (by charity, &c.) Rosenmüller, in James, says, *will cause God to put out of his sight the* (converted sinner's) *former offences;* and in Peter he translates, (citing Prov. x. 12) *charity diminishes the number of sins*, explaining this by saying, that friendship leads us to forgive the faults of those whom we love, then to convert them, and that thus God is led to overlook the sins of the repentant sinner[1]. In Ps. xxxii. 1. ἐπικαλύπτω is applied to *the pardon of sin;* as is καλύπτω in Ps. lxxxv. 2. and Neh. iv. 5.]

Καλῶς, adv. from καλός.

I. *Well*, in a natural sense [of health]. Mark xvi. 18.

II. *Well*, in a spiritual or moral sense. [John xviii. 23.] 1 Cor. vii. 37, 38. [2 Pet. i. 19.] Comp. James ii. 19. Acts x. 33. where Wetstein shows that the purest Greek writers apply the phrase in like manner with a participle. Also, *to do good*. Mat. v. 44. xii. 12. This latter seems a Hellenistical sense of the phrase, in which it is used by the LXX, Zech. viii. 15. for the Heb. הֵיטִיב.

III. In granting or conceding, *well, right, let it be so*. Rom. xi. 20. See Wetstein.

IV. Ironically, in reproving, *well, mighty well*. Mark vii. 9. where Grotius observes, that the expression is entirely Greek, and cites a remark of the Scholiast on Aristophanes, that ἀποστρεφόμενος καὶ παραιτούμενος ὁ Εὐριπίδης λέγει τὸ ΚΑΛΩ῀Σ, 'Euripides applies καλῶς in *aversion* and *disgust*.' Thus *probè* is sometimes used in Latin, as by Plautus, probè *aliquem percutere*, to cheat one *rarely*, Pseud. ii. 2, 9. See also Campbell on Mark. [See Ælian, V. H. i. 16. Wahl and Bretschn. take it ironically. Schleusner says it is used by antiphrasis for *pessimè, very ill*.]

[V. *Rightly, truly*. Mat. xv. 7. Mark vii. 6. xii. 28, 32. Acts xxviii. 25. Luke xx. 39. John iv. 17. xiii. 13.]

VI. "*Honourably, in an honourable place*." Macknight. James ii. 3. Compare Mat. xxiii. 6.—[Καλῶς εἰπεῖν, *to speak honourably of, to praise*. Luke vi. 26.]

Κἀμέ, for καὶ ἐμέ by an Attic crasis.—*And* or *both me, me also*. occ. John vii. 28. κἀμὲ οἴδατε, καὶ—; *do ye* both *know* me, *and*—? where see Campbell's note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4. κἀμὲ πορεύεσθαι, *that* I also *should go*.

ΚΑ΄ΜΗΛΟΣ, ου, ὁ, ἡ, ultimately from the Heb. גָּמָל *a camel*, so called from the V. גָּמַל *to requite*, on account of the *revengeful* temper of that animal. It was long ago rightly observed by Varro, de Ling. Lat. lib. iv. Camelus *suo nomine* Syriaco *in* Latium venit. '*The camel* came into *Latium* with his *Syrian* name.'—*A camel*, a well-known animal.—John the Baptist had a *garment made of camel's hair*, Mat. iii. 4. Mark i. 6. "*This hair*," Sir John Chardin tells us, "*is not shorn from the camels like wool from sheep, but they pull off this woolly hair, which the camels are disposed in a sort to cast off*, as many other creatures, it is well known, shed their coats yearly. This hair, it seems, is made into cloth *now*[2]; for Chardin assures us the modern dervises wear such garments, as they do also great leathern girdles, and sometimes feed on locusts." Harmer's Observations, vol. ii. p. 487. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist, of whom see more in Scheuchzer's Physica Sacra on Mat. iii. 4. and comp. Campbell's note.—Our Saviour, Mat. xix. 24. Mark x. 25. Luke xviii. 25. says, proverbially, *it is easier for* τὸν κάμηλον *to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*[3].—It has been doubted whether by κάμηλον he here meant *a camel*, or *a cable-rope:* the analogy of nature, it must be confessed, is better preserved in the latter interpretation; but then there is in the Jewish Talmud a similar proverb about an *elephant;* "perhaps you are of the city of Pomboditha, where they drive an *elephant through the eye of a needle*." And it may be justly questioned, notwithstanding what Stockius cites from Phavorinus and Albert, whether κάμηλος be ever used for a *cable*. The Scholiast on Aristoph. Vesp. 1130. is express, that the word signifying a *cable-rope* is written (not with an η, but) with an ι; "κάμιλος δὲ, τὸ παχὺ σχοινίον (says he) διὰ τοῦ ι;" and certainly the most usual sense of κάμηλος is a *camel*. I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the eastern taste. [We may mention here, that a similar proverb is found in the Coran, Sur. vii. 41. al. 38. of a matter of great difficulty, and that the Hebrew one to the same effect, *to make an elephant pass through a needle's eye*, is noticed in Buxtorf, Lex. Chald. Talmud. p. 1722. and Vorst, de Adag. N. T. c. 3. On the other hand, Theophylact and Origen understand the phrase of a cable, as does Phavorinus, who says that κάμηλος is *a cable;* and see Alberti, Gloss. Gr. N. T. p. 205. In the Arabic, these words are as closely con-

[1] [Erasmus, in both places, understands that they who do good works of charity or conversion, obtain the pardon of their own sins. So Hammond. It is singular, that Cyprian de Opere et Eleemosynis, does not quote a text so apt to his purpose as 1 Pet. iv. 8. if he took it in this sense. Dr. Fiddes, Fifty-two Practical Sermons, p. 57. is positive that St. Peter meant that charity would induce us to palliate our brother's faults.]

[2] [That this sort of dress was worn by priests and the rich in Persia, appears from Apollonius, Hist. Mirab. c. 20.]

[3] For further satisfaction on this subject the reader may consult Bochart, vol. ii. 91. &c., Suicer, who transcribes from him, in his Thesaurus, under κάμηλος II., Stockius's Clavis, and Wetstein's Various Readings in Mat. xix. 24.

nected as in the Greek, having no difference when written without vowels.] Thus Mat. xxiii. 24. *straining off the gnat, and swallowing* the camel, *τὸν κάμηλον*, is another proverbial expression, and is applied to those who at the same time they were superstitiously anxious in avoiding *small* faults, did without scruple commit the *greatest* sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals *prohibited* for food. Comp. under *διυλίζω*.—The above-cited are all the passages of the N. T. wherein the word *κάμηλος* occurs.—The LXX have very frequently used it for the Heb. גָּמָל, [Gen. xii. 16.] and once for בִּכְרָה *a dromedary*. [Is. lx. 6.]

ΚΑ΄ΜΙΝΟΣ, *ου*, *ἡ*, q. d. *καύμινος*, says Mintert, from *καίομαι to burn*, succendor.—*A furnace.* occ. Mat. xiii. 42, 50. Rev. i. 15. ix. 2. [The word is used for a furnace for melting metals. Xen. de Vect. iv. 49. Diod. Sic. v. 27. and so in the place of Revelation. It occurs Gen. xix. 28. Deut. iv. 20. Jer. xi. 4.]

Καμμύω, by syncope for *καταμύω*, which from *κατά* and *μύω to shut*, properly the eyes.—*To shut, close*, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27. in both which passages the LXX version of Is. vi. 10. is pretty exactly cited. The grammarian Phrynichus objects to the use of *καμμύειν* for *καταμύειν* [1], as a *barbarism*, though he owns it is found in Alexis, who was an Attic writer. Thomas Magister, however, seems to admit its purity, *βύειν ἐπ' ὤτων, καμμύειν ἐπὶ ὀφθαλμῶν*, '*βύειν* is spoken of the ears, *καμμύειν* of the *eyes*,' says he ; and Wetstein, whom see, cites from Athenæus, *ὅλην* ΚΑΜΜΥ΄ΣΑΣ *ἔπινε*, *shutting* (his eyes) he drank up the whole. See also Blackwall's Sacred Classics, vol. ii. p. 34, 35. [The word occurs also Is. xxix. 10. Lam. iii. 44, 45. whence (and from Phryn. Ecl. p. 150.) Fischer (Prol. xxx. p. 678.) says it is a word of the Macedonian or Alexandrine dialect. See the commentators on Thom. M. v. *βύειν*, and Spanheim on Callim. H. in Dian. v. 95. Xen. de Ven. v. 11. Ælian, H. A. ii. 12. The word occurs in Philo de Somn. p. 589. in the sense of *winking*.]

ΚΑ΄ΜΝΩ.

I. *To labour even to fatigue.*

II. *To be fatigued, tired*, or *wearied with labour.* In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. Heb. xii. 3. [Comp. Job x. 3.] Rev. ii. 3. where see Griesbach. [Æsch. Socr. Dial. ii. 1. Arrian. de Ven. viii. 3.]

III. *To labour under some illness, to be sick.* James v. 15. The profane writers often apply the word, and particularly the particip. pres. *κάμνων*, in this sense. See Wetstein on James v. 15. and Suicer Thesaur. [Eur. Orest. 315. Aristoph. Thesm. 412. Diod. Sic. i. 25. Xen. Mem. i. 2, 51. It is used even of the dead. Hom. Il. Λ. 475. Thucyd. iii. 59.]

Κἀμοί, for *καὶ ἐμοί* by an Attic crasis.—*And to me, to me also.* occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑ΄ΜΠΤΩ.

[I. *To bend*, transitively (the same as *γνάμπτω*). *To bend the knee* is a phrase denoting *to offer worship to.* Rom. xi. 4. (comp. 1 Kings xix. 18.) and Eph. iii. 14. (See 2 Chron. xxix. 29.)]

[II. *To bend*, intransitively. It is used of the knee in the same sense as in sense I. Rom. xiv. 11. (which words are taken from Is. xlv. 23.) Phil. ii. 10. See also Dan. vi. 10. Schwarz, Comm. Cr. p. 724.]

Κἄν, for *καὶ ἐάν* by an Attic crasis.

1. *And if, also if.* Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9. *κἂν μὲν ποιήσῃ καρπὸν, εἰ δὲ μήγε, and if it bear fruit (well), but if not—.* This is an elegant ellipsis, common in the Attic writers, particularly Xenophon, as Raphelius has shown. See also Hutchinson's note 1, on Xenophon's Cyrop. lib. vii. p. 416. 8vo, and Wetstein and Campbell on Luke, where Kypke, however, from ver. 8. understands *ἀφὲς αὐτήν*.

2. *Even if, if but, if only, at least.* Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. *Even though, although.* Mat. xxvi. 35. John viii. 14.

Κανανίτης, *ου*, *ὁ*. See under *ζηλωτής*.

ΚΑΝΩ΄Ν, *όνος*, *ὁ*, from the Heb. קָנֶה *a reed* or *cane*, whence also Gr. *κάννα*.

I. In Homer it signifies *a straight piece of wood accurately turned* [2] (tornatum) and made *smooth*, or somewhat similar, though of other matter ; hence he uses it, 1st, for the two *pieces of wood* in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand, to keep the shield steady. Il. viii. 193. xiii. 407. 2ndly, for *a straight staff* or *stick*, from off which the wool or flax was drawn in spinning, *the distaff*, Il. xxiii. 761. Hence

II. Κανών is *any thing straight* used in examining other things, as the *tongue* or *needle* in a balance, [Poll. Onom. iv. 24, 5, 1.] *a plummet* in building, &c. [Bretschn. also thinks it any thing straight. It is a carpenter's *rule*, or *line for measuring*. See Valck. ad Eur. Hipp. 468. and Aq. Job xxxviii. 5. (where the LXX have *σπαρτίον a rope*) ; and also Is. xxxiv. 11.]

III. In the N. T. *a rule of conduct* or *behaviour.* Gal. vi. 16. Phil. iii. 16. But in this latter text *κανόνι* is wanting in five ancient MSS. and one later. See Wetstein and Griesbach. The Greek writers often apply the word in this sense, as may be seen in Elsner and Wolfius on Gal. vi. To the instances they have produced I add from Lucian, Demonax, t. i. p. 998. ΚΑΝΟ΄ΝΑ *προτίθεσθαι*, to propose *a rule*, of conduct, namely. Comp. Macknight on Phil.

IV. *A measure, a measuring rod*, or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. קָנֶה is used for a *measuring reed* or *rod* ; but by St. Paul *κανών* is applied in a figurative sense to the thing or quantity *measured*, or to that *portion* of the Lord's field which he had, as it were, *measured out*, and allotted to be cultivated by the Apostle, 2 Cor. x. 13, 15, 16. where see Wolfius. Aquila uses the word, Job xxxviii. 5. for the Heb. קָו *a measuring* or *marking line*. Comp. 2 Chron. iv. 2. Is. xliv. 13. in the Heb. [It is used for *the space defined for the racers to run in in the games* ; see Poll. Onom. iii. 151.]

[1] [See Xen. Cyr. viii. 3, 12. Aristoph. Vesp. 92.]

[2] See Damm's Lex. in *κανών*.

☞ Καπηλεύω, from *κάπηλος a taverner, a victualler, a vintner*, so called, say some, from *κακύνειν τὸν πηλόν, adulterating the wine*; for so *πηλός* is sometimes used, but properly signifies *thick, turbid wine*, from *πηλός mud, mire*: *κάπηλος*, however, may, I think, be better deduced from *κάπη*[1] *food, victuals*, which from *κάπτω to eat*.

I. *To keep a tavern* or *victualling-house, to sell victuals* and *drink*, and especially *wine*. [Ælian, V. H. x. 9. Xen. Cyr. iv. 5, 42; or *to be a retail dealer, hawker*. (German, Höcker.) See Deyling, iv. p. 636.]

II. *To make a gain of any thing*[2], especially *by adulterating it with heterogeneous mixtures*[3], as *vintners* have been in all ages too apt to do their *wines*. So in the LXX of Is. i. 22. we read, *οἱ* ΚΑΠΗΛΟΙ *σου μίσγουσι τὸν οἶνον ὕδατι, thy* vintners *mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, *for filthy lucre's sake*, basely *adulterate* the word of God with human imaginations, *τοὺς οἰκείους λογισμοὺς ἀναμιγνύντες τῇ χάριτι*, as Theodoret well expresses it. occ. 2 Cor. ii. 17. Comp. iv. 2. Tit. i. 11. and see Raphelius, Wolfius, Wetstein, and Kypke on 2 Cor. ii. 17. [In the same sense it is used of sophists, who for gain *corrupt the truth*. See Philost. Vit. Apoll. i. 13. v. 36. Bos, Exerc. Phil. p. 154. Spanh. ad Julian. Or. i. p. 141. Blomf. ad Æsch. Sept. Theb. 547. Monk, ad Eur. Hipp. 956. Loesner, p. 300. Wakefield, Silv. Crit. pt. iii. p. 74. Alberti, Obss. Phil. p. 359.]

Καπνός, οῦ, ὁ, from *καίω to burn*, and *πνοή breath*, q. d. *ἐκ τῆς καύσεως πνοή, a breath* or *exhalation from burning*.—*Smoke*. Acts ii. 19. Rev. viii. 4. et al. [Ex. xix. 18. Ælian, V. H. xii. 37.]

Καρδία, ας, ἡ, from *κέαρ* contract. *κῆρ*[4] *the heart*.

I. *The heart*. See Acts ii. 26. "The scripture," saith Cocceius, in his Heb. Lexicon, "attributes to the *heart*, thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: the *heart* is therein used for the *mind* in general, as Mat. xii. 34. John xiii. 2[5]. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the *understanding*, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the *will*, Acts xi. 23. xiii. 22. Rom. x. 1; for the *memory*, Luke i. 66. ii. 51; for the *intention, affection*, or *desire*, Mat. vi. 21. xviii. 35. (where see Kypke,) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4. et al. freq.; for the *conscience*, 1 John iii. 20, 21. Comp. Campbell's Prelim. Diss. p. 129. [The phrase *ἐκ* or *ἀπὸ καρδίας*, denoting *sincerity of purpose*, is very frequent. See Mat. xviii. 35; and perhaps, *καθαρᾶς* is understood, which occurs in 1 Tim. i. 5. 2 Tim. ii. 22. Mat. xxii. 37. Mark xii. 30. Rom. vi. 17. Deut. vi. 5. Theocr. xxix. 4; the phrase *ἔχειν ἐν τῇ καρδίᾳ* is *to love*. Phil. i. 7. (Ovid. Trist. v. 2, 24); and *εἶναι ἐν τῇ καρδίᾳ to be loved*. 2 Cor. vii. 3.]

II. *The middle* or *inner part of a man*, including *the stomach and bowels* as well as *the heart*. Acts xiv. 17. Comp. Rev. x. 9. MS. Alexandr. So the Scholiast on Thucyd. ii. 49. observes, that the ancients called the *stomach καρδίαν*; and the Greek physicians use the terms *καρδιαλγία, καρδιωγμός*, and *καρδιακὴ νόσος* for *affections* of the *stomach*. See more in Wolfius. [Prov. xxii. 18. Hab. iii. 15. Hom. (Il. i. 701. x. 501.) uses *ἦτορ* and *κῆρ* in this sense.]

III. *The middle* or *inner part*, as of the earth. This seems a merely Hellenistical sense of the word, and thus it is used by the LXX for the Heb. לֵב, 2 Sam. xviii. 14. Ps. xlv. 2. or xlvi. 3. Prov. xxiii. 34. Ezek. xxvii. 4. et al. and for לֵבָב, Jonah ii. 4. occ. Mat. xii. 40. where *καρδία τῆς γῆς, the heart* or *inner part of the earth*, plainly denotes *the grave*.

☞ Καρδιογνώστης, ου, ὁ, (q. *καρδιῶν γνώστης*,) from *καρδία a heart*, and *γνώστης a knower*, which from *γνόω* or *γινώσκω to know*.—*A knower of hearts, one who knoweth the hearts*, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπός, οῦ, ὁ. Eustathius deduces it from *κέκαρπα* perf. mid. of *κάρφω to dry*, (which see under *κάρφος*,) and says it properly denotes *the seed* now ripe and *dry*, the superfluous humidity being exhaled.

I. *The fruit* of the earth. James v. 7, 18. So in Homer *καρπὸν ἀρούρης, the fruit of the ground*, Il. vi. 142. et al. [See in LXX. Gen. xliii. 11. Deut. xi. 17. &c.; *of corn* or *grain*, Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24. 2 Tim. ii. 6; *of trees in general*, Mat. iii. 10. Gen. i. 11, 12, 29; *of the fig-tree*, Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9; *of the vine*, John xv. 2. Comp. Mark xii. 2. See also Levit. xxv. 2; used in LXX for *increase* generally, Prov. iii. 9. for יְצְהָר *oil*. Jerem. xxxi. 12. *Διδόναι καρπόν* (in Mat. xiii. 8. and Mark iv. 7.) is the same as *φέρειν καρπόν to bear fruit*, (John xii. 24. Ælian, V. H. iii. 18.) and answers to Hebrew נָתַן פְּרִי, Ps. i. 3.]

II. *Καρπὸς τῆς ὀσφύος, the fruit* of the loins, denotes the offspring of a man. Acts ii. 30. Comp. *ὀσφύς*. So *καρπὸς τῆς κοιλίας, the fruit of the belly* or *womb*, the offspring of a woman. Luke i. 42. Both these phrases seem Hellenistical; the latter is used by the LXX, Gen. xxx. 2. Ps. cxxxii. 11. for the Heb. פְּרִי בֶטֶן, [see Lament. ii. 20. Micah vi. 7. and Rosenm. on Ps. cxxvii. 2.] and as to the former, see Gen. xxxv. 11. 1 Kings viii. 19. 2 Chron. vi. 9.

III. *Advantage, emolument, reward*. Rom. vi. 21. Phil. i. 22. [Schleusner adds, Rom. xv. 28. (there used of a collection[6] made for "the poor saints which are at Jerusalem.") Rom. i. 13. (see sense IV.) and translates, *that I might receive*

[1] So Suicer's Thesaur. under *καπηλεύω*.

[2] So Herod. iii. 89. Ἐκαπήλευε *πάντα τὰ πρήγματα, he made gain of* every thing; and Herodian, vi. 12. *εἰρήνην χρυσίου* Καπηλεύοντες, *making* peace *for money*; and thus in Latin, cauponari *bellum* is *to make* war *for money*. Ennius ap. Cic. Off. i. 12. where see Bp. Pearce's note.

[3] Thus in Scapula we have Καπηλεύειν *τὰς δίκας to sell* judicial decrees, i. e. pronounce *corrupt* ones for money.

[4] Whence the Latin *cor* the heart, and Eng. *cordial*.

[5] [With which compare Acts vii. 23. John xiii. 2. Heb. viii. 10. Rev. xvii. 17.]

[6] [Schl. says, "money collected from the Jews for the use of the poor Christians." Why "from the Jews?"]

some advantage among or *from you.* If it be advantage, it alludes to his comfort from their faith, and the effects of his preaching. Comp. verses 11 and 12. (and see Pole, Syn.) and Heb. xii. 11. which he translates, *the highest utility.*]

IV. *The effect* or *consequence.* See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. James iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the *effect* or *consequence* of the apostles' preaching and living, or for the *persons* or *souls* converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the *works* of men, in a good sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16. *the fruits* by which false prophets are to be distinguished, are not merely nor principally their *bad lives,* (for, though *inwardly ravening wolves,* yet they come in *sheep's clothing,*) but their *corrupt doctrines.* See 1 John iv. 1—3. Comp. Mat. xii. 33—37. Luke vi. 44, 45.

VI. Καρπὸς χειλέων, *the fruit of the lips,* means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3. where the LXX render the Heb. וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ by *καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν, and we will render* the fruit of our lips. And in Is. lvii. 19. we have the Hebrew phrase נוּב שְׂפָתַיִם, *the fruit of the lips;* and in Prov. xii. 14. xviii. 20. the similar expression פְּרִי פֶה *the fruit of the mouth,* where the LXX, *καρπῶν στόματος.* The LXX also, according to the Roman edition and Alexandrian MS., use the phrase *ἀπὸ καρπῶν χειλέων αὐτῆς, of the fruit of her* lips, in Prov. xxxi. 31. where, however, the Complutensian reading of *χειρῶν* for *χειλέων* is preferable; for the Heb. is מִפְּרִי יָדֶיהָ, *of the fruit of her* hands. [The E. T. renders פָרִים (in Hosea) *calves;* but if it were in construction with the next word, the final מ would drop. The LXX read the מ as a preposition with next word. Schleusner agrees with Parkhurst, but says that some give the notion of sacrifice to *καρπός,* (in Heb. xiii.) *the sacrifice* or *offerings of the lips, thankful prayers,* comparing Hosea and Isaiah as above.]

[Καρπόν is omitted Mat. vi. 26. (comp. Luke xii. 17.) after *συνάγειν,* and Mat. ii. 23. after *ποιεῖν*: comp. ver. 26. and xiii. 8.]

Καρποφορέω, ῶ, from *καρποφόρος,* which see.

I. *To bring forth fruit,* as the earth. Mark iv. 28. [Hab. iii. 17. Wisd. x. 7. See Anthol. i. 6, 1. Diod. Sic. iii. 61.]

II. *To bring forth fruit,* i. e. good works, as believers. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. *καρπός* V.

III. *To bring forth fruit,* i. e. Christian graces, faith, hope, charity, as the gospel doth. Col. i. 6. Comp. verses 4, 5. and *καρπός* V.

IV. *To bring forth fruit,* i. e. sin, as vicious passions do. Rom. vii. 5.

Καρποφόρος, ου, ὁ, ἡ, from *καρπός fruit,* and *φέρω to bring.—Bringing forth fruit, fruitful.* occ. Acts xiv. 17. So Wetstein cites from Eustathius in Od. *τοὺς* ΚΑΡΠΟΦΟΡΟΥΣ *μῆνας fruitful* or *fruit-producing* months. [Psalm cvii. 34. cxlviii. 9. See Xen. Cyr. vi. 2, 8.]

Καρτερέω, ῶ, from *καρτερός strong,* which from *κάρτος,* used by transposition for *κράτος strength.—To endure, persevere, persist with strength* and *courage.* occ. Heb. xi. 27. [See Is. xlii. 14. Ecclus. ii. 2. 2 Mac. vii. 17. Generally used by the Greeks of soldiers who endure hunger, thirst, labour, &c., firmly and patiently. See Xen. Hist. Gr. ii. 2, 6. iii. 1, 14. Perizon. on Ælian, V. H. xii. 1. Gloss. Vett. *καρτερεῖ· μακροθυμεῖ, ὑπομένει.*]

Κάρφος, εος, ους, τό, from *κάρφω to dry.—Any thing that is dry* and *light,* as *straw, stubble, chaff, a little splinter of wood, a mote,* &c. occ. Mat. vii. 3—5. Luke vi. 41, 42. See Wetstein on Mat. [Metaphorically used of slight blemishes, light offences, (in allusion to a Heb. proverb,) such as Horace (1 Sat. iii. 73, 74.) calls *tubera et verrucæ,* and Senec. (de Vit. Beat. 17.) *papulæ.* See Hor. 1 Sat. iii. 25. occ. Gen. viii. 11.]

ΚΑΤΑ΄, a preposition.

I. With a genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in Epictetus, Enchirid. cap. lxi. we have ΚΑΤΑ᾽ ΚΡΗΜΝΟΥ῀—*φέρεσθαι,* 'to fall *down a precipice.*' [See 2 Mac. vi. 10. Dio Cass. Frag. p. 15. (ed. Reimar.) Polyæn. p. 204. Casaubon on Strabo, p. 233. (ed. Almel.) Schl. says it denotes *the place from which;* the same as *ἀπό.*]

2. *Against.* Mat. v. 11, 23. Mark ix. 40. et al. freq. Comp. John xix. 11. [Mat. x. 35. xii. 14, 25, 30, 32. xxvi. 59. xxvii. 1. Mark iii. 6. xi. 25. xiv. 55—57. John xix. 11. Jude 15. Num. xii. 1. xxi. 5. Job iv. 18. ("*κατά* for *ἐν,*" Biel.) xxxi. 36. Wisd. iv. 16. 3 Mac. ii. 27. See Lucian, vol. i. p. 255. ed. Reitz. Polyb. ix. 3, 10. Ælian, V. H. ii. 6. x. 6. Alberti, Peric. Crit. p. 39.]

3. *Of, concerning.* 1 Cor. xv. 15. [See Xen. Cyr. i. 2, 16. Palairet adduces Ælian, V. H. v. 21. and Longin. de Subl. p. 36; the former of which, Schleusner says, does not apply. See Reiske, Ind. Græc. Dem.]

4. *Throughout.* [Luke iv. 14. xxiii. 5. Acts ix. 31. of a *district* or *country.*]

5. *Upon,* or more strictly, *down upon.* Mark xiv. 3. (So Homer, Il. iii. 217. ΚΑΤΑ᾽ *χθονὸς ὄμματα πήξας,* 'fixing his eyes *down upon* the ground.') 1 Cor. xi. 4. where understand *κάλυμμα a covering.* In Plut. Apophthegm. t. ii. p. 200. E. the phraseology is complete, *κατὰ τῆς κεφαλῆς ἔχων* ΤΟ᾽ ΄ΙΜΑ΄ΤΙΟΝ,' having *his outer robe* upon his head.' [See LXX, Esth. vi. 12. where, if the reading is genuine, *ἔχων* must be supplied (Heb. *having his head covered*). The Exemplar Hexaplar. Arundel., edited by Usher, reads *καὶ κατακεκαλυμμένος τὴν κεφαλήν.*]

6. *By,* i. e. by the name and authority, in adjuring. Mat. xxvi. 63. [Heb. vi. 13, 16. See 2 Chron. xxxvi. 13. Jer. xlix. 13. Judith i. 12. See Reiske, Ind. Græc. Demosth.]

II. With an accusative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14. [Luke ii. 29. See LXX, Gen. xlvii. 12. &c. *in compliance with* (said of a law or command). Luke ii. 22. xxiii. 56. Acts xxxvi. 5. 2 Cor. xi. 17. *κατὰ τὸν Κύριον by Christ's command.* On Rom. viii. 1. see *σάρξ* V.]

2. *After the manner* or *custom of.* John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So Lucian, Reviv. t. i. p. 388. ΚΑΤΑ᾽ ΤΗ᾽Ν ΜΕ΄ΛΙΤΤΑΝ *ἀπανθισάμενος,* 'sipping the flowers *after the manner of* or *like a bee.*' See also Wetstein on Rom. iii. 5. who shows that the phrase *κατ' ἄνθρωπον* is used in

the like view by the best Greek writers[1]. Comp. Macknight on 1 Cor. xv. 32. [which Schleusner translates, *for instance*, i. e. *to speak after the manner of men*. In Gal. iii. 15. κατὰ ἄνθρωπον λέγω, *I will bring a human example* or *instance*. Theophylact. 1 Cor. ix. 8.]

3. *After, according to the example*, or *in imitation of*. Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of κατά. See Blackwall's Sac. Class. vol. i. p. 140. Raphelius on Rom. xv. 5. and Wetstein and Kypke on Gal. iv. 28. To the instances produced by them I add from Lucian, de Mort. Peregr. t. ii. p. 757. ἀπηνθράκωται—ΚΑΤΑ᾽ τὸν Ἐμπεδοκλέα, has been reduced to cinders *after the example of* Empedocles. [See Job i. 8. οὐκ ἔστι κατ᾽ αὐτόν, *there is none like him*. ix. 32. xii. 3. xlii. 15. Lament. i. 12. &c. Hesych. κατ᾽ αὐτόν· ὅμοιον αὐτῷ. Comp. Ecclus. x. 2. xxxvi. 23. See Plat. Rep. p. 206. viii. Apol. c. 1. Arrian, Exp. Alex. iii. 27, 10. Callim. Epigr. i. 4. Palairet, Obss. Phil. pp. 357. 380.]

4. Κατὰ Θεόν, *according to the will* or *appointment of God*. Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. Wetstein on Rom. viii. 27. shows that the Greek writers use κατά with Θεόν in the same sense. To his instances I add from Plato, Apol. Socr. § 9. ed. Forster, ἐρευνῶ ΚΑΤΑ᾽ τὸν Θεόν, 'I seek *according to* the will of the god.'

5. *With respect to, on account of*. Phil. iv. 11. 2 Tim. i. 1, 9, and Macknight. [See 14. with which Schleusner classes Phil. iv. 11. 2 Tim. i. 9. Ecclus. xxix. 12. where the Vulg. *on account of*, others *in*, as below (6).]

6. *In* or *at*. See Mat. i. 20. [κατ᾽ ὄναρ. (So xxvii. 19. and LXX, καθ᾽ ὕπνον. Gen. xx. 6. xxi. 11. See Ælian, V. H. i. 13. and ὄναρ simply is used in this sense. See Reitz. on Lucian, vol. iii. p. 393.) Mat. xiv. 13, 23. (κατ᾽ ἰδίαν, supp. χώραν.) Luke x. 4. xv. 14. Acts v. 15. xi. 1. xiii. 1. (See Eur. Phœn. 153. κατ᾽ ὄρη, and 830. 1597.) xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Acts xxiv. 14. κατὰ τὸν νόμον *in the law*. See 2 Mac. xv. 8. Comp. iii. 16.] Of time, κατὰ καιρόν, in, or at, *a convenient* or *proper time, seasonably*. Rom. v. 6. [John v. 4. where Schleusner supplies ἴδιον *at its proper season*, suo tempore; others *at stated seasons*, taking κατά distributively: see 20.] Κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ, 'in *the day of temptation*,' Heb. iii. 8. [Comp. Acts xiii. 27. 1 Cor. xvi. 2. 3 Mac. ii. 19.] So Josephus, Ant. xv. 10, 3. ΚΑΤΑ᾽ τὴν πρώτην ἡμέραν, '*on* the first day;' and Herodotus, i. 67. ΚΑΤΑ᾽ τὸν κατὰ Κροῖσον χρόνον, '*in* the time of Crœsus.' [So 2 Mac. xii. 15. Κατά, with nouns of time, sometimes means *about*, as Rom. ix. 9. Acts xii. 1. &c.]

7. *Along, all along*. Acts v. 15. [*Throughout*, as καθ᾽ ὅλην τὴν πόλιν. Luke viii. 39. See ix. 6. Acts viii. 1. Κατὰ τὴν πόλιν, said of one city, must be distinguished from κατὰ πόλιν. See below, 20. Schleusner says, add Luc. xiii. 22. xxiii. 5; but in 2nd passage κατά governs a genitive.]

8. *As to, as concerning*. [Rom. i. 3. ix. 3, 5. xi. 28. Acts ii. 30.]

9. *Concerning*. Acts xxv. 14. τὰ κατά τινα, *the things relating to* or *concerning* any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase ΤΑ᾽ ΚΑΤΑ᾽, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in Wetstein on Eph. vi. 21. and in Hoogeveen's Note on Vigerus, de Idiotism. cap. i. reg. 5. [See 3 Esdr. i. 24. Tob. x. 8. Thucyd. i. 138.]

10. *Unto, to, into*. Luke x. 32, 33. Acts viii. 3. xvi. 7. [κατὰ τὴν Μυσίαν. See Xen. Hist. Gr. iv. 6, 14. Cyrop. viii. 5, 9.]

11. *Towards*. Acts xxvii. 12. Phil. iii. 14. [On Acts xxvii. comp. Ezek. xl. 6, 43. xliii. 1, 4. See Acts viii. 26. xvi. 7. 1 Chron. v. 10. Gen. i. 10. Hom. Il. i. 484.]

12. *By* or *on* a way. Acts viii. 36.

13. *Among*. Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28. and Wetstein there. [xviii. 15. Eph. i. 15.]

14. *On, by reason of, for*. Mat. xix. 3. where Kypke shows that it is used in the same sense by Pausanias, Plutarch, and Josephus, and joined with αἰτίαν or αἰτίας. [John ii. 6. where Schl. says, *on account of*. The E. T., *after the manner of*. Rom. ii. 5. (E. T. *after*.) iv. 4. (see No. 19.) 2 Tim. i. 9. Tit. iii. 5. See 2 Mac. vi. 11. Polyb. Hist. xvii. 32. Hom. Od. iii. 71. Thuc. iv. 99. Diod. Sic. p. 23. ed. Rhod.]

15. *By, by means of*. 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of*, denoting the motive. 1 Tim. v. 21. So Phil. ii. 3. where see Wetstein, who shows that the Greek writers apply κατά in like manner. [Acts iii. 17. κατ᾽ ἄγνοιαν *through ignorance*. Tit. iii. 5. Philem. 14. Luke x. 31. κατὰ συγκυρίαν *by chance*. Appian, B. C. ii. p. 823. Arrian, Exp. Alex. i. 17, 14. κατ᾽ ἔχθραν *out of enmity*.]

17. *By, from*, signifying the proof. Luke i. 18.

18. *By, with*, denoting the *manner*. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6. [See 1 Cor. ii. 1. Heb. xi. 13.]

19. *As, for*. Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes *distribution*, καθ᾽ ἕν, *one by one, singly*. John xxi. 25. Κατὰ δύο, *by two*, 1 Cor. xiv. 27. where Wetstein cites the same phrase from Plutarch. Καθ᾽ ἡμέραν, *day by day, daily*. Mat. xxvi. 55. Luke xi. 3. Κατ᾽ ἔτος, *every year*, Luke ii. 41. Acts xv. 21. Κατὰ πόλιν, *in every city*, Tit. i. 5. Κατὰ πόλιν καὶ κώμην, through every *city and village*, Luke viii. 1. where see Wetstein. [See Acts xx. 20. xxii. 19. LXX, 1 Sam. vii. 16. 2 Chron. ix. 24. Zech. xiv. 16. Xen. de Mag. Eq. iii. 21. de Rep. Lac. xv. 7. See the E. T. in 1 Cor. xiv. 31; but Schleusner translates *ad unum, every one*. Comp. Eph. v. 33.]

21. Κατ᾽ ὀφθαλμούς, *before the eyes*, Gal. iii. 1. Aristophanes, cited by Wetstein, has the same phrase. [See Esther ii. 11.] And so κατὰ πρόσωπον, *in the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely Hellenistical, being often used by Polybius. (See Wetstein on Luke, and Raphelius on Acts.) Also, *to the face*, Gal. ii. 11. So Polybius frequently. See Raphelius. [2 Cor. x. 1. (opposed to ἀπών.) Acts xxv. 16. See Jer. xlix. 19. 1 Mac. iii. 53.]

22. Καθ᾽ ἑαυτήν, *by itself, apart, alone*. Jam.

[1] [See the examples adduced by Blomf. on Æsch. Sept. Theb. 421. and several in Matthiæ's Gramm. § 449.]

ii. 17. See the following sense, and Wetstein on Acts xxviii. 16. Καθ' ἑαυτόν. "Raphelius has shown that the expression καθ' ἑαυτόν may signify either *apart*, (for which see Bos, Exercit. p. 91.) [and so Schleusner,] or *at his own pleasure:* but it is well known it often signifies *at one's own house*, and so verse 30. seems to explain it here." Doddridge. See also Wetstein. The French phrase chez lui, *at his own house*, seems very exactly to answer the Greek καθ' ἑαυτόν. [See Rom. xiv. 22.]

23. Κατὰ ταῦτα, literally, *according to these things*, i. e. *in the same* or *like manner*. Luke vi. 23, 26. xvii. 30.

[24. Καθ' ὅσον, *inasmuch as*. Heb. iii. 3. vii. 20. κατὰ τοσοῦτον *by so much*, vii. 22.]

[25. Κατά omitted, Mat. xx. 2 (before τὴν ἡμέραν). xxiii. 37. Acts i. 11 (before ὃν τρόπον). comp. xv. 11. Luke xxii. 41 (before λίθου βολήν). Acts viii. 25 (before πολλὰς κώμας, comp. verse 40). John iv. 22 (before ὅ, according to Schleusn.). See 2 Cor. iii. 18. 3 Mac. vi. 9.]

[26. Κατά makes periphrasis of genitive, as Acts xxvii. 2. Rom. i. 15[1]. See Ps. viii. 5. (ed. Quint.) So Plat. Phæd. c. 32. αἱ κατὰ τὸ σῶμα ἐπιθυμίαι for τοῦ σώματος; of acc. Acts xxi. 19. Sometimes of the adjective or concrete, as ἡ κατὰ βάθους πτωχεία *deep* i. e. *extreme poverty*. 2 Cor. viii. 2. See Acts xxv. 23. Rom. xi. 21; οἱ κατά τι, *those endued with any quality*. See Rom. ii. 7. Comp. Polyb. v. 57.]

III. In composition it denotes,

1. *Down*, as in καταβαίνω *to come* down, καταπίπτω *to fall* down.

2. *Against*, as in κατακαυχάομαι *to boast* against, καταμαρτυρέω *to bear witness* against.

3. *With* or *to*, as in καταριθμέω *to number* with or to.

4. It adds an *ill* sense to the simple word, as δυναστεύω is *to rule*, καταδυναστεύω *to tyrannize, oppress by power*; ἀγωνίζομαι is *to fight*, καταγωνίζομαι *to subdue in fighting* or *war*.

5. It imports intenseness, as κατάγνυμι *to break* in pieces, κατείδωλος full *of idols*, καταγγέλλω *to declare* aloud.

Καταβαίνω, from κατά *down*, and βαίνω *to come*.

[I. (1.) *To descend* or *come down*, as from a mountain. Mat. viii. 1. xvii. 9. Mark ix. 9; the cross, xxvii. 42. John vi. 16. Acts viii. 38. &c. &c.]

[(2.) It is used of going from a higher to a lower region. See Mark iii. 22. Luke ii. 51. x. 30, 31. John ii. 22. iv. 47—51. Acts vii. 15. viii. 15. xvi. 8. xviii. 22. xxiv. 1, 22. xxv. 6, 7[2]. (So יָרַד Gen. xii. 10. xxvi. 2.) of a road *leading* from Jerusalem. Acts viii. 26.]

[(3.) Of inanimate objects falling down, as *fire, rain, tears*, &c. Mat. vii. 25, 27. Luke viii. 23. (Comp. Hom. Il. ζ. 19. Duker, Thucyd. vi. 2.) ix. 54. xxii. 44. Acts x. 11. xi. 5. So יָרַד 2 Chron. vii. 1, 3. Ps. lxxii. 6. See Is. xxxii. 19. lv. 10. Job xxxviii. 30. Amos ix. 5.]

[1] [And perhaps Acts xxvi. 3.]

[2] [Καταβαίνω is often peculiarly used of leaving the capital of a country, or going to the coast from the interior, and in this is opposed to ἀναβαίνω. See the above examples, to all of which this applies, except to Acts vii., and those from John; and in John we may consider Capernaum as *on the coast* of the Sea of Tiberias.]

[II. (1.) Καταβαίνειν ἀπό τινος, *to proceed from any one*. James i. 17. So Schleusner; but its sense is rather that of *coming down* from heaven, as the dwelling-place (so called by ἀνθρωποπάθεια) of God; and the same applies to John iii. 13. vi. 38. which Schleusner adduces here.]

[(2.) God is said καταβαίνειν, (by ἀνθρωποπάθεια,) when he signally manifests himself among men; see Acts vii. 34. (Schleusner adds Mat. iii. 16. Mark i. 10. Luke iii. 22. John i. 32, 33. but it rather denotes the descent of the bodily appearance.) Comp. Gen. xi. 5. xviii. 21. Exod. iii. 8. xix. 21. Ps. xviii. 9. Wisd. xviii. 15. Aug. de Civ. xvi. c. 5. Used by the Greeks of the gods coming among men, see Acts xiv. 11. Hom. Il. iv. 74. Kuster on Suid. v. καταιβάτης. Jupiter was so called as descending in lightning and thunderbolts.] †See κατάβημι.†

Καταβάλλω, from κατά *down*, and βάλλω *to cast*.

I. *To cast* or *throw down*. Rev. xii. 10. Applied figuratively, 2 Cor. iv. 9. [See Ez. Spanh. ad Julian. Orat. p. 262. 2 Kings xix. 7. 2 Chron. xxxii. 21. Jer. xix. 7. &c.; of felling trees, 2 Kings iii. 19. vi. 5; of throwing down cities, &c. Job xii. 14. et al. In Xen. Cyrop. i. 4, 8. iv. 6, 2. of beasts slain; of a victor overthrowing his enemy, Arrian, Exp. Al. i. 16. Herod. ix. 63. &c.]

II. Καταβάλλομαι, mid. *to lay down, lay*, as a foundation. Heb. vi. 1. [Comp. 2 Mac. ii. 13. Joseph. A. J. xv. 11, 3. Polyb. x. 24. Dion. Hal. Ant. iii. 69. Porphyr. de Abst. viii. 10. and βάλλομαι in same sense, Joseph. A. J. v. 1, 8.]

☞ Καταβαρέω, ῶ, from κατά *down*, and βαρέω *to burden.—To burden, oppress, weigh down.* occ. 2 Cor. xii. 16. [So καταβαρύνω, 2 Sam. xiii. 25.]

Κατάβασις, εως, ἡ, from καταβαίνω.—*Descent, lower part.* occ. Luke xix. 37. [See Josh. viii. 24. x. 11.]

Κατάβημι, from κατά *down*, and obsol. βῆμι *to come.—To come down.* An obsolete V., whence in the N. T. we have perf. act. καταβέβηκα, John vi. 42; 2 aor. κατέβην, Acts vii. 34; imperat. κατάβηθι, Mat. xxvii. 40. for which, according to the Attic dialect, κατάβα[1], Mark xv. 30. and 3rd person καταβάτω, 32. as if from καταβάω, (so ἀνάβα, Attic for ἀνάβηθι, Rev. iv. 1.) 2 aor. infin. καταβῆναι, Luke iii. 22; particip. καταβάς, John vi. 51; 1 fut. mid. καταβήσομαι, 1 Thess. iv. 16. See under καταβαίνω.

Καταβιβάζω, from κατά *down*, and βιβάζω *to cause* or *make to come.—To cause to come down, to bring down.* occ. Mat. xi. 23. Luke x. 15. [Comp. Ezek. xxxi. 16. LXX, Deut. xxi. 4. et al.]

Καταβολή, ῆς, ἡ, from καταβάλλω.—*A casting* or *laying down.*

I. *A casting down* or *dejection*, as of seed. Heb. xi. 11. *by faith Sarah herself received* δύναμιν εἰς καταβολὴν σπέρματος, *ability for the* dejection *of seed*, i. e. for nourishing and bringing to a perfect fœtus the seed *cast down* and received; for I think with Beza, Capellus, and other learned men, that

[1] So Aristophanes, Vesp. 973.

Κατάβα, κατάβα, κατάβα ——.

καταβολή is referred to Abraham, not to Sarah. Raphelius, in his annotation on this place, cites a passage from Lucian's Amores, where ΚΑΤΑΒΟΛΑ῾Σ ΣΠΕΡΜΑ΄ΤΩΝ is expressly referred to the *male;* and the verb καταβάλλειν is often applied in like manner by the medical writers among the Greeks. See Wetstein and Kypke on Heb. xi. 11. [See M. Antonin. de Reb. Suis, iv. 36. Jul. Pol. On. ii. 2. Clem. Alex. Pædag. ii. 10. Schleusner would rather translate, *for the foundation of a family*, by a metaphor taken from the building of a house, (as בָּנָה is rendered τεκνοποιεῖν, Gen. xvi. 2. xxx. 3. and so בֵּן *a son*, from בָּנָה *to build*,) see Eur. Herc. Fur. 1264. ed. Musg., or from the sowing of seed in a field. (See Cic. Off. i. 32. &c.) Καταβολή is used for the origin of a race (the act of begetting) in Heliod. iii. 15. Plut. de Plac. Phil. v. 7; the origin of man, in Plut. (on fire and water, p. 956.) and Arrian, Diss. Epict. i. 16; the fœtus, in Heliod. iv. 8. See Schweigh. Em. et Obss. in Suid. Fascic. i. p. 52. Wakefield, Silv. Crit. iii. p. 163.]

II. Καταβολὴ τοῦ κόσμου, *the foundation of the world.* Mat. xiii. 35. xxv. 34. et al. Compare καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יְסֹד *founding* or *laying a foundation:* and the whole phrase καταβολὴ τοῦ κόσμου will answer to the Heb. יְסֹד אֶרֶץ *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth* between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμου must be meant *the earth* exclusively. But since κόσμος in the N. T. is rarely confined to the *earth*, (comp. under κόσμος II.) but generally includes the *whole beauteous machine of nature*, καταβολή should rather, I think, be rendered the *structure, conformation*, or the like; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29. καθάπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης ΚΑΤΑΒΟΛΗ῾Σ φροντιστέον, Eng. Transl. *for as the master-builder of a new house must care for the whole* building—Vulg. *structura.* [Schleusner gives it the sense of ἀρχή in N. T. (so καταβάλλομαι *to begin*, Callim. Opp. p. 514. ed. Ernest. See Schol. on Pind. Nem. ii. 5. Polyb. xiii. 4. Joseph. B. J. ii. 17, 2.) and hence explains Heb. xi. 11. (see above.) Luke xi. 50. Heb. iv. 3. Mat. xxv. 34. John xvii. 24. Eph. i. 4. 1 Pet. i. 20. See Ps. xc. 2.]

☞ Καταβραβεύω, from κατά *against*, and βραβεύω *to be a judge or umpire, and so assign the prize in a public game.*

I. Properly, *to defraud* or *deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So Chrysostom, Homil. vii. καταβραβευθῆναί ἐστιν ὅταν παρ' ἑτέρῳ μὲν ἡ νίκη ᾖ, παρ' ἑτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεασθῇ ὁ νικήσας,' καταβραβευθῆναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged.' [So Zonar. Canon. 35. Concil. Laod. and Theodoret on Col. ii. 18. says ἀδίκως βραβεύειν.]

II. *To judge against* or *condemn unjustly, and through the artifice of the opposite party in a judicial cause.* So Demosthenes, cont. Mid. applies καταβραβευθέντα *to one condemned through artifice and fraud in a judicial process*, "insidiosè circumventum, *insidiously circumvented.*" Taylor's Demosth. t. iii. p. 120. occ. Col. ii. 18. where it seems to correspond to κρινέτω, verse 16; accordingly Hesychius explains καταβραβεύεται by κατακρίνεται *is condemned;* but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβραβευέτω by ἐπηρεαζέτω *injure, wrong.* The term καταβραβευέτω may indeed allude to the Christian βραβεῖον or *prize*, (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing* or *judging* them *unworthy to obtain* it; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult Suicer, Thesaur., Elsner, Wolfius, and Wetstein. [It may perhaps here mean *to take authority over any one, to act the judge unjustly over them*, as παραβραβεύειν Polyb. Exc. Leg. 46. p. 1194; but see Stolberg, Exercit. L. Gr. xxi. p. 102. Reiske, Demosth. p. 544. Eust. Hom. Il. i. 399. (p. 124.) Elsner, Obss. S. vol. ii. p. 262.]

☞ Καταγγελεύς, έως, ὁ, from καταγγέλλω. —*A proclaimer, publisher.* occ. Acts xvii. 18.

☞ Καταγγέλλω, from κατά intens. and ἀγγέλλω *to declare.—To declare plainly, openly*, or *aloud, to proclaim, preach, publish.* See Acts iv. 2. [(*Teach.* Schleusner. See xvi. 17, 21.) xiii. 5, 38. (where Schl. says *to offer.*) xv. 36. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16, 18. Col. i. 28. On Rom. i. 8. comp. 1 Cor. xi. 26. (*to commemorate*, Schl.)]

Καταγελάω, ῶ, from κατά denoting *ill* or *against*, and γελάω *to laugh.—To laugh at, laugh to scorn, deride, turn to ridicule.* occ. Mat. ix. 24. Mark v. 40. Luke viii. 53. [LXX, Gen. xxxviii. 23. 2 Chron. xxx. 10. et al. Ps. xxiv. 2. and Ecclus. vii. 12. it governs accusative, but generally genitive.]

Καταγινώσκω, from κατά *against*, and γινώσκω *to know, determine.*

I. *To condemn.* 1 John iii. 20, 21. [Deut. xxv. 1. Ecclus. xiv. 2.]

II. *To blame.* Gal. ii. 11. κατεγνωσμένος, *to be blamed, worthy of blame*, reprehendendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian, de Saltat. cited by Elsner, ἀληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΝΩΣΜΕ΄ΝΟΣ, justly *charged* with madness. Comp. under ἐξουθενέω, and τηρέω II. [See Vulgate in loc. Ælian, V. H. xiv. 1. Polyb. iv. 1. Herodian, v. 15, 1. Hesych. καταγινώσκω· μέμφομαι.]

[III. Properly, *to know, perceive*, &c. Xen. H. Gr. v. 4, 57. Ælian, V. H. ii. 17. xiii. 1. xiv. 5. See Prov. xxviii. 11. Hesych. καταγνῶναι· ἐπιγνῶναι.]

Κατάγω, or κατάγνυμι, from κατά intens. and ἄγω or ἄγνυμι *to break.—To break in pieces, break.* occ. Mat. xii. 20. John xix. 31—33. The 1st aor. of this V. κατέαξα, †2nd perf. κατέᾶγα,† 2nd aor. pass. κατεάγην, are so formed according to the Attic dialect, 2nd aor. subj. κατεαγῶσιν, with the augment unusually retained, John xix. 31. [See Deut. xxxiii. 11. (al. πάταξον) 2 Sam.

xxii. 35. et al. Suid. κατεάγη καὶ κατεαγότα· κεκλασμένα.]

Κατάγω, from κατά *down*, and ἄγω *to bring*.

I. *To bring down.* Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6. [Gen. xxxix. 1. xlii. 38. 1 Sam. ii. 6. &c.]

II. As a term of navigation, κατάγειν τὸ πλοῖον, *to bring* a vessel *to land*. When a vessel is out at sea, it really appears to be *raised above the surface of the land*, and is in Greek said to be μετέωρος *high*, in Latin *altum* tenere, and in French *être à la* hauteur *d'un lieu*, to be at the *height* of (i. e. *off*) a place. So when men bring it to land, they are, by the same analogy, said κατάγειν *to bring it down*. Luke v. 11. where see Wetstein. Κατάγομαι, *to be brought down*, in this sense, i. e. *to make land* or *a port, to touch land*. So the Latins say, *nave* devehi. Acts xxi. 3. xxvii. 3. xxviii. 12. [Hesych. κατάγειν· ἐπὶ τὸν ναύσταθμον ἄγειν [1]. See Xen. Anab. v. 1, 6. Sext. Empir. adv. Phys. ii. 68. Eust. on Odyss. i. 182.]

☞ Καταγωνίζομαι, mid. from κατά denoting *ill*, and ἀγωνίζομαι *to contend, fight.—To subdue in war* or *battle*. occ. Heb. xi. 33. [Hesych. καταγωνίζεται· νικᾷ. See Polyb. ii. 45, 4. Lucian, D. D. xiii. 1. Ælian, V. H. iv. 8.]

Καταδέω, ῶ, from κατά intens. and δέω *to bind*. —*To bind up*. occ. Luke x. 34. where it is spoken of wounds, as it likewise is Ecclus. xxvii. 21. Comp. Ezek. xxx. 21. xxxiv. 4, 16. in the LXX, where it answers to the Heb. חָבַשׁ *to bind*, which is also applied to *wounds*.

☞ Κατάδηλος, ὁ, ον, ἡ, from κατά intens. and δῆλος *manifest.—Quite manifest, exceedingly evident*. occ. Heb. vii. 15. [Xen. Mem. i. 4, 14. Herod. i. 5. iii. 68.]

Καταδικάζω, from κατά *against*, and δικάζω *to judge, pronounce sentence*, which from δίκη *judgment.—To pronounce sentence against, condemn*. [Mat. xii. 37. Luke vi. 37. In Mat. xii. 7. James v. 6. it is used of *condemning the innocent*, (and so Luke vi. according to Schl., but this seems weak and forced.) Job xxxiv. 29. Ps. xxxvii. 33. xciv. 21. Lam. iii. 37. (of *unjustly condemning*, as also Wisd. ii. 20. xi. 11. xii. 15.) See Xen. H. G. iii. 2, 16. Thuc. v. 49.]

Καταδιώκω, from κατά intens. and διώκω *to follow.—To follow earnestly*, prosequor, insequor. occ. Mark i. 36. [Gen. xxxi. 36. 1 Sam. xxx. 22. et al.]

Καταδουλόω, ῶ, and όομαι, οῦμαι, mid. from κατά intens. and δουλόω *to enslave.—To enslave entirely, reduce to absolute slavery*. [2 Cor. xi. 20. (*treat you like slaves*, Schl.) Gal. ii. 4. which Schl. explains, "by forcing the Mosaic rites upon us." See Aquil. and Symm. Fragm. Is. xliii. 23. οὐ κατεδουλωσάμην σε ἐν θυσίαις. Used metaphorically, Xen. Cyr. iii. 1, 13. Plut. vol. v. p. 51. ed. Reiske. Gen. xlvii. 21. Exod. i. 14. vi. 5. Jer. xv. 14. Ez. xxix. 18. (see Duker, Thuc. iii. 20. Herod. viii. 144.)]

Καταδρέμω, obsol. from κατά *down*, and obsol. δρέμω *to run*; whence 2nd aor. κατέδραμον.—*To run down*. occ. Acts xxi. 32. †See καταρέχω.†

Καταδυναστεύω, from κατά denoting *ill*, and δυναστεύω *to rule*, which from δυνάστης *a potentate.—To tyrannize over, to oppress tyrannically*. occ. James ii. 6. Acts x. 38. where comp. Mat. xv. 22, 28. Luke ix. 39, 42. and under δαιμόνιον III. This V. is used by the LXX, Ezek. xviii. 12. et al. and in the Apocrypha, Wisd. ii. 10. et al. and also by the Greek writers, as cited by Wetstein on Acts. [See Exod. i. 13. and so καταδυνασεία *oppression*, Ex. vi. 7. In Symm. Ps. lxiv. 4. with gen. as in James ii.]

Καταισχύνω, from κατά intens. or denoting *ill*, and αἰσχύνω *to shame*.

I. *To shame, make ashamed, confound*. 1 Cor. i. 27. xi. 22. Καταισχύνομαι, pass. *to be ashamed, confounded*, Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. [In Luke xiii. Schleusn. gives, *to be silenced*; in the other passage, *to be proved false*, (see αἰσχύνομαι.) 2 Sam. xix. 6. 2 Kings xix. 26. Jer. l. 38. (deducing from בּוּשׁ not יָבֵשׁ.)]

II. *To make ashamed*, as importing the *disappointment* of one's hopes or expectations. Rom. v. 5. Καταισχύνομαι, pass. *to be* thus *ashamed*, Rom. ix. 33. x. 11. 1 Pet. ii. 6. [Ps. xliv. 7. Prov. xiii. 6. See Tobit x. 2. (which Bretschn. translates, *are they deceived of their hope?* i. e. *of obtaining the money*, unless the true reading is κατέσχηται *is he detained?*) Wisd. ii. 10.]

III. *To shame, dishonour*. 1 Cor. xi. 4, 5. [See Ecclus. xxii. 5.]

Κατακαίω, from κατά intens. and καίω *to burn.—To burn, burn up*. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10. where see Vitringa, Obs. Sacr. iv. 16. [Luke iii. 17. Rev. viii. 7. (κατεκάη aor. 2. pass. Thom. M. and Mœr. κατεκαύθη· Ἀττικόν. κατεκάη· Ἑλληνικόν.) xvii. 16. xviii. 8. In 1 Cor. iii. 15. Schl. says *to be utterly destroyed*. Comp. 2 Kings xxiii. 5, 11. (the word translates הִשְׁבִּית *he made to cease*; but κατέπαυσε is probably the right reading. See Biel. and Boch. Hieroz. vol. i. p. 142. ed. Rosenm.) occ. Gen. xxxviii. 24. Num. xvi. 37. xix. 17. 1 Mac. iv. 38. v. 68. et al. freq.]

Κατακαλύπτω, from κατά intens. and καλύπτω *to cover.—To cover, vail*. Κατακαλύπτομαι, pass. *to be covered, vailed*. occ. 1 Cor. xi. 6, 7. [Not pass. but mid. Schl. so Gen. xxxviii. 15. and act. voice, Exod. xxvi. 34. Num. iv. 5. In 2 Chron. xviii. 29. read κατακαλύψομαι, not κατακαλυψόν με.]

Κατακαυχάομαι, ῶμαι, from κατά *against*, and καυχάομαι *to boast.—To glory*, or *boast against*. occ. James ii. 13. iii. 14. Rom. xi. 18. where observe that κατακαυχᾶσαι is the 2nd pers. indic. according to the Doric and Attic dialect for κατακαυχάῃ or κατακαυχᾷ. [In James ii. 13. Schl. translates *despises*, and explains it, *he who shows mercy need not fear judgment*. Jer. l. 38. Zech. x. 12.] Comp. under καυχάομαι.

Κατάκειμαι, from κατά *down*, and κεῖμαι *to lie*.

I. *To lie*, or *be laid, down* upon a bed or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See Wetstein and Kypke on Mark i. 30. [See John v. 3. Acts xxviii. 8. Theophr. Char. xxv. 4. So κατακλίνομαι, Plut. Conviv. p. 116; *jacere*, Cic. ix. Ep. 20; *cubare*, Ov.

[1] [Obs. καθελκύω (deduco, Lat.) is to draw the ship *to* sea, and ἀνελκύω (subduco) *from* sea, as ἑλκύω refers to motion *on land*. (See καταβαίνω.) See Thuc. iv. 44. Xen. H. G. i. 1, 4. and 6, 17. vii. 1, 36. Herod. vii. 10. Cæs. B. G. v. 11 and 23. Liv. xxiii. 34. Larch. on Herod. vii. 59.]

Heroid. xx. 164. Prov. vi. 9. (*of lying in bed*, see Judith xiii. 15.) xxiii. 34. Wisd. xvii. 7. *κατέκειτο were weak*, Biel. *were put down*, E. T.]

II. *To lie down, recline* to meat. Mark ii. 15. xiv. 5. 1 Cor. viii. 10. Comp. *ἀνάκειμαι* II. And observe that *κατάκειμαι* is used in this sense also by the purest Attic writers, as may be seen in Wetstein on Mark ii. [Theophr. Char. xxi. 1. Diog. Laert. vii. 1. Athen. iv. 10.]

Κατακλάω, ῶ, or κατακλάζω, from *κατά* intens. and *κλάω* or *κλάζω to break.—To break in pieces, break.* occ. Mark vi. 41. Luke ix. 16. [Ez. xix. 12.]

Κατακλείω, from *κατά* intens. and *κλείω to shut.—To shut up*, as in prison. occ. Luke iii. 20. Acts xxvi. 20. [Jer. xxxii. 3. Wisd. xvii. 2, 10. 2 Mac. iii. 19. 3 Mac. i. 18. Herodian, v. 8, 12. Poll. Onom. viii. 71.]

Κατακληροδοτέω, ῶ, q. *κατὰ κλῆρον δίδωμι.—To distribute by* or *according to lot*, or *for an inheritance.* Comp. *κλῆρος*. occ. Acts xiii. 19. where Vulg. sorte distribuit, *he distributed by lot.* Comp. Josh. xiv. 1, 2. The LXX (according to the Alexandrian and Oxford MSS., and the Complutensian and Aldus's edition) have used this V. Deut. xxi. 16. for the Heb. הִנְחִיל *to cause to inherit*, and (according to the Complutensian and Aldus's edition) Josh. xix. 51. for the Heb. נָחַל. It is also found 1 Mac. iii. 36. But in Acts xiii. 19. very many MSS., five ancient, have *κατεκληρονόμησεν*, which reading is accordingly embraced by Mill, Wetstein, and Griesbach. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for נָחַל נָתַשׁ. [e. g. Num. xxxiv. 18. Deut. i. 8. iii. 20. &c.] It occurs likewise Ecclus. iv. 16. or 17. xv. 6. et al. [The words are often interchanged in MSS. of the LXX. See Deut. i. 38. xxi. 16. *κατακληρουχέω*, same sense. Polyb. Hist. ii. 21. Ælian, V. H. vi. 1.]

Κατακλίνω, from *κατά down*, and *κλίνω.—To cause to lie down* or *to recline*, as to meat. Luke ix. 14. where see Wetstein. [See 3 Mac. i. 3. Ælian, V. H. viii. 7. Mollius on Longus, p. 117.] Κατακλίνομαι, pass. *to be* or *be laid down, to recline*, as to meat. Luke xiv. 8. xxiv. 30. [Exod. xxi. 18. Num. xxiv. 9. 1 Sam. xvi. 11.]

Κατακλύζω, from *κατά* intens. and *κλύζω to wash, wash away.—To deluge, overwhelm with water.* occ. 2 Pet. iii. 6. [Job xiv. 19. Ps. lxxviii. 20. Dan. xi. 10. Wisd. x. 4, 19. Xen. de Ven. 5, 4.]

Κατακλυσμός, οῦ, ὁ, from *κατακέκλυσμαι* perf. pass. of *κατακλύζω.—A deluge* of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. [Gen. vi. 17. vii. 6, 7, 10, 17. Ps. xxxii. 6. Dan. ix. 26. See Reiske, Plut. vol. ii. p. 715.]

Κατακολουθέω, ῶ, from *κατά* intens. and *ἀκολουθέω to follow.—To follow after.* occ. Luke xxiii. 55. Acts xvi. 17. [Jer. xvii. 16.]

Κατακόπτω, from *κατά* intens. and *κόπτω to cut, beat.—To cut, beat*, or *wound much*, concido. occ. Mark v. 5. where Kypke cites from Achilles Tatius, ΚΑΤΑΚΟΠΤΕΙ *με πληγαῖς, he batters* me with blows ; and from Arrian, Epictet. iii. 26. the participle ΚΑΤΑΚΟΠΕΝΤΑ applied to a cock *wounded* in fighting. [It properly means, *to cut up into small pieces*, and occurs in this sense. 2 Chron. xxxiv. 7. Is. xxvii. 9. &c. see Xen. H. G. i. 5, 3. Ælian, V. H. ix. 8. (of bruising in a mortar) ; also *to slay*, as Josh. xi. 8. &c. Ælian, V. H. vii. 19. Xen. M. Eq. iv. 5.]

Κατακρημνίζω, from *κατά down*, and *κρημνίζω to throw headlong*, which from *κρημνός a precipice.—To throw* or *cast headlong down* a precipice, *to precipitate.* occ. Luke iv. 29. Josephus uses this V. in the same sense, Ant. xiii. 8, 1. and de Bel. vi. 3, 1. and 4, 1. [2 Chron. xxv. 12. see 2 Mac. xiv. 43. Ælian, V. H. xi. 5. &c.]

☞ Κατάκριμα, *ατος, τό*, from *κατακέκριμαι* perf. pass. of *κατακρίνω.—Condemnation.* occ. Rom. v. 16, 18. viii. 1. [In Rom. viii. 1. *that which is worthy of punishment*, Schl. See Alberti, Gloss. N. T. p. 102. (So Cic. uses *criminatio*, Orat. pro Sext. c. 36.) Ecclus. xliii. 12.]

Κατακρίνω, from *κατά against*, and *κρίνω to judge.*

I. *To pronounce sentence against, condemn, adjudge to punishment.* Mat. xx. 18. xxvii. 3. John viii. 10. Mark xvi. 16. where see Campbell. [On Mark xvi. 16. Schl. says that *κατακρίνομαι* sometimes differs from *κρίνομαι*, by relating to the punishments of a future life, but the latter to those in this life. Mark x. 33. xiv. 64. Rom. ii. 1. viii. 34. Esth. ii. 1. Symm. Job xxxiv. 20. (LXX, *καταδικάζω*.)]

II. *To furnish matter* or *occasion for condemnation, prove* or *show worthy of condemnation.* Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. [Comp. Wisd. iv. 16.]

III. *To punish.* 2 Pet. ii. 6. [Also 1 Cor. xi. 32. James v. 9.]

IV. *To weaken, enervate, repress.* Spoken of sin. *To take away its condemning power.* Rom. viii. 3. where see Whitby. [Schleusner says this agrees with the context, but is unwarranted by the usage of the language. He translates, *punished, as it were, sin in the person of Christ.*]

☞ Κατάκρισις, *εως, ἡ*, from *κατακρίνω.*

I. *Condemnation.* 2 Cor. iii. 9. [Schleusner says, that the Law is here called *κατάκρ.* as threatening punishment, the Gospel *δικαιοσύνη* as giving remission of sins.]

II. *Accusation, blame.* 2 Cor. vii. 3.

Κατακυριεύω, from *κατά* intens. or denoting *ill*, and *κυριεύω to rule.*

I. *To rule imperiously, lord it over.* Mat. xx. 25. Mark x. 42. 1 Pet. v. 3. [Dodwell (Diss. Cypr. i. p. 2.) says, that "in this passage an abuse of lawful power is meant." So used Ps. x. 10 ; but in the pass. from Mat. and Mark, Schleusner says, it is for *κυριεύω to rule*, without any sense of *tyrannical* rule. Comp. Gen. i. 28. (where the word translates כָּבַשׁ *to subdue*, and so Biel and E. T. See Gen. ix. 1. where the LXX seem to have added this from i. 28 ; see ver. 7.) Ps. lxxii. 8. cii. 2. Ecclus. xvii. 4. Jer. iii. 14.]

II. *To get the mastery.* Acts xix. 16. [See LXX, Numb. xxi. 24. xxxii. 22, 29. (for כָּבַשׁ.)]

Καταλαλέω, ῶ, from *κατά against*, and *λαλέω to speak.*—Governing a genitive by the force of the preposition, *to speak against.* occ. James iv. 11. thrice ; 1 Pet. ii. 12. iii. 16. [In James iv. 11. Schl. translates *καταλαλεῖ νόμου acts contrary to Christianity*, as words signifying to speak, &c.

are often transferred to actions. Num. xxi. 5. Ps. xliv. 16. &c.]

☞ Καταλαλιά, ᾶς, ἡ, from κατάλαλος.—*A speaking against, evil-speaking, obloquy, reproach.* occ. 2 Cor. xii. 20. 1 Pet. ii. 1. [In 2 Cor. *of open evil-speaking*, opp. to ψιθυρισμός.]

☞ Κατάλαλος, ου, ὁ, ἡ, from καταλαλέω.—*A speaker against* another, *a speaker of evil, a detracter.* occ. Rom. i. 30.

Καταλαμβάνω, from κατά intens. and λαμβάνω *to take.*

I. *To seize.* Mark ix. 18. [as a disease; so Ælian, V. H. ii. 35. ὑπό τινος ἀσθενείας καταληφθείς.]

II. *To lay hold on, apprehend,* but in a figurative sense. Phil. iii. 12. twice, where διώκω and καταλ. are agonistical words, used likewise by Lucian. See Macknight, and comp. 1 Cor. ix. 24. [Schl. says, it figuratively means here, *to reach the goal and so receive the prize.* In LXX, διώκω and καταλαμβάνω are used of an enemy *pursuing* and *overtaking.* See Exod. xv. 9. Gen. xxxi. 24. Deut. xxviii. 45. Josh. ii. 5. &c. Herod. v. 98. Bos and Wolf on Rom. ix. 30.]

III. *To take, catch unawares.* John viii. 3, 4. [or simply, *to catch* or *find.* See Exod. xxii. 4. Ælian, V. H. iii. 19. καταλαμβάνει τὸν Ἀριστοτέλη βαδίζοντα, *he finds,* &c. Xen. Mem. iii. 11, 2. Plat. Phæd. 3. Æsch. Socr. Dial. iii. 3. So LXX, Is. xxxvii. 8.]

IV. *To come upon, overtake,* as the day, or the darkness. 1 Thess. v. 4. John xii. 35. And in this sense the learned Lambert Bos understands it also, John i. 5. in which, notwithstanding Wolfius's objections, he is followed by Waterland, in his Importance of the Doctrine of the Holy Trinity, p. 257. and Addend. p. 505, 2nd ed. And it must be admitted that the expression in John i. 5. is exactly parallel to that in John xii. 35. and quite agreeable to the style of the Greek writers, as may be seen in Wetstein on the former text, and in Kypke on the latter. [It is used 1 Kings xviii. 44. *of rain overtaking any one.* Comp. Herod. iv. 8. In John i. 5. Schleusner translates, οὐ κατέλαβεν *rejected, did not receive.*]

V. *To attain, obtain.* Rom. ix. 30. where see Macknight, and comp. under sense II.

VI. *To apprehend, comprehend* mentally. Eph. iii. 18.

VII. Καταλαμβάνομαι, mid. *to perceive, understand, find,* comperio. Acts iv. 13. x. 34. xxv. 25. [See Lucian, vol. i. p. 568. and Gesner's notes. Æsch. Socr. Dial. iii. 16. Passive, in Phil. iii. 12. εἰ καὶ καταλάβω, (see sense II.) ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, which Schl. translates, *that I may obtain* (*the prize*), *for which purpose I was laid hold of* (*seized upon*) *by Christ,* referring to his conversion, see Acts ix. 3[1]. In Ælian, V. H. iii. 19. κατειλημμένος (followed by ἐκ) is used of one seized upon or inspired by the god of love or war.]

☞ Καταλέγω, from κατά *to, with,* and λέγω *to choose, gather.—To receive into a number, put upon a list, enrol,* allego. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. [Xen. H. G. i. 1, 24. iii. 4, 15. Cyrop. iii. 3, 8. Phavor. καταλέγειν· τὸ τάττειν καὶ ἐγγράφειν. See Dodwell, Diss. Cypr. v. § 24. Καταλέγω (compound from λέγω *to speak*). occ. Deut. xix. 16. and 2 Mac. vii. 30.]

Κατάλειμμα, ατος, τό, from καταλέλειμμαι perf. pass. of καταλείπω.—*A remnant, residue.* occ. Rom. ix. 27. [Gen. xlv. 7. Judg. v. 13. 2 Kings x. 11. xix. 31. Is. x. 22. xiv. 22. Ecclus. xliv. 17.]

Καταλείπω, from κατά intensive, and λείπω *to leave.*

I. *To leave, depart from* a place. Mat. iv. 13; from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave.* See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1. [Gen. xxxiii. 15. Exod. xii. 10. Num. xxxii. 5. Is. lxv. 15. et al.]

III. *To leave, forsake.* See Mat. xix. 5. Luke v. 28. x. 40[2]. [Acts ii. 1. vi. 2. (*to neglect,* Schl.) 2 Pet. ii. 15. See Gen. ii. 24. Is. xvii. 10. xxiii. 15. Baruch iv. 1. Ecclus. xxiii. 22. xxix. 14. et al. Xen. An. iii. 1, 2.]

IV. *To reserve.* Rom. xi. 4. [Comp. Xen. Mem. i. 1, 8.]

☞ Καταλιθάζω, from κατά intensive, and λιθάζω *to stone.—To stone, overwhelm with stones.* occ. Luke xx. 6. [The same as καταλιθοβολέω. Exod. xvii. 4. Num. xiv. 10. and καταλιθόω, Dem. p. 296, 10. ed. Reiske.]

Καταλλαγή, ῆς, ἡ, from κατήλλαγα perf. mid. of καταλλάσσω.—*A reconciliation.* occ. Rom. xi. 15. [In Rom. v. 11. 2 Cor. v. 18, 19. it is used of *that freedom from sin and its penalties, which we owe to Christ,* and by which we are brought into favour with God. 2 Mac. v. 20. for *reconciliation,* and Is. ix. 5; but not in this sense.]

Καταλλάσσω, from κατά intens., and ἀλλάσσω *to change, alter.—To reconcile,* i. e. *change* a state of enmity between persons to one of friendship. 2 Cor. v. 18, 19. Καταλλάσσομαι, pass. *to be reconciled.* Rom. v. 10. twice. 1 Cor. vii. 11. 2 Cor. v. 20. [God is said καταλλάσσειν ἀνθρώπους ἑαυτῷ, when he *gives pardon of sins, and teaches men to obtain his favour;* and they are said καταλλάσσεσθαι τῷ Θεῷ, when they *receive pardon and his favour.* Jer. xlviii. 39. but not in sense of *reconciling.* See 2 Mac. i. 5. vii. 33. Ælian, V. H. ii. 21. Joseph. A. J. vi. 7, 4. vii. 8, 4.]

Κατάλοιπος, ου, ὁ, ἡ, from καταλέλοιπα perf. mid. of καταλείπω.—*Remaining, the rest.* occ. Acts xv. 17. [1 Kings xx. 30. Ezra iii. 8. iv. 3, 9. Jer. xxiii. 3. Neh. vii. 72. Hag. i. 12. &c. See Polyb. ii. 11, 6.]

Κατάλυμα, ατος, τό, from καταλύω *to unloose.*

I. *An inn,* so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. Ὁ τῆς ξενίας τόπος—λέγεται ΚΑΤΑΛΥΜΑ, ἐν ᾧ δηλαδὴ τὰ ὑποζύγια καὶ φορτία ΛΥΟΝΤΑΙ, 'the place of entertainment is called κατάλυμα, in which, namely, beasts and burdens are *loosed,*' says Eustathius on Odyss. iv. 28. 'But these places were very different from the present *inns* among us, and, no doubt, rather resembled the

[1] [So Beza, Erasmus, Schmidt, Wolf, and most commentators. Hammond says, "To which end Christ hath contended for me, as for a prize."]

[2] [Schl. gives as a distinct sense *sino, patior,* and adduces this passage. It is, μόνην με κατέλιπε διακονεῖν, *she suffers me,* &c. Schl. Now καταλείπω cannot mean *to allow* or *suffer;* it means (as our translators have expressed) that her sister had gone from her to Jesus, and *thus left her to serve alone.*]

connacs, khanes, or *caravanseras*, which to this day, in the eastern countries, rarely afford any other accommodations than *bare* walls, and a wretched lodging.' Hebrew and English Lexicon under לִין. But comp. Campbell on Luke ii. 7. [Schleusner says that we must not understand a *public inn*, (as there were none then in Palestine, but travellers went to their relations or friends,) but rather the house of the host, or that part of it destined to the use of his guests. Κατάλυσις is so used in Joseph. de Vita Sua, c. 16 and 25. See Fesselii Advers. Sac. i. 10. § 10. Casaub. Theophr. Char. pp. 207. 336. Jerem. xlix. 20.] In this sense the LXX have used it for the Heb. כֶּלוֹן, Exod. iv. 24.

II. *A guest-chamber, a dining-room*, where the guests *loosed* their sandals, &c. before they sat down to meat. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44. and see Wetstein on Mat. iii. 11. and on Luke vii. 38. The LXX use it in this sense also for the Heb. לִשְׁכָּה, 1 Sam. ix. 22. [The LXX use it for נָוֶה *a habitation*, Exod. xv. 13; סֻכָּה, Jer. xxv. 38. (of a lion's covert); אֹהֶל *a tent*, 2 Sam. vii. 6.]

Καταλύω, from κατά intens., and λύω *to loose.*

I. *To loose, unloose*, what was before *bound* or *fastened*. Thus sometimes used in the profane writers.

II. *To refresh one's self, to bait*, or *be a guest*. occ. Luke ix. 12. xix. 7. It properly refers to persons *loosening* their girdles or sandals, when they baited on a journey, or reclined to meat. Compare under κατάλυμα I., II. Our translators render the V. *to lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. לִין. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8. [Josh. ii. 1. iii. 1. Jer. v. 7. Zech. v. 4. Judith xiv. 17. In Gen. xxvi. 17. it is used of *pitching one's tent and remaining*. See Ælian, V. H. i. 32. iv. 14. Xen. An. i. 8, 1.]

III. *To dissolve, demolish, destroy, subvert*, or *throw down*, as a building, or its materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) [Mark xv. 29. Luke xxi. 6. Acts vi. 14. See Ezra v. 12. Philostr. Vit. Soph. i. 9. Herodian, viii. 4, 4.] So Homer, Il. ii. 117. ix. 24.

——— Πολλάων πολίων κατέλυσε κάρηνα.
——— The heights of many cities *hath destroyed.*

as the law and the prophets, Mat. v. 17. where see Wetstein and Campbell. [See Mac. ii. 22. iv. 11. So *dissolvere* and *destruere leges*. Cic. Phil. i. 9. See Xen. Hell. i. 7, 10. Cyrop. vi. 1, 17. Mem. iv. 4, 14. So παραλύω and λύω in Philo de Leg. Caii, pp. 693. 726. Vit. Mos. lib. ii. p. 447.] as a work, Acts v. 38, 39. Rom. xiv. 20. [It is *to make to cease, to cease*, in Ps. lxxxix. 44. Jer. xvi. 9. Lam. v. 15.]

Καταμανθάνω, from κατά intensive, and μανθάνω *to learn.—To consider, contemplate.* occ. Mat. vi. 28. In this sense it is used by Epictetus, Enchirid. cap. 36. τὴν σεαυτοῦ φύσιν ΚΑΤΑΜΑΘΕ, *consider your own nature.* See more in Wetstein and Kypke. And thus likewise the LXX apply it, Gen. xxiv. 21. for the Heb. הִשְׁתָּאֵה *to be astonished*, and Job xxxv. 5. for the Heb. שׁוּר *to behold, contemplate.* Comp. also Lev. xiv. 36. where it is used for the Heb. רָאָה, and Ecclus. ix. 5, 8. [Comp. Luke xii. 27. where κατανοέω is used, by which word it is explained in the Gloss. See Arrian, Exp. Alex. v. 11. Dem. p. 660, 22. (ed. Reiske.)]

Καταμαρτυρέω, ῶ, from κατά *against*, and μαρτυρέω *to witness.—To witness against.* occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. [1 Kings xxi. 10, 13. Job xv. 6. Prov. xxv. 18. Susann. 43. See Plut. vol. vi. p. 591. (ed. Reiske.) Demosth. (ed. Reiske.) p. 1115. and 860, 26.]

Καταμένω, from κατά intensive, and μένω *to remain.—To remain, abide continually.* occ. Acts i. 13. [LXX, Num. xxii. 8. Is. ii. 22. Judith xvi. 20. Xen. Cyr. vii. 1, 21.]

Καταμόνας, adv. from κατά *in, at*, and μόνος *alone.—Apart, in private*, χώρας *places* namely, being understood. occ. Mark iv. 10. Luke ix. 18. Καταμόνας is often used in the LXX, either as one or as two words, and sometimes in the purest Greek writers. To the instances Wetstein, on Mark iv. 10., has cited from Thucydides, Athenæus, Lucian, &c., I add from Josephus in his Life, § 63. ὡς ΚΑΤΑΜΟ´ΝΑΣ τι βουλόμενος εἰπεῖν, as being desirous of saying something *in private.* [Ps. iv. 8. cxli. 10. Jer. xv. 17. Mic. vii. 14. 2 Mac. xv. 39. See Thuc. i. 32. 37.]

☞ Κατανάθεμα, ατος, τό, from κατά intensive, and ἀνάθεμα *a curse.—A great curse, a most cursed thing* or *person*, as Heb. חֵרֶם is used, Deut. vii. 26. occ. Rev. xxii. 3. where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the Alexandrian and thirteen later MSS. read κατάθεμα, which reading is approved by Mill and Wetstein, and received into the text by Griesbach. See the following verb; but comp. Vitringa and Wolfius. [Mill supposes κατανάθεμα to have crept in from the margin, as more used and known than κατάθεμα.]

☞ Καταναθεματίζω, from κατανάθεμα.—*To curse violently.* occ. Mat. xxvi. 74. where observe that almost all the ancient and most of the more modern MSS. read καταθεματίζειν, which reading is accordingly adopted by Wetstein and Griesbach.

Καταναλίσκω, from κατά intensive, and ἀναλίσκω *to consume.—To consume, devour*, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3. in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4. the word is applied to the action of *fire*, for the Heb. אָכַל *to eat, consume.* [Jer. iii. 24. Zech. ix. 15. comp. Is. x. 17. Ez. xxi. 31.]

☞ Καταναρκάω, ῶ, from κατά *against*, & ναρκάω *to be numbed, torpid*, which simple V. is used by the LXX in Job xxxiii. 19. and is derived from νάρκη *the torpedo* or *cramp-fish.* [See Plin. H. N. xxxii. 1. Aristot. H. A. ix. 37. Ælian, H. A. i. 36. ix. 14. ναρκάω also occ. Gen. xxxii. 25, 32. See Joseph. A. J. viii. 8, 5.] Governing a genitive of the person, *to be idle* (i. e. as it were, *numbed* and *torpid*) *to another's damage*, obtorpeo cum alicujus incommodo, Leigh, Mintert, Stockius; or according to Stolberg, cited and approved by Wolfius on 2 Cor. xi. 8. *to incommode* or *lie heavy upon, like a torpid and useless limb.* "Therefore, Hesychius," adds he, "explains ἐνάρκησα by ἐβάρυνα *I have burdened*;" and Plutarch (de Solert. Animal. t. ii. p. 978. B. whom see) calls the *torpor* occasioned by the fish βαρύτητα ναρκώδη *a torpid stupor.* Nor must we in this compound verb neglect the preposition κατά,

which often denotes somewhat that is *against* or *inconvenient to* another. The Vulgate rightly, nemini onerosus fui, *I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8. (where see Wetstein.) xii. 13, 14. "The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last, the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. Reaumur resolved it into the action of a vast number of minute muscles, which by their accumulated force, gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. Walsh has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock resembling* that of the natural one can be given. The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes [1]."

☞ Κατανεύω, from κατά *downwards*, and νεύω *to nod, beckon.—To nod, beckon*, properly by *inclining* the head, *as it is* used by several of the Greek writers cited by Wetstein. occ. Luke v. 7. [See Hom. Il. α'. 514. 524. Liban. Or. xlii. p. 897. Lucian, Asin. 48.]

Κατανοέω, ῶ, from κατά intensive, and νοέω *to mind.—To observe, remark, consider, contemplate.* [Mat. vii. 3. Luke vi. 41. xii. 24, 27. xx. 23. Acts vii. 31. xi. 6. xxvii. 39. Rom. iv. 19. Heb. iii. 1. x. 24. (*Let us have care of one another.*) In Jam. i. 23. it is used of *a man looking at himself in a mirror.* Comp. Judith x. 15. Gen. iii. 6. xlii. 9. Exod. ii. 11. Job xxx. 20. Is. v. 12. lvii. 1. et al. Hesych. κατανοοῦντι· καταβλέποντι. See Ps. xci. 8. xciv. 9. et al. Cebes, Tab. c. 13. Joseph. A. J. viii. 2. § 2. &c.]

Καταντάω, ῶ, from κατά intensive, and ἀντάω *to meet.*

I. *To come to, arrive at* a place. [See Acts xvi. 1. xviii. 19, 24. xx. 15. xxi. 7. xxv. 13. xxvii. 12. xxviii. 13. 2 Mac. iv. 44. Palæph. de Incred. c. 15. Diod. Sic. iii. 34. iv. 62, 85.]

II. *To come to, arrive at, attain.* Acts xxvi. 7. Eph. iv. 13. [Phil. iii. 11. comp. 2 Mac. vi. 14. Also used metaphorically of a *thing coming to* or *belonging to* any one. See 1 Cor. x. 11. xiv. 36. Comp. 2 Sam. iii. 29. In 2 Mac. iv. 24. actively, *he made to come, he got* the priesthood to himself. E. T.]

Κατάνυξις, εως, ἡ, from κατανύω or κατανύζω *to nod,* as persons asleep are apt to do, which from the Heb. נוּם *to move, shake.—Slumber,* or rather, *deep sleep.* occ. Rom. xi. 8. which is a citation from Is. xxix. 10. where the LXX use κατανύξεως in the same sense for the Heb. תַּרְדֵּמָה *a dead* or *deep sleep.* And in this view the V. κατανυγήσεται seems to be applied, Ecclus. xx. 21. *there is that is hindered from sinning through want, and when he layeth down to rest,* οὐ κατανυγήσεται *he* will *not* sleep sound, i. e. because he will be employed in devising mischief. [But Biel translates, *will not feel compunction:* see next word.] Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. κατανύσσω, or rather κατανύζω, for the Heb. דָּמָה or דָּמַם *to be still.* See Is. vi. 5. xlvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15; and the particip. perf. pass. κατανενυγμένος is in Theodotion's version used for the Heb. נִרְדָּם *being in a sound sleep* or *trance.* Dan. x. 9. [See also Ps. lx. 3. οἶνον κατανύξεως, *vinum conspiens,* as Jerome says, not as the Vulg. *vinum compunctionis.*]

Κατανύττω, from κατά intensive, and νύττω *to prick, pierce,* which see.—*To prick, pierce, stab.* occ. Acts ii. 37. The LXX use the V. κατενύγησαν for the Heb. וַיִּתְעַצְּבוּ *were grieved,* Gen. xxxiv. 7. and the phrase κατενενυγμένον τῇ καρδίᾳ, *pierced in heart,* compunctum corde, for the Hebrew נִכְאָה לֵבָב *afflicted in heart,* Ps. cix. 16. Comp. Ecclus. xiv. 1. See Wetstein and Kypke. [Schleusner says, that κατανύσσεσθαι is used by the LXX, of those *brought to silence and dejected from grief and anxiety,* and quotes the above passages. occ. also 1 Kings xxi. 29. Ecclus. xii. 12. xlvii. 20. See Susannah 10. Hesych. κατανύγητε· ἡσυχάσατε, λυπήθητε.]

☞ Καταξιόω, ῶ, from κατά intensive, and ἀξιόω *to think worthy, fit.—To count* or *esteem worthy* or *fit.* occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5. [It is read in Complutens. ed. Gen. xxxi. 28. 2 Mac. xiii. 12. in sense of *asking.* See 3 Mac. iii. 21. Polyb. i. 23, 3.]

Καταπατέω, ῶ, from κατά intensive, and πατέω *to tread.*

I. *To tread* or *trample upon.* Luke xii. 1.

II. *To tread under foot.* Mat. v. 13. vii. 6. Luke viii. 5.

III. *To trample under foot,* in a figurative sense, i. e. *to treat with the utmost contempt and indignity.* Heb. x. 29. So Agamemnon in Homer, Il. iv. 157. says, the Trojans, ΚΑΤΑ' δ' ὅρκια πιστὰ ΠΑΤΗΣΑΝ, *trampled under foot* the faithful covenant, or, more strictly, the faithful *oath-offerings,* that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. Il. iii. 245, 6. 269—273. [See 1 Mac. iii. 51. Aquil. Job vi. 3. LXX, Job xxxix. 15. 2 Chron. xxv. 18. Is. xxv. 10. xli. 15. lxiii. 3, 6. Amos iv. 1. et al. See Herod. ii. 14.]

Κατάπαυσις, εως, ἡ, from καταπαύω.

I. *A rest,* [(1) *a place of rest* (as Canaan). Heb. iii. 11, 18. iv. 3, 5. (Sion is called κατάπ. τοῦ Θεοῦ, Ps. cxxxii. 14.) comp. Ps. xcv. 11. where Theodoret says, (ap. Suidam,) κατάπαυσις· ἡ γῆ τῆς ἐπαγγελίας. See Deut. xii. 9. 1 Kings viii. 56; and (2) *a time of rest,* 1 Chron. vi. 31; as the *Sabbath,* 2 Mac. xv. 1. In Heb. iv. 1, 3, 10, 11. it is applied to the future happiness of Christians. Suid. κατάπαυσις· ἡ τοῦ σαββάτου ἡμέρα, ἐν ᾗ

[1] Encyclopædia Britannica, 3rd edit. in Electricity, No. 258—260.

ὁ Θεὸς κατέπαυσεν, &c. καὶ ἡ τῶν οὐρανῶν βασιλεία.]

II. *A dwelling.* Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Is. lxvi. 1. for the Heb. מְנוּחָה *a rest, dwelling*, and so 2 Chron. vi. 41. for the Heb. מָנוֹחַ.

Καταπαύω, from κατά intensive, and παύω *to make to cease.*

I. [(1.) Transitively, *to make to rest, to lead to a place of rest.* Heb. iv. 8. Deut. iii. 20. v. 33. Josh. i. 13, 15. Ecclus. xxiv. 8. In Job xxvi. 12. it is used of *stilling the sea*, or *restraining*. See below.]

[(2.) Intransitively, *to rest entirely, to rest.* Heb. iv. 10. See LXX, Gen. ii. 2. 2 Sam. xxi. 10. Ez. i. 24. (In this sense it is sometimes confused in MSS. with καταλύω for *resting from a journey*; see Josh. ii. 1. 2 Sam. xvii. 8.)]

II. [(1.) Transitively, *to make to cease, to restrain.* Acts xiv. 18. Neh. iv. 11. Ps. lxxxv. 3. See Deut. xxxii. 26. (comp. Ecclus. xxxviii. 23.) Num. xxv. 11. Dan. xi. 18. Hos. i. 4. Demosth. p. 808, 14. ed. Reiske. Polyb. i. 9, 8. Thuc. viii. 97. Herod. i. 27.]

[(2.) Intransitively, (with a participle,) *to leave off, cease, desist.* See Gen. xlix. 33. Exod. xxxi. 18. Josh. xi. 23. Lam. v. 14. Gen. vi. 22. *to fail.*]

Καταπέτασμα, ατος, τό, from καταπετάννυμι *to expand*, which from κατά intensive, and πετάννυμι *to stretch.*—*A vail.* In the N. T. it is used for the *vail* of the tabernacle or temple, which separated the holy place or sanctuary from the holy of holies. This *vail* was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was* itself *rent in the midst from the top to the bottom.* Further, as the holy of holies was a type or figure of that heaven wherein God dwells, (see Heb. ix. 12, 24.) so Heb. vi. 19. εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *within the vail*, means *into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living* or *life-giving way, which he hath consecrated for* us, *through* the vail, *that is to say*, his flesh. (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. Comp. Heb. and Eng. Lexicon in פָּרֹכֶת II. In the LXX it is most commonly used in the same sense as in the N. T., and answers to the Heb. פָּרֹכֶת *the inner vail* of the tabernacle or temple. [See Exod. xxvi. 31, 33. xxx. 6. 1 Mac. i. 22. and also Lev. iv. 6, 17. In Exod. xxvi. 37. it is put for the *hanging of the door of the tent* (called in Heb. מָסָךְ). Exod. xxvi. 35. *the vail*, 37. (*the hanging*, called ἐπίσπαστρον, 36.)]

Καταπίνω, from κατά intens. or *down*, and πίνω *to drink.*—*To swallow down*, deglutio, whether in a natural or a figurative sense. As in Mat. xxiii. 24. persons are said (καταπίνοντες) *to swallow a camel*, so in Josephus likewise it is applied to *solids*, de Bel. v. 10, 1. τοὺς μὲν χρυσοὺς, ὡς μὴ φωραθεῖεν ὑπὸ τῶν λῃστῶν, ΚΑΤΕΠΙΝΟΝ, '*they swallowed* pieces of gold, that they might not be found by the robbers.' So § 3. ΠΡΟΚΑΤΑΠΙΝΩ *to swallow first* or *before*; and v. 13, 6. he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, ἢ ΚΑΤΑΠΟΘΗΝΑΙ ἂν ὑπὸ χάσματος, would either have been *swallowed up* by the earth's opening—. And, vi. 7, 3. speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves, κἂν εἴ τινος εὕροιεν τροφὴν, ἁρπάζοντες, αἵματι πεφυρμένην ΚΑΤΕΠΙΝΟΝ, 'and if they found any one's victuals, they seized and *devoured* them, though mixed with blood.' Herodotus, ii. 68. applies the V. to the trochilus' *swallowing leeches*, and cap. 70. to the crocodile's *swallowing a hog's chine.* [So Poll. On. vi. 2. καταπίνειν ἔνιοι καὶ ἐπὶ τῆς τροφῆς λέγουσιν.—See Bergler, Alciph. i. Ep. 22. p. 86. Reitz. Lucian, vol. ii. p. 614. Apollod. Bibl. i. c. 1. § 3. Κρόνος κατέπινε τὰ γεννώμενα. Ælian, V. H. i. 3. So Hor. 2 Serm. viii. 24. *totas simul absorbere placentas.* But its primary meaning (says Schleusn.) is *to drink up, consume by drinking*[1]; hence it is used metaphorically, of the earth *drinking up a river*, Rev. xii. 16. (of its *swallowing up men*, Num. xvi. 32.) and in the pass. Heb. xi. 29. of those *swallowed up* by the sea, κατεπόθησαν· κατεποντίσθησαν, κατέπεσον, Hesych. See Polyb. ii. 41, 7. and so Ex. xv. 4. (where some read κατεποντίσθησαν.) In 2 Cor. ii. 7. of one *consumed by care.* In 2 Cor. v. 4. Schl. translates, *that this mortal body may slowly be consumed by the immortal.* It rather seems to mean, *may be swallowed up by* or *lost in* —as a river in the sea, &c. 1 Pet. v. 8. *to devour, make a prey of*, comp. Prov. i. 12. Is. ix. 16. Jer. li. 34. Lam. ii. 16. On 1 Cor. xv. 54. comp. Is. xxviii. 7.]

Καταπίπτω, from κατά *down*, and πίπτω *to fall.*—*To fall down.* occ. Acts xxvi. 14. xxviii. 6.

☞ Καταπλέω, from κατά *down*, and πλέω *to sail.*—*To sail to*, literally *to sail down.* Comp. κατάγω II. occ. Luke viii. 26. [Often used of a ship *returning* to the port whence it sailed. See Reiske, Demosth. p. 886. Xen. Hell. i. 6, 38. iii. 4, 1. Salmas. de Modo Usur. p. 359.—Κατάπλους *a voyage.* 3 Mac. iv. 10.]

☞ Καταπονέω, ῶ, from κατά intens. and πονέω *to labour*, which from πόνος *labour.*—*To afflict grievously, grieve exceedingly.* [Pass. *to be afflicted grievously.* Acts vii. 4. (see Wetstein) 2 Pet. ii. 7. (see Alberti and Kypke) 2 Mac. viii. 2. 3 Mac. iii. 2, 13. See Polyb. xxix. 11, 11. xl. 7, 3. Ælian, V. H. iii. 27. ὑπὸ πενίας καταπονούμενος. Hesych. καταπονούμενος· πειραζόμενος. See Wesseling on Diod. Sic. xiii. 55.]

Καταποντίζω, from κατά *down*, and ποντίζω *to sink, put under water*, which from πόντος the *sea.*—*To sink down.* Καταποντίζομαι, pass. *to sink* or *be sunk down.* occ. Mat. xiv. 30. xviii. 6. [See Lact. de Vita Persec. c. 15. p. 119. Wesseling on Diod. Sic. xvi. p. 109.] That *drowning in the sea* was a species of capital punishment sometimes inflicted among the Jews about our Saviour's time, appears from Josephus, Ant. xiv. 15, 10. where the Galileans revolting, τοὺς τὰ Ἡρώδου φρονοῦντας ἐν τῇ λίμνῃ ΚΑΤΕΠΟΝΤΩΣΑΝ, *drowned* the partizans of Herod in the lake or sea of Gennesareth. The Scholiast on Aristophanes, Equit. 1360. informs us, that ὅταν ΚΑΤΕΠΟΝΤΟΥΝ τινὰς, βάρος ΑΠΟ' ΤΩΝ ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΝ, 'when they *drowned* any persons they *hung a weight* on their necks.' So Suetonius, in the Life of Augustus, § 67. says,

[1] For this common sense of κατά, see Zeun. ad Vig. p. 619.

that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river *with heavy weights about their necks*, "oneratis gravi pondere cervicibus, *præcipitat in flumen.*" [See Casaubon on Suet. h. l. The punishment was used by the Syrians, Greeks, (see Diod. Sic. iii. p. 239. Wolf. Anecd. Gr. vol. iv. p. 222.) Egyptians, (Joseph. contr. Ap. i. p. 1058.) and the Romans, (Senec. Contr. v. 4.) particularly for parricide. Sometimes the criminal was inclosed in lead or chests, (Potter on Lycoph. v. 239.) or in a sack. (Juv. Sat. viii. 214.) See Kipping, Ant. Rom. ii. 7. § 17; Mintert's Lex. on the word, and Shaw's Travels, p. 254. In the LXX, for בָּלַע *to swallow up.* (See Simon's Heb. Lex.) 2 Sam. xx. 19. Ps. lv. 9. Eccles. x. 12. Lam. ii. 2, 5. Polyb. ii. 60, 8. Diod. Sic. xvi. 35.]

Κατάρα, ας, ἡ, from κατά *against*, and ἀρά *a curse.* [*An imprecation, a curse, cursing*, opposed to *blessing.* James iii. 10. 2 Pet. ii. 14. κατάρας τέκνα (*accursed men*). Gal. iii. 10, 13. Used of lands, it denotes *barrenness.* See Heb. vi. 8. and comp. Gen. iii. 17. viii. 21. Jer. xliv. 22. Mat. xxi. 19. Mark xi. 21.] In Gal. iii. 13. it is used personally like Heb. קְלָלָה, Deut. xxi. 23. Comp. Suicer, Thesaur. in κατάρα. [Schleusner says, that, used personally, it will denote *an expiatory sacrifice, one by whose death evil is averted from a whole people*, and he thinks it so applied to Christ. Gal. iii. 13. Bishop Pearson[1] says, "but now *Christ hath redeemed us from the curse of the Law, being made a curse for us*; (Gal. iii. 13[2].) that is, he hath redeemed us from that general curse, which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse, laid only upon them which underwent a certain punishment of the Law, for it is written, *cursed is every one that hangeth on a tree.* (Deut. xxi. 23.)" LXX, Gen. xxvii. 12, 13. Deut. xi. 25, 26, 28, 29. Num. xxiii. 25. Job xxxi. 30. 2 Kings xxii. 19. (comp. Jer. xxiv. 9. xxvi. 6. xliv. 8.) Prov. iii. 33. Zech. viii. 13.]

Καταράομαι, ῶμαι, from κατάρα. — Mid. *to curse, imprecate evil upon.* occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. James iii. 9. Rom. xii. 14. where it is used absolutely, as it is also by Aristophanes in Vesp. cited by Scapula. Pass. perf. *to be cursed.* occ. Mat. xxv. 41. [οἱ καταραμένοι *ye cursed*, (κατάρατος is used *of a wicked man* in Ælian, V. H. ii. 13.) comp. Wisd. xii. 11. On Mark xi. comp. Heb. vi. 8. In James iii. 9. Schleusn. understands it, *to revile*, (and quotes Xen. An. v. 6, 3. where it is opposed to ἐπαινέω); but in St. James it is opposed to εὐλογέω *to bless.* Gen. v. 29. xii. 3. xxvii. 29. 2 Kings ix. 34. (pass.) Num. xxiii. 8. xxiv. 9. (act. and pass.) 2 Sam. xvi. 5, 10. (where Schl. comp. Mat. v. 44. and translates, *to revile.*) Deut. xxi. 23. (pass.) Prov. xxvii. 14. Ecclus. xxviii. 13.]

Καταργέω, ῶ, from κατά intens. and ἀργός *inactive, useless*, which adjective is particularly applied to the *land* by the Greek writers, as may be seen in Wetstein on Luke xiii. 7.

I. *To render* or *make useless*, or *unprofitable.* See Kypke. Luke xiii. 7. [Hence, *to render ineffectual*, Rom. iii. 3. See Gal. iii. 17. where it answers to ἀκυρόω *to abrogate*; and, when used of laws, *to annul.* Rom. iii. 31. 2 Cor. iii. 14. Eph. ii. 15.]

II. [*To make to cease, abolish*, or *destroy.* 1 Cor. vi. 13. and pass. καταργέομαι *to be made to cease, to fail*, see 1 Cor. xiii. 8, 10. 2 Cor. iii. 7, 11, 13. Gal. v. 11. (see Eph. ii. 15.) Hence it is also *to subdue, to destroy.* 1 Cor. xv. 24—26. 2 Tim. i. 10. (see Macknight) Heb. ii. 14. —*to slay* or *consume.* Rom. vi. 6. 2 Thess. ii. 8. —*to bring to nought.* 1 Cor. i. 28. (comp. 27.) ii. 6. —*to put away.* 1 Cor. xiii. 11.] —*to abolish* or *annul.* Rom. vii. 2. κατήργηται ἀπὸ τοῦ νόμου, q. d. *she* is annulled *from the law*, i. e. *the law* is annulled *with respect to her, she is* free *from the law*, as ver. 3. ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, (see Grotius on the place.) [*Is made free*, Syr. Vers. and Œcumen. interprets it ἀπολέλυται, ἠλευθέρωται.] So ver. 6. Gal. v. 4. κατηργήθητε ἀπὸ τοῦ Χριστοῦ, *ye* are abolished or evacuated (Vulg. *evacuati*) *from Christ*, i. e. *Christ* is evacuated *with respect to you*, or, as our English translation, *Christ* is become of no effect *unto you.* [Theophyl. οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.]—The LXX use καταργέω four times, namely, Ezra iv. 21, 23. v. 5. vi. 8. for the Chaldee בְּטַל *to cause to cease.*

Καταριθμέω, ῶ, from κατά *with* or *to*, and ἀριθμέω *to number.* — *To number with* or *to, to annumerate*, annumero. occ. Acts i. 17. [See Jambl. Vit. Pyth. c. 6. § 30. καὶ μετὰ τῶν θεῶν τὸν Πυθαγόραν κατηρίθμουν. See Plut. Solon, p. 84. LXX, Gen. l. 3. (pass. *to be fulfilled* or *reckoned up.*) Num. xiv. 29. 2 Chron. xxi. 19.]

Καταρτίζω, from κατά intens. or *with*, and ἀρτίζω *to adjust, fit, finish*, which from ἄρτιος *fit, complete.*—"The proper original sense of the word is *to compact* or *knit together*, either *members in a body*, or *parts in a building.*" Leigh in Supplement.

I. *To adjust, adapt, dispose*, or *prepare with great wisdom and propriety.* [*To prepare.* Mat. xxi. 16. *thou hast prepared for thyself*, Schl. (*hast perfected*, E. T. and so Parkhurst; it is quoted from LXX, Ps. viii. 2[3]. where it translates, יִסַּדְתָּ from יָסַד *to establish.*) Heb. x. 5. quotes from LXX, Ps. xl. 6. σῶμα δὲ κατηρτίσω μοι (*thou hast put a body on me.* Syr. Vers.[4]) Heb. xi. 3. of the *creation* of the world. occ. LXX, Exod. xv. 17. (*of building a house.* comp. Ezra v. 3—11. vi. 14.) Ps. xi. 3. xvii. 5. lxxiv. 16. lxxxix. 37. *to establish, strengthen.* Hesych. κατηρτίσω· ἐποίησας, ἐτελείωσας.]

II. *To fit.* Rom. ix. 22. where see Wolfius, [σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, *men who have fitted themselves for destruction, who are preparing their own destruction.* Schleusn.]

III. *To perfect, finish, complete.* 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

[1] On the Creed, Art. IV.

[2] [In Gal. iii. 10, 13. (and according to others, in 2 Pet. ii. 14. *men worthy of punishment.*) Schleusner understands the *punishments* threatened by the Mosaic Law, but the apostle applies it to *one specific curse.* (See Deut. xxvii. 26.) He is wrong also in translating קְלָלָה Deut. xi. 26—29. and מְאֵרָה Mal. ii. 2. *punishment*; it is strictly *curse.* See Simon and Buxtorf, Lex. Heb.]

[3] [In the Psalm it is rendered by our translation *ordained*; and so Mede, Disc. ix.]

[4] [Mede (Works, p. 897.) translates it *thou hast fitted my body*, i. e. to be thy servant, in such a manner as servants' bodies usually are. The original Hebrew has *mine ears hast thou bored*; for it was the Jews' custom to bore the ears of such as were to be their perpetual servants.]

IV. *To instruct fully* or *perfectly.* Luke vi. 40. κατηρτισμένος δὲ πᾶς, *every one who is* fully instructed, "eruditus, informatus," Elsner; who observes that the V. καταρτίσαι is applied in this sense, Heb. xiii. 21. and ἐξηρτισμένος. 2 Tim. iii. 17. and cites Plutarch and Polybius using καταρτίζω in a similar view. [Schleusn. translates Luke vi. 40. as a precept, *but the disciple must aspire after his master's perfection,* and in 1 Cor. i. 10. *be ye perfected in the same mind, let your agreement be perfect;* and on 2 Cor. xiii. 11. after giving Elsner's interpretation, (see below VI.) he says, plerique rectius, *aspire after Christian perfection.*]

V. *To refit, repair, mend,* redintegrare, resarcire. Thus it is applied to nets which had been broken, Mat. iv. 21. Mark i. 19. [Schleusn. gives this as its primary sense[1]: in LXX, *to repair.* Ezra iv. 12, 13, 16. (τείχη κατηρτισμένα, &c. *walls repaired and made sound,* so that there are no σχίσματα or *breaches* in them, comp. Neh. vi. 1. and hence Biel explains 1 Cor. i. 10. metaphorically.) Schl. quotes Herod. v. 109. where it is rather *to arrange.* See VI.] Whence,

VI. It seems to denote, *to reunite in mind* and *sentiment, to reconcile,* as opposed to σχίσματα *divisions, ruptures;* 1 Cor. i. 10. ἦτε δὲ κατηρτισμένοι, *but that ye be* knit together again. Comp. 2 Cor. xiii. 11. Elsner shows that Herodotus, v. 29. and Plutarch in Marcello, use it for *reconciling civil dissensions* or *political factions.* [Also *to make up one thing out of many others.* See Diosc. Præf. lib. vi. τὰ κατηρτισμένα τῶν ἐδεσμάτων *made dishes.* Steph. Thes.]

VII. *To restore, reduce,* as it were a luxated or disjointed limb, to which the N. καταρτισμός is applied by Galen and Paulus Ægineta. [See Blomf. Gloss. in S. c. Th. 370. Wetstein on Mat. iv. 21.] Gal. vi. 1. [Schleusn. says, *repair* or *amend, correct.* Theodoret, μὴ κολάζετε ἀλλὰ διορθοῦσθε· στηρίζετε, (see Ps. xvii. 5.) τὸ ἐλλεῖπον ἀναπληροῦτε, (see sense III.)] The above-cited are all the passages of the N. T. wherein the verb occurs.

☞ Κατάρτισις, εως, ἡ, from καταρτίζω.—*Reformation, restoration to a perfect* or *right state.* occ. 2 Cor. xiii. 9. where it seems particularly to refer to their being *reunited in mind.* Comp. ver. 11. and καταρτίζω VI. "The apostle's meaning is (saith Beza) that whereas the members of the church were all, as it were, *dislocated* and *out of joint,* they should be *joined together* in love; and they should endeavour to *make perfect* what was amiss among them either in faith or manners." Leigh. [See Plut. vol. iv. p. 16. ed. Reiske.]

☞ Καταρτισμός, οῦ, ὁ, from κατήρτισμαι perf. pass. of καταρτίζω.—*A perfecting* or *finishing,* or rather perhaps *a compacting.* occ. Eph. iv. 12. Comp. ver. 16. and καταρτίζω VI. [*To the perfecting.* Schleus.]

☞ Κατασείω, from κατά *down,* and σείω *to move.* Properly, *to move downwards.* [*To shake.* Ælian, V. H. iii. 16. vi. 7. (σεισμὸς τὴν πόλιν κατέσεισεν.)] Κατασείειν τὴν χεῖρα, *to move the hand.* Acts xix. 33. Κατασείειν τῇ χειρί, *to beckon with the hand.* Acts xii. 17. xiii. 16. xxi. 40. Wetstein and Wolfius cite this latter phrase from Heliodorus, and Kypke from Josephus. [Wolf. Anecd. Gr. vol. ii. p. 29. Joseph. A. J. viii. 11, 2. 1 Mac. vi. 38. and Bel and Dragon, v. 14. *to shake out by sifting.*]

Κατασκάπτω, from κατά *down,* and σκάπτω *to dig.*—*To dig down* or *up, demolish by digging,* diruere. occ. Acts xv. 16. Rom. xi. 3. [Deut. xii. 3. Judg. viii. 9. 1 Kings xix. 10. 1 Chron. xx. 1. Amos ix. 11. Xen. H. G. ii. 2, 14. Lys. Orat. xiii. p. 234. Ælian, V. H. iii. 6. Thuc. iv. 109. Eur. Orest. 733. where the Schol. τὸ κατασκάπτειν κυρίως ἐπὶ πόλεως.] Wetstein cites Thucydides and Plutarch applying this V. to *walls* and *houses:* so Josephus, speaking of the *walls* of Jerusalem, de Bel. vi. 9, 4. Ῥωμαῖοι—τὰ τείχη ΚΑΤΕΣΚΑΨΑΝ, the Romans *dug up* the walls; and vii. 1, 1. κελεύει Καῖσαρ ἤδη τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν ΚΑΤΑΣΚΑΠΤΕΙΝ, 'Cæsar now orders his army to *dig up* the whole city and the temple.'

Κατασκευάζω, from κατά intens. and σκευάζω *to prepare.*

I. *To prepare, make ready,* as a way. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people, Luke i. 17. [Xen. de Re Eq. 4, 17. κατεσκευασμένος πάντα *furnished with every thing.* Mem. iii. xi. 4. κατασκευή *furniture,* Diod. Sic. xi. 62. Wisd. vii. 27.]

II. *To build, adjust,* as a builder, architect, or the like. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20. The Greek writers use the V. in the same manner, as may be seen in Wetstein on Heb. iii. 3. ix. 2. 1 Pet. iii. 20. [Phavor. κατασκευάζει· ὁ ναυπηγὸς τὴν ναῦν· also κατασκευάζω· ἐπὶ τῶν τεκτόνων· τὸ δημιουργῶ. See Xen. Cyr. vi. 1, 16. Herodian, v. 6, 13. LXX, Num. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5. 1 Mac. xv. 3. In Heb. iii. 4. Schl. understands, *to found* or *create* (as the founder of a *family,* οἶκος). In Is. xl. 28. *to create.* Comp. Wisd. ix. 2.]

Κατασκηνόω, ῶ, from κατά intens. and σκηνόω *to dwell,* properly *in a tent.* [See Xen. Cyr. vi. 2, 2.]

I. *To lodge, harbour,* as birds. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18. or 21. where κατεσκήνουν in Theodotion answers to the Chald. שָׁכַן *to dwell, lodge.* [It does not mean *to build nests,* as some translate it in N. T. See Dan. iv. 9. (12.) 2 Chron. vi. 2. Ez. xvii. 23. xxv. 4, &c. Prov. ii. 22. κατασκηνώσουσι γῆν *shall inhabit the land.* viii. 12.]

II. *To lodge, rest,* as the body of Christ in the grave. Acts ii. 26.

Κατασκήνωσις, εως, ἡ, from κατασκηνόω.—*A nest,* or rather *a roost* or *shelter,* for birds. Comp. κατασκηνόω. occ. Mat. viii. 20. Luke ix. 58. [Not *nests* (which are νοσσιαί): see Fisch. Prol. ix. de Vit. Lex. N. T. Theophyl. on Mat. viii. κατασκηνώσεις· κατοικίας, σκηνὴ γὰρ λέγεται πᾶσα οἴκησις. LXX, for *habitation, dwelling.* 2 Chron. v. 2. Ezek. xxxvii 27. Wisd. ix. 8. 2 Mac. xiv. 35. In 1 Chron. xxviii. 2. εἰς τὴν κατασκ. for the *building,* (alii οἰκοδομήν.)]

☞ Κατασκιάζω, from κατά intens. and σκιά *shade.*—*To overshadow,* as the cherubim did the mercy-seat with their wings. occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασκιάζω

[1] [In Stephens's Thes. as a derivative sense, and he quotes Polyb. ναῦς καταρτίσαντας, &c. But Ernesti, Lex. Polyb. καταρτίζειν τὰς ναῦς, *ædificationem absolvere,* i. 95. xvi. 1. et al. passim.]

very exactly answers to the Heb. סָךְ or סָכַךְ used in those passages.

Κατασκοπέω, ῶ, from *κατάσκοπος*.—*To spy, spy out.* Gal. ii. 4. [LXX, 2 Sam. x. 3. and *κατασκοπεύω*, Josh. ii. 2, 3.]

Κατάσκοπος, ου, ὁ, from *κατέσκοπα* perf. mid. of *κατασκέπτομαι to spy*, which from *κατά* intens. and *σκέπτομαι to look*.—*A spy.* occ. Heb. xi. 31. [See LXX, Gen. xlii. 9, 11. (Gloss. in Octat. *κατάσκοποι· οἱ ἐπιδόλως κατασκοπεύοντες.*) 1 Sam. xxvi. 4. 1 Mac. xii. 26. Ecclus. xi. 31. Thucyd. vii. 6. Athen. vi. p. 256. Xen. Cyr. iii. 3, 13. Hesych. *κατάσκοποι· κατοπτεύοντες, ἐπίβουλοι, ἢ δόλων ἐξιχνευταί*, &c. (and Schleusn. in Gal. ii. 4. understands *κατασκοπέω to plot against.*)]

Κατασοφίζομαι, mid. from *κατά against*, and *σοφίζω to invent subtilely*, which from *σοφός wise, subtle.*—*To use subtilty, employ craft against.* occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same subject, Exod. i. 10. for the Heb. הִתְחַכְּמָה *to deal wisely* or *subtilely*. So likewise we meet with it in the apocryphal book of Judith, v. 11. *ἐπανέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ* ΚΑΤΕΣΟΦΙ'ΣΑΤΟ *αὐτοὺς ἐν πόνῳ καὶ πλίνθῳ, the king of Egypt rose up against them, and* used subtilty against *them in labour and brick*, i. e. *with labouring in brick*, as the Eng. translation. [In Judith x. 19. it is *to deceive.*]—The profane writers also apply the V. in the same view, as Lucian, Dial. Prometh. et Jov. t. i. p. 120. ΚΑΤΑΣΟΦΙ'ΖΗι *με, ὦ Προμηθεῦ*, you are *using craft* with me, O Prometheus. See also Wetstein and Kypke. [See Joseph. A. J. vi. 11, 4. Alciphr. iii. Ep. 4. Suid. says, *κατασοφίσασθαι* with accus. is *to trick, injure by contrivance*, and Hesychius, in pass. *to be tricked*; (see Thom. M. p. 844. ed. Bernard.) and Lex. Cyrill. M. S. Brem. *to deceive.*]

☞ Καταστέλλω, from *κατά down*, and *στέλλω to send.*—Properly, *to send down*; hence, *to appease, pacify, quiet.* occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31. and by Aquila, Ps. lxiv. or lxv. 8. for the Heb. מַשְׁבִּיחַ *triumphing over*, but also by Plutarch, Josephus, and others of the Greek writers, cited by Wetstein and Kypke on Acts xix. 36. [See Joseph. A. J. i. 1, 2. xiv. 9, 1. *θόρυβον κατέστελλεν.* In 3 Mac. vi. 1. *κατασείλας having silenced.* Phavor. says, *ἀντὶ τοῦ κατασιγάσας.*]

☞ Κατάστημα, ατος, τό, from *καθίστημι to constitute.*—*Behaviour, outward conduct* or *appearance, manner.* occ. Tit. ii. 3. Ignatius uses the word in the same sense, Epist. to the Trallians, § 3. where, speaking of their bishop, he says, *οὗ αὐτὸ τὸ* ΚΑΤΑ'ΣΤΗΜΑ *μεγάλη μαθητεία*, whose very *behaviour*[1] or *manner* is highly instructive. So Porphyry de Abstin. iv. 6. speaking of the Egyptian priests, *τὸ δὲ σεμνὸν κἀκ τοῦ* ΚΑΤΑΣΤΗ'ΜΑΤΟΣ *ἑώρᾶτο· πορεία τε γὰρ ἦν εὔτακτος, καὶ βλέμμα καθεστηκός*, 'their sanctity appeared even in their *manner* or *behaviour*; for their gait was regular, and their look composed.' Thus also in Josephus, Ant. xv. 7, 5. we have *ἀτρεμαίῳ τῷ* ΚΑΤΑΣΤΗ'ΜΑΤΙ, with an intrepid *mien* or *behaviour.* See other instances in Wetstein. [3 Mac. v. 45.]

[1] "*Look.*" WAKE.

Καταστολή, ῆς, ἡ, from *κατέστολα* perf. mid. of *καταστέλλω to send, let down*, which see.

I. Properly, *a long garment*, or *robe reaching down to the feet.* Thus the LXX use this word for the Heb. מְעִיל *a robe*, Is. lxi. 3.

II. *Apparel, dress*, in general. Thus Hesychius explains *καταστολή* by *περιβολή dress, a garment.* 1 Tim. ii. 9. Josephus applies it in this latter sense, de Bell. ii. 8, 4. So Plutarch in Wetstein. See also Wolfius on 1 Tim. ii. 9. But Kypke, whom see, thinks it here denotes *restraint* and *sedateness of mind*, manifesting itself in the external behaviour, dress, and gesture of the body; and shows that Hippocrates has several times used it in this sense. He, as well as Wetstein, cites a remarkable expression from Plutarch, Pericl. p. 154. ΚΑΤΑΣΤΟΛΗ'Ν ΠΕΡΙΒΟΛΗ~Σ, *modesty of dress.*—[And *καταστολή* simply is used by the Greeks for modesty in dress. See Foesii Œcon. Hipp. p. 197.]

Καταστρέφω, from *κατά down* or denoting *ill*, and *στρέφω to turn.*—*To overturn, overthrow.* occ. Mat. xxi. 12. Mark xi. 15. [LXX, Gen. xix. 19—25. Deut. xxix. 23. (*of destroying cities*, &c.) see Job ix. 5. xii. 19. &c. In 2 Mac. ix. 28. *κατέστρεψε τὸν βίον ended.* See Ælian, V. H. v. 1. Suid., &c.]

☞ Καταστρηνιάω, ῶ, from *κατά against*, and *στρηνιάω to wanton*, which see.—With a genitive governed by the force of the preposition, *to grow wanton, become luxurious* or *lascivious against*, or *in opposition to.* occ. 1 Tim. v. 11. where see Macknight, and observe a similar construction in James ii. 13. [Schleusner conjectures *when they grow rich* (and Hesychius has *στρηνιῶντες· πεπλησμένοι*) by Christian alms, from *στρηνής turgid, full of juice*, but is not satisfied with either translation[2].]

Καταστροφή, ῆς, ἡ, from *κατέστροφα* perf. mid. of *καταστρέφω*, which see.

I. *An overthrow, destruction.* 2 Pet. ii. 6. where Kypke construes the words, *τεφρώσας καταστροφῇ κατέκρινεν, reducing to ashes, condemned to destruction*; as Mark x. 33. *κατακρινοῦσιν αὐτὸν θανάτῳ, shall condemn him to death.* And he cites from Arrian, Epictet. i. 1. *ἓλθ' ὅτι* ΚΑΤΑΚΕ'ΚΡΙΣΑΙ· ΦΥΓΗ~ι, *φησὶν, ἢ* ΘΑΝΑ'ΤΩι; ΦΥΓΗ~ι. 'Come, for *you are condemned. To* banishment, asks he, (Agrippinus,) or *to* death? *To* banishment.' [The word is used also for the *destruction* or *death* of a man. 2 Chron. xxii. 7. Prov. i. 18. *the end* (or death). Ecclus. ix. 14. xviii. 12. Ælian, V. H. i. 14. *καταστροφὴ τοῦ βίου the end of life*; vi. 4. Suid. *καταστροφή· τέλος.* In 2 Mac. ii. 49. *καιρὸς καταστροφῆς the season of desolation*, and Hesych. *καταστροφῆς· ἐρημώσεως.*] The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. הַסֵּכָה.

II. *A subverting*, or *subversion*, in a spiritual sense. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11. [Perhaps *severe damage, injury*, *ἐπὶ καταστροφῇ ἀκουόντων*, 2 Tim. ii. 14. *to the great injury of the hearers.* So Schl., who quotes Chrysostom, *οὐ μόνον οὐδὲν ἐκ τούτου κέρδος, ἀλλὰ καὶ βλάβη πολλή.*]

[2] [Wahl says, *luxuria diffluere in detrimentum alicujus.* See Basil. Epist. ad Amphil. p. 28. C. T. iii. Nicet. Annal. xix. 4. 368. D.]

Καταστρώω, or —στρώννυμι, from κατά *down*, and στρώω or στρώννυμι *to strow.—To strow* or *throw down, to overthrow.* The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude 5. The LXX use the word in the same view, Num. xiv. 16. for the Heb. שָׁחַט *to drain off* or *shed the blood.* And Josephus, de Bel. v. 9, 4. applies it to God's miraculously destroying the Assyrian army in the time of Hezekiah: τὸν μέγαν ἐκεῖνον στρατὸν μιᾷ νυκτὶ ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεός, 'God *overthrew* that great army in one night.' For instances of similar applications by the Greek writers see Wetstein on 1 Cor. [See Job xii. 23. 2 Mac. v. 26. xi. 11. xii. 28. xv. 27. Ælian, H. A. vii. 2. Xen. Cyr. iii. 3, 28. οἱ Πέρσαι πολλοὺς κατεστρώννυσαν *slaughtered many.*]

Κατασύρω, from κατά intens. or denoting *ill*, and σύρω *to draw.—To draw by force, hale.* occ. Luke xii. 58. where Kypke cites Philo repeatedly using the V. in the same sense. [So *detraho*, Cic. pro Milon. 14. Cum in judicium detrahi non posset. LXX, Jer. xlix. 10. *of stripping a person*, (for חָשַׂף *to bare*, see Is. lii. 10. &c.) *by pulling off his garments*, (so ἀνασύρομαι, *to pull up one's clothes*, Herod. ii. 60. Theophr. Char. xi. &c.) Symm. in 2 Sam. xiv. 14. κατασυρόμενον ὕδωρ, *water thrown down.*]

Κατασφάττω, from κατά intens. and σφάττω *to slay.—To slay*, as with the *sword, to slaughter, to butcher.* occ. Luke xix. 27. [Zech. xi. 5. 2 Mac. v. 12. viii. 24. x. 17. Diod. Sic. xii. 76. Xen. An. iv. 1, 17. Ælian, V. H. xiii. 2.]

Κατασφραγίζω, from κατά intens. and σφραγίζω *to seal.—To seal up, to seal close.* occ. Rev. v. 1. [It is put for חָתַם *to seal*, Job ix. 7. xxxvii. 7. In Wisd. ii. 5. κατεσφραγίσθη is, *it* (i. e. Hades) *is sealed* or *shut up*, so that there is no return. (Hesych. κατεσφραγίσθη· ἀπεκλείσθη.) The ancients sealed up any book they did not wish to be read. See C. G. Schwartz. Diss. de Ornamentis Codic. Veterum.]

Κατάσχεσις, εως, ἡ, from κατέσχον, 2nd aor. of κατέχω *to take possession*, or from the obsol. κατασχέω the same as κατέχω.—*A possession.* occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. אֲחֻזָּה. [Acts vii. 5. εἰς κατάσχεσιν *for a possession, to possess* or *inhabit.* Comp. Gen. xvii. 8. Num. xxxii. 5. (ἐν κατάσχεσει,) 1 Chron. xiii. 2. Acts vii. 45. by metonymy for the thing possessed, the land itself, ἡ κατάσχεσις τῶν ἐθνῶν, *the land then possessed by the Gentiles*, i. e. Canaan.]

Κατατίθημι, from κατά *down*, and τίθημι *to place, lay.*

I. *To lay down, lay*, as in a sepulchre. Mark xv. 46. [So Diod. Sic. xx. 24. καταθέμενον εἰς τὰς βασιλικὰς θήκας τὸ σῶμα. See Xen. de Re Equest. vi. 7. 1 Chron. xxi. 27.]

II. Καταθέσθαι χάριν τινί, *to lay up a favour with* one, i. e. *to do him a favour in hopes of receiving another in return, to lay him under an obligation*, beneficium apud aliquem collocare, gratiam ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular χάριν, is common with the best Greek writers, as may be seen in Elsner, Wolfius, Kypke, and more largely in Wetstein on Acts xxiv. 27. who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces the expression ΧΑΡΙΤΑΣ κατατιθέμενον, from Plato, thus using the plural N. as in Acts xxiv. 27. [See Herod. vi. 41. vii. 178. χάριν ἀθάνατον κατέθεντο. Thuc. i. 128. as quoted by Blomf. Gloss. in Æsch. Prom. v. 807. (where we have χάριν θέσθαι in same sense, see Blomf.) Similarly 1 Mac. x. 23. φιλίαν καταθέσθαι τοῖς Ἰουδαίοις, *to make amity*, E. T. Thucyd. iv. 87. δόξαν καταθέσθαι. Lys. Orat. ii. p. 42. (ed. Taylor,) ἔχθραν. Joseph. A. J. xi. 6, 5. εὐεργεσίαν.]

Κατατομή, ῆς, ἡ, from κατατέτομα perf. mid. of κατατέμνω, *to cut, mangle*, which from κατά denoting *ill*, and τέμνω *to cut.—A cutting, mangling, concision.* occ. Phil. iii. 2. By this name κατατομή, *the concision*, St. Paul (using the abstract for the concrete, as he does περιτομή in the next verse, and in other passages) here calls the Jewish teachers, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart.* In this word the apostle not only depreciates the *carnal circumcision*, but seems also to allude to the *superstitious cuttings* and *manglings* of the flesh practised among the *heathen;* for which the LXX in like manner use the verb κατατέμνω, Lev. xxi. 5. answering to the Heb. שָׂרַט *to scarify;* and 1 Kings xviii. 28. to the Heb. הִתְגֹּדֵד *to cut oneself.* Comp. Hos. vii. 14. and see Suicer, Thesaur. under κατατομή. [The words are βλέπετε τὴν κατατομήν. Schl. understands, "permit not circumcision to be imposed on you," and takes κατατομή for *that circumcision, which the Judaizers would impose on Christians:* he quotes Theophylact, who says, "Once *circumcision* was a great and honourable thing among the Jews. Now since it has been abolished," (ἤργησεν, see καταργέω,) "it is nothing more than a κατατομή," (*a mangling*, opposed to περιτομή,) "for since that which is done is not lawful, they *mangle* the flesh." Schl. says it cannot mean the Judaizing teachers in the abstract, "*ob verba sequentia κακοὺς ἐργάτας*," (*which, by the way, precede,*) but why not? See Gataker, Adversaria Posthuma, c. 38. (*beware of the concision*, E. T.[1])]

Κατατοξεύω, from κατά *against*, and τόξον *a bow.—To strike, strike through*, or *kill with a dart or arrow*, sagittâ seu telo impeto, trajicio, confucio. occ. Heb. xii. 20. which is a citation of Exod. xix. 13. where the LXX use the same verb for the Heb. יָרָה *to dart, shoot*, as they do also Ps. xi. 2. lxiv. 4. [Num. xxiv. 8. for מָחַץ *to transfix.*]

Κατατρέχω, from κατά *down*, and τρέχω *to run.—To run down.* See καταδρέμω. [Acts xxi. 32. Used by the Greeks of attacking, invading, &c. See Xen. H. G. iv. 7, 6. v. 3, 1. Irmisch on Herodian, i. 10, 4. LXX, 1 Kings xix. 20. Job xvi. 10.]

Καταφάγω, from κατά intens. and φάγω *to eat.*

[1] [Wahl, after others, thinks that κατατομή is a word used by the apostle contemptuously for περιτομή, and applied in the abstract. That there is a play on the words seems quite clear.]

I. *To eat up, devour.* Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See Wetstein on Mat. and Alberti on Rev. [Schl. and Alberti on Rev. x. say that it figuratively expresses *intense eagerness* to know the contents of the book. We say to *devour* a book, of *reading it eagerly.* See also Jer. xv. 16. Cic. ad Att. vii. 3. "qui illos libros *devorasti.*" Plaut. Asin. iii. 3, 59. "devorare dicta," and consult Vechner. Helleno-Lex. ii. 4.]

II. *To devour, consume,* as fire. Rev. xx. 9. Thus it is applied in the LXX for the Heb. אָכַל *to eat, consume,* Lev. x. 2. Num. xvi. 35. xxi. 28. et al.; as zeal, John ii. 17. (Comp. ζῆλος V. and Heb. and Eng. Lexicon in קנא.) [Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, *I am consumed with indignation for thy violated temple,* quot. from Ps. lxix. 9. In most oriental languages the causes of grief and indignation are said to eat up or consume people. Schl. See his Dissert. de Parallelismo Sententiarum V. T. p. 26.—*Of the sword,* Is. xxxi. 8. Comp. Jer. xi. 30. xii. 12. xlvi. 10, 14.]

III. *To consume* or *spend in riotous* or *luxurious living.* Luke xv. 30. So the Greek writers cited by Wetstein say, τὰ πατρῷα—πατρῴαν γῆν—πατρῴαν οὐσίαν ΚΑΤΑΦΑΓΕΙ῎Ν, *to eat up* one's paternal estate or substance; and the like. Martin's French translation expresses the phrase in St. Luke very happily by "*manger* son bien." [See Hom. Od. o'. 12. Valck. Eur. Hipp. 626. So *comedere,* Macrob. Saturn. ii. 2. Horat. 1 Epist. xv. 40. and *devorare,* Catull. xxix. 23.]

Καταφέρω, from κατά *down* or *against,* and φέρω *to bring.*

I. *To bring down, oppress, overpower.* occ. Acts xx. 9. where observe that our translators seem to have well expressed the difference between καταφερόμενος ὕπνῳ and κατενεχθεὶς ἀπὸ τοῦ ὕπνου, by rendering the former phrase *being fallen into a sleep,* i. e. *being oppressed* or *overpowered with sleep,* and the latter, *he sunk down with sleep.* [In Aquil. Ps. lxxvi. 6. κατεφέρετο simply translates נִרְדָּם *are cast into a deep sleep,* E. T., and καταφορά תַּרְדֵּמָה *deep sleep,* Gen. ii. 21. xv. 12. Hesych.[1] καταφορεῖν· ὑπνοῦν.]

[Καταφέρειν is properly *to bring down.* See Gen. xxxix. 1. (Comp. note on καταβαίνω.) Deut. i. 25. Dan. v. 20. Is. xxviii. 2. &c.]

II. Καταφέρειν, or κατένεγκαι, ψῆφον, *to give one's vote,* or rather *one's voice,* or *consent against;* for St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, *no vote;* so that this phrase means only that he was συνευδοκῶν *consenting to* or *approving of* their execution, Acts viii. 1. xxii. 20. And Grotius observes that Æschines uses ψῆφον φέρειν in the same *general* sense. Acts xxvi. 10. See Elsner, Wolfius, Doddridge, and Kypke on the place.

Καταφεύγω, from κατά intens. and φεύγω *to flee.—To flee for refuge* or *shelter.* occ. Acts xiv. 6. Heb. vi. 18. [οἱ καταφυγόντες we *who have fled for refuge.* E. T. that is, to God, *who trust in him;* others say, we *who have escaped,* i. e. the pollutions of the word. Biel translates it with κρατῆσαι, *we who run to obtain,* comp. Is. lv. 5. and 1 Cor. ix. 24; but the sense of *running for a prize* is foreign to the word, and the second aorist hardly suits his interpretation. The first is the proper sense, and so Wahl. See Gen. xix. 20. Lev. xxvi. 25. Deut. iv. 42. Josh. x. 27. Xen. Mem. iii. 5, 12. and καταφυγή *a place of shelter, a refuge,* Ps. xlvi. 1. civ. 18. &c. Comp. 2 Mac. x. 28.]

Καταφθείρω, from κατά intens. and φθείρω *to corrupt, destroy.*

I. *To corrupt utterly,* in a spiritual sense. 2 Tim. iii. 8. [So Gen. vi. 12. 2 Chron. xxvii. 2. of *moral corruption.* Suid. καταφορά· ὁ ἐν ἀνομίαις βίος, ἐν παραβάσεσιν· *a life of transgression.*]

II. *To destroy utterly.* 2 Pet. ii. 12. [Gen. vi. 17. Lev. xxvi. 39. Is. xxxiv. 1. 2 Mac. v. 14. In 1 Mac. xv. 4, 31. it is used of *laying waste,* (comp. Is. xlix. 19. 2 Mac. viii. 3.) Diod. Sic. i. 56. Suid. καταφθορά· ὁ αἰώνιος θάνατος, which some refer to Ps. xlix. 9.]

Καταφιλέω, ῶ, from κατά intens. and φιλέω *to love, kiss.—To kiss eagerly, affectionately,* or *repeatedly.* occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. Wetstein on Mat. cites from Xen. Mem. [ii. 6, 33, ed. Simpson]—τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς ΚΑΤΑΦΙΛΗ῎ΣΟΝΤΟΣ, 'as I shall kiss the beautiful, but *affectionately kiss* the good.' And Mall[2] produces from Xen. Cyr. vii. p. 409. ed. Hutchinson, 8vo, ἔπειτα δὲ Κύρου ΚΑΤΕΦΙ῎ΛΟΥΝ καὶ χεῖρας καὶ ΠΟ῎ΔΑΣ, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι, 'then they *affectionately kissed* Cyrus's *hands* and *feet,* shedding many tears, and at the same time showing signs of joy.' "Where (says Mall) should be observed the custom of *kissing the feet,*" namely as illustrating Luke vii. 38; on which text see also Wetstein. [The LXX translate נָשַׁק *to kiss,* sometimes by φιλεῖν, as Gen. xxvii. 26. Exod. xviii. 7. sometimes by καταφιλεῖν, as Exod. iv. 27. Ruth i. 9. Schleusner considers καταφ. in N. T. as *exactly equivalent* to φιλεῖν, and so says Wahl in Mat. xxvi. and Mark xiv. and quotes Ælian, V. H. xiii. 34. Xen. Cyr. vi. 4, 10. but elsewhere in N. T. he says, as Parkhurst, *diu multumque osculari.*]

Καταφρονέω, ῶ, from κατά *against* or denoting *ill,* and φρονέω *to think.*—Governing a genitive by the force of the preposition, *to despise, scorn, contemn,* q. d. *to think against, to conceive an ill opinion of.* [Mat. xviii. 10. Rom. ii. 4. (*to abuse,* Schl.) 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10. See Prov. xiii. 13. (Diod. Sic. i. 67. Ælian, V. H. i. 5. Xen. Mem. iii. 4, 12.) It is *to slight, neglect,* in Mat. vi. 24. Luke xvi. 13. 1 Tim. vi. 2. (Herodian, v. 4, 3.) and *to disregard, not dread,* in Heb. xii. 2. Comp. Xen. Mem. iii. 12, 3. Herodian, iii. 6, 16.]

Καταφρονητής, οῦ, ὁ, from καταφρονέω.—*A despiser, scorner.* occ. Acts xiii. 41. [This is a quotation *from* LXX, in Hab. i. 5. where they seem to have read בֹּגְדִים or בֹּגְדִים for בַּגּוֹיִם. See Gen. xxvii. 12. where καταφρονῶν is *a designer* according to Biel and Pearson, Præf. Parænes. in LXX Interp., who compare Herod. i. 59. and Hesych. καταφρονέων· καταβουλευόμενος. See

[1] [Schleusn. *quotes* καταφοροῦντας in Zeph. i. 12. but this is only a conjectural reading of Schwartz and Biel for καταφρονοῦντας.]

[2] In his MS. Lexicon, see note on ἁρμόζω II.

Buxtorf. Lex. Heb.; but Simon. Lex. Heb. gives the sense of mocker, *irrisor*, to the Heb. word. Hab. ii. 5. Zeph. iii. 5.]

Καταχέω, ῶ, from *κατά down*, and *χέω to pour*. —*To pour down*. occ. Mat. xxvi. 7. Mark xiv. 3. [Gen. xxxix. 21. Ps. lxxxviii. 44.]

☞ **Καταχθόνιος**, *ου*, *ὁ*, *ἡ*, (q. d. *κατὰ χθονὸς ὤν*, *being under the earth*) from *κατά under*, and *χθών the earth, ground*.—*Being under the earth*, i. e. *the dead*. occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13. [*καταχθόνιοι* are here *manes* or shades commonly supposed to inhabit places *below the earth*, according to Schl. and Wahl. Hesiod (Op. et Dies, 164) calls them *ὑποχθόνιοι*. See Jacobs' Anthol. Gr. vol. iv. p. 257. and Dion. Hal. Ant. p. 258. ed. Reiske, *καταχθόνιοι θεοί*.]

Καταχράομαι, ῶμαι, from *κατά* intens. and *χράομαι to use*.—*To use much* or *immoderately*. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound V. is sometimes applied. Comp. ver. 12. and see Bp. Pearce on ver. 18. and Wetstein and Wolfius on 1 Cor. vii. 31. [And so perhaps also in the first, *καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ ὡς μὴ καταχρώμενοι*, *and they that use this world, as though they use it not*. comp. ver. 30. So Wahl and Schleusn. (So *abuti*, for *uti*, Cic. de N. D. ii. 60. Liv. xxvii. 46.) See 3 Mac. v. 22. Ælian, V. H. iii. 13. Dion. Hal. v. 15. Euseb. H. E. iii. 14. Herodian, viii. 4, 22. In Ælian, V. H. ix. 9. Diod. Sic. iv. 81. it is *to abuse*.]

Καταψύχω, from *κατά* intens. and *ψύχω to cool*.—*To cool, refresh*, refrigero. occ. Luke xvi. 24. [Gen. xviii. 4. and Ezek. xxvi. 19. in some edd. (Theodot. in Gen. iii. 8. has *πρὸς κατάψυξιν τῆς ἡμέρας*, *at the cool of the day*.) See Diod. Sic. iii. 8.]

☞ **Κατείδωλος**, *ου*, *ὁ*, *ἡ*, from *κατά* intens. and *εἴδωλον an idol*. [See for *κατά* intens. Hermann on Vig. p. 638.]—*Full of idols*; as *κατάδενδρος full of trees*, *κατάμπελος full of vines*, &c. See Wetstein. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see Hammond, Wolfius, Wetstein, Doddridge, and Bp. Pearce on text. [Abresch. ad Æsch. p. 614.]

Κατέναντι, adv. from *κατά against*, and *ἔναντι before*.—Like *ἀντί* and *ἔναντι*, it is construed with a genitive case.

1. *Over-against*. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30. [See Gen. ii. 14. iv. 16. Exod. xix. 2. Ezek. xliv. 4. xlvii. 20.]

2. *Before, in the presence* or *sight of*. Rom. iv. 17. where *κατέναντι* ΟΥ᾽ *ἐπίστευσε Θεοῦ* is used for *κατέναντι Θεοῦ* ᾽Ὡι *ἐπίστευσε*. The word is often used by the LXX in this latter sense. [See Num. xxv. 4. *κατέναντι τοῦ ἡλίου*: so *ἐναντίον*, 5. and Exod. xix. 11. &c. comp. 1 Kings xxi. 13. (others *ἐνώπιον*) Neh. xii. 24. Schleusn. quotes Rom. iv. 17. thus, *κατέναντι οὗ ἐπίστευσε Θεῷ*· and translates *because he had faith in God*, but on what authority I know not; he gives none whatever. He quotes also one MS. which reads *κατέναντι τούτου* in Dan. iii. 7. in the sense of *therefore*; others *καὶ ἐγένετο*, which is not so good a translation of the Chaldee phrase. Wahl and Vater agree with Parkhurst: the latter says *οὔ cannot here be neuter*. See his edition of the N. T. in loc.]

Κατενώπιον, adv. from *κατά against*, and *ἐνώπιον before*.—*Before, in the presence of*. 2 Cor. ii. 17. [xii. 19. Coloss. i. 22. Jude 24. Lev. iv. 17. Josh. i. 5. iii. 7. xxiii. 9.]

☞ **Κατεξουσιάζω**, from *κατά* intens. or denoting *ill*, and *ἐξουσιάζω to exercise authority*.—*To exercise*, or *use, excessive* or *arbitrary authority*. occ. Mat. xx. 25. Mark x. 42. [Wahl and Schleusn. consider this verb the same as the simple *ἐξουσιάζω*.]

Κατεργάζομαι, from *κατά* intens. and *ἐργάζομαι to work*.

I. *To work, perform, do, practise*. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. [2 Cor. xii. 12.] Eph. vi. 13. *ἅπαντα κατεργασάμενοι*, *having done* or *completed all things*. See Raphelius, who confirms this sense of the phrase from Xenophon and Herodotus. But Wetstein and Kypke understand it to mean, *having subdued all things*. [Wahl and Schleusner agree with Kypke and Wetstein, and quote Xen. Cyr. iv. 6, 2. Thucyd. iv. 85. Herod. i. 201. Herodian, iii. 12, 15. Diod. Sic. iii. 15. Jull. Poll. Onom. ix. 8. p. 1136. ed. Hemsterhus. and Irmisch on Herodian, i. 9, 3. p. 336. See Ezek. xxiv. 4. 3 Esdr. iv. 4. In Thuc. vii. 21. Isocr. Evag. 10. it is *to perform*.]

II. *To work, effect, produce*. Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains*. 2 Cor. iv. 17. Phil. ii. 12. [So Xen. Cyr. iv. 5, 15. *εἴτε γὰρ, ὅσα ἂν κατεργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται*, 'whatsoever *we have acquired by our labours*,' (laboribus nostris adepti fuerimus, Hutchinson).] Comp. Kypke on 2 Cor.

IV. *To work, form, polish by repeated action* what was before rude and misshapen. Thus the LXX use it for the Heb. חָרַשׁ, Exod. xxxv. 33: and for בָּרָה, 1 Kings vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See Cameron in Pole, Synops. and Bowyer on 2 Cor. v. 5. [*To build*. Exod. xv. 17. (al. *κατηρτίσω*.)]

☞ **Κατέρχομαι**, from *κατά down*, and *ἔρχομαι to come* or *go*.

I. *To come* or *go down, to descend*. Luke iv. 31. Acts viii. 5. James iii. 15. [(See *καταβαίνω*.) Luke iv. 31. ix. 37. Acts viii. 5. ix. 32. xii. 19. xiii. 4. xv. 1. xviii. 5, 22. xxi. 10. In some of these passages it simply means *to arrive at* or *go to a place*, in others *to return*. See Abresch on Æsch. p. 405. Porson on Eur. Med. 1011.]

II. *To come to* a place by sea. Acts xxvii. 5. Comp. *κατάγω* II.

Κατεσθίω, from *κατά* intens. or *down*, and *ἐσθίω to eat*.

I. *To eat up, swallow down, devour*. But in the N. T. it is applied in a figurative, not a proper sense. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the evangelists use the expression *κατεσθίειν τὰς οἰκίας* for *devouring the substance*, so Homer, we may observe, has the similar phrases, *κατέδουσιν οἶκον*, Odyss. ii. 237, 8; *ἐσθίεται οἶκον*, iv. 318; and *οἶκον—ἔδεις*, xvi. 431. Comp. also i. 250, 1. and see Wetstein on Mat. xxiii. 14. [In Gal. v. *to vex* or *injure*, according to Wahl and Schleusn., and so Schleusn. in 2 Cor. xi. quoting Aristoph. Vesp. 285. (which hardly applies,) and Plut. vol. ii. p. 1124, 5.]

II. *To devour*, as fire. Rev. xi. 5. Thus also it is applied in the LXX, Is. xxix. 6. xxx. 30. for the Heb. אָכַל *to eat*. Comp. under ἐσθίω II.

Κατευθύνω, from κατά intens. and εὐθύνω *to direct*.—*To direct well* or *prosperously*. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5. [In LXX, ὁ κατευθύνων (supply τὴν ὁδὸν αὐτοῦ; see Ps. v. 8.) is *he that acts uprightly*. Prov. xv. 8. (Ps. cxli. 2. of *a prayer ascending straight*.) See Aq. Prov. ix. 6. κατευθυνθῆτε ἐν ὁδῷ συνέσεως· but in other places, e. g. Ps. ci. 7. it means *to prosper*. cxl. 11. Phavor. κατευθυνθείησαν· εὐοδωθείησαν. See Hos. iv. 10. Dan. iii. 30. Aquil. Gen. xxxix. 2. Ecclus. xxix. 18. xxxix. 7.]

☞ Κατεφίστημι, from κατά intens. or denoting *ill*, and ἐφίστημι *to come upon*.—*To make an assault upon*. occ. Acts xviii. 12.

Κατέχω, from κατά intens. and ἔχω *to have, hold*.

I. *To hold fast, retain*, in a spiritual sense. 1 Cor. xi. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6. [In Luke viii. 15. 1 Cor. xv. 2. to *retain in the mind* or *memory*. So Arnob. contr. Gent. lib. ii. *continere offensas*. Theophr. Char. Eth. xxvi. 1. See Symm. Prov. iv. 4.]

II. *To possess*. 1 Cor. vii. 30. 2 Cor. vi. 10. [and κατάσχεσις for *possession*. Ez. xxxiii. 24. See Josh. i. 11. Dan. vii. 22.]

III. *To take possession of*. Mat. xxi. 38. [See Ælian, V. H. vii. 1. LXX, Job xxvii. 17. Ps. lxxiii. 12.] Comp. John v. 4. where Wolfius observes from Triller, that the Greek medical writers distinguish between ἔχεσθαι and κατέχεσθαι. The former V. they apply to *incipient* and *unfixed*, the latter to *chronical* and *obstinate diseases*. [Herodian i. 4, 19. πένθει κατειχετο. See LXX, Jer. xiii. 21. —*to lay hold of*. 2 Kings iv. 10. 2 Sam. xx. 9. in Complut. ed.—*to come upon*, as darkness. 2 Sam. i. 9.]

IV. *To take*, as a place. Luke xiv. 9.

V. *To detain*. Philem. 13. Luke iv. 42. in which last text however it evidently denotes no more than *earnest endeavours to detain*. See Campbell. [See Gen. xxii. 13. xxxix. 20. &c. Judg. xiii. 15, 16. &c.]

VI. *To restrain, withhold, repress*. 2 Thess. ii. 6, 7.—only *till he who now* restraineth *is taken out of the way*. For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18. [See Ruth i. 13. Xen. Conv. ii. 10.]

VII. Κατέχειν εἰς, *to bring* a ship *down* (comp. κατάγω II.) *towards* the shore, *to make for* the shore. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes *to bring a ship* either *to* shore or *towards* it. Instances of both applications may be seen in Raphelius, Wetstein, and Kypke. [See Hom. Od. κ'. 455. Philostr. Vit. Apollon. iv. 13. Xen. H. G. ii. 1, 19. So ἔχειν *to put to shore*, Thuc. i. 110. Suid. κατέσχον· προσωρμίσθησαν. Schol. Thuc. iv. 54. κατασχόντες· προσορμίσαντες.]

Κατηγορέω, ῶ, from κατά *against*, and ἀγορέω or ἀγορεύω *to speak*.—Governing a genitive of the person by the force of the preposition, *to speak against, accuse*. See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with κατά following, Luke xxiii. 14. where Wetstein cites from Xen. Hellen. i. ΚΑΤΗΓΟΡΟΥ῾ΝΤΩΝ ΚΑΤΑ᾽ τῶν στρατηγῶν. [Also with περί before the subject of accusation. Acts xxiv. 13[1]. See Matth. Gr. Gr. § 347. 1 Mac. vii. 6, 25.]

☞ Κατηγορία, ας, ἡ, from κατηγορέω.—*An accusation*. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6. [Xen. Anab. v. 8, 1.]

Κατήγορος, ου, ὁ.—*An accuser*. See John viii. 10. Acts xxiii. 30. Rev. xii. 10. [Prov. xviii. 17. 2 Mac. iv. 5. In some copies, in Rev. xii. 10. another form occurs, κατήγωρ, to which Schoettgen (Hor. Heb. and Talmud.) refers the name קַטֵּגוֹר of the devil as the accuser of mankind before God, which was a Jewish opinion. See Job i. 6. ii. 1. Leigh (Crit. Sac.) thinks it opposed to Παράκλητος *the Advocate*.]

☞ Κατήφεια, ας, ἡ, from κατηφής, ἐος, οῦς, ὁ, ἡ, *looking downwards, being of a dejected countenance*, from κάτω or κατά *down, downwards*, and φάος *the eye*. Comp. Job xxii. 29. in Heb. and LXX.—*A dejection of countenance, a looking down*, which is the natural expression of *grief joined with shame*. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyrop. lib. v. towards the beginning, Panthea, the wife of Abradatas, when taken captive by Cyrus, is described καθημένη, κεκαλυμμένη τε καὶ εἰς γῆν ὁρῶσα, sitting, veiled, and *looking on the ground*. Plutarch, de Vid. Pud. p. 528. E. says, κατήφειαν is defined λύπην κάτω βλέπειν ποιοῦσαν, *grief* which makes one *look down*. occ. James iv. 9. where see Wolfius and Wetstein. I add, that in Homer, Il. iii. 51. χάρμα *joy* is in like manner opposed to κατηφείην. [Κατηφής occ. Wisd. xvii. 4. φάσματα ἀμειδήτοις κατηφῆ προσώποις *heavy visions with sad countenances*. In Arrian, de Venat. vii. 2. the word is used for *morose*. See Thuc. vii. 75. Hom. Il. π'. 498.]

☞ Κατηχέω, ῶ, from κατά intens. and ἠχέω *to sound*.

I. *To sound, sound aloud*. [See Lucian, Jup. Trag. p. 150.]

II. *To teach* or *instruct another by word of mouth*, q. d. *to sound instruction in his ears*, insono ejus auribus. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his Life, § 65. towards the end, αὐτός σε πολλὰ ΚΑΤΗΧΗ῾ΣΩ τῶν ἀγνουμένων, 'I will myself *inform* you of many things with which you are unacquainted.' See also Wolfius and Wetstein on Luke. But in Luke i. 4. Kypke understands it nearly as in the following sense, of *any kind of information*; for it is opposed to ἀσφάλεια *certainty*; and he cites Plutarch several times, applying it in this general meaning. [Though not confined to *oral* instruction, (for Euseb. H. E. iv. 23. calls the Epistle of Dionysius, bishop of Corinth, to the Lacedæmonians, ὀρθοδοξίας κατηχητικήν, &c.) yet to *instruct*, (and particularly in the rudiments of any thing: see Steph. Thes. and Porphyr. Quæst. Hom. in init.) is rather its meaning than to

[1] [The word occ. freq. in N. T. Schl. quotes Luke xxiii. 14. Acts xxiv. 8. as instances of its governing *a double genitive*, but here the relative ὧν is in the same case as the antecedent, either expressed or understood. So of Acts xxv. 11. quoted by Wahl. See Gr. xxi 21. Schl. quotes κατηγορεῖν τινὸς κατά τινος from Xen. H. G. i. 7, 6. but it does not occur: a double genitive occurs Dem. in Mid. p. 517. In sense of *declaring*, &c. it governs an accusative. See Phavorin. and Schol. on Soph. Aj. 932.]

inform. In Lucian Asin. (vol. ii. p. 110.) it is to *instruct.* Œcumen. on Gal. vi. 6. says, "*to instruct generally,* not merely in elementary points." Leigh, Crit. Sacr. Hesych. κατηχούμενος· διδασκόμενος, and so Phavorinus.]

III. Κατηχέομαι, οῦμαι, pass. *to be informed, receive information* or *intelligence.* Acts xxi. 21, 24.

☞ Κατιόομαι, οῦμαι, from κατά *against,* and ἰός *rust.*—*To be rusted, cankered with rust* or *filth.* occ. James v. 3. Comp. under ἰός II. [Hesych. κατίωται· ἐρρύπωται. See Arrian, Diss. Epict. iv. 6. ὡς ὁπλάρια κατίωται. Ecclus. xii. 11.]

Κατισχύω, from κατά *against,* and ἰσχύω *to prevail.*—*To prevail against.* occ. Mat. xvi. 18. [See Westein, and comp. Ps. ix. 14. cvii. 18. Is. xxviii. 10. Thus also Jer. xv. 18. Wisd. vii. 30. &c. See Diod. Sic. i. 24, 39. Ælian, H. A. v. 19. — or simply, *to prevail.* Luke xxiii. 23. See Exod. xvii. 11. Josh. xvii. 13. Polyb. vi. 51, 6.]

Κατοικέω, ῶ, from κατά intens. and οἰκέω *to dwell.*—This verb, says Mintert, in the Greek writers properly denotes a *certain fixed* and *durable dwelling,* and is opposed to παροικεῖν, which signifies *to sojourn, dwell in a place for a time only.* But this distinction is not always observed in the Hellenistical style, as is evident from the LXX of 1 Kings xvii. 20. Jer. xlii. 15. in which and other passages it answers to the Heb. גּוּר or הִתְגּוֹרֵר *to sojourn.*—*To dwell in, inhabit* a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9. [xvii. 26. but in Rev. iii. 10. vi. 10. viii. 13. xiii. 8, 14. Schl. takes οἱ κατοικοῦντες ἐπὶ τῆς γῆς for the adversaries of Christ, *the men of this world.* Gen. ix. 27. Job iv. 19. &c.]

II. *To sojourn, dwell in a place for a time.* Acts ii. 5. [Heb. xi. 9. of Abraham dwelling in tents.]

III. *To dwell,* as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24. that *He dwelleth not in temples made with hands,* this is to be understood, that He does not so dwell in temples as to be *circumscribed* or *confined* thereby. See 1 Kings viii. 27. 2 Chron. vi. 18. Is. lxvi. 1, 2. Jer. xxiii. 24.—*To dwell,* as the fulness of the Godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17. and the Holy Ghost, James iv. 5. in the faithful,—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13. [In Ephes. iii. 17. Bretsch. thinks it used by an Hebrew idiom in a Hiphil sense, *to make to dwell.* See 1 Mac. iii. 36.]

Κατοίκησις, εως, ἡ, from κατοικέω.—*A dwelling, habitation.* occ. Mark v. 3. [where κατοίκησιν ἔχειν is for κατοικεῖν, (comp. Dan. iv. 22. ii. 11.) Gen. x. 30. xxvii. 39. Num. xv. 2. 2 Sam. x. 12. 2 Chron. vi. 21. &c.]

Κατοικητήριον, ου, τό, from κατοικέω.—*A place of dwelling, an habitation.* occ. Eph. ii. 22. Rev. xviii. 2. [Exod. xii. 20. xv. 17. 2 Chron. xxx. 27. Jer. ix. 11. &c.]

Κατοικία, ας, ἡ, from κατοικέω.—*A dwelling, habitation.* occ. Acts xvii. 26. [Some here understand by κατοικίας *human life.* See παροικία. 1 Pet. i. 17. Dan. ii. 11. iv. 22. Exod. xxxv. 3, &c.]

☞ Κατοπτρίζομαι, mid. from κάτοπτρον, ου, τό, *a mirror, looking-glass,* speculum, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8. for the Heb. מַרְאֹת, and is a derivative from κατά *against,* and ὄπτομαι *to look.*—*To behold,* as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for *beholding oneself in a mirror* or *looking-glass.* Thus Plato, τοῖς μεθύουσι συνεβούλευε ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, he advised drunken persons *to look at themselves in a mirror;* and Diogenes Laert. in Socrat. ἠξίου δὲ τοὺς νέους συνεχῶς ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, he thought that young men should often *look at themselves in a mirror.* See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses ἐνοπτρίζεσθαι for *beholding as in a mirror,* 1 Cor. § 36. As the ancient *mirrors* were made of metal highly polished[1], it must necessarily happen that the person who *looked on his image* in them, would have his face strongly *illuminated* by the reflected rays. To this circumstance the apostle refers in the expressions τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, *we are transformed into the same* resplendent *image from one degree of glory* or *splendour to another.* See Elsner and Doddridge on the place. Does not the apostle also allude to the case of Moses, Exod. xxxiv. 29, 30 ?

☞ Κατόρθωμα, ατος, τό, from κατορθόω *to erect, renew, to accomplish any thing happily* or *successfully,* felici successu rem gero, which from κατά intens. and ὀρθόω *to erect, order.*—*An illustrious* or *worthy deed happily* or *successfully accomplished,* facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Raphelius, and Wetstein on the place. [In 3 Mac. iii. 23. it means *statutes, established things.* See Diod. Sic. xvii. 51. Polyb. i. 19, 12. Plut. Vit. Alcib. c. 9. Pyrrh. c. 10. Dion. Hal. Ant. v. 44. See Lobeck on Phryn. p. 251. Κατορθόω is found in Xen. Mem. iii. 1, 3. H. G. vi. 4, 8 ; and this also occurs freq. in LXX, *to renew, repair, establish,* &c. See 2 Chron. xxix. 35. xxxiii. 16. 1 Chron. xxviii. 7. &c.]

Κάτω, adv. of place, from κατά *down.*

1. *Down, downwards.* Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9. [Eccles. iii. 21. Is. xxxvii. 31.]

2. *Beneath, below.* Mark xiv. 66. Acts ii. 19. Ἕως κάτω, *unto the lower part* or *bottom.* Mat. xxvii. 51. Mark xv. 31. It is also construed with the article, John viii. 23. ἐκ τῶν κάτω, (τόπων or μερῶν, namely,) *of the lower* (places), *from below.* [LXX, Josh. xv. 19. Deut. xxxii. 22.]

Κατώτερος, α, ον, compar. from κάτω *below.*—*Lower.* occ. Eph. iv. 9. where see Doddridge and Macknight. [τὰ κατώτερα μέρη τῆς γῆς, *earth* opposed to ὕψος *heaven.* Schl. comp. Is. xliv. 23. where שַׁחְתִּיּוֹת הָאָרֶץ is opposed to שָׁמַיִם. Wahl, "in *imos* usque terrarum recessus—alii *ad inferos.*"]

Κατωτέρω. An adverb of the comparative degree, from κάτω.—*Under,* spoken of time or age. occ. Mat. ii. 16. [So in Prolog. to Ecclus.

[1] See Exod. xxxviii. 29. Callimachus, Hymn. in Lavacr. Pall. 21. Heb. and Eng. Lexicon in ראה and above in ἔσοπτρον.

οἱ χρόνοι κάτω are *more recent times*. See Ælian, V. H. iii. 17. v. 13. Diod. Sic. i. p. 4.]

Καῦμα, ατος, τό, from κέκαυμαι perf. pass. of the V. καίω *to burn*.—*Heat, scorching heat*. occ. Rev. vii. 16. xvi. 9. [Schl. understands it here metaphorically, of *affliction*. See Ecclus. xiv. 27. and Glass, Philol. Sacr. p. 1058. ed. Dath. Gen. viii. 22. Is. xviii. 4. Jer. xvii. 8. &c.]

☞ Καυματίζω, from καῦμα.—*To scorch with excessive heat*. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καῦσις, εως, ἡ, from κέκαυσαι 2 pers. perf. pass. of καίω *to burn*.—*A burning* or *being burnt up* with drought, namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, *exustio*. occ. Heb. vi. 8. where see Macknight. [Schl. understands it here of burning the bushes and stubble on the land to amend it, as Virgil, Georg. i. 84. See Is. xl. 16. xliv. 15. Dan. vii. 11. of burning with fire. See also Is. iv. 4. Ecclus. xviii. 16. according to Biel.]

☞ Καυσόω, ῶ, from καῦσις.—*To set on fire, burn*. occ. 2 Pet. iii. 10, 12.

Καύσων, ωνος, ὁ, from καυσόω.—*Fervent, scorching heat*. occ. Mat. xx. 12. Luke xii. 55. James i. 11. Athenæus, [iii. p. 73. B.] cited by Wetstein, applies it in the same sense. It is remarkable that this word, in all the places but one where it occurs in the LXX, answers to the Heb. קָדִים *the east* wind; no doubt because that wind was in the hot eastern countries particularly *scorching*, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of Aquila, (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of Symmachus, (in Exod. x. 13.) and of Theodotion, (in Is. xxvii. 8.) use καύσων for קָדִים. [Jerome on Ezek. xxvii. says, 'austro flante, qui significantius קָדִים Græcè καύσων interpretatur, quem nos in ventum arentem transferre possumus.']

☞ Καυτηριάζω, from καυτήριον, ου, τό, *a red-hot iron, a cautery*, also the *brand* made by a *hot iron*, which from καυτήρ the same, and this from κέκαυται 3rd pers. sing. perf. pass. of καίω, καύσω, *to burn*.—*To brand with a hot iron, to mark* or *imprint indelible marks with a hot iron*. So Elsner, cauterio indelibilem notam et stigmata inurere. occ. 1 Tim. iv. 2. where κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν does not mean *having a callous, unfeeling* conscience, as if *seared with a hot iron*, but having their conscience *branded and spotted with the marks of their sins, which are*, as it were, *burnt in with a hot iron*. Thus Theophylact, Erasmus, Grotius, whom see in Elsner, Bretsch., and Wahl. Comp. also Kypke. [So Cic. de Offic. iii. 21. 'qui conscientiæ labes et vulnera in animo habent,' but Schleusner prefers the other interpretation. See Reitz on Lucian, vol. i. p. 645.]

ΚΑΥΧΑ'ΟΜΑΙ, ῶμαι. Some of the Greek Lexicons deduce it from αὐχήν *the neck*, which *proud, vain-glorious* persons are apt to *carry* and *toss* in a remarkable manner. So the Psalmist, Ps. lxxv. 6. *speak not* בְּצַוָּאר עָתָק *with a* retorted[1] neck, *collo retorto*. Comp. Is. iii. 16. [*To glory, boast, exult*, (either absolutely, or with ἐν, ὑπέρ, &c. before the object exulted in, &c.) Rom. ii. 17, 23. 1 Cor. i. 29, 31. iii. 21. iv. 7. 2 Cor. v. 12. (τοὺς ἐν προσώπῳ καυχωμένους, *those who exult in the external condition*. Wahl and Schl.) x. 13—16. xi. 12, 16, 18, 30, 31. xii. 1—11. Ephes. ii. 9. Phil. iii. 3. (with a sense of *trusting*, according to Schl.) Gal. vi. 13, 14. James iv. 16. (Diod. Sic. v. 29. xvi. 70.) *to speak boastingly*, &c. 2 Cor. vii. 14. ix. 2. 2 Thess. i. 4; *to rejoice*, Rom. v. 2, 3, 11; *to consider often*, according to Schl., James i. 9. (On καυχάομαι ἐπί see Matth. Gr. Gr. § 403.) See LXX, Ps. xxxii. 12. 1 Chron. xvi. 35. Ps. xlix. 6. xciv. 3. cxlix. 5. Prov. xx. 9. xxv. 14. xxvii. 1. Jer. ix. 22. Judges vii. 2.] Observe καυχᾶσαι, Rom. ii. 17, 23. is the 2nd pers. indic. according to the Doric and Attic dialect for καυχάῃ or καυχᾷ. So ὀδυνᾶσαι, Luke xvi. 25.

Καύχημα, ατος, τό, from κεκαύχημαι perf. of καυχάομαι.

I. *A glorying* or *boasting*, denoting *the act of glorying* or *boasting*. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3. [In the two last passages, as also 2 Cor. ix. 3. Phil. i. 26. ii. 16. Schl. says *joy* or *rejoicing* (*laus, celebratio, et ex adjuncto lætitia*). LXX, Deut. x. 21. xxvi. 19. Jer. li. 41. for תְּהִלָּה *praise*, and 1 Chron. xvi. 27. for חֶדְוָה *joy*; and xxix. 11. for תִּפְאֶרֶת *glory*.]

II. *A cause* or *matter of glorying* or *boasting*. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4. [Heb. iii. 6. καύχημα τῆς ἐλπίδος *an exulting hope*[2]. See Prov. xvii. 6. Zech. xii. 7. Ecclus. x. 22.]

Καύχησις, εως, ἡ, from καυχάομαι.

I. *A glorying* or *boasting*, denoting the *act*. 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31. the Alexandrian and three other MSS., with the Æthiopic version, and several printed editions, have ἡμετέραν καύχησιν instead of ὑμετέραν; but Kypke remarks that the latter reading is preferable, and that ὑμετέραν καύχησιν here signifies *glorying of*, or *concerning you*; and he shows that the pronoun ὑμετέρῳ is thus used by Thucydides, and the other possessive pronouns σόν and ἐμήν by Dionysius Halicarn. and Josephus. Griesbach also marks ὑμετέραν as the reading to be preferred. [So τῷ 'μῷ πόθῳ *for want of me*, Soph. Œd. T. σοὶ τάμὰ νουθετήματα *your chidings of me*, Electr. 343. &c. See Schroeder, Inst. ad Fund. Ling. Heb. p. 229. Lowth de Sacr. Poës. Præl. iv. and on Isaiah xxi. 2. for a similar Heb. idiom. occ. also 2 Cor. ix. 4. xi. 10, 17. 1 Thess. i. 19. Comp. LXX, Jer. xii. 13.]

II. *Matter* or *cause of glorying* or *boasting*. Rom. xv. 17. 2 Cor. i. 12. [See also Rom. iii. 27. xv. 17. 1 Cor. xv. 31. 2 Cor. i. 12. 1 Chron. xxix. 13. for תִּפְאֶרֶת *glory*. Prov. xvi. 31.]

ΚΕΙ˜ΜΑΙ, mid. from the obs. κέω or κείω *to cause to lie*.

I. *To lie, be laid*. Luke ii. 12, 16. xxiv. 12. John xi. 41. Ἡρὸς—κεῖται, Mat. iii. 10. Luke iii. 9. '*lieth at*, ready for use.' Bp. Pearce, so Campbell. [Mat. xxviii. 6. of our Saviour *lying in the grave*. Comp. John xx. 5—12. Κεῖσθαι is sometimes used simply by the Greeks for *to be buried*, comp. Luke xxiii. 53. See Ælian, V. H.

[1] See Heb. and Eng. Lexicon in עתק IV.

[2] [See Matthiæ's Gr. Gr. § 430.]

i. 16. xii. 21. xiii. 1. Thuc. ii. 43. Herod. ii. 127. Nicolai de Luctu Græc. c. xv. p. 220. and Elsner, Obss. Sac. vol. i. p. 282. Phavorinus says, it is used of being dead or buried. Sometimes it is put for *εἰμί*, (see 2 Mac. iii. 11. iv. 31.) John xxi. 9. 2 Cor. iii. 15.]

II. *To be placed* or *set*. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2. [xxi. 16. (see Diod. Sic. i. 30. Herodian iii. 1, 11. Xen. An. v. 4, 15.) Jer. xxiv. 1. Is. ix. 4. Josh. iv. 6. where read *κείμενοι* with Complut. ed., and see Eur. Hec. 16. and Markland ad Eur. Suppl. 665.]

III. *To be laid*, as a foundation. 1 Cor. iii. 11.

IV. *To be laid up*. Luke xii. 19. Homer uses it in the same view, Il. i. 124 *ξυνήϊα* ΚΕΙ'ΜΕΝΑ *πολλά*, many spoils *laid up* as a common stock. See Wetstein, and comp. Il. xi. 132. [So Xen. Œcon. vii. 36. *ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, the stores laid up for the year.* See Kypke.]

V. *To be set, appointed*. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3. [So 2 Mac. ii. 11. iv. 31, 34. comp. Eur. Phœn. 1666. according to Bieland Schl., but it seems rather used for *εἰμί* (see above).]

VI. *To be made* or *promulged*, as a law. 1 Tim. i. 9. The expressions *νόμος κεῖται* or *νόμος κείμενος* are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in Elsner, Alberti, and Wetstein. I shall only cite that of Isæus, *οὑτοσὶ ὁ* ΝΟ'ΜΟΣ *κοινὸς* "ΑΠΑΣΙ ΚΕΙ'ΤΑΙ. The reason of the phrase *νόμος κεῖται* Elsner deduces from the *laws*, which were enacted, *being laid* in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also Kypke. [See 2 Mac. iv. 11. and supply *διατάγματα*. Just. Mart. Apol. i. p. 17. ed. Thirlby. Lys. Orat. vi. p. 107. Thuc. ii. 37. Ælian, V. H. ii. 7. iv. 4. Xen. Mem. iv. 4, 16, 21. In Thuc. ii. 46. of rewards, in Just. Mart. Apol. i. p. 16. ed. Thirlby, of a punishment *publicly proposed*.]

VII. *Κεῖσθαι ἔν τινι, to be in the power of any one*. Raphelius shows from Polybius, that this is the proper import of the phrase. occ. 1 John v. 19. [(so *κεῖσθαι ἐπ' ἀνθρώπῳ*, Symm. Job xxxiv. 23. comp. Xen. An. i. 1. *εἶναι ἐπὶ τῷ ἀδελφῷ*,) others translate, *lieth in wickedness*, i. e. *is sunk in vice*.]

Κειρία, ας, ἡ.—*A slip, swathe*, or *roller* of linen, such as those in which the Jews used to *swathe* their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40. [xi. 44. Etym. M. *κειρία· τὰ ἐντάφια δεσμά*. So Phav.] Κειρία is generally deduced from *κήρ fate, death*, but since *κειρίαι* is also used by the LXX, Prov. vii. 16. for some *slips* of cloth, linen, or *fringe*, (*institis*, Walton,) with which beds were anciently adorned, the word may perhaps be[1] more probably derived from *κείρω to cut, cut off*. [Rather *straps*, by which the mattress or bed was supported. See Hesych. voc. *τρητοῖς*. Schol. Arist. Av. 817. Lex. Cyrill. MS. Brem. *κειρίαις· φασκίαις*, and *κειρία, τῆς κλίνης ὁ τόνος*. Hom. Od. *α'*. 440. (*τρητὰ λέχεα*, bedsteads *perforated*, i. e. *with holes for the straps*.) *ψ'*. 190. Feith. Ant. Hom. ii. c. 8. p. 246. Simon. Lex. Heb. v. מְרַבַּד.]

[1] Since writing the above, I find this derivation confirmed by the learned Fuller, in these words: 'Nam *κειρίαι* a *κείρειν* derivatur, perinde ut *κόμματα* a *κόπτειν*. Utrumque igitur horum nominum *segmenta ἑτύμως* reddas.' Miscel. Sac. vi. 18.

ΚΕΙ'ΡΩ, from the Heb. גָּזַז *to cut*.—Active, *to cut off*. Hence, *to shear*, as sheep. Acts viii. 32. Mid. *to poll, clip oneself* (i. e. *one's hair*) short. Acts xviii. 18. 1 Cor. ix. 6. [Schl. in Acts xviii. gives it the well-known force of the middle voice, (see Matth. Gr. Gr. § 492. c.) *to cause oneself to be polled*, and says, that Nazarites did not shave themselves, but got it done by the priest. He refers to Num. vi. 13. (which makes against him. comp. verse 19. in the Heb. text, and see Simon. Lex. Heb. v. נָזַר,) and to Petit, Var. Lectt. c. 3. On 1 Cor. xi. 6. he says, "that one punishment of adulteresses and harlots was to walk about with the head polled." See Barth. on Claudian. p. 1186. and notes to Petronius, c. 103. It occurs in the act. Gen. xxxi. 19. (*of shearing sheep*.) 1 Sam. xxv. 7. 2 Sam. xiii. 23, 24. Jer. vii. 29. lii. 31; in the middle, 2 Sam. xiv. 26. Job i. 20. (*in token of grief*. See Herod. i. 82. Lucian, de Sacrif. vol. i. p. 538.); in the pass. Song of Sol. iv. 2.]

Κέλευσμα, *ατος, τό*, from *κεκέλευσμαι* perf. pass. of *κελεύω to exhort*.—*A shout*. In the profane writers it is used for the *shout* of soldiers *charging* their enemies, of rowers *encouraging* each other in their work, or of charioteers *inciting* their horses. occ. 1 Thess. iv. 16. where see Elsner and Wetstein. [See Lucian, Tyrann. 19. Diod. Sic. iii. 14. Prov. xxx. 27. and comp. Thuc. ii. 92. On *κέλευσμα* and *κελευστής* in their peculiar *naval* sense, see Scheff. de Milit. Nav. iv. 7. Blomf. Gloss. Æsch. Pers. 403. Consult also Wessel. on Herod. iv. 141. Bergler, Alciphr. p. 89.]

Κελεύω, from *κέλω* or *κέλομαι* the same, which is used in Homer, and this from the Heb. קוֹל *the voice*.—*To order, command*. Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64. et al.—[*To command*, (construed with dative, as Joseph. A. J. xx. 6, 2.) Mat. xv. 35. (or with acc. and infin.) viii. 18. xiv. 9. Luke xviii. 40. Acts iv. 15. et al.; *to desire, bid, persuade*, see Mat. xiv. 19, 28. (Schl. says *to permit*, but it cannot bear that meaning. See above, *καταλείπω*, for a similar instance.) xv. 35. See Herod. iii. 36. &c. So *jubeo* for *suadeo, hortor*. Curt. v. 5, 8. &c. See Wass. on Thuc. i. 42. Sometimes it is omitted, as 1 Tim. iv. 3. being included in *κωλυόντων*. See Valck. on Herod. p. 552. So in Latin, 'non veto dimitti, verum (supply jubeo) cruciari fame.' Phædr. Fab. iv. 17. See Gron. Obs. iv. 11. Tobit viii. 14. 2 Mac. ii. 4.]

☞ Κενοδοξία, ας, ἡ, from *κενός vain, empty*, and *δόξα glory*.—*Vain-glory, desire of empty praise*. occ. Phil. ii. 3. Lucian several times uses this N. in the same sense. See Dial. Mort. Mercur. et Charont. t. i. p. 240. Dial. Menipp. et Æac. p. 272. Ver. Hist. 709. De Mort. Peregr. t. ii. p. 759. ed. Bened. [In Wisd. xiv. 14. *a vain opinion, error*, i. q. *ἀγνωσία Θεοῦ*, xiii. 1. and is said of *idolatry*, *δόξα* being often *opinion*. See Eustath. on Hom. Il. *κ'*. 325.]

☞ Κενόδοξος, *ου, ὁ, ἡ*, from *κενός vain*, and *δόξα glory*.—*Vain-glorious, desirous of empty praise*. occ. Gal. v. 26. Lucian applies the adj. in the same sense, de Mort. Peregr. t. ii. p. 758.

ΚΕΝΟ'Σ, ή, όν, from the Heb. קָנָה denoting *hollowness, emptiness. A CANE.*

I. *Empty, not having* or *not having obtained any thing.* Mark xii. 3. Luke i. 53. xx. 10, 11. Herodotus uses ΚΕΝΗΐΣΙ χερσί with *empty* hands, *empty*-handed, in the same view, i. 73. [Gen. xxxi. 42. Deut. xv. 13.]

II. *Vain, empty,* i. e. of a true and living faith, as not having also good works. Jam. ii. 20. [*Void of sense, foolish.* Schl., and so Wahl. See Plut. de Sui Laude, p. 541. (So Hesych. ῥακά· κενός· from רִיק *to empty.*)]

III. *Vain, fruitless, ineffectual.* iv. 25. 1 Cor. xv. 10, 58. [See Deut. xxxii. 47. Job xxi. 34. κενά neut. plur. for adv. *fruitlessly,* see xv. 35.] Εἰς κενόν *in vain, to no purpose.* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. לָרִיק. (See Lev. xxvi. 20. Job xxxix. 16. Is. lxv. 23) Josephus also uses it, de Bel. i. 14, 1. and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1. So it is not a merely Hellenistical phrase.

IV. *Vain, destitute of reality* or *truth.* Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1. where Macknight (whom see) '*false.*' [Schl. *fruitless,* as above. In Exod. v. 9. for שָׁקֶר *a lie.* Comp. Hos. xii. 1. Habak. ii. 3.]

☞ Κενοφωνία, ας, ή, from κενός *vain,* and φωνή *a voice, cry.*—*Vain, empty,* or *fruitless babbling* or *noise.* occ. 1 Tim. vi. 20. 2 Tim. ii. 16. [In some MSS. καινοφωνίας is read in 1 Tim. Κενός and καινός are often confused in MSS., see Wess. Diod. Sic. iii. 48. See various readings to Judges v. 8.]

Κενόω, ῶ, from κενός *empty, vain.*

I. *To empty.* Phil. ii. 7. where it is applied to Christ's *emptying* or stripping himself of the glory he had when he appeared as God under the Old Testament. [Some translate, *he humbled himself to a low estate.* Comp. Judg. ix. 4. xi. 3. where *poor men* (according to Schl.) are called רֵיקִים, E. T. *vain.* See Simon. Heb. Lex. in voc.; but remark, this emptying and humbling applies to Christ's taking the *human form* in any way whatever, as he is spoken of as being in the form of God in the preceding verse, and in the succeeding, ἐταπείνωσεν is used in reference to his humble state and his submission to death: literally, *to empty, to make empty.* Jer. xiv. 2. xv. 9. ἐκενώθη *was made childless* (in both passages in Heb. אֻמְלָל *fainteth*). Κενός is *childless,* Bion, Idyll. i. 59. See Symm. Jer. xxii. 30.]

II. *To make vain* or *useless.* Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null.* 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τό, from κεντέω *to prick, stimulate.*—*Any thing by which a puncture is made.*

I. *A goad* or *prick.* Acts ix. 5. (comp. σκληρός III.) xxvi. 14. *To kick against the goads* or *pricks* is a proverbial expression, taken from unruly beeves, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned Bochart, vol. ii. 387. that this proverb is not only used in the N. T. by our blessed Saviour, but also in the Greek and Roman writers. Thus Æschylus, Agam. 1620.

ΠΡΟ'Σ ΚΕ'ΝΤΡΑ μὴ ΛΑ'ΚΤΙΖΕ, μὴ πήσας μογῇς.
Kick not against the pricks, lest thou be hurt.

Eur. in Bacch. 793.

Θύοιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
ΠΡΟ'Σ ΚΕ'ΝΤΡΑ ΛΑΚΤΙ'ΖΟΙΜΙ θνητὸς ὢν Θεῷ.
I would with offering supplicate the god,
Rather than madly *kick against the pricks.*

Pindar, Pyth. ii. 173.

ΠΟΤΙ' ΚΕ'ΝΤΡΟΝ δέ τοι
ΛΑΚΤΙΖΕ'ΜΕΝ τελέθει
'Ολισθηρὸς οἶμος.
But furiously *to kick against the pricks*
Is dangerous.

So Terence, Phormio, act i. sc. 2. l. 27, 28.

Nam quæ inscitia est
Adversum stimulos calces! (subaud. jactare.)
How mad is it *to kick against the pricks!*

Bochart, however, remarks that Moses had used a similar expression, Deut. xxxii. 15. a thousand years before the time of Æschylus and Pindar. Comp. Hos. iv. 16. See also Wetstein's note on Acts xxvi. 14. [In Æsch. Agam. read πταίσας (with Porson, &c.) for πήσας, and see Blomf. Not. and Gloss. and Prom. v. 331. On Eur. Bacch. see Elmsley, who quotes πρὸς κῦμα λακτίζειν also from Eur. Iph. T. 1396. These *goads* were called also by the Greeks βουπλῆξ (v. Oppian. de Piscat. v. 255.) and βούκεντρον, (v. Eustath. on Hom. Il. ζ'. 134.) and by the Heb. מַלְמַד הַבָּקָר *the teacher of the ox.* (see Judg. iii. 31. and Sim. Heb. Lex. in derivatives from לָמַד *to learn.*) Κέντρον occ. Prov. xxvi. 3. Sometimes used for *a spur for a horse.* See Eur. Phœn. 181. Xen. Cyr. vii. 1, 29. Poll. On. i. 214. &c. See Scheffer, de Re Vehic. i. c. 14. p. 187. Schoettgen, Schediasma de Stimulo Boûm, &c.]

II. *A sting,* as of a scorpion. Rev. ix. 10. So in Manilius iv. 217. cited by Wetstein on Rev. ix. 3.

Scorpius armatæ metuendus cuspide caudæ.

Comp. 1 Cor. xv. 55, 56. where see Vitringa, Obs. Sacr. ii. 7, 7. [In 1 Cor. it is used metaphorically for that in which the power of harming consists—*the bitterness of death* being a quotation from the LXX translation of Hos. xiii. 14. Comp. Ps. xviii. 56. xci. 35, 36. for similar metaphors. So Homer (Il. *a'*. 48.) says the pestilence was effected by the *arrows* of Apollo. See Wahl.]

☞ ΚΕΝΤΥΡΙ'ΩΝ, ωνος, ὁ, Latin.—*A centurion,* in Latin *centurio, a Roman military officer who commanded an hundred men,* so called from centum *an hundred,* which Martinius, Lex. Etymol. deduces from the Greek ἑκατόν *a hundred,* which see. Though κεντυρίων be a mere Latin word, yet it is found also in Polybius, vi. p. 470. C. ed. Paris. an. 1616. τοὺς δὲ ἡγεμόνας [ἐκάλεσαν] ΚΕΝΤΥΡΙ'ΩΝΑΣ καὶ ταξιάρχους, 'the commanders they call *centurions* and captains.' occ. Mark xv. 39, 44, 45. Comp. under λεγεών.

Κενῶς, adv. from κενός.—*In vain, to no purpose.* occ. James iv. 5. So not only the LXX use it for the Heb. לָרִיק, Is. xlix. 4. but also Arrian, Epictet. ii. 17. cited by Wetstein, Τ'Η ΚΕΝΩ'Σ τὰς φωνὰς ἀπηχοῦμεν; did we utter these sounds *to no purpose, or without a meaning?*

And a little before, *ἀσήμως καὶ* ΚΕΝΩ̃Σ *φθεγγόμεθα τὰς φωνάς*; 'do we utter the sounds without meaning, and *to no purpose?*'

☞ Κεραία, ας, ἡ, from *κέρας a horn.*

I. Properly, *a horn.* Thus Aristotle, cited by Suicer, mentions ΚΕΡΑΙ΄ΑΣ *δύο μεγάλας καὶ τραχείας*, two *great* rough *horns*, and distinguishes them from *κεράτια little horns.*

II. It denotes[1] a little ornamental *curvature* or *flourish*, which, when Hebrew is elegantly written, is generally used at the extremity of a letter. Capellus[2] has well remarked from Martinius's Gram. Technol. that "this word cannot signify the *vowel-points* or *accents*, since it does not denote a *little thing subsisting by itself*, or *a separate mark* or *corpuscle* (corpusculum), much less *a point*, (which is in Greek called *στιγμή*, not *κεραία*,) but *a small part*, or *top*, or *projection*, and, as it were, *a little horn of some larger body* or *mark*, such as *the horns* in animals, and those remarkable (if the expression may be allowed) *horned projections* in building, which in French are therefore called *corniches*, from the Latin *cornu*," as, we may add, they are also in English, *cornices.* occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the *least* part should pass from the law; and therefore I would rather understand *κεραία* in the sense here assigned, than as denoting those *little projections which in Hebrew distinguish one similar letter from another*, as, for instance, a ב from a כ, or a ד from a ר; since *many* texts might be produced, where taking away one of these would make a *very great* alteration in the sense, as in fact it has done in some instances; though it must be confessed, that *κεραία* seems a very proper name for this latter kind of *projections* also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, *ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχείᾳ* ΚΕΡΑΙ΄Αι *μόνῃ*, 'so as to differ from each other in nothing but one little *κεραία*.' See also Wolfius and Wetstein. [Parkhurst reasons inconclusively here—the taking away a י (yod or iota) might also make a *very great difference* in sense, but it is mentioned in this place as the *smallest letter*, and *κεραία* as the *smallest part* of a letter; whether it be the *ornamental* or the *distinguishing* projection. The sense is metaphorical, and probably it is a proverbial phrase. See the commentators in Pole's Synopsis, especially Lightfoot and Schmidius. Hesych. *κεραία· ἀρχὴ γράμματος.* Gloss. Vett. *κεραία· γράμματος ἄκρον.* It is used also in Greek for the *extremity of any thing*, as of an *island.* Philostr. Vit. Soph. i. 21, 2. See Schol. on Nicand. Alexipharm. 424. p. 86. &c.]

Κεραμεύς, έως, ὁ, from *κέραμος.—A potter.* occ. Mat. xxvii. 7, 10. Rom. ix. 21. [1 Chron. iv. 23. Is. xxix. 13. xli. 25. Lam. iv. 2. &c.]

Κεραμικός, ή, όν, from *κέραμος.—Made of potters' clay, earthen.* occ. Rev. ii. 27. [See LXX, Dan. ii. 41. (in some ed. *ὀστράκινον.*) Lobeck on Phryn. p. 147. prefers the form *κεράμιος. κεραμεικός* also is found, see Zon. Lex. col. 1185. In Xen. An. iii. 4, 7. *πλίνθοις κεραμίαις*, alii *κεραμείαις.*]

Κεράμιος, α, ον, from *κέραμος.—Made of earth* or *clay, earthen.* So Wetstein on Mark xiv. 13. cites from Dioscorides, ΚΕΡΑ΄ΜΙΑ *χύτρα earthen pots.* Hence neut. *κεράμιον, τό*, (*ἀγγεῖον* or *σκεῦος* being understood,) [see Schol. on Arist. Vesp. 674] *an earthen pitcher* or *vessel*, vas fictile. occ. Mark xiv. 13. Luke xxii. 10. [See LXX, Jer. xxxv. 5. where it is put for גָּבִיעַ *a cup.* ("Here it is distinguished from כּוֹס, and appears to be the larger vessel, *crater*, כּוֹס the lesser one, wherewith they drew out of the other, *cyathus.*" Leo's Gesen. Heb. Dict. in voc.) Is. v. 10. for בַּת *a Beth*, an Hebrew measure. In Jerem. xlviii. 12. for נֵבֶל *a flagon* or *bottle.* In Arrian, Epictet. iii. 9. of a *water-pitcher*; Polyb. iv. 56. *a wine-vessel.* See also Diog. Laert. vi. 2. Xen. Anab. vi. 1, 9. and 2, 2. Diod. Sic. v. 26. Hesych. *κεράμιον· τὸ τοῦ οἴνου ἢ ὕδατος στάμνιον, a wine* or *water-pitcher.* Sometimes, says Schl., it is used of a *certain measure*; i. e. the Roman *amphora*, but not in N. T.]

ΚΕ΄ΡΑΜΟΣ, ου, ὁ.

I. *Potters' clay.* It is thus used not only by the LXX, 2 Sam. xvii. 28. but also by the profane writers. [See Herodian, iii. 9, 10. Pollux (Onom. vii. 161.) says it is used for all the materials (ὕλη) of potters' vessels.]

II. *A tile.* See Scapula and Wetstein. occ. Luke v. 19. Comp. under *ἀποστεγάζω.* [Not only a *tile*, but in sing. numb. sometimes *the roof* formed of those tiles: †*tiling.*† See Poll. Onom. vii. 162. It is used for *tiles* (generally in the plural) Thuc. ii. 4, 48. Herodian, i. 12, 16. vii. 12, 12.]

ΚΕ΄ΡΑΣ, ατος, αος, ως, τό, from the Heb. קֶרֶן, *a horn*, the final ן being dropped, (as in *οὖς* from אֹזֶן *an ear*,) which, however, appears again in the Latin *cornu, corona*, and in the English *horn, crown, cornet, coronation*, &c., which are derivatives from the same Hebrew word.—*A horn.* "*Horns* are the well-known emblems of *strength, power*, or *glory*, both in the sacred and profane writers; and that, not only because the *strength* or *force* of *horned* animals[3], whether for offence or defence, consists in their *horns*, (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. viii.) but also because as *horns* are in Heb. expressed by the same word (namely קֶרֶן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the *rays* or *columns of light*, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production

[1] See Doddridge.

[2] De Punctorum Hebraicorum Antiquitate.

[3] So Suidas, *κέρας· ἡ ἰσχὺς παρὰ τῇ θείᾳ γραφῇ ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, καὶ τούτοις ἀμυνομένων*, 'Κέρας, *a horn*, denotes in the holy scriptures *strength*, by a metaphor taken from animals that are armed with horns, and defend themselves therewith.' [Also *κέρας· ἰσχυρόν τε δηλοῖ καὶ μόνιμον*, 'it indicates something strong and stable,' and *σημαίνει καὶ τὴν δόξαν*, &c. 'it indicates also glory;' and Lex. Cyrilli MS. Brem. *κέρας· ἡ δόξα ἐστὶ καὶ ἡ δύναμις πολλάκις.* also *κέρας· πανταχῆ τὰ βασιλέων λέγεται.* See Schultens on Hamasa, p. 565. and Ez. Spanheim. de Us. et Præst. Numism., who show that it is a common symbol of strength, and power, and dominion. See Vorst. Phil. Sacr. c. 3. p. 106, ed. Fischer. Schl.]

and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or *material light* is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24. &c.) *horns* are the very hieroglyphical name for *force* or *power* [1], and that *horns* or *horned animals*, such as *bulls*, *goats*, *stags*, &c., were supposed to bear a peculiar relation to their *Apollo* [2], the *sun* or *solar light*," one of whose distinguishing titles was Καρνεῖος [3] or *Carnéan*, from Heb. קָרַן.—In the N. T. it is applied to Christ, who is called, Luke i. 69. κέρας σωτηρίας, a horn *of salvation*, i. e. a mighty and glorious *Saviour*. This is an Hellenistical phrase used by the LXX, 2 Sam. xxii. 3. and Ps. xviii. 3. for the Heb. קֶרֶן יֶשַׁע. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.—In Rev. v. 6. the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18.—In Rev. xii. 3. xiii. 1. xvii. 3, 7. the ten *horns* are ten *kings*. Comp. Rev. xvii. 12, 16. Dan. vii. 24.—In Rev. xiii. 11. the *two horns* are two powers, whether they denote the *two distinct orders of secular and regular clergy* in the Romish communion, according to Bp. Newton ; or of the Dominicans and Franciscans, according to Vitringa ; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to pagan Rome, ver. 2. See Dr. Bryce Johnston's Commentary. —In Rev. ix. 13. we read of the *four horns* of the golden altar, which are also called in Heb. קַרְנֹתָיו, and by the LXX κέρατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18. et al., and denoted that this altar was an emblem of *Christ*, *the divine light*, and *of his powerful intercession*. [See also 1 Kings i. 50. Joseph. de B. J. v. 5, 6. ὁ βωμὸς τετράγωνος ἵδρυτο, κερατοειδεῖς προανέχων γωνίας, 'the altar was built square, with four projecting corners like *horns*.' The word is also used of the *extremities* of any thing, as the wings of an army. See 2 Mac. xv. 20.] The above cited are all the passages of the N. T. wherein κέρας occurs.

☞ Κεράτιον, ου, τό, from κέρας, ατος, τό, *a horn*.—*A husk* of leguminous plants, such as beans, pease ; so named, if this be the true signification of the word, from their resemblance to a *horn*. But Bochart says, *husks* of this kind are called, not κεράτια, but λοβοί, and cites several passages from Theophrastus to prove his assertion. Κεράτια, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub*-tree ; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn* ; whence they are called falcatos, *hooked*, *bent like a hook*, by Pliny. The author last cited informs us, that the *siliqua* or *charub*-tree grew plentifully in Syria ; and from Columella we learn, that they afforded food to *swine*. occ. Luke xv. 16. See Bochart, vol. ii. 708. and Grotius, Wetstein, and Campbell on Luke. [See Columella de Re Rustica, v. 10. Plin. H. N. xv. 24. Salmas. in Exerc. Plin. p. 460. Ol. Celsii Hierobot. vol. i. p. 227.]

Κεράω, ῶ, or κεράννυμι, from κέρας *a horn*. [Biel gives an Heb. deriv. from עָרָה *to mix*, from the Hist. Crit. Reip. Literar. vol. ii. 276. and disapproves of that from κέρας.]

I. *To pour in*, properly into cups of *horn*, of which the ancient *drinking-vessels* were made, as we are assured by the Etymologist [4], and over and over again by Eustathius on Homer, both of whom, therefore, give to the V. κεράω the meaning and derivation here assigned. And in this primary sense of *pouring in*, κεράω and its compounds ἀνακεράω, ἐγκεράω, and ἐπικεράω, are used by Homer. Thus Odyss. xxiv. 363. ΚΕΡΩ͂ΝΤΑΣ αἴθοπα οἶνον, that is, says Eustathius, ἐσβάλλοντας εἰς κρητῆρας, *putting into the cups*. See more in Wetstein's note on Rev. xiv. 10. and in Damm, Lex. col. 1165. under κεράω. And thus some understand the word in Rev. xiv. 10. xviii. 6. [and so Schleusner and Wahl.] But

II. In the later Greek writers, *to mix*. In this sense it is used by the LXX, for the Hebrew מָסַךְ *to mix*, *mingle* wine either with the lees [5], or with aromatics, Prov. ix. 2, 5. Is. v. 22. And thus it seems applied in the N. T. Rev. xiv. 10. xviii. 6. In the former text the learned Jos. Mede (Comment. Apocalypt.) interprets ἀκράτου κεκερασμένου, *wine* untempered with water, but *mixed* with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews *the cup of malediction* ; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8. ὅτι ποτήριον ἐν χειρὶ Κυρίου οἴνου 'ΑΚΡΑ'ΤΟΥ, πλῆρες ΚΕΡΑ'ΣΜΑΤΟΣ, *because a cup is in the hand of the Lord*, of untempered wine, *full of* mixture ; where the Chaldee has "*a cup of malediction in the hand of the Lord, and* strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3 or 4. Is. li. 17, 22. [Schleusner is wrong in supposing Is. v. 22. to refer to wine mixed with *water*. The Greeks and Latins [6] understood this by *mixed wine*, but the Hebrews understood by it wine mixed with spices, drugs, &c., to increase its potency, as Bp. Lowth shows on Is. i. 22. (vol. ii. p. 17, 18.) Refer to Hom. Od. δ'. 220. Song of Sol. viii. 2. and Kempfer Amœn. Exot. Fasc. iii. Obs. 15. See Prov. xxiii. 30. Is. v. 22. li. 17. (where con-

[1] See Heb. and Eng. Lexicon in קרן II. and the authors there cited.

[2] It is very remarkable in this view, that Callimachus, in his Hymn to Apollo, says, that deity did himself build an altar of *horns*, foundation, sides, and all.

Δείματο μὲν ΚΕΡΑ'ΕΣΣΙΝ ἐδέθλια, πῆξε δὲ βωμὸν
'Εκ ΚΕΡΑ'ΩΝ, ΚΕΡΑΟΥ͂Σ δὲ πέριξ ὑπεβάλλετο τοίχους.
Lin. 62, 63.

[3] See Callimachus's Hymn to Apollo, 71, 72, 80.

[4] See this confirmed by Mons. Goguet, Origin of Laws, &c. vol. i. book ii. art. iii. p. 107. ed. Edinburgh, and by the Prænestine Table in Shaw's Travels, p. 423. mark *x*. [On the horns used by the ancients to drink from, see Stuckii Antiq. Conviv. iii. 349. Cœl. Rhodigin. Antiq. Lectt. xxx. 1. Dempster on Rosini, Ant. Rom. p. 840. Spanheim de Us. et Præst. Numism. Diss. v. p. 358.]

[5] See Harmer's Observations, vol. i. p. 375. and Vitringa on Rev. xiv. 10.

[6] [See Martial's well-known epigram, and Aristoph. Plut. 1133. κυλίκος ἴσῳ κεκραμένης, a cup mixed half wine, half water.]

sult Chappelow on Hariri, p. 33.) and hence the Bishop translates κεκερασμένον ἄκρατον "merum mixtum, pure wine made still stronger by a mixture of powerful ingredients." See his note. Biel in Ps. lxxv. proposes κεκερασμένου for κεράσματος.]

☞ Κερδαίνω, or κερδέω, ῶ, from κέρδος *gain*.

I. *To gain*, in trade or otherwise. [Mat. xvi. 26. xxv. 17—22. Mark viii. 36. Luke ix. 25. James iv. 13. Herodian, vi. 3, 4. Xen. Mem. ii. 9, 4. and τὸ κερδαίνειν, *gain*, Æl. V. H. xiv. 44. See Salmas. de Modo Usur. p. 129; *to gain over to oneself*, (or *to virtue and Christianity, and so to save*, according to Schl.) Mat. xviii. 15. Phil. iii. 8. (ἵνα Χριστὸν κερδήσω, that I may *obtain* Christ as a friend, Wahl; that I may *gain* the rewards of Christ, Schl.) 1 Cor. ix. 19—22. 1 Pet. iii. 1. Comp. 1 Cor. vii. 16.]

II. Joined with words expressive of hurt or damage, *to escape*. Acts xxvii. 21. So Aristotle, Eth. ii. καὶ ᾧ κατὰ λόγον ΖΗΜΙ'ΑΝ—εἶη λαβεῖν, τὸν τὸ τοιοῦτο ΚΕΡΔΑ'ΝΑΝΤΑ εὐτυχῆ φάμεν, 'and the man, who should in reason receive *hurt*, we call fortunate if he *escape* it.' Several other instances of the like use of the word by the profane writers may be seen in Elsner, Wolfius, Wetstein, and Kypke. So the Latin *lucrifacere, to gain*, by which the Vulgate in Acts xxvii. 21. which renders the Greek κερδῆσαι, signifies in like manner *to escape* any thing *hurtful* or *disagreeable*. See Ainsworth's Dictionary. [So *lucrari* Cic. in Verr. i. 12. Stat. Theb. xi. 307. Jos. A. J. ii. 3, 2. and in Philemon, Frag. (ed. Le Clerc, p. 352, l. 148.) καὶ γὰρ πένης ὢν μεγάλα κερδαίνει κακά· (*escapes*). Diog. Laert. vii. 1. Abresch on Æsch. p. 35. Wakefield, Silv. Crit. pt. ii. p. 153.]

Κέρδος, εος, ους, τό.—*Gain, advantage, profit*. occ. Phil. i. 21. iii. 7. Tit. i. 11. [On Phil. i. 21. comp. Ælian, V. H. iv. 7. Plat. Apol. Socr. c. 32. ed. Fischer, &c.]

☞ Κέρμα, ατος, τό, from κείρω *to cut* or *clip off*.—*A small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipped off* from larger pieces to make *weight* (comp. ἵστημι IX.) in their dealings with each other; a practice which prevails among some nations to this day. occ. John ii. 15. (Comp. Heb. and Eng. Lex. in גצץ and שׁקל.) [τὸ κέρμα is here used in the sing. collectively.]

☞ Κερματιστής, οῦ, ὁ, from κερματίζω *to divide into small money*, which from κέρμα.—*A dealer in small money, a money-changer*. occ. John ii. 14. [These *money-changers* stayed in the temple to supply those who had to pay the treasury with *Jewish money*, which they were obliged to use. See Salmas. de Usur. p. 497. &c.]

Κεφάλαιον, ου, τό, from κεφαλή *a head*.

I. *A head, top*. Thus sometimes used in the profane writers.

II. *A sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the foot, of the account. [See Num. iv. 2. xxxi. 26, 49. (and comp. Exod. xxx. 12. Heb. and Gr.)] Hence

III. *A sum* of money. Acts xxii. 28. It is used in the same sense by the Greek writers. See Elsner, Wetstein, Kypke, and Bp. Pearce. [Lev. vi. 5. Num. v. 7. where רֹאשׁ *the head* is used similarly. See Artemid. i. 18. Plutarch, Aristid. p. 333.]

IV. *A sum, summary*, or *recapitulation*, of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. Heb. viii. 1; where see Elsner and Wolfius, and Wetstein on Rom. xiii. 9. To what they have adduced I add from Menander, p. 260. ed. Cleric.

Τὸ δὲ ΚΕΦΑ'ΛΑΙΟΝ ΤΩ'Ν ΛΟ'ΓΩΝ, Ἄνθρωπος εἶ—
The *sum of* my *discourse*: Thou art a man—.

and from Dionysius Halicarn. περὶ σύνθεσ. sect. 16. p. 114. ed. Upton, τί δή μοι τὸ ΚΕΦΑ'ΛΑΙΟ'Ν ἐστί μοι ΤΟΥ̃ ΛΟΓΟΥ̃; what is the *sum of* my *discourse*? [Suidas explains it in Heb. viii. as τὸ μέγιστον *the chief thing*, Theophyl. as the *principal point* and *the summary*. We may perhaps, therefore, unite the senses thus: *the main end briefly stated*, or *the sum* and *substance*. See Plat. Gorg. p. 17; but the phrase ἐν κεφαλαίῳ (ἐν συντόμῳ· Hesych.) means *briefly, touching only the heads of the matter*.]

☞ Κεφαλαιόω, ῶ, from κεφάλαιον.

I. *To smite on the head, wound in the head*. So the Vulg. *in capite vulneraverunt*. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense. [The Arabic version agrees with the Vulgate. So Schl., who compares γναθόω *to strike on the cheek*, from γνάθος, (see Hesych.) and γαστρίζειν *to strike on the belly*. See Schol. Arist. Equit. 273. Vesp. 1519. Diog. Laërt. vii. 172.]

II. *To sum up, sum up in short*. Comp. ἀνακεφαλαιόομαι. Thus the simple verb is used in Ecclus. xxxii. 8. ΚΕΦΑΛΑΙΩΣΟΝ λόγον, ἐν ὀλίγοις πολλά, *let thy speech be* short, comprehending *much in few words*, Engl. Transl., and by Thucydides, vi. 91. cited by Wetstein on Rom. xiii. 9. And in a similar view De Dieu understands it, Mark xii. 4. *and having stoned him*, ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον, *breviter vel summatim egerunt*, they made short work of it, (as we say,) *and sent him away shamefully treated*. This interpretation of De Dieu's is approved and defended by the learned Duport on Theophrastus, Eth. Char. cap. ii. p. 236. as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity. [A phrase somewhat similar occurs Herod. v. 73. ἀπεκορύφουν σφι τάδε, *gave them this short answer*. See Wesseling's notes. Larcher, 'leur dit en peu de mots.']

ΚΕΦΑΛΗ', ῆς, ἡ.

I. [*The head*, properly so called. Mat. v. 36. (where see Wetstein.) vi. 17. x. 30. xiv. 8, 11[1]. xxvi. 7. xxvii. 29, 30, 37. (see under κινέω.) Mark vi. 24—28. xv. 19. Luke vii. 38, 44, 46. xii. 7. xxi. 18, 28. (see ἀνακύπτω and ἐπαίρω.) John xiii. 9. xix. 2, 30. xx. 12. πρὸς τῇ κεφαλῇ *at the head*, i. e. *the place where the head of Jesus had been*; we say *the head and foot of a*

[1] [Used here of John the Baptist's head, severed from his body: this passage and 1 Kings xvii. 54. 2 Kings iv. 8. 1 Chron. x. 10. Triller uses, (Notes on Thom. M. Eclog. p. 527. ed. Bernard,) to refute Thom. M., who says that κεφαλή is only used of the head of *living* men or beasts; κρανίον, of the same part *dead*. Add Judith xiii. 8. See also Mark vi. 24—28.]

grave or *bed*, Acts xviii. 18. xxi. 24. xxxvii. 34. Rom. xii. 20. (see ἄνθραξ.) 1 Cor. xi. 4, (see under κατά.) 7. xii. 21. Rev. i. 14. iv. 14. ix. 7, 17, 19. (Schl. here *proposes* κέντρα, but gives no authority.) x. 1. xii. 1, 3. xiv. 14. xvii. 3, 7, 9. xviii. 19. xix. 12. In 1 Cor. xi. 4. Schleusner (although he says most commentators understand Christ by τὴν κεφαλὴν αὐτοῦ, see below, III.) thinks it put by synecdoche for *the whole person*, and translates *dishonours himself*, and by synecdoche he explains also Mat. viii. 20. Luke ix. 58. (comparing the use of κεφαλή, Æl. V. H. xii. 8. Pind. Olymp. vi. 103. &c. κάρα, Eur. Orest. 237. &c.) and so Acts xviii. 6[1]. 2 Sam. i. 16. 1 Kings ii. 33. See Hist. Susan. 55. Prov. x. 6. Habak. iii. 13.]

II. *The head, top.* Mat. xxi. 42. Luke xx. 17. [*The head, the chief*, as κεφαλὴ γωνίας *the chief stone of the corner*. Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. taken from Ps. cxviii. 22. also *the top*, as of mountains, Gen. viii. 5; *of a tower*, xi. 4.]

III. *The head, superior.* Eph. v. 23. as the husband of the wife, (comp. 1 Cor. xi. 3.) and Christ of the Church (comp. Eph. iv. 15, 16. Col. ii. 19.); as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So *God* (*Jehovah*) *is the* head *of Christ*, i. e. as *man*; or the *divinity* is superior to the *humanity*. 1 Cor. xi. 3. comp. John xiv. 28. [add Col. i. 18. See Cic. de Orat. i. 29. Lucan ii. 655. Judg. xi. 11.]

Κεφαλίς, ίδος, ἡ, from κεφαλή *a head.*

I. *The head, top* of a pillar. Thus used by the LXX for the Heb. רֹאשׁ, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29. and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See Wetstein on Heb. x. 7. Hence

III. *A volume*, or *roll* of a book, so called from its *cylindrical* form. Comp. under ἀναπτύσσω. Heb. x. 7. which is a citation from Ps. xl. 7. where κεφαλίς is used in the LXX for Heb. מְגִלָּה *a volume, roll*, as it is also Ezra vi. 2. Ezek. ii. 9. iii. 1, 2. [Properly *the projecting ends of the rod* or *cylinder* on which the ancients rolled their books, which had heads carved upon them. See notes on Hor. Epod. xiv. 6. Fuller, Miscell. Sacr. ii. 10. and J. H. Maii, Obss. Ss. iii. p. 133. It occurs in Aquil. for מְגִלָּה Is. viii. 1. Jer. xxxvi. 2. and Symm. Zech. v. 1. Suid. κεφ. βιβ. ὅπερ τινὲς εἴλημά φασιν· *the roll* or *volume*. Schol. Ezek. ii. 9. (ed. Bas.) explains it by τόμος.]

☞ ΚΗΝΣΟΣ, ου, ὁ, Latin. It is plainly formed from the Latin *census, an assessment, tax*, which from the V. censeo *to rate, cess, tax.*—*A tax levied* either *upon estates* or *persons*. occ. Mat. xvii. 25. (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19. by ܟܣܐ ; ܪܫܡ pecuniam capitis, *the head-money, poll-tax*, or *capitation*; and so Grotius understands it in that passage, and shows it was usual for the Romans to impose a *poll-tax* on the provinces. [In Mark xii. 15. in the Cambr. MS. ἐπικεφάλαιον (by which Hesych. explains it) is read for κῆνσον.]

ΚΗΠΟΣ, ου, ὁ.—*A garden.* occ. Luke xiii. 19. John xviii. 1, 26. xix. 41. [not *a flower-garden*, but rather a space planted with trees, or with trees and vegetables. Comp. Mat. xiii. 31. Mark iv. 31. with the above passage of Luke, and Mat. xxvi. 36. with that of John[2]. See Joseph. A. J. ix. 10, 4. x. 3, 2. Xen. Œcon. iv. 13. κῆποι οἱ παράδεισοι καλούμενοι. LXX, Deut. xi. 10. Song of Sol. iv. 12. vi. 10. Esth. vii. 8. Eccles. xi. 5. &c.]

☞ Κηπουρός, οῦ, ὁ, from κῆπος *a garden*, and οὖρος *a keeper, inspector*, which from ὁράω *to see, inspect.*—*A gardener*. occ. John xx. 15. [Attice, κηπωρός. See Lucian, ed. Reitz, vol. i. p. 551. Jul. Poll. Onom. i. 222. vii. 140. Polyb. xvii. 6, 4. Diod. Sic. i. 59.]

Κηρίον, ου, τό, from κηρός *bees' wax*, which may perhaps be derived from the Heb. קִיר *a wall*; for every one knows that the *wax* forms the *walls* or partitions of the cells in a honeycomb. This derivation is confirmed by observing with Martinius, that the Arabs use קִיר for *wax.*—*A honeycomb*. occ. Luke xxiv. 42. [1 Sam. xiv. 27. Prov. xvi. 24. xviii. 11. Ecclus. xxiv. 18. See Xen. An. iv. 8, 16. Œcon. vii. 34.]

Κήρυγμα, ατος, τό, from κεκήρυγμαι perf. pass. of κηρύσσω.—[*A proclaiming, a proclamation made by a herald, a public announcement*, (see Demosth. p. 917, 24. ed. Reiske. Thuc. iv. 114.) also *the edict itself*, that is proclaimed. Xen. Ages. i. 33. and Cyr. iv. 5, 57. See Poll. Onom. iv. 12, 92, 93. It is applied in N. T. to the prophets and teachers of Christianity, and is (1.) *their preaching*. See Mat. xii. 41. Luke xi. 32. (comp. Jon. iii. 2.) Tit. i. 3. 1 Cor. ii. 4. In 1 Cor. xv. 14. Schl. transl. *then is my doctrine false*; but it is rather, *then is my preaching vain*, i. e. *fruitless* or *useless* (see κενός). (2.) The doctrine, that which is *preached*, (as κήρυγμα the decree, *that which is proclaimed*, Xen. Cyr. iv. 5, 57.) Rom. xvi. 25. 2 Tim. iv. 17. In 1 Cor. i. 21. Schl. understands *an unlearned and inartificial method of teaching*[3]; but Wahl, *through the foolishness of the doctrine*, i. e. *a doctrine that appeared foolishness to the world*, which is better. See verses 18 and 23. 2 Chron. xxx. 5. Prov. ix. 3.]

Κήρυξ, υκος, ὁ, from κηρύσσω.—*A proclaimer, publisher*. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes *a public herald* or *crier*; and in this sense it is also used by the LXX, Gen. xli. 43. and by Theodotion, Dan. iii. 4. for the Chald. כָּרוֹזָא. [Ecclus. xx. 15. In the N. T. it is applied to the messengers of God, and preachers of the word.]

ΚΗΡΥΣΣΩ, (Chald. כְּרַז the same, to which κηρύσσω answers in Theodotion's version of Dan.

[1] [It is worth remarking, however, that the *head* seems peculiarly used in speaking of imprecations and guilt (as in the above passages). Add Josh. ii. 19. and remark the putting the sins of the people on the *head* of the scape-goat, (Lev. xvi. 21.) and also the Egyptian custom of imprecation. Herod. ii. 39. See Bergler on Aristoph. Plut. 526.]

[2] [The place called a garden in John xviii., in Mat. is said to be '*a place called Gethsemane*,' probably derived from גַּת *a wine-press*, and שֶׁמֶן *oil*; the *press* being near the *olive grove* probably.]

[3] [If it refers to the means used, and not the doctrine preached, the doctrine of the cross, it may perhaps rather mean 'the preaching of weak instruments, of unlearned persons,' (comp. verses 26—29. and ii. 1—5.) but it surely refers primarily to the doctrine preached, namely, Christ crucified.]

v. 29 or 31.) On this V. and its derivatives, see Campbell, Prelim. Dissertat. p. 279. &c.

I. *To publish, proclaim*, as an *herald*. [See Rev. v. 2. comp. Joel ii. 1. Xen. Cyr. iv. 5, 42.]

II. *To proclaim aloud, publish*. [Mat. x. 27. (comp. Luke xii. 3.) xxiv. 14. (comp. Mark xiv. 9.) Mark xiii. 10. Luke iv. 18, 19. 1 Cor. ix. 12. sometimes with sense annexed, of persuading to that which is *proclaimed* or *announced*, see Mark i. 4. Acts x. 37. Rom. ii. 21. Gal. v. 11. hence, *to preach*, see Mat. iii. 1. Mark i. 38, 39. xiii. 10. Acts x. 42. Rom. x. 15. 1 Cor. ix. 27. xv. 11, 12. 2 Tim. iv. 2. 1 Pet. iii. 19. &c.]

III. *To publish, declare publicly, make publicly known*. Mark i. 45. v. 20. [vii. 36. Luke viii. 39. Exod. xxxvi. 6. Hos. v. 8. Joel ii. 1. Jon. iii. 5, 7. &c.]

ΚΗ῎ΤΟΣ, εος, ους, τό.—*A whale, a great fish*, or *sea-monster*. Thus in Homer, Odyss. iv. 143. &c. κῆτος is synonymous with φώκη, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that prophet, is called by no other name in the Heb. but דָּג גָּדוֹל *a great fish*, and הַדָּגָה or דָּג *the fish*, without determining any thing as to its species; see Jonah ii. 1, 2, 11; in all which texts the LXX render דָּג by κῆτος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: for though *whales* are sometimes found in the Mediterranean [1], where Jonah was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of Scripture, to appeal to God's miraculous interposition:

(Nec Deus intersit, nisi dignus vindice nodus.)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are assured [2], not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies. I heartily, therefore, concur with the opinion of the excellent and learned Bochart, that the *fish* which swallowed the prophet Jonah, was of that species of *shark* which naturalists, from its *rough, sharp* teeth, (ἀπὸ τῶν καρχάρων ὀδόντων,) have denominated *carcharius*, and *lamia* from its *monstrous swallow* (ἀπὸ τοῦ ἔχειν μέγαν λαιμόν). Our blessed Lord observes, Luke xi. 30. that *Jonas was a sign to the Ninevites;* and it may be worth remarking, that the fame of that prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules' escaping alive out of the fish's belly, which is alluded to by Lycophron, who calls Hercules,

Τριεσπέρου λέοντος, ὃν ποτε γνάθοις
Τρίτωνος ἡμάλαψε κάρχαρος κύων.

That famed *three-nighted* lion, whom of old
Triton's *carcharian dog* with horrid jaws
Devour'd ———.

That is, says Bochart, whom the *canis carcharias* or *shark* sent by Neptune swallowed up. Thus the poet not only agrees with the Scripture account of Jonah as to the time his hero remained entombed, but even mentions the very *species of fish* by which it is most probable that the prophet was swallowed. Æneas Gazæus, however, calls the fish which devoured Hercules, as the LXX and St. Matthew do that which swallowed Jonah, κῆτος· ὥσπερ καὶ Ἡρακλῆς ᾄδεται, διαῤῥαγείσης τῆς νεώς, ἐφ' ἧς ἔπλει, ὑπὸ ΚΗ῎ΤΟΥΣ καταποθῆναι καὶ διασώζεσθαι, 'as Hercules also is reported, when he was shipwrecked, to have been swallowed by a (κήτους) *whale*, and yet to have been saved.' The reader may see more on this subject in Bochart, vol. iii. 742. &c. in Vossius de Orig. et Progr. Idol. ii. 15. and in Grotius de Verit. Relig. Christ. lib. i. § 16. not. 105. [Job ix. 13. xxvi. 12. Hesych. κῆτος· θαλάσσιος ἰχθὺς παμμεγέθης. See Gen. i. 21.]

ΚΗΦΑ῎Σ, ᾶ, ὁ. Chald. and Syr. ܟܐܦܐ *a stone* or *rock*, from Heb. כֵּף, plur. כֵּפִים properly *hollow rocks, rocky caverns*, Job xxx. 6. Jer. iv. 29.—*Cephas*, or rather *Kephas*, ὃ ἑρμηνεύεται Πέτρος, which is *interpreted* in Greek namely, or *is equivalent to*, Πέτρος, saith St. John i. 43. And what is πέτρος? Our translators render it *a stone*, and Leigh, Crit. Sacr., says 'πέτρος doth always signify *a stone*; never *a rock*.' Longinus, however, de Sublim. § xxxv., uses πέτρους for the *large stones* or *rocks* (*scopulos*, as Virgil calls them, Æn. iii. 57.) thrown up by mount Ætna. And Dionysius Halicarn. περὶ Συνθεσ. § xx. p. 166. ed. Upton, applies both πέτρας and πέτρον to the *huge stone* or *rock* which Sisyphus was condemned to roll up hill [3]. And to these applications of πέτρος agrees the declaration of our Saviour to Simon, Mat. xvi. 18. *thou art* Πέτρος, *and upon this* Πέτρα, Rock, *will I build my Church*. Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time, (see under Ἑβραΐς,) and probably used the same term בֵּיפָא or בַּאפָא (as the Syriac version does) in

[1] "John Faber saw one that was thrown on shore in Italy, that was ninety-one Roman palms long, and fifty thick: the Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long."—Brookes's Nat. Hist. vol. iii ch. 2. p. 6.

[2] See Bochart, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554. note B. 8vo edit. "The word here used (Mat. xii. 40.) signifies no more a *whale* than *any other large fish* that has fins: and there is one commonly known in the Mediterranean by the name of the *carachias* (read *carcharias*) or *lamia*, of the bigness of a *whale*, but with such a *large throat* and *belly* as is able to *swallow the largest man whole*. There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose *throat*, when stretched out, a man could stand upright." So Mons. Pluche, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the *bodies of men* half-eaten, sometimes *whole* and *entire*." Nature Displayed, vol. iii. p. 140. small edit. And Kolben mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and its gullet so wide, that it may easily be believed he can *swallow a full dressed man*.—Natural History of the Cape, p. 194.

[3] See Bp. Pearce's Note on Mat. xvi. 18. to whom I am obliged for the passages from Longinus and Dionysius.

both parts of the sentence. But, in representing his words in Greek, the masculine N. Πέτρος seems to have been chosen as more proper for the name of *a man*, than the *feminine* N. Πέτρα. The name Κηφᾶς occurs John i. 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτός, οῦ, ἡ.—*A hollow vessel, a chest, an ark.* In the N. T. it is used for the ark of Noah, Mat. xxiv. 38. and [Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20.] for the ark of the covenant, placed in the holy of holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. אָרוֹן, Exod. xxv. 10. et al. freq. in the former to תֵּבָה, Gen. vi. 14. et al. freq. Lucian in Timon, t. i. p. 59. speaking of Deucalion's flood, calls the *ark* wherein he was saved, in like manner, κιβώτιον. [Hesych. κιβωτός· λάρναξ ξυλίνη ἢ σορός, and Apollodor. and Josephus call the ark λάρναξ, and Philo, ξύλινον ἔργον μέγιστον. See Ælian, V. H. ix. 13. Simonid. Danaë.]

ΚΙΘΑ'ΡΑ, ας, ἡ.—*A harp.* occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from Heb. כָּתַר *to surround*, on account of the *orbicular*[1] or *round* shape in which, we are told, *harps* were at first made; or rather from the Chaldee קִיתָרוֹס, which Theodotion constantly renders by κιθάρα in all the texts wherein it occurs, namely, Dan. iii. 5, 7, 10, 15. [Schl. says, it was a triangular instrument with chords struck by the fingers or a *plectrum*, invented by Jubal, (see Gen. iv. 21.) and by Pliny ascribed to Amphion. Plin. H. N. vii. 56. occ. for כִּנּוֹר Job xxi. 12. xxx. 31. Is. v. 12. (Joseph. A. J. vii. 12, 3. ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημμένη τύπτεται πλήκτρῳ, *the kinyra, furnished with ten strings, is struck with a plectrum,*) for נְבֶל, Job xxx. 9. and נֵבֶל, 1 Sam. x. 5. (Joseph. A. J. as before, νάβλα δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται, *the nabla, having twelve strings, is struck by the fingers.*)]

Κιθαρίζω, from κιθάρα.—*To harp, play upon a harp.* occ. 1 Cor. xiv. 7. Rev. xiv. 2. "The repetition of three or four words related in their original and sound, (says the elegant Blackwall,) is sometimes to be met with in the sacred and common classics. If φωνὴν κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν in St. John, and ἀσεβεῖς ἀσεβείας αὐτῶν ὧν ἠσέβησαν—ἁμαρτωλοὶ ἀσεβεῖς in St. Jude, (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offence must be taken at τελέως αἰτὶ τελετὰς τελούμενος τέλεος ὄντως γίνεται in the sublime Plato[2], and at that passage in the clean and polite Xenophon[3], οἱ παῖδες ἀκούοντες τὰς δίκας δικαίως δικαζομένας ἐδόκουν μανθάνειν δικαιότητα." Sacred Classics, vol. i. p. 182. To the instances Blackwall has produced, we may add from Menander, p. 274. ed. Cleric. δούλῳ γενομένῳ, δοῦλε, δουλεύειν φοβοῦ; from Plato, Apolog. Socr. § 23. ed. Forster, ὁ μὲν ἐλάττω τούτου τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος; from Xen. Mem. Socr. iii. 5, 20[4]. δικαιότερον τάς τε δίκας δικάζοντας; and from Isocrates ad Demon. c. 15. μηδὲ τὰς χάριτας ἀχαρίστως χαριζόμενος. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by Wetstein on 1 Pet. ii. 21. from Plato's Protag. p. 227. D. ed. Ficin. ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράψαντες γραμμὰς τῷ γραφίδι οὕτω τὸ γραμμάτιον διδόασι, καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμάτων· ὡς, κ. τ. λ. in which short passage we may observe, that γράφειν and its derivatives are repeated no less than *eight* times. These examples from the best Greek writers should make *true* critics modest in censuring the supposed inelegance of such passages of Scripture as Jude 15. Rom. xii. 3. and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient Attic one. For had they been so, would such an eloquent writer as Plato, and such a mellifluous one as Xenophon, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2.

"The *sound* is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music. [Is. xxiii. 16. See Xen. Mem. iii. 1, 4. Diod. Sic. iii. 58. Ælian, V. H. iii. 32.]

☞ Κιθαρῳδός, οῦ, ὁ, from κιθάρα *a harp*, and ᾠδός, for ἀοιδός, *a singer*, which from ἀείδω *to sing*, which see under ᾄδω.—*One who sings to the harp on which he plays, a singer to the harp.* So Ammonius, κιθαριστὴς μέν ἐστιν ὁ μόνον ψάλλων· κιθαρῳδὸς δὲ ὁ ᾄδων καὶ ψάλλων, 'Κιθαριστής is one who *only plays*, κιθαρῳδός one who *both sings and plays.*' occ. Rev. xiv. 2. xviii. 22. [The same words exist in Latin with the same difference. See Varro de Re Rust. ii. 1, 3. Cic. Verr. i. c. 53. "non omnes qui citharam habent, sunt citharœdi."]

ΚΙΝΝΑ'ΜΩΜΟΝ, ου, τό, from the Heb. קִנָּמוֹן the same, to which it answers in the LXX of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and which is from the V. قنم (in Arabic) *to emit a strong smell.*—*Cinnamon.* What is now so named is a second and inward bark of an *aromatic* tree called *canella zeylanica.* occ. Rev. xviii. 13. [In Griesbach, Koppe, (continued by Heinrichs,) and Vaters N. T. καὶ ἄμωμον is received into the text after κινάμωμον, on the authority of many MSS. and versions. The difficulty is, that ἄμωμον (literally, *unblamed*, and applied to aromatics, *pure, unadulterated*) is used for κινάμωμον, (so *amomum*, Martial viii. 77.) but some understand it of a different aromatic. See Plin. xii. 13. It was used to anoint the body and the head. See Lucan, x. 166.]—Herodotus, iii. 3. observes, that the Greeks learned the name κιννάμωμον from

[1] See Bp. Chandler's Vindication of the Defence of Christianity, vol. i. ch. i. p. 50. and comp. Heb. and Eng. Lexicon in קִיתָרוֹס.

[2] "Phæd. 249. lin. 28, 29. ed. Ser. and Steph."

[3] "Cyrop. viii. p. 338 lin. 18, 19. Græc. Oxon." p. 514. ed. Hutchinson, 8vo.

[4] So Plautus, in the Prologue to Amphitruo, lin. 42. introduces Mercury saying,

Nam *juste* ab *justis justus* sum orator datus.
Nam *injusta* ab *justis* impetrare non decet:
Justa autem ab *injustis* petere, insipientia 'st.

See M. Casaubon de Ling. Heb. p. 57—62.

the Phœnicians; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from Bochart, vol. i. 713:

קְצִיעָה, Κασσία, Cassia.
קָנֶה, Κάννα, Canna, *Cane.*
מוֹר Μύρρα, Æol. (aliter Σμύρνα) Myrrha, *Myrrh.*
לְבוֹנָה, Λίβανος, Libanus, Olibanum.
חֶלְבְּנָה, Χαλβάνη, Galbanum.
אֲהָלוֹת, Ἀλόη, Aloe.
נֵרְד, Νάρδος, Nardus, *Nard,* spike-*nard.*
כּוֹפֶר, Κύπρος, Cyprus.
נָטָף, Νέτωπον.

Κινδυνεύω, from κίνδυνος.—*To be in danger,* or *in extreme danger.* occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 27, 40. On this last text Raphelius remarks, that κινδυνεύει is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by Plato and Demosthenes. See also Wetstein. [LXX, Jon. i. 4. Ecclus. xxxiv. 12. See Plut. Oth. p. 1069. B. Arrian, Epict. iii. 27. Diod. Sic. xii. 51. Xen. Mem. ii. 3, 16. Cyr. i. 5, 3. Polyb. i. 28, 10.]

Κίνδυνος, ου, ὁ.—*A danger, peril.* occ. Rom. viii. 35. 2 Cor. xi. 26. [LXX, Ps. cxvi. 3. for מְצַר *distress.* See Tobit iv. 4.]

Κινέω, ῶ, from κίω *to go,* and νέω[1] *to come.*

I. *To move, stir.* Mat. xxiii. 4. Κινέομαι, οῦμαι, pass. *to move* or *be moved.* Acts xvii. 28. [See Arrian, Epict. i. 12.]

II. *To move, agitate, wag,* as the head. Mat. xxvii. 39. Mark xv. 29. [in derision and mockery: see Ps. xxii. 7. Job xvi. 4. Ecclus. xii. 18. xiii. 7. Hom. Il. δ'. 281, 376. ρ'. 442. Virg. Æn. xii. 894. Consult de la Cerda's note. Petron. c. 92. and 113. sometimes in anger and sometimes in derision.]

III. *To move, remove.* Rev. ii. 5. vi. 14. [See 2 Chron. xxxv. 15. κινεῖσθαι *to depart,* Prov. xvii. 13. Herodian, vi. 1, 6. Diod. Sic. xx. 36.]

IV. *To move, excite,* as sedition. Acts xxiv. 5. Κινέομαι, οῦμαι, pass. *to be moved, be put into commotion* or *tumult.* Acts xxi. 30. The profane writers use the V. in the same sense. See Wetstein and Kypke. [So κινητὴς *a seditious fellow.* Polyb. Exc. Leg. 80. See Max. Tyr. Diss. xiii. p. 136. (στάσιν κινεῖν.) Xen. Ages. i. 37. Herodian, i. 3, 15. Long. Pastor. iv. p. 242.]

Κίνησις, εως, ἡ, from κινέω.—*A moving, motion, commotion.* occ. John v. 3. [Job xvi. 5. Wisd. vii. 24. 2 Mac. v. 3.]

—ΚΙΣ. A numeral *termination* denoting (like the Latin —ies) *times,* and frequently postfixed in this sense, as in ἑπτάκις seven *times,* πολλάκις many *times,* ποσάκις how many *times,* how often?

Κλάδος, ου, ὁ, from ἔκλαδον, 2 aor. of κλάζω *to break.*—*A branch,* properly *a small branch* or *twig,* which is easily *broken.* So Theophrastus informs us, H. P. i. 2. κλάδον δὲ καλοῦσι τὸ βλάστημα, τὸ ἐκ τούτων τῶν ἀρτεμόνων φυὲν, οἷον μάλιστα τὸ ἐπέτειον, 'they call by the name of κλάδος *the shoot* which springs from these larger branches, and generally *that of the same year.*' Mat. xiii. 32. [xxi. 8. xxiv. 32. Mark iv. 32. (comp. Ps. i. 3.) xiii. 28. Luke xiii. 19. In Rom. xi. 16. it is used metaphorically for *offspring,* (as the Jews are there called οἱ κλάδοι, and the patriarchs ἡ ῥίζα, comp. Is. xi. 1. in Heb. and Ecclus. xiii. 25.) see Theophr. Char. xxi. 3. (if the reading be genuine,) Valck. Eur. Phœn. 88.]

ΚΛΑ'ΖΩ, or ΚΛΑ'Ω.—*To break,* as bread. To show the exact propriety of this expression it may be proper to observe, that *bread* among the Jews was made in *thin cakes,* not in loaves, as with us. Mat. xiv. 19. xv. 36. [xxvi. 26. Mark viii. 6, 19. (κλάσαι ἄρτον εἴς τινα *to break bread for any one,* i. e. *in order to distribute it,* comp. Is. lviii. 7. Lam. iv. 4. See Ezek. xviii. 7.) xiv. 22. Luke xxii. 19. xxiv. 30. Acts ii. 46. (See Kypke.) xxvii. 35.] It is applied to the body of Christ *broken* on the cross, 1 Cor. xi. 24. *To break bread* sometimes implies, though it does not strictly denote, the *celebration of the Eucharist,* as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bishop Pearce, in his note on Acts xx. 7. observes, that "in the Jewish way of speaking, *to break bread,* is the same as *to make a meal;* and the meal here meant seems to have been one of those which were called ἀγάπαι, *love-feasts.* Such of the heathens as were converts to Christianity were obliged to abstain from *meats offered to idols,* and these were the main support of the poor in the heathen cities; ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι, *the poor are supported by the sacrifices,* says the old Scholiast on Aristoph. Plut. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those ἀγάπαι, *love-feasts,* which they made on every first day in the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion." [LXX, Jer. xvi. 7. ΚΛάζω is the more ancient, κλάω the more recent form, according to Wahl and Lobeck on Phrynich. p. 172.]

Κλαίω, 1st fut. κλαύσω.

I. Intransitively, *to weep, wail.* Mat. xxvi. 75. [Mark v. 38, 39. xiv. 72. xvi. 10. Luke vi. 25. vii. 13, 32, 38. viii. 52. xxii. 62. John xi. 31, (see Harmer's Observations, vol. iii. p. 458.) 33. xvi. 20. xx. 11, 13, 15. Acts ix. 39. xxi. 13. Rom. xii. 15. James iv. 19. v. 1. Rev. v. 4, 5. xviii. 15, 19. In Phil. iii. 18. κλαίων λέγω *I say it with tears.* In Luke vi. 21. οἱ κλαίοντες *the wretched.* Comp. 1 Cor. vii. 30. Is. xv. 2, 5. xxii. 4. Jer. xlviii. 5. Gen. xxi. 16. &c.]

II. Transitively, *to bewail, lament, weep for.* Mat. ii. 18. Rev. xviii. 9. [See Gen. xxxvii. 35. Jer. xxii. 18. Ps. lxxviii. 65. (passive voice) Jer. xxxiv. 5. 1 Mac. ix. 20. and Xen. Cyr. v. 2, 32.] With ἐπί and a dative following, *to weep over,* Luke xix. 41. With ἐπί and an accusative, *to weep for.* Luke xxiii. 28. [Comp. Gen. xlv. 14, 15. Judg. xi. 37. Ecclus. xxii. 9, 10.]

[1] For this seems the primary and leading sense of this Greek root. See Damm, Nov. Lex. Græc. col. 1559.

☞ Κλάσις, εως, ἡ, from κλάζω or κλάω *to break.*—*A breaking.* occ. Luke xxiv. 35. Acts ii. 42. Comp. under κλάζω. [In Luke xxiv. 35. Schleusn. understands *at their meal*, by ἐν τῇ κλάσει τοῦ ἄρτου, (as by *super cœnam*, Suet. Vesp. 22.) but surely it alludes to our Saviour's actually breaking the bread, and so Wahl, *cum frangeret panes.* See verse 30, 31. On Acts ii. 42. where it is used of the Eucharist, (and so the Syriac version,) comp. Acts xx. 7. 1 Cor. x. 16.]

Κλάσμα, ατος, τό, from κέκλασμαι perf. pass. of κλάζω or κλάω *to break.*—*A piece broken off, a fragment.* Mat. xiv. 20. [xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Lev. ii. 6. Judg. ix. 53. 1 Sam. xxx. 12. Ezek. xiii. 19. Xen. de Venat. x. 5. Hesych. κλάσματα· συντρίμματα, θρύμματα [1], also θρύμματα· κλάσματα ἄρτου.]

Κλαυθμός, οῦ, ὁ, from κλαίω, κλαύσω, *to weep.* The θ is inserted as in βαθμός, *a step*, from βάω or βαίνω *to go.*—*A weeping.* Mat. ii. 18. [viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. 2 Sam. xiii. 36. Job xvi. 16.]

ΚΛΑ΄Ω. See ΚΛΑ΄ΖΩ.

Κλείς, ειδός, ἡ, (whence accus. plur. κλεῖδας, by syncope κλεῖς,) from κλείω *to shut.*—*A key.* But in the N. T. it is only used figuratively. Mat. xvi. 19. our Blessed Lord says to Peter, *I will give to thee* the keys *of the kingdom of heaven.* "As *stewards* of a great family, especially of the *royal household*, bore a *key*, probably a *golden one*, (as the *lords of the bedchamber* do,) in token of their office, the phrase of *giving a person the key* naturally grew into an expression of *raising him to great power*, (comp. Is. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the *stewards of the mysteries of God.* 1 Cor. iv. 1. "*Peter's opening the kingdom of heaven*, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.) may be considered as an illustration of this *promise;* but I apprehend it more fully explained by the *power of binding and loosing* afterwards mentioned [2]."—*The key of knowledge*, Luke xi. 52. is the means of acquiring it. It is said [3], that authority to explain the Law and the Prophets was given among the Jews by the delivery of a *key;* and of one Rabbi *Samuel* we read, that *after his death they put his* key *and his tables into his coffin, because he did not deserve to have a son*, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.—*The keys of hades and death*, or rather—*of death and hades*, (see Wetstein's Var. Lect.) Rev. i. 18. denote *the power* to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the Orphic Hymn to Pluto, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλούτων, ὃς κατέχεις γαίης ΚΛΗΪΔΑΣ ἁπάσης,
Πλουτοδοτῶν γενεὴν βροτέην καρποῖς ἐνιαυτῶν.

Pluto, who hast the *keys* of all the earth,
Enriching mortals with the yearly fruits.

Hence Pluto and his wife Proserpine (who also in the Orphic style, καρποὺς ἀναπέμπ' ἀπὸ γαίης, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in Daubuz on Rev. ix. 1. and in Wetstein on Rev. i. 18.—*The key of David*, Rev. iii. 7. alludes to the promise made to *Eliakim*, Is. xxii. 22. (comp. 2 Kings xviii. 18.) and imports the unlimited *power* of Christ in his household the church. [Eichhorn thinks *the key of David*, Rev. iii. 7. the same as *the keys of the kingdom of heaven*, Mat. xvi. 19.] See Vitringa on Rev. iii. *The key of the pit of the abyss*, Rev. ix. 1. is *power* or *permission* to open it, (comp. φρέαρ) as *the key of the abyss*, Rev. xx. 1. is *power* to shut it.—The above cited are all the passages of the N. T. in which the N. occurs.—In the LXX this N. answers to the Heb. מַפְתֵּחַ the same, *an instrument of opening.* [*A key*, Judg. iii. 25. In Job xxxi. 22. *the shoulder-blade* or *socket.*]

ΚΛΕΙ΄Ω.

I. *To shut*, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13. [See also Acts xxi. 30. Luke xi. 7. Rev. iii. 7. xxi. 25. Job xii. 15. Song of Sol. iv. 12. Is. xxiv. 10. See Ecclus. xxx. 17.]

II. *To shut up* a person. Rev. xx. 3. [1 Sam. xxiii. 20.]

III. *To restrain, repress.* 1 John iii. 17. κλείσῃ τὰ σπλάγχνα αὐτοῦ, *restraineth his bowels*, i. e. his compassion. Comp. σπλάγχνον. This is an Hebraical phrase used Ps. lxxvii. 9. or 10. הִקְפִּיץ—קָפַץ which the LXX render by συνέξει—τοὺς οἰκτιρμούς, *restrain* his tender mercies; Eng. translat. *shut up.* The heaven is said κλεισθῆναι, when it is *restrained* from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. עָצַר אֶת הַשָּׁמַיִם, Deut. xi. 17. 1 Kings viii. 35. 2 Chron. vi. 26. et al. which the LXX render by συσχεῖν τοὺς οὐρανούς, *to restrain the heavens.* [Comp. Rev. xi. 6.]

Κλέμμα, ατος, τό, from κέκλεμμαι perf. pass. of κλέπτω *to steal.*—*A theft.* occ. Rev. ix. 21. [*of the act of thieving*, (and so Xen. Œcon. xiv. 5.) but in Exod. xxii. 3, 4. Gen. xxxi. 39. *the thing stolen.*]

Κλέος, εος, ους, τό, from κλέω or κλείω *to celebrate with the voice*, which may be from the Heb. קל *the voice.*—*Glory.* occ. 1 Pet. ii. 20. [Job xxviii. 22. xxx. 8.]

Κλέπτης, ου, ὁ, from κλέπτω.—*A thief.* [Mat. vi. 19. xxiv. 43. Luke xii. 33, 39. John x. 1, 10. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. In John x. 8. Schleusn. says, it is used metaphorically for a deceiver of any kind, (and Wahl, *homo pessimus,*) for κλέπτειν means *to deceive, circumvent*, &c. See Hom. Il. α΄. 131. ξ΄. 217. Comp. Gen. xxxi. 20, 26. (ἐκλοποφόρησας με *thou hast deceived me,*) but it seems rather to bear the same meaning as in verse 1. See Job xxiv. 1. Joel ii. 9.]

ΚΛΕ΄ΠΤΩ.—*To steal, thieve.* [Mat. vi. 19, 20. xix. 18. Mark x. 19. Luke xviii. 20. John x. 10. Rom. ii. 21. xiii. 9. Ephes. iv. 28. In Mat. xxvii. 64. xxviii. 13. it is *to take away secretly*, and so κλέπτειν is used for *doing any thing secretly.* See

[1] [Διαθρύπτω occ. Is. lviii. 7; and we have τρύφος *a fragment* in Hom. Od. Δ. 508.]
[2] Doddridge.
[3] See Grotius and Camero in Pole Synops. on the place.

Tobit i. 18. *ἔθαψα αὐτοὺς κλέπτων, I buried them privily.* See Ælian, V. H. iii. 4. Pind. Pyth. Δ. ε. 7. Xen. Anab. iv. 6, 11. (*to seize secretly.*) See Herod. vii. 49. Gen. xxx. 33. &c.]

Κλῆμα, ατος, τό, from κλάω *to break.* Comp. κλάδος.—*A small branch, twig,* or *shoot,* particularly of the vine, which is easily *broken.* See Ezek. xv. 2—5. occ. John xv. 2, 4—6; where observe that d'Arvieux particularly mentions *vine-twigs* as used in Palestine for *fuel* in dressing their food. See Harmer's Observations, vol. i. p. 262. and Bp. Lowth on Is. xxvii. 11.—It is used in the LXX for Heb. זְלִיחָה *the long dangling shoots* of the vine. Ezek. xvii. 6, 7, 23. xix. 11. [In Joel i. 7. for שָׂרִיגִים *the tangled shoots of the vine,* from שָׂרַג *to entwine.* Apollodor. iii. 13, 7. κλῆμα ἀμπέλου. Xen. Œcon. xix. 8. &c.]

Κληρονομέω, ῶ, from κληρονόμος.—*To inherit, obtain for an inheritance,* properly, by *lot,* as the children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp. Ps. xxxvii. 11. in Heb. and LXX.) Mat. xix. 29. [xxv. 34. Mark x. 17. Luke x. 25. xviii. 18. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Heb. i. 4, 14. vi. 12. xii. 17. 1 Pet. iii. 9. Rev. xxi. 7. In Gal. iv. 30. strictly, *to inherit,* elsewhere with greater latitude, to *obtain* or *possess,* simply, as יָרַשׁ in Gen. xv. 7, 8. &c. occ. in LXX, Gen. xv. 3. κληρονομήσει με *shall be mine heir,* verse 4. Lev. xx. 24. Ps. xxxvii. 9, 11, 22, 30. (comp. Mat. v. 5.) Is. xlix. 8. Ecclus. xix. 3. 1 Mac. ii. 57. (comp. Mat. xxv. 34.) In Prov. iii. 35. δόξαν κληρονομεῖν *to obtain glory.* (See Ecclus. iv. 14. vi. 1. xx. 25.) See 1 Mac. ii. 10. Judg. i. 19. (or 20 and 27. see the various readings.) Deut. ii. 31. iii. 12. Also actively *to make to inherit.* Prov. xiii. 23. See Abresch on Thom. M. p. 298. and see Josh. xvii. 14. In Tobit iii. 17. it is the same as ἀγχιστεύειν *to marry an heiress by right of relationship.* See Grotius.]

Κληρονομία, ας, ἡ, from κληρονόμος.—[*An inheritance,* properly one divided by *lot,* (comp. κληρονομέω,) or as *a patrimony, a possession.* See Mat. xxi. 38. Mark xii. 7. Luke xii. 13. xx. 14. Acts vii. 5. Heb. xi. 8.] As the *inheritance* of the earthly typified that of the heavenly Canaan, so the latter is often called κληρονομία. Acts xx. 32. [Gal. iii. 18. Eph. i. 14, 18. Coloss. iii. 24. Heb. ix. 15. 1 Pet. i. 4. Comp. Ephes. v. 5. (οὐκ ἔχει κληρ. *hath no share,* &c.) and see Josh. xiii. 23, 28. where the word is used *of the land apportioned to each of the tribes of Israel.* See also Deut. iii. 20. Josh. i. 15. &c. frequently in LXX. Deut. ii. 12. xxxiii. 4. Josh. xiii. 1. xxiv. 4. Ps. xv. 5. Is. xvii. 14. Ezek. xi. 15. Ecclus. xxiv. 7. (*habitation,*) 20. Judith xii. 5. (See 2 Mac. ii. 4, 17.) In Gen. xxxi. 14. &c. it is put for נַחֲלָה *an inheritance, a portion.*]

Κληρονόμος, ου, ὁ, from κλῆρος *a lot,* and νέμω *to distribute.*

I. *An heir,* or *inheritor,* properly *of an inheritance divided by lot.* [Gal. iv. 1.] See Mat. xxi. 38. Mark xii. 7. Luke xx. 14. where the scene is laid in Canaan which was thus divided to the Israelites, (comp. κληρονομέω[1],) hence applied to the heirs of the heavenly Canaan. Rom. viii. 17. Gal. iv. 7. Tit. iii. 7. Heb. vi. 17. James ii. 5.

II. It is applied to Christ, who is appointed *heir* and *Possessor,* and *Lord* of all things. Heb. i. 2. κληρονόμον, τοῦτ' ἔστι, κύριον, *heir,* that is, *Lord,* says Chrysostom. Comp. Mat. xxi. 38. &c. [The word denotes simply *a possessor.* Rom. iv. 13, 14. Heb. xi. 7. Festus says, *Hæres* is also used in Latin for a *master* or *possessor.* LXX, Judg. xviii. 7. 2 Sam. xiv. 7. Jer. viii. 10. Ecclus. xxiii. 22.]

ΚΛΗΡΟΣ, ου, ὁ.

1. *A lot, the stone* or *mark* itself, which was cast into the urn or *vessel.* So Hesychius, κλῆρος· τὸ βαλλόμενον εἰς τὸ λαχεῖν. [Phavorin. also says, that "κλῆρος is a mark which they threw into the vessel for the lots, *a pebble,* may-be, or a *ring, a lump of earth*[2]," &c."] Mat. xxvii. 35. [comp. Mark xv. 24. Luke xxiii. 34. John xix. 24. and Ps. xxii. 19. Acts i. 26. δοῦναι κλήρους, (גּוֹרָל נָתַן Lev. xvi. 8.) also ibid. ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν. Comp. Ez. xxiv. 6. John i. 7.] All the words in Mat. xxvii. 35. between κλῆρον towards the beginning, and κλῆρον at the end of the verse, are omitted in very many MSS., and are accordingly rejected by Wetstein and Griesbach; but Michaelis[3], notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that κλῆρον immediately precedes, and immediately follows, the omitted words—a circumstance very likely to occasion such a mistake in transcribing.—The method of *casting lots* among the Greeks in the time of Homer may be very clearly collected from Il. iii. 315, 316, 324, 325. vii. 175, 176, 181—183. xxiii. 861. Od. x. 206. namely the lots of the several parties, properly marked or distinguished, were put into some vessel, as, for instance, an helmet; this was violently shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp. Num. xxxiii. 54. It appears also from the passages cited by Wetstein[4] on Mat. xxvii. 35. that the Trojans and Romans used the same method in casting lots; and among the Jews "there might (as Bate has observed, Crit. Heb. under גּוֹרָל) be several ways of casting lots, one of which seems to be by *casting the lots into a vessel* by Prov. xvi. 33. בַּחֵיק יִשְׁלַל אֶת־הַגּוֹרָל, *the lot is cast into* חֵיק the lap, bosom, or midst, i. e. of the urn or other vessel. From the above-cited passages of Homer we may also observe the *sacredness of lots* among the heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to Jove. [Βάλλειν κλήρους, occ. LXX, Joel iii. 3. Obad. ver. 11. Neh. iii. 10. John i. 7.]

II. *A lot, allotment, part,* or *share.* Acts i. 17, 25. viii. 21. [Comp. Deut. xii. 11. xiv. 27, 29. 2 Sam. xx. 1. Eur. Phœn. 845. Hipp. 1060. (see Monk,) Hesych. κλῆρος· μέρος.]

[1] [But observe, that in these passages the person spoken of is called the *heir,* as being the *son.*]

[2] [See Soph. Aj. 1286. and the Scholiast's note, οὐ δραπέτην τὸν κληρον—ὑγρᾶς ἀρούρας βῶλον, &c., *no shuffling lot, not a lump of wet earth, but one which would leap out of the helmet first,* &c. apparently reproaching Menelaus.]

[3] Introduction to N. T. vol. i. p. 273. edit. Marsh, which see.

[4] To which we may add Horace, Ode i. 3, 16. iii. 2, 25.

III. *An inheritance.* Acts xxvi. 18. (Comp. xx. 32.) Col. i. 12. Comp. κληρονομία. [It is used of property acquired by lot in Diod. Sic. iv. 42. xiii. 91. Æl. V. H. vi. 1. xii. 61.]

IV. Κλῆροι, οἱ, 1 Pet. v. 3. seems to denote *these distinct congregations* of Christians (comp. Deut. iv. 20. ix. 29.) which *fell to the lot*, as it were, of different pastors. See Wolfius, Doddridge, and Macknight. [Dodwell (Diss. Cypr. i. 9.) understands the word to denote *the possessions* or *money collected from the sale of the property of Christians for the common use.* Bingham (Antiq. i. 5.) assents to the propriety of this translation, which is also defended by a similar use of the word elsewhere. From Hesiod, Opp. 37. Dion Cass. xx. p. 255. lv. p. 799. ed. Reimar. Hom. Od. Z. 85. et al. it appears that κλῆρος and κλῆροι apply to property of whatever description. See also Græv. Lectt. Hesiod. c. 8. p. 42. and Perizon. ad Ælian. V. H. ii. 61. Grotius, however, followed by many others, translates, *do not exercise tyranny over the Christian people, whom you are appointed to govern and instruct.* There has been much dispute on the subsequent application of this word to the priesthood, to which, indeed, it is thought by some to apply here, *do not lord it over the ministers of God.* Rigalt on Cyprian (Ep. viii. or ad Pam. Num. iii.) contends, though it is difficult to see with what purpose, that it was always applied to the *whole* Christian community. But the truth seems to be, as Bingham and Dodwell show, that the origin of the application of the word to Christians, arose from God's calling the Israelites *his inheritance*, (perhaps, as Dodwell says, as if *chosen by lot* out of other nations,) as in Deut. iv. 20. ix. 29. and that with equal propriety the whole of the Christian family would be so called, as opposed to unbelievers. But as among the Jews, who were a holy nation, one tribe[1] was more especially devoted to God, and thus became more particularly his part among his own people, so was it among Christians, that the appellation of God's inheritance, or κλῆρος, came to belong more especially to the ministry. Dodwell (Diss. Cypr. i. 15.) thinks also, that the custom of consulting God by *lot* for the designation of ministers, which was the practice of the apostolic age, but probably not of any subsequent one, still further fixed the appellation of κλῆρος to the ministry. Of the fact of its being so fixed from the very earliest times no one can doubt, for even Clemens Romanus distinguishes between the clergy and laity. See Clem. Ep. i. ad Cor. p. 40. and another passage, apud Euseb. iii. 23.]

Κληρόω, ῶ, from κλῆρος.—*To take* or *choose by lot.* Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elsner on the place. Κληρόομαι, οῦμαι, pass. *to be taken* properly *by lot.* So it is applied by the LXX, 1 Sam. xiv. 41. for Heb. לָכַד *was taken.* And in this view it seems used in Eph. i. 11. the only passage of the N. T. wherein it occurs,—*in whom καὶ ἐκληρώθημεν we* (Jews) *also* were taken, as it were, by lot.

[1] [The passages cited to show that God called the Levites *his inheritance*, viz. Num. xviii. 20. Deut. xviii. 2. do not apply. God is there called the inheritance of the Levites.]

Κλῆσις, εως, ἡ, from κέκλησαι, 2nd pers. perf. pass. of καλέω, or obsol. κλέω, *to call.*

I. *A calling* [or *invitation*, and in the N. T. *a calling to the joys of the Messiah's kingdom.* See Rom. xi. 29. Ephes. i. 18. *ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ the hope of his calling*, i. e. *the hope to which he calls you*[2]. iv. 1, 4. Phil. iii. 14. *ἡ ἄνω κλῆσις.* Comp. Heb. iii. 1. *ἐπουράνιος κλῆσις.* 2 Thess. i. 11. 2 Pet. i. 10. Here Schl. without necessity understands *that to which we are called*, the *heavenly banquet, as it were*, as in Judith xii. 11. κλῆσις is for *a supper.* In 1 Cor. i. 26. Schl. thinks *τὴν κλῆσιν* for *κλητούς, those among you who are called;* but it rather means *your calling, its manner, and nature*, &c. Jer. xxxi. 6.]

II. *A calling, condition, employment.* 1 Cor. vii. 20. [Comp. vers. 18, 19, 21.]

Κλητός, ή, όν, from κέκληται, 3rd pers. perf. pass. of καλέω, or obsol. κλέω *to call.* [*Called.* Mat. xx. 16. xxii. 14. Rom. i. 6, 7. (see καλέω Is. li. 2.) viii. 28. 1 Cor. i. 24. Jude 1. Rev. xvii. 14. In Rom. i. 1. and 1 Cor. i. 1. *κλητὸς ἀπόστολος an appointed apostle.* LXX, Exod. xii. 16. *κλητὴ ἁγία* (*an holy convocation*, Heb.) Lev. xxiii. 2, 4, 21—37. 1 Kings i. 41, 49. *οἱ κλητοὶ Ἀδονίου the guests of Adonijah*, (those invited by him.) Comp. Judges xiv. 11.]

Κλίβανος, ου, ὁ. It is generally supposed to be formed from the Attic κρίβανος, λ being substituted for ρ. And κρίβανος signifies *an oven to bake bread in*, from κρῖ *barley*, (see under κριθή,) of which *bread* was often made in ancient times, and *βαῦνος fire, a furnace.*—*An oven.* occ. Mat. vi. 30. Luke xii. 28. Comp. under χόρτος. [Gen. xv. 17. Lev. ii. 4. xxvi. 26. Hos. vii. 4, 6, 7. See Schol. Aristoph. Plut. 765. Thom. M. ed. Bernard. p. 554. and Scultet. Exerc. Evang. lib. ii. ch. 36.]

Κλίμα, ατος, τό, from κέκλιμαι perf. pass. of κλίνω *to incline, decline.*

I. *A climate*, in the ancient geography, i. e. "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel[3]." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. Κλίματα, τά. *Regions*, or *tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in Josephus, de Bel. iv. 7, 2. we have *τὰ ἄλλα* ΤΗ῎Σ ᾿ΙΟΥΔΑΙ᾽ΑΣ ΚΑΙ᾽ΜΑΤΑ, the other *tracts* or *parts of Judea.* [It occurs in some copies of LXX, Judges xx. 2. but the passage is corrupt. Biel quotes it as translating גּוֹיִם in Ps. xlviii. 2. (xlviii. 3. Heb.) but it is not in Bos nor Mill. (See Bythner, Lyr. Proph.)]

Κλίνη, ης, ἡ, from κλίνω *to recline, lie;* so the

[2] [In these two first passages, Schl. thinks the reference is to God's mercies and blessings generally.]

[3] New and Complete Dictionary of Arts, &c. in CLIMATE. See also Keil's Astronomy, Lect. 19.

Heb. מִטָּה *a bed*, from the V. נָטָה *to incline, recline*; and the Latin *lectus* from the Greek λέγω *to lie down*; whence also, by the way, the Germ. liegen, Saxon liegan, Scottish *lig*, and English *lie*. —*A bed* or *couch*, where men *recline* or *lie*. [Mark iv. 21. Luke viii. 16; (Diod. Sic. i. 59.) *a couch to recline on at meals*, Mark vii. 4.] On Luke xvii. 34. *δύο ἐπὶ κλίνης μιᾶς*, Markland (Appendix to Bowyer's Conject.) says, "This regards *rich men; two men lying upon one couch*, at supper, I suppose," [and so Schleusner, but Wahl understands it of *a bed*, (lectus cubicularis,) and we may observe, that the *time* is *night*.—It is *a bed to sleep on* or *for the sick to lie on*. Mat. ix. 2, 6. Mark vii. 30. Luke v. 18. In Acts v. 15. the word is distinguished from *κράββατος a meaner sort of couch*, (though they are sometimes synonymous. See Hesych. Suid. and Cic. de Div. ii. 36.) Rev. ii. 22. *βάλλω αὐτὴν εἰς κλίνην I bring sickness upon her*, make her *keep her bed*. Comp. 2 Sam. xiii. 5. in Heb. and Judith viii. 3. LXX, 2 Sam. iii. 31. iv. 11. Ps. vi. 7. Deut. iii. 11. Job vii. 13. In 2 Chron. xvi. 14. it is put for *a bier*. In Xen. viii. 8, 16. *of a couch for meals*. In Aristoph. Plut. 541. *of a bed to sleep on*; that is, for *the rich*, opposed to *στιβὰς σχοίνων a pallet of rushes*.]

☞ Κλινίδιον, ου, τό. A diminutive from *κλίνη*.—*A little bed, a couch*. occ. Luke v. 19, 24. This word is used likewise by Dionysius Halicarn. [vii. 68, 76. Aristoph. Lysist. 915. Poll. Onom. x. 32. See Wetstein.]

ΚΑΙ΄ΝΩ.

I. *To recline, lay, lay down*. occ. Mat. viii. 20. Luke ix. 58. See Suicer, Thesaur. in *κεφαλή* III.

II. *To bow down, decline*. Luke xxiv. 5. John xix. 30. [*κλίνειν τὸ οὖς to incline the ear*, so as to hearken, Apocryph. Ecclus. iv. 8. vi. 35. See also xv. 4. li. 22.]

III. Spoken of the day, *to decline*. Luke ix. 12. xxiv. 29. *κέκλικεν ἡ ἡμέρα*. This expression is used by the LXX for the Heb. נָטוֹת הַיּוֹם, *the declining of the day*, Judges xix. 8. and (according to some copies) for the Heb. נָתַן הַיּוֹם, *the giving way, yielding, of the day*, namely to the evening or night. Judg. xix. 9. The Greek phrase plainly denotes *the day's* or *daylight's going off* towards the west. Herodotus, iv. 181. has the similar expression, ΄ΑΠΟΚΛΙΝΟΜΕ΄ΝΗΣ *τῆς ἡμέρας*, the day *declining*. So the best Latin writers say, *die inclinato*, and *die inclinato in vesperam*. See Wetstein on Luke ix. [See also Curt. vi. 11, 9. Lact. de Mort. Persec. c. 24. Jer. vi. 4.—Arrian, Exp. Alex. iii. 4, 4. Polyb. iii. 93, 7.]

IV. *To cause to give way, discomfit, put to flight, rout* an army. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus Homer, Il. v. 37. *Τρῶας δ' ΄ΕΚΛΙΝΑΝ Δαναοί*, the Greeks *routed* the Trojans. So Josephus, de Bel. vi. 2, 6. *μηδ' ἕτεροι βεβαίως ΚΛΙ΄ΝΑΝΤΕΣ τοὺς ἑτέρους*, neither of them entirely *routing* the others. [So in Latin *inclinatur acies*. Liv. i. 12. v. Polyb. i. 27, 8.]

☞ Κλισία, ας, ἡ, from *κέκλισαι*, 2nd pers. perf. pass. of *κλίνω*.

I. *A place where men recline* or *lie down, a tent*. Thus applied in the profane writers, particularly in Homer.

II. *A company of persons reclining*. Luke ix. 14. where the acc. plur. is used as an adverb, *by companies*. So *κλισία* is used by Josephus, Ant. xii. 2, 11. for *a distinct company reclining at meat*. [See Matth. Gr. Gr. § 425, 5. 3 Mac. vi. 31. of *tents*.]

Κλοπή, ῆς, ἡ, from *κέκλοπα* perf. mid. of *κλέπτω to steal*.—*Theft*. occ. Mat. xv. 19. Mark vii. 22. [Gen. xl. 15. &c. See Wisd. xiv. 25. Ecclus. xli. 19. (or 23.)]

Κλύδων, ωνος, ὁ, from *κλύζω to wash, wash away*, which see under *κατακλύζω*.

I. *The raging* of the sea, *a tempest*. Luke viii. 24. The LXX use it John i. 4, 12. for the Heb. סַעַר *a tempest*. Comp. ver. 11. [See Wisd. xix. 7. Prov. xxiii. 34. Aristotle (de Mirab. Auscult. vol. ii. p. 734.) and Zonaras (Annal. vol. ii. 95.) use it of a *storm*, that raises the waves. In 1 Mac. vi. 11. metaphorically, it denotes *distress* and *affliction*, (see Glass, Phil. S. p. 1075.) and in Wisd. xiv. 7. *the sea*, simply. Hesych. *κλύδων, the motion* (φορά) *of the water*, or *the violence of the waves*.]

II. *A wave, surge, billow*. James i. 6.

Κλυδωνίζομαι, from *κλύδων*.—*To be agitated, tossed to and fro*, as by the waves of the sea, *fluctuare* or *fluctuari animo*. occ. Eph. iv. 14. Comp. James i. 6. [It denotes there *one agitated by doubt*. In Is. lvii. 20. *one agitated and harassed by affliction*. (Heb. *to be driven like the sea*, i. e. *to and fro*. See *σαλεύομαι* IV.) See Elsner, Obss. Sac. vol. ii. p. 213. Alberti, Obs. Philol. p. 370. Abresch, Lect. Aristæn. p. 48. Oppian, Halieut. iii. 505. *νόος δέ οἱ ἠΰτε κῦμα εἰλεῖται*, and see Ritterhus. Notes.] So Aristophanes, cited by Wetstein on Eph. ΚΥΔΩΝΙΖΟ΄ΜΕΝΟΣ *ἐκ τοῦ πόθου*, being *tossed to and fro* by his desire.

☞ Κνήθω, from *κνάω to cut, scrape, scratch, tickle*.

I. *To scratch, rub*.

II. *To tickle, make to itch*; whence passive *κνήθομαι to itch*. Wetstein and Wolfius cite from Plutarch, de Superstit. t. ii. p. 167. B. *μουσικὴν φησιν ὁ Πλάτων—ἀνθρώποις οὐ τρυφῆς ἕνεκα καὶ ΚΝΗ΄ΣΕΩΣ ΄ΩΤΩΝ δοθῆναι*—'Plato says, that music was given to men not to indulge their luxury, or *tickle* their ears.' [2 Tim. iv. 3. *κνηθόμενοι τὴν ἀκοήν· itching as to their ears; seeking those who speak to please and to charm the ear*. Chrysost. i. e. *those who speak what they know will please their hearers*.]

☞ ΚΟΔΡΑ΄ΝΤΗΣ, ου, ὁ, Latin.—A word formed from the Latin *quadrans*, —*tis*, which (from quatuor *four*) denotes *a Roman coin*, made of brass or lead, which was the *fourth* part of an *as*, and equal in value to about three-fourths of our farthing. Plutarch, in his Life of Cicero, t. i. p. 875. C. ed. Xylandri, says, *τὸ δὴ ΑΕΙΤΟ΄ΤΑΤΟΝ τοῦ χαλκοῦ νομίσματος ΚΟΥΑΔΡΑ΄ΝΤΗΝ ἐκάλουν*, 'the *smallest* piece of brass money they (the Romans) called a *quadrans*.' And there seems no reason to doubt but this was the case at *Rome* in the *time of Cicero*. But St. Mark xii. 42. mentions a still smaller coin current in *Judea* in *our Saviour's time*, called a *λεπτόν, two of which*, he says, *made a quadrans*—*δύο λεπτά, ὅ ἐστι ΚΟΔΡΑ΄ΝΤΗΣ*, according to the reading of all the copies. Nor will a comparison of Luke xii. 59. with Mat. v. 26. prove,

as the late learned Bowyer thought, that when St. Mark wrote, the κοδράντης or *quadrans* was the λεπτόν or *mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evidently *proverbial*, why might he not use the name of one coin in the one, and of another coin in the other? just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? [The Evangelists appear to have used λεπτόν, as corresponding to the Heb. פְּרוּטָה (or *prutah*. See Lightfoot in Pole's Syn. on Mark xii. and the other writers there) which was the 8th part of the Assar, according to the Heb. writers. See Buxt. Lex. Talm. voc. אַסָּר. Reland, Diss. v. de Numm. Samaritt. p. 189. Hesych. and Suid. κοδράντης· λεπτὰ δύο. And so Alberti on the Gloss. N. T. p. 13. correcting the Glossary itself, which says κοδράντην· λεπτόν. See Fischer, Prolus. xix. de Vit. Lex. N. T. Gronov. Mantiss. Pecun. Vet. c. iii. p. 437. Ez. Spanh. Diss. de Us. et Præst. Numism. vol. i. p. 20. Meurs. Gloss. Græco-barb. p. 250. and Cangii Gloss. Med. Græc. (see λεπτόν.)]

Κοιλία, ας, ἡ, from κοῖλος *hollow*.

I. *The belly* of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19; of a fish, Mat. xii. 40. [Comp. Jon. ii. 2. In some of these passages, especially the last, it is *the stomach* rather than *the belly*. 2 Sam. xx. 10. 2 Chron. xxi. 15, 19. It denotes *the serpent's belly*, Gen. iii. 14. Lev. xi. 42.] In John vii. 38. it denotes *the inmost part, heart, mind*, or *soul* of man. See Doddridge, Spearman's Letters on LXX, p. 245. Randolph, on the Prophecies, &c. cited in the N. T., p. 31. and his View of our Saviour's Ministry, p. 193. and comp. Heb. and Eng. Lex. in בֶּטֶן I.

II. *The womb*. [Mat. xix. 12. (comp. Job i. 21. Is. xlix. 1.) Luke i. 15, 41, 42. (comp. Micah vi. 7. and καρπός above.) ii. 21. xi. 27. xxiii. 29. (for the woman herself. See Claudian, Panegyr. v. 202.) John iii. 4. Acts iii. 2. xiv. 8. Gal. i. 15. In LXX, see Gen. xxv. 23. Ruth i. 11. 2 Sam. xvi. 11. &c.]

Κοιμάω, ῶ, from κεῖμαι *to lie down*.

I. *To cause to lie down to sleep*. Thus applied in Homer, Od. iii. 397. Comp. xii. 372. It is also used for *laying asleep*, Il. xiv. 236. ΚΟΙ΄ΜΗΣΟ΄Ν μοι Ζηνὸς—ὄσσε, literally, *lay* me Jove's eyes *asleep*. [See Job xxiv. 10. (others read ἐκοίμισαν.) Aquil. Hos. ii. 20. (18.) *to lay down*, 1 Kings xvii. 19. (comp. iv. 32.)]

II. Κοιμάομαι, ῶμαι, *to be laid down to sleep, to sleep, be asleep*, Mat. xxviii. 13. Luke xxii. 45. John xi. 12. [Acts xii. 6. Hesych. κοιμηθέντι· κατακλιθέντι, οὐ πάντως ὑπνώσαντι. See Dan. vi. 18. In Gen. xix. 32. xxvi. 10. xxxv. 22. &c. *of lying with a woman*; in Josh. vi. 11. *to tarry*, see Gen. xxviii. 11.]

III. Κοιμάομαι, *to be* or *fall asleep in death, to sleep the sleep of death*. Mat. xxvii. 52. John xi. 11. Acts vii. 60. [xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, 18. (οἱ κοιμηθέντες ἐν Χριστῷ, *they who have suffered martyrdom for Christianity*. Schl. rather, *they who have died in the faith of Christ*.) ibid. 20, 51. 1 Thess. iv. 13, 14. 2 Pet. iii. 4, 15.] In the LXX it is used in the last as well as in the second sense for the Heb. שָׁכַב *to lie*. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. [For the sense of *dying* (or *lying in the grave*) see 1 Kings ii. 10. xi. 21, 43. xiv. 20, 32. Deut. xxxi. 16. Soph. Elect. 510. Joh. Meurs. in Lycophr. p. 206. J. Mail Obss. S. iv. p. 118.] Estius observes on 1 Cor. vii. 39. that "*sleeping* is thus applied only to *men* that are dead, and this because of the hope of the *resurrection*; for we read no such thing of brutes." This is an excellent remark; for *sleeping* implies *waking*; of which the heathen poets were so sensible, that when they describe death as *a sleep*, we find them adding the epithets *perpetual, eternal*, or the like, in order to express their own gloomy notion, and to *exclude* the idea of *waking* from this sleep of death. Thus Moschus, Idyll. iii. 107. having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἄμμες δ' οἱ μεγάλοι, καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρῶτα θάνωμες ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες ΕΥ̓ ΜΑ΄ΔΑ ΜΑΚΡΟ΄Ν, ΑΤΕ΄ΡΜΟΝΑ, ΝΗ΄ΓΡΕΤΟΝ ὕπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One *long, eternal, unawaken'd* sleep.

So Catullus, i. 5.

Soles occidere et redire possunt:
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

The sun that sets again will rise,
And give the day, and gild the skies;
But when we lose our little light,
We sleep in everlasting night.

BAKER'S MEDULLA.

Homer, Il. xi. 241. says of a hero who was *slain*,

—— Κοιμήσατο χάλκεον ὕπνον.
—— He slept a *brazen* sleep.

So Virgil, Æn. x. 745, 6.

Olli dura quies oculos, *et ferreus* urget
Somnus, in *æternam* clauduntur lumina *noctem*.

An *iron sleep* o'erwhelms his swimming sight,
And his eyes close in *everlasting night*.

But, on the contrary, it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Mat. xxvii. 52.) and soul, that the departed saints in the O. T., as well as in the New, are said *to fall asleep, to sleep, to sleep with their fathers, &c.* And the Christians, says Suicer, Thesaur. in κοιμητήριον II., because they believe the *resurrection of the dead*, and will have death rather styled κοίμησις and ὕπνος than θάνατος, call burying-places κοιμητήρια, i. e. *dormitories*, or places designed for *rest* and *sleep*. To which purpose he cites from Chrysostom, διὰ τοῦτο καὶ αὐτὸς ὁ τόπος ΚΟΙΜΗΤΗ΄ΡΙΟΝ ὠνόμασται, ἵνα μαθῇς ὅτι οἱ τελευτηκότες καὶ ἐνταῦθα κείμενοι οὐ τεθνήκασιν, ἀλλὰ ΚΟΙΜΩ΄ΝΤΑΙ καὶ καθεύδουσιν. From the Greek κοιμητήριον we have the Latin *cœmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

☞ Κοίμησις, εως, ἡ, from κοιμάομαι.—*A lying down* or *taking rest in sleep*. occ. John xi. 13. [See Ecclus. xviii. 10. xlvi. 19. xlviii. 13.]

Κοινός, ή, όν. Varinus, says Mintert, derives it from κείω *to lie*, q. τοῖς πᾶσι προκείμενος, *lying open to all*.

I. *Common, belonging to several*, or *of which several are partakers*. Acts ii. 44. iv. 32. Tit. i. 4.

Jude 3. where, says Macknight, "the salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. Tit. i. 4. [See Prov. xxi. 9. xxv. 24. Wisd. vii. 3. κοινὸς ἀήρ. Ecclus. xviii. 1. 2 Mac. ix. 26. xii. 4. (comp. Polyb. xxv. 8, 4.) 3 Mac. vii. 17. See Isocr. Evag. c. 4. ἱερὸν κοινὸν *a temple open to all Greeks;* Pind. Pyth. iii. 3. in Juv. Sat. xv. 148. communis conditor mundi; of God, Ecclus. xviii. 1.]

II. *Common, profane, unclean, polluted, defiled;* spoken of the hands, Mark vii. 2. (where the evangelist explains it by ἀνίπτοις *unwashen*[1];) of meats, Acts x. 14. (comp. 28.) xi. 8. Rom. xiv. 14. Comp. Heb. x. 29. Κοινός seems to be used in this sense because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. [See Joseph. A. J. xii. 12, 13. κοινοὺς ἀνθρώπους. Hesych. and Suid. κοινόν· τὸ ἀκάθαρτον.] (See Pole, Synops. on Mark vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in 1 Mac. i. 47, 62. So Josephus, Antiq. xi. 8, 7. has ΚΟΙΝΟΦΑΓΙΆΣ for eating *unclean* meats; and xiii. 1, 1. τὸν ΚΟΙΝΟ'Ν *βίον* for the *heathenish* manner of living. This application of the word is, I think, Hellenistical, or peculiar to the *Grecizing Jews* (comp. κοινόω); though I am well aware, that a passage is produced from Lucian to prove it agreeable to the style of the pure Greek writers. That writer, de Mort. Peregr. t. ii. p. 764. treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, καταφρονοῦσιν οὖν ἁπάντων ἐξίσης, καὶ ΚΟΙΝΑ᾽ ἡγοῦνται, 'they despise all things equally, and think them *common*.' But one can hardly suppose he here means to accuse the Christians of thinking *all* things *unclean;* he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. Acts iv. 32. and see more in Alberti on Acts x. 15.

☞ Κοινόω, ῶ, from κοινός *common, unclean*, which see.

I. *To communicate, impart.* Thus used in the profane writers. [See Thuc. i. 39. iv. 4. Polyb. viii. 18, 1.]

II. In the N. T. *to make common* or *unclean, to pollute, defile.* [Acts xxi. 28. of the *legal* pollutions of the Jews, (but understood in a *spiritual* sense,) Mat. xv. 11, 18, 20. Mark vii. 15, 18, 20, 23. Heb. ix. 13. (comp. Num. xix. 9—17.) Rev. xxi. 27. (where πᾶν κοινοῦν seems for πᾶς κοινός, every *unclean* person.) comp. under κοινός II. Alberti, Gloss. N. T. p. 114. κεκοίνωκεν· ἐμίανεν· and so Suidas.]

III. *To pronounce* or *call common* or *unclean.* Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and Hellenistical idiom. Thus the Heb. טָמֵא, and LXX μιαίνειν, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. טָהֵר and LXX καθαρίζειν, properly *to cleanse*, for *pronouncing clean*, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. ἐκαθάρισεν in the two fore-cited passages of the Acts. [Hesych. μὴ κοίνου· μὴ ἀκάθαρτον λέγε. So Alberti, Gloss. N. T. p. 72.]

Κοινωνέω, ῶ, from κοινωνός.—*To communicate.*

I. With a dative of the thing, *to communicate, partake, participate, be a partaker in* or *of*. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11. So with a genitive, Heb. ii. 14. [See 2 Mac. v. 20. xiv. 25. Prov. i. 11. Diod. Sic. i. 74. Xen. Mem. ii. 6, 22, 23. In Ecclus. xiii. 1, 2. (with a *person* in dat.) it is *to associate with, be partner with, &c.* see 2 Chron. xx. 36. Job xxxiv. 8. Ecclus. xiii. 19. (with μετά or πρός.)]

II. With a dative of the person, *to communicate, distribute, impart to.* Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. [Polyb. i. 77, 7. ii. 32, 8. 45, 2. Æl. V. H. iii. 17. Herodian iii. 10, 15. Thom. M. p. 538. ed. Bernard.]

Κοινωνία, ας, ἡ, from κοινωνός.

I. *A partaking, participation.* 1 Cor. x. 16. [Others understand κοινωνία here, *a means to make us partakers;* but the meaning is nearly the same: it is here used relative to the Lord's supper. Phil. iii. 10.]

II. *A communion, fellowship, society.* [1 Cor. i. 9. 2 Cor. vi. 14. (comp. Ecclus. xiii. 2, 17.) Gal. ii. 9. Phil. i. 5. (see Paley, Hor. Paul. ch. vii. No. 1.) Philem. 6. In Acts ii. 42. καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου, *in the use of the Lord's supper in common.* Schleusner. Wahl says, "*in meals in common*, by fig. hendiadys;" but it seems plainly to allude to the Lord's supper, which was peculiarly called κοινωνία by ecclesiastical writers. (See 1 Cor. x. 16. Dionys. Areop. Hier. Eccles. iii. Chrysost. Hom. x. in Joh. Suicer, Obss. Sacr. p. 101. Casaub. Exercitt. Antibar. xvi. 30. p. 445.) In 2 Cor. xiii. 13. ἡ κοινωνία τοῦ ἁγίου Πνεύματος is[2] *the fellowship of the Holy Ghost;* that *communication* and indwelling of the Holy Ghost the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God are bestowed on man. (See Schleusner himself, in Πνεῦμα 10.)] In Eph. iii. 9. almost all the MSS., six ancient, for κοινωνία have οἰκονομία, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Macknight.

III. *Communication, distribution, almsgiving.* Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4. [See D'Orville ad Chariton. p. 135. Phavor. κοινωνία· ἡ ἐλεημοσύνη.]

☞ Κοινωνικός, ἡ, όν, from κοινωνία.—*Ready* or *willing to communicate* or *impart, liberal.* occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein. [According to Phavorinus, it is *mild and affable, sociable.* Demosth. p. 182, 16. ed. Reiske, and Polyb. ii. 41, 1.]

[1] See Kypke, and Campbell's Preface to Mark, p. 120.

[2] [Schleusner (and so Rosenmuller) has chosen to translate it thus: 'may you be *partakers of divine assistance;*' but even granting *divine assistance* to be a proper translation of τοῦ ἁγ. Πν., (which is granting too much, as it stands here,) would an invocation of the grace of Christ and the love of God be summed up with so *much weaker* a phrase as 'a *partaking* in divine assistance?' If κοινωνία is here *participation*, it means a *participation* in the gifts of the Holy Ghost, as a *person*, as the two former are.]

Κοινωνός, οῦ, ὁ, ἡ, from κοινόω *to partake.*

1. *A partaker.* Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. 17. '*a partaker* of thy affection.' Macknight. [2 Kings xvii. 11. Prov. xxviii. 24. Is. i. 23. Mal. ii. 14. Ecclus. vi. 11. xli. 5. In 1 Cor. x. 18. κοινωνοὶ τοῦ θυσιαστηρίου εἰσί, *are partakers in the worship*, i. e. *sanction the worship*, according to Schleusner; but Wahl understands it of the priests sharing the *victims* with *the altar.* See verses 14, 20.]

II. *A partner, companion.* Luke v. 10. 1 Cor. x. 20. (*connected with* demons,) 2 Cor. viii. 23. Heb. x. 33. [See Ecclus. xli. 18. xlii. 3.]

Κοίτη, ης, ἡ, from κεῖται 3rd pers. of κεῖμαι *to lie.*

I. *A bed.* Luke xi. 7. [1 Mac. i. 5. comp. Exod. xxi. 18. and see κλίνη. 2 Sam. xi. 2. Is. lvi. 10. Xen. de Mag. Eq. vii. 11. &c.] particularly the *marriage-bed.* Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΙ'ΝΕΙΝ ΤΗ'Ν ΚΟΙ'ΤΗΝ τοῦ γεννήσαντος *to defile* his father's *bed.* So Josephus, Ant. ii. 4, 5. ΚΟΙ'ΤΗΝ ΜΙΑ'ΝΑΙ τὴν σὴν ἐθελήσαντα, attempting *to defile* thy *bed.* [See Chariton, ii. 1. Lucian, Pseudomant. vol. i. p. 779. Stosch, Archæolog. Œconom. N. T. p. 17. So *cubile*, in Lactant. de Mort. Persec. c. 38. Xen. Cyr. iii. 3, 1.]

II. It is used as a modest term for *impure embraces* or *whoredom.* Rom. xiii. 13. where our translators well render it *chambering.* Kypke cites Pindar, Pyth. xi. 38. and Eurip. Hippol. 154. using it in the same sense as St. Paul. [See Num. xxxi. 17, 18, 35. Wisd. iii. 17, 18. Anthol. Gr. (de Bosch.) lib. v. ep. 25, 89.]

III. Κοίτην ἔχειν, *to have, retain*, or *conceive seed.* Rom. ix. 10. The LXX frequently use κοίτην σπέρματος, *concubitum seminis*, for the Heb. שְׁכַבַת זֶרַע. see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20. κοίτη denotes the *seed itself*, answering to the Heb. שְׁכָבָה, whose ideal meaning from the V. שָׁכַב *to lie*, corresponds to that of κοίτη from κεῖμαι. [Schl. understands *seed for issue* or *offspring.*]

Κοιτών, ῶνος, ὁ, from κοίτη.—*A bedchamber.* occ. Acts xii. 20. Comp. under ἐπί I. 5. [See Eccles. x. 20. 2 Sam. iv. 7. xiii. 10. Exod. viii. 3. (see ταμεῖον, and comp. Judg. iii. 24. xv. 1.) Ezek. viii. 12. Joel ii. 16. 2 Kings vi. 12.]

Κόκκινος, η, ον, from κόκκος *a grain.—Scarlet, of a scarlet colour*, so named because this colour was dyed with what was anciently called κόκκος βαφικὴ *the dyeing grain*, which Dioscorides describes as θάμνος μικρὸς φρυγανώδης, ᾧ πρόσκεινται οἱ κόκκοι ὡς φακοί, 'a small dry twig to which the *grains* adhere, like lentils.' But these *grains*, as a great author observes on Solinus, are within full of *little worms* (or *maggots*), whose juice is remarkable for dyeing scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *alkermes*; whence the French *cramoisi*, and the English *crimson.* *Kermes* is a name still well known among us, and is nothing but the *coccus of the berry-bearing ilex* or *holm oak*, a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the *dyers in scarlet* finding it as valuable in their way, as the *physicians* in theirs[1]." [Mat. xxvii. 28. Heb. ix. 19. Rev. xvii. 3, 4. (supply ἱμάτιον. comp. 2 Sam. i. 24.) xviii. 12, 16.] In the LXX, κόκκινος generally answers to the Heb. שָׁנִי תּוֹלַעַת or שְׁנִי תוֹלַעַת, i. e. *maggot* or *insect colour* double dyed, or double-dyed *maggot* or *insect* colour, which might confirm the above interpretation of κόκκινος, if indeed it needed confirmation. [See Is. i. 18. Exod. xxv. 4. Lev. xiv. 4, 6, 49. Gen. xxxviii. 2, 8. Song of Sol. iv. 3. vi. 6. Josh. ii. 18. 2 Sam. i. 24. &c.; the word is used for אַרְגָּמָן, 2 Chron. ii. 7, 14. iii. 14. See Braun. de Vest. Sacerdot. Hebr. i. c. 15. § 200. Salmas. Exerc. Plin. p. 192, 213. Plin. ix. 41. xvi. 8. xxii. 2. Theophr. H. P. iii. 8. Κόκκος (which is fem. when used in this sense) occ. LXX, Lam. iv. 5. &c. and Aquil. Song of Sol. iv. 3. Hesych. κόκκος ἐξ οὗ φοινικοῦν βάπτεται τὸ χρῶμα.]

ΚΟ'ΚΚΟΣ, ου, ὁ, *a grain*, of mustard-seed, Mat. xiii. 31. [xv. 20. Mark iv. 31. Luke xiii. 19. xvii. 6; of corn, John xii. 24. 1 Cor. xv. 37. γυμνὸν κόκκον, *a mere grain.* Κόκκος does not occ. in this sense in LXX. See above, under κόκκινος, at the end.]

☞ ΚΟΛΑ'ΖΩ, ομαι, mid. *to punish.* occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζομένους is used for κολασθησομένους *to be punished hereafter*, as ch. iii. 11. λυομένων for λυθησομένων. So ἀντιλεγόμενον for ἀντιλεχθησόμενον, Luke ii. 34; ἀποφορτιζόμενον for ἀποφορτισόμενον, Acts xxi. 3; καταργουμένην for καταργηθησομένην, 2 Cor. iii. 7. Wolfius on 2 Pet. iii. 11. remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from Thucydides συμφέροντα in the sense of *what* will *profit.* [See Apocr. Wisd. xi. 16. 2 Mac. vi. 14. Thuc. ii. 87. Isocr. Paneg. c. 34. p. 90. Irmisch on Herodian, i. 5, 25. iii. 11, 17. Æl. V. H. iii. 10. Diod. Sic. iv. 31. Xen. Mem. iii. 13, 4.]

☞ Κολακεία, ας, ἡ, from κολακεύω *to flatter*, which from κόλαξ, ακος, *a flatterer*, and this the Greek etymologists derive from κολλᾶσθαι *to stick to, adhere*, (*to hang on*, as we say, or from κόλον *food, meat*, for which parasites *flatter*; but κόλαξ may be deduced from the Heb. חָלַק *to smooth, flatter.—Flattery, adulation.* occ. 1 Thess. ii. 5. [See Alberti, Obss. Philol. p. 475. Herodian i. 1, 13.]

Κόλασις, εως, ἡ, from κολάζω *to punish.*

I. *Punishment.* Mat. xxv. 46. [See Ez. xliii. 11. Wisd. xvi. 2, 24. xix. 4. 2 Mac. iv. 38.]

II. *Torment.* 1 John iv. 18. where see Elsner, Wolfius, and Wetstein, and comp. Kypke. [Others translate it here *a cause of stumbling, a stumbling-block*, (as Ez. xiv. 3, 4, 7. xviii. 30. xliv. 12.) but this does not agree with the context so well.]

☞ Κολαφίζω, from κόλαφος *a blow*, which from κολάπτω *to strike, beat.* See Heb. and Eng. Lexicon in כלף.

I. *To buffet, to strike with the double fist*; for so the word properly signifies, as Theophylact informs us on Mat. xxvi. κολαφίζειν ἐστὶ τὸ διὰ

[1] The reader, for further satisfaction, may consult Bochart, vol. iii. p. 624. Brooke's Nat. Hist. vol. iv. p. 81. &c. New and Complete Dictionary of Arts, in *Kermes*, and especially Mons. Goguet's Origin of Laws, &c. pt. ii. bk. 2. ch. 2. art. 1. p. 106. ed. Edinburgh.

τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων, καὶ ἵνα ἀφελέστερον εἴπω, διὰ τοῦ γρόνθου κονδυλίζειν, 'κολαφίζειν means *to strike with the hands, the fingers being clenched*, or, to speak more briefly, *to buffet with the fist*.' Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20. [Not used by Attic writers, see Lobeck on Phryn. p. 175. Thomas M. says they used κονδυλίζειν in this sense.]

II. *To afflict, depress.* 2 Cor. xii. 7. So Chrysostom explains it by ταπείνωσις *depression*, κάκωσις *affliction*, and refers 1 Cor. iv. 11. to the same meaning. See Suicer Thesaur. in κολαφίζω.

Κολλάω, ῶ, from κόλλα *glue*.

I. *To glue, glue together*, though I know not that the verb is ever found strictly in this sense; but Wetstein cites from Athenæus χαλκὸν κολλήσαντα *soldering* brass; and Scapula gives us κολλᾶν σίδηρον, *to solder* iron; and from the medical writers κολλᾶν τραύματα, *to conglutinate* wounds, i. e. to reunite the divided parts. [See, however, Larcher and Schweigh. on Herod. i. 25. where σιδήρου κόλλησις is used for "the inlaying of iron with precious metals, stones," &c. Hence, to make to *cohere*, to make *firm*. See Job xxxviii. 38. xli. 14. &c.]

II. Κολλάομαι, ῶμαι, governing a dative, *to cleave* or *adhere to*, Luke x. 11. [See Ps. cii. 5. Job xxix. 10. Lam. iv. 4. comp. Ps. cxix. 25. Hence *to be joined*, or *join oneself to, associate oneself with*. See Luke xv. 15. Acts v. 13. ix. 26. x. 28. xvii. 34. See Plut. de Polyphil. vol. ii. p. 94. δεῖ μὴ ῥᾳδίως—κολλᾶσθαι τοῖς ἐντυγχάνουσι, 'one must not rashly *join oneself with* those one meets with;' see Suicer and Wetstein. See Acts viii. 29. Hence also *to cleave to a person* or *thing*. Rom. xii. 9. 1 Cor. vi. 16, 17. In the LXX it is often used in the same view, and generally answers to the Heb. דָּבַק. See Jer. xiii. 11. Deut. xxviii. 60. Ruth ii. 8. (with μετά instead of the dat.) 2 Sam. xx. 2. 2 Kings xviii. 6. Ps. xliv. 25. Ecclus. xix. 2. 1 Esdr. iv. 20. (with πρός) and in Deut. xxix. 20. (with ἐν) &c.]

Κολλούριον, or, as some MSS. read, κολλύριον, ου, τό, from κωλύω *to restrain*, and ῥοῦς *a flux, running*, or ῥέω *to flow*. [Others deduce it from κολλύρα *a little loaf*, (with which it is sometimes synonymous,) which the *collyrium*, before it was dissolved, might resemble.]—*A collyrium*, a topical remedy applied to the eyes *to repel sharp humours*. occ. Rev. iii. 18. Κολλύριον is used by Galen, and other Greek writers cited by Wetst. [For the different sorts of *collyrium* in use among the ancients, see Celsus de Med. vi. 6. Paul. Ægin. iii. 28. Hippocr. de Victu Acut. c. 68. Dioscorid. i. 2. p. 130. Plin. H. N. xxi. 20. Salmasius, Exercitt. Plin. p. 182, 936. Le Clerc, Hist. Med. ii. 1. p. 612. occ. in Complut. and Ald. ed. (the Alex. MS. has κολλυρίδα) in 1 Kings xiv. 3. in the sense of κολλύρα, which itself occ. (in Complut. ed.) Lev. viii. 26. See Schol. on Exod. xxix. 2. &c.]

☞ Κολλυβιστής, οῦ, ὁ, from κόλλυβος *a small coin*. (So the Schol. on Aristoph. Pace, 1199. explains κολλύβου by εἴδος εὐτελοῦς νομίσματος.) [But κόλλυβος also means *the changing of money*. See Poll. Onom. iii. 9. vii. 30.—Mœris, Thomas M. p. 108. and Phrynichus, p. 82. (see p. 440. ed. Lobeck,) say that the Attics did not use κολλυβιστής, but ἀργυραμοιβός.]—*A money-changer, one who changes money of greater value into that of less*. occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in Suicer Thesaur. and Wetstein on Mat. xxi. 12. [Schleusner and Wahl tell us, that "these κολλυβισταί were in the temple to supply the Jews with the half-shekel, which they paid annually in the month of Adar," (before the 25th, see Ikenii Ant. Heb. pt. ii. ch. vi.) "or Nisan," according to Wahl. See Winer Biblisches Realwörterbuch, p. 3. Exod. xxx. 13—15. and Lightfoot on Mat. xxi.]

Κολοβόω, ῶ, from κολοβός *maimed, cut off*. [Xen. Cyr. i. 4, 11. Some deduce it from κολούω *to amputate, cut off*, &c.]

I. *To cut off*. In this its proper sense it is used by the LXX, 2 Sam. iv. 12. for the Heb. קָצַץ. [See Symm. and Theodot. Is. xxviii. 20. Arrian, Diss. Epictet. ii. 10. Diod. Sic. i. 78. Polyb. i. 80, 13. Hence κολοβόχειρ *mutilated in the hand*, Lev. xxi. 18. and κολοβόρρινι *in the nose*, or *flat-nosed*, ibid. κολοβόκερκος *deficient in the tail*, Lev. xxii. 23.]

II. *To cut short, shorten*. occ. Mat. xxiv. 22. Mark xiii. 20. See Wetstein on Mat., where Chrysostom, cited by Suicer, explains εἰ μὴ ἐκολοβώθησαν, κ.τ.λ. by εἰ ἐπὶ πλέον ἐκράτησεν ὁ πόλεμος Ῥωμαίων ὁ κατὰ τῆς πόλεως, ἅπαντες ἂν ἀπώλοντο οἱ Ἰουδαῖοι, 'if the war of the Romans against the city [of Jerusalem, namely] had continued longer, all the Jews would have perished.' [So קָצַר (which Biel quotes in 2 Sam. iv. by mistake) in Prov. x. 27.]

ΚΟ'ΛΠΟΣ, ου, ὁ. Mintert deduces it from κοῖλος *hollow*, or καλύπτω *to cover*.

I. *The bosom*. John i. 18. xiii. 23. Luke xvi. 22, 23. where comp. Mat. viii. 11; and observe, that in the Treatise on the Maccabees, ascribed to Josephus, but probably written by a converted Jew, § 13. the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς ΤΟΥ'Σ ΚΟ'ΛΠΟΥΣ αὐτῶν, 'for then Abraham, Isaac, and Jacob will after our death receive us into their *bosoms*.' [The allusion[1] seems to be to the meals of the ancients, (and so here to the happiness of heaven under the figure of a feast or banquet,) for, as they lay on their *triclinia*, the head of one rested or reclined on the *bosom* of the next to him. So Abraham receiving into his *bosom*, means placing next to himself, as a mark of favour and affection. (See John xiii. 23.) It was so among the Romans. See Xiphil. in Dion. p. 352. and P. Zornii Biblioth. Antiquar. Exeget. vol. i. p. 536. Wahl (and Schleusn. partly) explains John i. 18. from this metaphor; ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός (comp. vs. 2.) *proximus*, i. e. *familiarissimus, conjunctissimus*, "nearest and dearest to the Father;"

[1] [In Ruth iv. 16. it is used of *taking a child into the bosom* and nursing it, comp. 1 Kings xvii. 19. Num. xi. 12. see Elsner on John i. 18. Some have supposed this the metaphor in Luke. See Pole's Synops. In Ecclus. ix. 1. γυναῖκα τοῦ κόλπου σοῦ the wife of thy *bosom, whom thou foldest to thy bosom, embracest* with affection, *thy beloved wife*, comp. Deut. xiii. 6. xxviii. 54, 56. also Gen. xvi. 5. 2 Sam. xii. 8. See Fesselii Advers. Sacr. IV. ix. p. 383. So Tibull. 'Inque tuo caderet nostra senecta sinu.']

quoting from Cic. "tu vero sis in sinu semper et complexu meo." Epist. xiv. 4. See also pro Cluent. 5. pro Cœlio, 4. Schleusn. also suggests the notion of "the beloved Son of God," from the metaphor of a father *nursing* his child. (See note in preceding page.) In either way it seems, as Schl. allows it may, to denote Christ's equality of nature and dignity with the Father. Obs. in Luke, κόλποι plur. is used of a single person. See Diog. Laert. i. 85. and Reitz on Lucian, vol. ii. p. 246.]

II. *A loose cavity* or *hollow formed by the doubling of a robe* or *garment*, q. d. *a lap*. occ. Luke vi. 38[1], where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Ps. lxxix. 12. Is. lxv. 6. Jer. xxxii. 18. In the three last texts the LXX in like manner have κόλπος. Raphelius and Wetstein cite Herodotus and Polybius using κόλπος in the same sense; to whom Kypke adds Josephus, Plutarch, Arrian, and Appian. [See Polyb. iii. 33, 2. Herodian i. 8, 11. Apollon. Rhod. Argon. iv. 919. Liv. xxi. 8. Suet. Jul. Cæs. 82.]

III. *A bay, a creek*. Acts xxvii. 39. Homer uses κόλπος in this sense, Il. ii. 560. where Eustathius explains it by θάλασσα ὑπὸ ἀκρωτηρίων περιεχομένη, *a sea inclosed by promontories;* [and Phavorinus also in nearly the same words.] Strabo and Themistius also, cited by Wetstein, apply the word in the same manner. [See Herod. ii. 11. &c. Diod. Sic. iii. 38. Herodian iii. 4, 4. Xen. Hell. i. 4, 8. iv. 8, 10. Demosth. (ed. Reiske) p. 1237, 9. &c. So Virgil, Æn. ii. 23. *Sinus*, &c. Italian *golfo*, Fr. *golfe*.] Hence Eng. *a gulf*.

☞ ΚΟΛΥΜΒΑ'Ω, ῶ.—*To swim*. occ. Acts xxvii. 43. It is used also by Achilles Tatius, cited by Alberti and Wetstein, ἔνιοι δὲ ΚΟΛΥΜΒΑ῎ΙΝ πειρώμενοι, some trying to *swim*. [See Symm. Is. xxv. 11. (Phavorinus derives it from persons appearing κόλοι or κολοβοί *cut short as they swim*. Doricè, κολυφᾶν.)]

Κολυμβήθρα, ας, ἡ, from κολυμβάω.—*A bath for swimming* or *bathing*. So Josephus applies the word in the remarkable story of Herod the Great's drowning the young high-priest Aristobulus. Ant. xv. 3, 3. So de Bel. i. 22, 2. See also Bp. Pearce's Miracles of Jesus vindicated, pt. iv. p. 63. 12mo. occ. John v. 2, 4, 7. ix. 7, 11. —The LXX have frequently used this word for the Heb. בְּרֵכָה *a pool*. [See 2 Kings xviii. 17. Neh. iii. 15, 16. Is. vii. 3. Symm. Song of Sol. vii. 4. Schleusn. and Wahl understand *a fish-pool* in John ix. 7, 11. rather than *a bath*. Tittmann says *a bathing-house*. See Diod. Sic. xi. 25.]

☞ ΚΟΛΩΝΙ'Α, ας, ἡ. It is plainly the Latin *colonia* in Greek letters, which from *colonus* 'an husbandman,' a N. derived from the verb *colo* 'to cultivate,' and this from the Heb. בָּלָה *to perfect*.—*A colony*. "*Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from Rome, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs[2]." "*Colonies* were governed by the Roman laws[3]." occ. Acts xvi. 12. Comp. ver. 21. where the inhabitants of the Roman colony of Philippi are called Romans, as being freemen of Rome. [Schleusn. says that it was not properly a Roman colony, only a city, Italici juris. Wahl says that it was a colony founded by Julius or Augustus Cæsar, and refers to Dio Cassius[4], li. 4. See Schwartz, Monumenta Ingeniorum, vol. ii. p. 65. This word occ. in some Greek inscriptions on coins. See Spanh. de Us. et Præst. Num. p. 106. &c.]

☞ Κομάω, ῶ, from κόμη.—*To have long hair*, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15. [Suid. and Etym. M. explain κομᾷν *to be proud, wanton, luxurious*, &c. See Xen. de Rep. Lac. xi. 8. de Re Eq. v. 3. See Salmas. Epist. de Cæsarie Virorum et Coma Mulierum, Lug. Bat. 1644.]

ΚΟ'ΜΗ, ης, ἡ, from the Heb. קוּם *to rise*. *The hair of the head, the hair which arises from the head*. occ. 1 Cor. xi. 15. [LXX, Num. vi. 5. Ez. xliv. 20. for פֶּרַע *long hair;* (see Xen. Cyr. i. 3, 2. Plut. Lycurg. 22. Æl. V. H. vi. 5. &c.) and for צָאִר *a tiara, an ornament for the head*, Ez. xxiv. 23. Suid. κόμη· ἡ θριξ τῆς κεφαλῆς. comp. Lev. xix. 27. John i. 20. Polyb. ii. 36, 7.]

ΚΟΜΙ'ΖΩ.

I. *To bring*, as in the hand, *affero*. Luke vii. 37. [See Esdr. iv. 5. Wisd. xviii. 21. Arrian, Exp. Alex. vii. 22.]

II. Κομίζομαι, mid. *to receive to oneself*, or *into one's hand*, as it were, as Abraham did Isaac from the dead. Heb. xi. 19. (where see Raphelius, Wetstein, and Macknight.) [comp. 2 Mac. vii. 11, 29.] —or as a person does his money, which had been intrusted to others. Mat. xxv. 27. where see Wetstein and Kypke. [Ceb. Tab. c. 21. ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ' ᾧ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι. See Polyb. x. 34, 3. Diod. Sic. xii. 8. xiv. 33. Isæus xix. 8. In LXX, comp. Gen. xxxviii. 20. Hos. ii. 9. 2 Mac. x. 1. *to recover*, as *a fort, city*, &c.]

III. Mid. *to receive to oneself*, as a recompense, whether of good, Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, Heb. x. 36. xi. 39. On 2 Cor. v. 10. Kypke remarks, that κομίζεσθαι is often spoken of *rewards* and *punishments*. He cites Demosthenes and 3 Mac. i. 3. Observe κομεῖται, κομιεῖσθε, κομιούμενοι, are from the 1st fut. mid. Attic, κομιοῦμαι for κομίσομαι. [See 1 Mac. xiii. 37. 2 Mac. viii. 33. Tobit vii. 12. Arrian, Exp. Al. M. v. 27, 3. Xen. Cyr. i. 5, 10.]

☞ Κομψότερον, neut. sing. of κομψότερος, the comparative of κομψός *elegant, neat, trim*. [Xen. Cyr. i. 3, 8.] It is used as an adverb, *more elegantly*. Also, *better in health*. occ. John iv. 52. So

[1] See Piscator in Pole Synops. and Doddridge on the place.

[2] Kennet's Antiquities, b. iv. ch. 18.

[3] Lardner's Credibility of Gospel Hist. b. i. ch. ii. p. 145.

[4] [The fact stated by Dio Cass. is this, that Augustus gave it as an habitation to some of the Antonian party, whom he drove from their towns in Italy to put in his own soldiers. See the notes on the passage. It is called Colonia, in a coin quoted by Spanheim (as above). Col. Jul. Aug. Philip. and on a stone in Spon. Misc. p. 173. Col. Jul. Philippensis. See also Cuper de Elephant. Exercitt. in Sallengre. Thes. Ant. Rom. vol. iii. p. 150. &c. See notes to Dio Cass. and Adam's Rom. Ant. on the *Jus Italicum*, &c.]

in Arrian, Epictet. iii. 10. ΚΟΜΨΩΣ ΄ΕΧΕΙΝ is applied to one who is *recovering* from a fever. See Raphelius.

Κονιάω, ῶ, from κονία or κονίη, which is frequently found in Homer, and in that poet, I believe, constantly signifies *dust*, as Il. ii. 150. xi. 151; but the succeeding Greek writers use it for *chalk*. [See Diod. Sic. xx. 8. Deut. xxvii. 2, 4. Amos ii. 1. Lex. MS. Cyrill. κονία· ἡ λευκασία.] Κονία, in its primary sense of *dust*, may be very naturally derived from κνάω or κνέω *to rub off, abrade, comminute*. Comp. under κονιορτός.—*To whiten, make white by smearing with chalk and water, to white-wash*. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text, Dr. Shaw [1] observes, that "as all the different sorts of tombs and sepulchres (among the Moors), with the very walls likewise of their respective *cupolas* and enclosures, are constantly kept *clean white-washed*, and *beautified*, they continue to illustrate those expressions of our Saviour where he mentions *the garnishing of the sepulchres*, Mat. xxiii. 29; and ver. 27. where he compares *the Scribes, Pharisees*, and hypocrites *to* whited *sepulchres, which indeed appear* beautiful *outward, but are within full of dead men's bones and all uncleanness*." Comp. Harmer's Observations, vol. iii. p. 449. [They used to whiten the sepulchres to mark them, that they might not touch them, and so be polluted. See Winer, Biblisches Realw. p. 261. Wahl.] — In Acts xxiii. 3. St. Paul calls the high-priest Ananias, *a whited wall*, "alluding to the beautiful outside of some *walls* which are full of rubbish and dirt within [2]," says Doddridge; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the apostle's prophecy of *God's smiting him* was fulfilled in his destruction, related by Josephus, de Bel. ii. 17, 6, 9. [Deut. xxvii. 2, 4.]

Κονιορτός, οῦ, ὁ, (q. κόνις ὀρτή) from κόνις *dust* (which from κνάω or κνέω *to rub off, abrade*), and ὄρω *to excite, raise*.—*Dust*. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23. where comp. 2 Sam. xvi. 13. and see Harmer's Observations, vol. iv. p. 202. [Exod. ix. 9. Is. v. 24. Deut. ix. 21. &c. See Polyb. v. 85, 1. Xen. Anab. i. 8, 8.]

Κοπάζω, from κόπος *labour, fatigue*.

I. *To cease through extreme fatigue*, or *being spent with labour*. [See Ecclus. xxiii. 17. comp. 16.]

II. *To cease*, as the wind. So Herodotus applies ἐκόπασε to the wind, vii. 191. ἢ ἄλλως κῶς αὐτὸς (ἄνεμος namely) ΄ΕΘΕ΄ΛΩΝ ΄ΕΚΟ΄ΠΑΣΕ, or otherwise it *ceased of its own accord*. occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12. for Heb. שָׁתַק *to be calm, still*; — to the waters of the deluge, Gen. viii. 1. for שָׁךְ *to assuage*, and ver. 8, 11. for קָלָה *to be light, alleviated*; —to the plague, Num. xvi. 48, 50. for עָצַר *to be restrained*; —to the fire of the Lord, Num. xi. 2. for שָׁקַע *to sink*. [In Ecclus. xliii. 23. act. *to appease*.]

[1] Travels, p. 219, 220. 2nd edit.

[2] To this day, in the eastern countries, they sometimes build their walls of *clay* or *unburnt bricks*, and then *plaster* them over. And at Ispahan this is said to be done with a *plaster* of fine *white* stone. See Heb. and Eng. Lexicon under תכל and Bp. Lowth's note on Is. xxx. 13.

Κοπετός, οῦ, ὁ, from κόπτομαι, which see under κόπτω II.—*Vehement lamentation*, properly such as is accompanied *with beating the breast*, planctus. occ. Acts viii. 2. [See Gen. l. 10. Esther iv. 3. Is. xxii. 12. Micah i. 8. Zech. xii. 10. 1 Mac. ii. 70. iv. 39. ix. 20. Macarius (Hom. xv. p. 184.) says, if a rich man die, μετὰ μελῳδιῶν καὶ θρήνου καὶ κοπετοῦ ἐκκομίζεται, &c. *he is borne out to burial with singing and lamentation and wailing*. Dionys. Hal. Ant. ii. 19. xi. 31. (ed. Huds.) Hesych. κοπετός· κομμός. θρῆνος μετὰ ψόφου χειρῶν, *lamentation with striking of the hands*. See Geierus de Luctu Hebr. c. 14. § 4. Ovid, Met. ii. 584. ix. 636.]

Κοπή, ῆς, ἡ, from κέκοπα perf. mid. of κόπτω.—*A smiting, slaughter*. occ. Heb. vii. 1. [Gen. xiv. 17. Josh. x. 20. Judith xv. 7.]

Κοπιάω, ῶ, from κόπος *labour, fatigue*.

I. [*To labour*, generally, *to toil, labour, even to great fatigue and weariness*. Mat. vi. 28. Luke v. 5. xii. 27. John iv. 38. (*of labouring in tilling*, comp. 2 Tim. ii. 6.) Acts xx. 35. 1 Cor. iv. 12. Ephes. iv. 28. It is applied also to the labours of the ministers of the word. See 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Coloss. i. 29. 1 Thess. v. 12. 1 Tim. iv. 10. v. 17. See also Rom. xvi. 6. ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς, *who laboured much for us, to our advantage*. See Wisd. ix. 10.]

II. *To be fatigued* or *spent with labour*. John iv. 6. [of our Saviour *being weary from his journey*. Rev. ii. 3. LXX, Deut. xxv. 18. 2 Sam. xvii. 2. Jer. xvii. 16. with a part. οὐκ ἐκοπίασα ἀκολουθῶν, *I have not fainted following, have not ceased to follow*. Is. xl. 28—31. xlvi. 1.]

III. *To be fatigued* or *weary* with sin, misery, and the heavy yoke of the ceremonial law. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟ΄ΠΟΣ, ου, ὁ. The lexicons deduce it from κέκοπα, perf. mid. of κόπτω *to strike*; but perhaps it may be better derived from the Heb. כַּף *the palm of the hand*, with which men labour, according to that of the apostle, Eph. iv. 28. κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, *let him labour, working that which is good with his hands*. Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2. in Heb.

I. *Labour, travail*. [Whether *manual labour*, see 2 Cor. vi. 5. (comp. xi. 23, 27. 1 Thess. ii. 9. 2 Thess. iii. 8.) or *exertions, activity, zeal in any cause*. See 1 Cor. iii. 8. (but see the use of κοπιάω 2 Tim. ii. 6.) xv. 58. 1 Thess. i. 3. (comp. Heb. vi. 10.) Rev. ii. 2. In John iv. 38. κόπος is used for the *fruits of labour*. Comp. 2 Cor. x. 15. Ecclus. xiv. 15. In Xen. de Re Equest. iv. 2. Anab. v. 8, 3. for *weariness from labour*.]

II. *Trouble, disturbance, uneasiness*. So κόπον or κόπους παρέχειν, *to give trouble* or *uneasiness to, to trouble, disturb*, negotium facesso; for which the Greek writers generally use the phrase πράγματα παρέχειν. See Alberti on Mat. xxvi. 10. and Addenda, p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15. ΠΡΑ΄ΓΜΑΤΑ΄ μοι μὴ ΠΑ΄ΡΕΧΕ, don't *trouble* me. Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38. p. 837. τοῖς γὰρ μηροῖς τὸ πᾶν βάρος ἐμπίπτον ΚΟ΄ΠΟΥΣ εἴωθε ΠΑΡΕ΄ΧΕΙΝ, 'for the whole burden lying upon the thighs is apt to *produce fatigue*.' And a little after, 'walking on hard ground ΠΑΡΕ΄ΧΟΥΣΙ ΚΟ΄ΠΟΥΣ *fatigues*

the muscles and sinews of the legs.' See Duport on Theophrast. as above. [Mat. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (comp. Ecclus. xxix. 4. Long. Pastor. lib. iii. p. 72.) In Rev. xiv. 13. *of the toil and labour, the troubles of human life,* as Job v. 7.]

Κοπρία, ας, ἡ, from κόπρος *dung, filth.—Filth, dung, a dunghill, manure.* occ. Luke xiii. 8. xiv. 35. [LXX, 1 Sam. ii. 8. Neh. ii. 13. 2 Kings ix. 37. Job ii. 8. (for אַפֶר *the dust.* Comp. Hom. Il. ω'. 640.) Is. v. 25.]

ΚΟ'ΠΤΩ.

I. *To cut off* or *down.* occ. Mat. xxi. 8. Mark xi. 8. [See LXX, Num. xiii. 24. 1 Kings v. 6. Is. x. 15. Ezek. xxxix. 10. &c. In 2 Sam. v. 20. it is *to smite* or *overthrow,* (whence κοπή; which see). Comp. Josh. x. 20. &c. Hence, it denotes *to vex* and the like, see 1 Mac. xii. 24. and Duker on Thucyd. viii. 13; so κόπωσις *vexation,* Eccles. xii. 12.]

II. Κόπτομαι, mid. *to strike* or *beat one's self,* particularly *one's breasts, with the hands in lamentation,* so *to lament, wail,* plangere. *Beating* the breasts is mentioned as a gesture of *violent grief* both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, Il. xviii. 30, 31. (comp. 50, 51.)

——— Χερσὶ δὲ πᾶσαι
Στήθεα πεπλήγοντο ———
——— With their *hands*
All *beat* their breasts.———

Which is, as usual, copied by Virgil, Æn. i. 485.

——— Tunsæ *pectora* palmis.
——— With their *hands*
Beating their breasts.

So in Ovid,

Plangere *nuda meis conabar pectora* palmis.
Then with my *hands* my breasts I strove to *beat.*

See more to this purpose in Wetstein on Luke xviii. 13. It is used intransitively, Mat. xi. 17. xxiv. 30.—with the preposition ἐπί following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52. where however the prep. ἐπί or διά seems understood. Comp. Luke xxiii. 27. [See LXX, Gen. xxiii. 2. l. 10. 1 Sam. xxv. 1. 1 Kings xiii. 30. 2 Sam. xi. 26. Eccles. xii. 6. Zech. xii. 10. So Aristoph. Lysist. 397. κόπτεσθ' Ἄδωνιν, *bewail for Adonis.* See the Schol. and Herod. ii. 42, 61. and Larcher's notes, where he exposes a most absurd mistake of Voltaire. Comp. also Ez. vi. 9. xx. 43. Jerem. viii. 2. (pass. *to be lamented for,*) and see Feith. Ant. Hom. lib. iii. c. 15. p. 287—290. Hom. Il. χ'. 33. &c. κόπτων· τύπτων, Hesych. Atticè, κόπτειν τὴν θύραν is *to knock at the door,* though the primary sense is *to cut.* See Schol. Arist. as above, and Eust. p. 899. and 1256. So in the pass. θάλασσα κοπτομένη πνοιαῖς is *beaten upon,* Theocr. Idyll. xxii. 15, 16.]

ΚΟ'ΡΑΞ, ακος, ὁ, from κράζω *to cry out,* according to some; but it rather seems a name formed by an onomatopœia from the *croaking* of the raven, or *cawing* of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟ'ΑΞ.—*A raven* or *crow.* occ. Luke xii. 24. [LXX, Gen. viii. 7. Lev. xi. 16. See also Deut. xiv. 13—17. et var. lectt.]

Κοράσιον, τό, from κόρος, *a young man, a youth, stripling.—A damsel.* [Mat. ix. 24, 25. xiv. 11. Mark v. 41, 42. vi. 22, 28. Ruth ii. 8, 22, 23. iii. 2. 1 Sam. ix. 11. xx. 30. (see also Theodot.) xxv. 42. Esth. ii. 2—9. iii. 2. Joel iii. 3. Zech. viii. 5.] et al. Κοράσιον, though condemned as a bad word by the old grammarians, Phrynichus, Thomas, and Pollux, is yet several times used by Lucian, and frequently by Arrian, Epictet., as may be seen in Wetstein on Mat. ix. 24. Comp. also Kypke. [See Arrian, Diss. Epict. iii. 2, 8. (In i. 18. and 28. κορασίδιον occ.) Lucian, Asin. c. 6. Jacobs, Anthol. Gr. vol. i. p. 108. Wahl says, (from Lobeck on Phryn. p. 74.) that it was applied to girls of the lower orders with a certain degree of εὐτελισμός (or *holding them cheap*) by the older Greeks in conversation only, but that later writers use it without this sense annexed. So of κορίδιον.]

☞ ΚΟΡΒΑ͂Ν. Heb.—*Corban, ὅ ἐστι δῶρον,* which is *a gift,* says St. Mark vii. 11. i. e. *an offering dedicated to God*[1]. So Josephus, Ant. iv. 4, 4. explains κορβᾶν, δῶρον δὲ τοῦτο σημαίνει, this signifies *a gift* or *offering.* And in this sense the Heb. N. קָרְבָּן (from קָרַב *to approach,* and in Hiph. *to offer, present,*) is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δῶρον.

☞ ΚΟΡΒΑΝᾶΣ, ᾶ, ὁ.—*The sacred treasure,* or *treasure dedicated to God, and destined to sacred uses.* So Josephus expressly tells us, the *sacred treasure* among the Jews was called *Corbanas, τὸν ἱερὸν θησαυρόν, καλεῖται δὲ* ΚΟΡΒΑΝᾶΣ. De Bel. ii. 9, 4. The word seems plainly formed from the Chald. or Syriac קׇרְבָּנָא or קׇרְבָּנָא. which from the Heb. קָרְבָּן. Comp. κορβᾶν. occ. Mat. xxvii. 6. where the Syriac version, for κορβανᾶν, has ܩܘܪܒܢܐ ܕܗܘ. [It is here the same as the γαζοφυλάκιον (Luke xxi. 1. &c.) according to Wahl and Schleusner, and this was thirteen chests in the court of the women, called by Rabbinical writers שׁוֹפָרוֹת *trumpets,* from their shape. V. Theophyl. ad loc. Hadr. Reland. de Spoliis Templi Hierosolym. in arcu Titiano (Traj. ad Rhen. 1716.) Stolberg. Exercitt. Ling. Gr. x. 382. and Winer, Biblisches Realwört. p. 692.]

ΚΟΡΕ'ΝΝΥΜΙ.—*To satiate, satisfy.* Pass. *to be satiated, satisfied,* properly with food. [Acts xxvii. 38. (with genit. see Matthiæ, Gr. Gr. § 330.) 1 Cor. iv. 8. metaphorically. See LXX, Deut. xxxi. 20. Æl. V. H. i. 4. Irmisch on Herodian, i. 13. § 10. p. 553. Xen. Mem. iii. 11, 13.—Κορέννυμι may be derived from κόρος *satiety, abundance,* or immediately from the Hebrew קֶרֶן *the light,* the great agent which produces *plenty* and *abundance* to the earth and its inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of *a horn* (comp. κέρας) inverted and pouring out fruits, and that, both

[1] [The trick which our Saviour meant to reprobate was this: the Jews, in order to avoid giving to their parents what they asked, were in the habit of saying it was *offered to God,* and yet they used it themselves. Our Lord meant therefore to say, that if they called it an offering to God, they were bound to make it so really, and not to use it themselves.]

on the coins of the Romans[1], and in the descriptions of their poets. Thus Horace, Carm. Sæcul. 59, 60.

——— Apparetque beata pleno
Copia cornu.

Plenty with her full *horn* appears.

And Od. i. 17, 14, &c.

——— Hic tibi *Copia*
Manabit ad plenum benigno
Ruris honorum opulenta *cornu.*

Here shalt thou rural blessings know,
Which from *Plenty's horn* shall flow.

Again, 1 Epist. xii. 28, 29.

——— aurea fruges
Italiæ pleno defundit *Copia cornu.*

Plenty pours out her fruits from loaded *horn.*

Hence we may in some measure account for the LXX having rendered קֶרֶן הַפּוּךְ, the name of one of Job's daughters (Job xlii. 14.) by the words Ἀμαλθείας κέρας. קֶרֶן הַפּוּךְ may mean *the horn inverted.* Ἀμαλθείας κέρας is *the horn of Amalthea,* which was the name of the *goat* feigned to have *nursed* Jupiter in his infancy. Thus Callimachus, Hymn. in Jov. 48, 49.

——— Σὺ δ' ἐθήσαο πίονα μαζὸν
Αἰγὸς Ἀμαλθείας.

Thou drew'st the *swelling teat* of that famed *goat,*
Kind *Amalthea.*

Whose *horn* was thenceforth said to have "the privilege, that whoever possessed it should immediately *have what they desired;* whence it came to be called *the horn of plenty.*" (Boyse's Pantheon, ch. 15.) The name *Amalthea* is an evident corruption from the Heb. אֹמֶנֶת *a nurse,* with א postfixed after the Phœnician manner. See Bochart, vol. ii. 630.

ΚΟ'ΡΟΣ, *ου, ὁ,* from the Heb. כֹּר, to which it several times answers in the LXX. [2 Chron. ii. 10. xxvii. 5. &c.]—*A Cor*[2], "the largest measure of capacity among the Jews, whether for solids or liquids, (1 Kings v. 11.) It was the same as the *homer,* Ezek. xlv. 14;" so equal to ten *baths,* (Gr. *βάτοι,*) or to about seventy-five gallons five pints English. occ. Luke xvi. 7. [See Lev. xxvii. 16. Num. xi. 31. &c. Joseph. A. J. xv. 9, 2. makes it equal ten Attic Medimni. See Epiphanius de Mensur. et Ponder. p. 540. (ed. Basil.) and Le Moyne, Var. Sacr. p. 471.]

Κοσμέω, ῶ, from *κόσμος order.*

I. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41. for the Heb. עָרַךְ *to set in order.* And Homer, Odyss. vii. 13. has' *δόρπον* ἘΚΟ'ΣΜΕΙ *prepared* supper. [Comp. Ecclus. xxix. 27. *κόσμησον τράπεζαν furnish a table;* in xlvii. 11. *to appoint, ordain.* See xvi. 27.]

II. *To adorn, garnish.* [Luke xxi. 5. 1 Tim. ii. 9. (comp. 1 Pet. iii. 5. where it is metaphorically used.) Rev. xxi. 2, 19. In Tit. ii. 10. *to do honour to.* Comp. Thucyd. ii. 42. Xen. Conviv. viii. 38. Hellen. v. 4, 33. In Herod. viii. 60, 142. *κόσμον φέρειν* is *to be honourable, proper, becoming.* Comp. Soph. Aj. 293.] Mat. xxiii. 29; on which text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to *repair* and *adorn* the monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙ῀Ν *τὸν τάφον,* (see Kypke,) or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙ῀Ν ΤΟ῾ ΜΝΗ῀ΜΑ; so Xen. Hellen. lib. vi. cited by Raphelius and Wetstein, whom see, as also Elsner and Wolfius on the place. To the passages they have produced I add from Josephus, Ant. xiv. 11, 4. that Phasael *τάφον* ἘΚΟ'ΣΜΕΙ *τῷ πατρί, adorned a monument* for his father. [Wahl understands it, *of placing little columns,* &c. Schl. translates it here, *to build up, erect,* i. q. *οἰκοδομεῖν,* which precedes it. occ. LXX, 2 Kings ix. 30. 2 Chron. iii. 6. Jer. iv. 30. Ez. xi. 11, 13. xxiii. 40. See Æl. V. H. viii. 10. xi. 9. &c.]

III. *To trim,* as a lamp. Mat. xxv. 7. [i. e. *to prepare,* as above. See Munthe, Obss. in N. T. e Diod. Sic. p. 88.]

☞ Κοσμικός, *ή, όν,* from *κόσμος the world.*—*Worldly, relating to this world.* occ. Tit. ii. 12. Heb. ix. 1. "a tabernacle made on *earth,* and of *earthly* materials." Clark [on Tit. Comp. *κόσμος* V. and *αἰών.*]

Κόσμιος, *ου, ὁ, ἡ,* from *κόσμος order.*—*Orderly, decent.* occ. 1 Tim. ii. 9. iii. 2. The expressions in 1 Tim. ii. 9. are very similar to those of Epictetus, Enchirid. cap. 62. where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟ'ΣΜΙΑΙ *καὶ* ΑΙ'ΔΗ'ΜΟΝΕΣ *ἐν* ΣΩΦΡΟΣΥ῎ΝΗΙ. [Schleusner in 1 Tim. iii. 2. understands, *desirous of order, and ruling those below him with steady discipline;* he refers to Xen. An. vi. 6, 17. (in ed. Schn. 4, 32.) but it there means *orderly, obedient.* In Eccles. xii. 9. *κόσμιον παραβολῶν* occurs, but this does not agree with the Hebrew. See Perizon. on Æl. V. H. xiv. 7. Gottleber on Plat. Phæd. p. 30. (on § 13.) Irmisch, Excurs. ad Herodian. i. 2, 3. p. 788. Xen. Hier. v. 1. Diod. Sic. xiii. 38. &c.]

☞ Κοσμοκράτωρ, *ορος, ὁ,* from *κόσμος the world,* and *κράτος, power, authority.*—*A ruler of this world.* occ. Eph. vi. 12. where it is spoken of evil spirits. Comp. John xii. 31. xiv. 30. [and 2 Cor. iv. 4.—The Jews have received the word thus קוֹסְמוֹקְרַטוֹר into their language, and apply it sometimes to Satan (called also שַׂר שֶׁל עוֹלָם *the prince of the world,* see John xii. 31.) and evil spirits, sometimes to kings and princes. See Buxtorf, Lex. Talmud. et Rabbin. fol. col. 2006.]—The Scholiast on Aristophanes, cited by Wetstein, applies this word to Sesanchosis, king of Egypt, as *emperor of the world;* Σεσάγχωσις *ὁ βασιλεὺς τῶν Αἰγυπτίων,* ΚΟΣΜΟΚΡΑ'ΤΩΡ *γεγονώς.*

ΚΟ'ΣΜΟΣ, *ου, ὁ.*—In the Greek writers it denotes *order, regularity, ornament.* [e. g. Thuc. iii. 77. Herod. viii. 60. Xen. Œcon. viii. 20. &c.]

I. *An adorning, ornament.* 1 Pet. iii. 3. [Comp. 1 Tim. ii. 10. and Is. lxi. 10. Wahl translates James iii. 6. *ὁ κόσμος τῆς ἀδικίας, the tongue is the ornament* (i. e. *the glosser over*) *of iniquity.* English translation, *a world of iniquity,* and Schleusner *multitudo impiorum.*) See Prov.

[1] See Addison's Dialogues on Medals, and Spence's Polymetis, p. 146.

[2] See Heb. and Lexicon in כר III.

xx. 29. Exod. xxxiii. 5. Is. xlix. 18. Jer. iv. 30. Ez. vii. 20.]

II. *The world, the whole frame of the material heaven and earth,* so called from its admirable *regularity* and *beauty.* So Aristotle, lib. i. de Mundo, defines κόσμος, σύστημα ἐξ οὐρανοῦ καὶ γῆς, καὶ τῶν ἐν τούτοις περιεχομένων φύσεων· λέγεται δὲ ἑτέρως ΚΟΣΜΟΣ, ἡ τῶν ὅλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ, *a system composed of the heaven and the earth, and of the beings contained in them;* otherwise, *the order and beautiful arrangement of the universe* is called κόσμος. And Plutarch, de Placit. Phil. ii. 1. says that Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ, 'Pythagoras was the first who called the system of the universe κόσμος, from the *order* observable in it.' [See also Plat. Gorg. †63. p. 508. A. φασὶ δὲ οἱ σοφοὶ, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν, καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιότητα, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι.†] And in this the Latins imitated the Greeks, as Pliny observes, Nat. Hist. i. 4. *Quem κόσμον Græci nomine* ornamenti *appellaverunt, nos a perfectâ absolutâque* elegantiâ, mundum. 'What the Greeks called κόσμος by a name denoting *ornament,* we, from its perfect and complete *elegance,* denominate *mundus.*' And before him Cicero (in Timæo, § 10. ed. Olivet.) *Hunc* hac varietate distinctum *bene Græci κόσμος, nos* lucentem mundum *nominaremus.* [So Cic. de Senect. xxii. uses "hæc omnis pulcritudo" in the same sense. Mat. xiii. 35. (comp. xxiv. 21. and see Gen. i. 1.) xxv. 34. Luke xi. 50. John xvii. 24. Heb. iv. 3. Ephes. i. 4. 1 Pet. i. 20. Rev. xvii. 8. (see καταβολή.) John i. 10. xvii. 5. Acts xvii. 24. Rom. i. 20. On James iii. 6. see οὕτω 2. In LXX, ὁ κόσμος τοῦ οὐρανοῦ often occ. for צְבָא. Gen. ii. 1. Deut. iv. 19. (see Selden, de Diis Syris, Proleg. c. 3.) xvii. 3. Is. xxiv. 21. xl. 26. *the host of heaven.* Fuller, Miscell. Sacr. i. 7. p. 58. thinks that they deduced צְבָא from צָבָה, whence צְבִי *splendour,* &c. (see Simon. Lex. Hebr. and Wepter. Frag. Critt. pt. iv. p. 43.) but they may have used the word as denoting the regularity and order of the heavenly bodies, *like that of an army,* which צְבָא properly means.]

III. *The earth.* Mark xiv. 9. Luke xii. 30. Comp. 2 Pet. ii. 5. iii. 6. [comp. also 2 Cor. i. 12. So ἔρχεσθαι εἰς τὸν κόσμον *of Christ's coming upon the earth, being born, made man.* See John xi. 27. Comp. vi. 14. ix. 39. xii. 46. (In John i. 9. Schl. joins ἐρχόμενον with φῶς and not with ἄνθρωπον.) Wahl translates the phrase *to appear among men,* (see IV.) and the sense[1] is the same; add Heb. x. 5. The Rabbin writers call *all men* כָּל בָּאֵי עוֹלָם *all that come into the world.* See Drusii Præterita, book iv. in init. ἐκ τοῦ κόσμου εἶναι is said *of worldly-minded persons,* (see VI.) occ. John viii. 23. In xviii. 36. the word is used *of an earthly kingdom, dominion,* &c. as opposed to an heavenly; and hence it is used of this present world and earthly things. So 1 Cor. iii. 19. ἡ σοφία τοῦ κόσμου τούτου, *earthly wisdom.* Comp. 1 Cor. i. 20, 21. and see αἰών. Refer to John xvi. 33. and sense V. below. Hence ὁ ἄρχων τοῦ κόσμου τούτου, John xii. 31. xiv. 31. xvi. 11. is used *of Satan.* Comp. 2 Cor. iv. 11. In John xvi. 31. ἐγὼ νενίκηκα τὸν κόσμον *I have overcome the world,* i. e. *its power to injure your faith,* &c. Gal. iv. 3. τὰ στοιχεῖα τοῦ κόσμου is *the rudiments of religion which were given to the Jews,* according to Schl.; but it here means the Jewish religion *as being more earthly, addressed more to the senses.* Comp. Col. ii. 8, 20. See Pole, Synop. Parkhurst takes Mat. iv. 8. in the sense of *the earth;* but I think the word here only means Palestine. See οἰκουμένη. In Rom. i. 8. perhaps *the Roman empire* is meant, or the expression may be loosely taken for *everywhere.*]

IV. *The world,* i. e. the whole race of mankind, both believers and unbelievers, both good and bad. John iii. 16, 17. vi. 33. xii. 47. xiv. 31. Rom. iii. 19. [1 John ii. 2. *of the whole race of mankind.* So Adam is called πατὴρ τοῦ κόσμου, Wisd. x. 1. Comp. xiv. 6.] It is spoken hyperbolically of *a great number of persons,* as *le monde* in French, and *the world* in English. John xii. 19. Comp. John vii. 4. xviii. 20; of *the Gentiles,* as opposed to the Jews, Rom. xi. 12; of *the eternal world,* of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. Rom. iv. 13. where see Macknight.

V. *The wicked part of the world,* which constitutes the *larger number* of mankind. John vii. 7. xv. 18, 19. xvi. 20. xvii. 14. Rom. xii. 2. 1 Cor. xi. 32. 1 John iii. 1, 13. iv. 5. Comp. 1 John ii. 15. v. 19. [See Etym. M. voc. κόσμος. Ernesti ad Ammian. Marcell. xiv. 8. Phavorinus says, κόσμον· τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἁμαρτίᾳ ἀνθρώπους λέγει ὁ ἀπόστολος (1 Cor. xi. 32.) ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Hither also some refer James iv. 4. ἡ φιλία τοῦ κόσμου, *compliance* (or *friendship*) *with a sinful world.* Wahl and Schleusner say *love of riches,* &c. (as below, VI.)]

VI. *The things of this world,* as riches, honours, pleasures, &c. 1 Cor. vii. 31. Gal. vi. 14. Comp. 1 John ii. 15, 16. [On κόσμος see Joh. Floder, Diss. de Homonymia vocabuli κόσμος in Scriptis N. T. Upsal, 1770. 4to.]

ΚΟΥΜΙ, *arise,* Heb. and Syr. קוּמִי 2 pers. fem. imperat. of the V. קוּם *to arise.* occ. Mark v. 41.

☞ ΚΟΥΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin *custodia* in Greek letters, which from the N. *custos, -odis, a keeper, a sentinel,* and this from curo, *to take care,* and sto *to stand,* q. d. *one who stands upon guard.* Further, the V. *curo* seems to be from the N. cor *the heart,* (which from the Greek κῆρ, see under καρδία,) and sto *to stand,* from the Greek στάω, στῶ, which see under ἵστημι.—*A watch* or *guard of soldiers.* Stockius observes, that Virgil in like manner uses the Latin *custodia* for the *soldiers themselves,* Æn. ix. 166, 7.

——— Noctem *custodia* ducit
Insomnem ludo.

The *guard* in pastime spends the sleepless night.

[See Senec. Epist. 70.] So Cæsar, cited by Wet-

[1] [Observe, however, that unless in John i. 10. we refer ἐρχόμενον to ἄνθρωπον, that in all these instances the phrase is applied to Christ, and will rather mean his coming into the world as from elsewhere, i. e. from heaven by ἀνθρωποπάθεια, than the mere Rabbinical phrase above quoted. See Pole's Synopsis on John i. 10. and comp. xii. 46.]

stein, '*disponitis in vallo* custodiis, having posted *guards* in the trenches.' occ. Mat. xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history[1]; and Josephus, Ant. xx. 4, 3. and de Bel. ii. 12, 1. informs us, that it was usual with the Roman governors to order a Roman cohort to mount *guard* in the porticoes of the temple at the solemn feasts. [Others understand it of the Prætorian soldiers present at our Saviour's crucifixion. Suid. *κουστωδία· τὸ τῷ δεσμωτηρίῳ ἐπικείμενον στράτευμα, σύστημα στρατιωτικὸν, στῖφος,* (and so Hesych. nearly,) *the detachment on duty at the prison, a military body, a troop.*]

Κουφίζω, from *κοῦφος light.—To lighten, make light* or *less heavy.* occ. Acts xxvii. 38. The LXX apply it in like manner to a ship for the Heb. קָלַל *to lighten.* Jon. i. 5. [So Achilles Tat. iii. p. 153. *ὅπως τὸ μὲν βαπτιζόμενον τῆς νηὸς ἀνακουφίσαιμεν.* Polyb. i. 39. *ἐκρίψαντες ἐκ τῶν πλοίων πάντα τὰ βάρη, μόλις ἐκούφισαν τὰς ναῦς.* See Raphelius and Wetstein. occ. also 1 Sam. vi. 5. 1 Kings xii. 4, 10. *to lighten.*]

Κόφινος, *ου*, *ὁ*, so called *ἀπὸ τῆς κουφότητος, from its lightness,* or from *κόπτω to cut off,* because made of *cuttings* or twigs of trees. The ancient Syriac version, for *κοφίνους*, has constantly used ܣܠܐ "*cave autem credas,* &c. But do not imagine," says Vossius, (Etymolog. Latin, in Cophinus,) "that this word is from the Syriac ܣܠܐ. For, on the contrary, the Syrians took this, like many other words, from the Greeks." [Hence the French *coffin, a wicker basket,* (petit panier d'osier, &c. Dict. de l'Acad.) from which our *coffin.* See Johnson.]—*A wicker basket*[2], properly *of a certain measure* or *capacity.* [Mat. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13.] It seems probable that each of our Lord's apostles carried his *basket* with him. [They probably wanted these baskets when among the Samaritans or the Gentiles to carry their provisions, in order not to be polluted by the meats, &c. of other nations.] The Jews in other countries made great use of these *κόφινοι*, as appears from Juvenal, who mentions them as a kind of *badge* of that people, Sat. iii. 14.

Judæis quorum *cophinus* fœnumque supellex.
The *Jews* equipp'd with *baskets* and with hay.

And Sat. vi. 541. he speaks of a fortune-telling *Jewess,*

——— *Cophino* fœnoque relicto.
Leaving her *basket* and her hay.

On which passages Grotius (on Mat. xiv. 20.) observes, that "the Jews went from Rome to their *proseuchæ* or *oratories,* which were in the Aricinian wood, at ten miles' distance from the city, furnished with their *baskets,* and with hay *to serve them for a bed;*" but rather, I think, (according to the late Mr. Madan's learned and sensible note on Sat. iii. 14. in his New and Literal Translation of Juvenal, which see,) *to stop the interstices of their wicker baskets,* in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should *usually* carry about with them in their *baskets* as much hay as would serve for a bed to lie on. Dryden renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay
In a small *basket, on a wisp of hay.*

"In these *baskets* or *little panniers,*" adds Grotius, "they used to carry along with them *bread.*" Mat. xvi. 9. Mark viii. 19. [Judg. vi. 19. Ps. lxxxi. 6. and see Simon. Heb. Lex. voc. דוד. Suid. *κόφινος· ἀγγεῖον πλεκτόν.*]

☞ ΚΡΑ'ΒΒΑΤΟΣ, *ου*, *ὁ*, *a couch.* It denotes *a mean kind of bed,* such as the ancients used to repose themselves on at noon, *grabatus,* or perhaps *a mattress*[3]. The Syriac version renders it by ܡܛܠܬܐ Mark ii. 4. Acts v. 15. et al. "The Greek grammarians," says Kypke, "reject, as vulgar and inelegant, the word *κράββατος,* which denotes *a meaner kind of bed.* Phrynichus, for instance, *σκίμπους* λέγε, *ἀλλὰ μὴ κράββατος.* Nor can it be denied that greater elegance has been sometimes sought in the word *σκίμπους.* Thus, according to Sozomen, Hist. Eccles. i. 11. Spyridon severely reproved Triphyllius, bishop of Ledri, on this account: *ἐπιτραπεὶς* Τριφύλλιος *διδάξαι τὸ πλῆθος, ἐπεὶ τὸ ῥητὸν ἐκεῖνο παράγειν εἰς μέσον ἐδέησε, τὸ, ἀρόν σου τὸν κράββατον καὶ περιπάτει, σκίμποδα ἀντὶ τοῦ κραββάτου, μεταβαλὼν τὸ ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀγανακτήσας, οὐ σύγε, ἔφη, ἀμείνων τοῦ κράββατον εἰρηκότος, ὅτι ταῖς αὐτοῦ λέξεσιν ἐπαισχύνῃ κεχρῆσθαι;* 'Triphyllius being asked to preach to the people, and having occasion to quote that text, *take up thy κράββατον and walk,* changed the word *κράββατον* into *σκίμποδα.* At which Spyridon being provoked, Are you better, says he, than he who said *κράββατον,* that you are ashamed of using his *words*[4]?' The word *κράββατος* however certainly occurs in approved authors. I shall not repeat the passage in Pollux, Onomast. x. 7. nor that in Arrian, Epictet. iii. 22. [p. 317, 318.] where *κραββάτιον* occurs. These have been anticipated by Schwarzius and by Georgius, Hierocrit. p. 127. I add from Arrian, Epictet. i. 24. p. 145. *ὡς τὸν* ΚΡΑ'ΒΒΑΤΟΝ *ἐν πανδοχείῳ. Ἂν οὖν ὁ πανδοχεὺς ἀποθάνῃ, ἀπολίπῃ σοῦ τοὺς* ΚΡΑΒΒΑ'ΤΟΥΣ; 'as *a bed* at an inn. If then the landlord dies, will he leave you the *beds*?' Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark. [It occurs Mark ii. 4, 9, 11, 12. vi. 55. John v. 8—12. Acts v. 15. ix. 33. and is omitted in 43. *στρῶσον σεαυτῷ make thy bed.* Mœris says, *σκίμπους,* Ἀττικῶς· *κράββατος,* Ἑλληνικῶς. Hesych. *σκίμπους, κράββατος,* and he also explains *σκιμπόδιον a mean little couch that would hold one person.* See Notes on Thom. M. p. 799. Lobeck on Phryn. p. 63. and Schwarz, Notes on Olearius de Stilo N. T. p. 284.]

[1] See Macknight and Campbell on Mat. xxvii. 65.

[2] "Erat autem *cophinus* non quivis calathus seu corbis, sed *certæ cujusdam mensuræ,* ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, *κόφινος, cophinus,* (imo *cophinus* seu *corbis certæ mensuræ,*) item, *mensuræ genus.*" Duport in Theophr. Eth. Char. cap. iv. p. 282. ed. Needham. [The measure was three *χόες.* See Hesych.]

[3] See Heb. and Eng. Lexicon in נמה XIV., and ערש.

[4] But Spyridon, in his *zeal,* forgot that our Saviour did not speak Greek.

ΚΡΑ'ΖΩ, *to cry, cry out* or *aloud, exclaim.* [Mat. viii. 29. ix. 27. xiv. 26. (of crying out in *fear.*) xv. 23. xx. 30, 31. xxi. 9, 15. Mark xi. 9. John xii. 13. Acts vii. 57. xiv. 14. xix. 28, 32, 34. xxi. 36. &c. Rev. xii. 2. (of a woman crying out in *childbirth.*) xviii. 18, 19. (of crying out in *lamentation, wailing,* &c.) In Luke xix. 40. (comp. Habak. ii. 11.) οἱ λίθοι κεκράξονται is a proverbial phrase. (see Drus. Prov. Cl. ii. bk. iii. 85. Nonn. Dionys. xvi. 224. εἶπατε πέτραι.) On James v. 4. comp. Gen. iv. 10. In John vii. 28. it is *to speak out openly.* See John i. 15. (comp. κηρύσσω.) Rom. ix. 27. Hesych. κέκραγε· φανερῶς διαμαρτύρεται. In Rom. viii. 15. it is used of *crying out in prayer.* Comp. Gal. iv. 6. Ps. xxviii. 1. xxx. 8. Suidas says, that κεκράξομαι applied rather to the earnestness of the prayer than the elevation of the voice, οὐκ ἐπὶ φωνῆς ἀλλ' ἐπὶ προθυμίας καὶ συντόνου καὶ σπουδαίας εὐχῆς. LXX, 2 Sam. xiii. 19. xix. 4. Job xix. 7. xxxv. 9. et al. Obs. the form κεκράξομαι is fut. from a new form κεκράγω, which arose from perfect 2. κέκραγα of κράζω. See Matthiæ, Gr. Gr. § 219. iv. or Fischer on Weller, Gr. Gr. p. 172.]

☞ Κραιπάλη, ης, ἡ.

I. Properly, *a head-ache, a shooting pain* or *confusion of head,* arising from intemperance in wine or strong liquors. So Hesychius, κραιπάλη, ἡ ἀπὸ χθιζῆς μέθης κεφαλαλγία, κραιπάλη denotes *the head-ache occasioned by yesterday's drunkenness.* [See Etym. M., also Eustath. and Suidas, &c.]

II. *Surfeiting, excessive* or *intemperate drinking* or *eating.* occ. Luke xxi. 34. See Wetstein. [See Alciphr. iii. 21. Herodian i. 17, 7. and Irmisch, Exc. on i. 3, 3. Plut. de Puer. Educ. c. 18, 8.] The LXX have used the V. κραιπαλάω in the sense of *being drunk,* for the Heb. שָׁכַר, Is. xxix. 9; and for the Heb. הִתְרַגֵּן *to exult, be agitated,* Ps. lxxviii. 65.

Κρανίον, ου, τό, from κράνον *the head,* which from κάρηνον the same, but properly the *top* or *summit,* as it is applied in Homer to cities, Il. ii. 117. ix. 24; and to mountains, Il. i. 44. ii. 167. et al., and this, I apprehend, from the Heb. קֶרֶן *a horn.*—*A skull.* occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary,* from the Latin calvaria *a skull.* occ. Luke xxiii. 33. Comp. Γολγοθᾶ. [Judg. ix. 53. 2 Kings ix. 35.]

Κράσπεδον, ου, τό, so called, q. κρεμάμενον εἰς πέδον, *hanging down to the ground.* [It denotes the prominent part of any thing, e. g. it is used in Xen. Hell. iii. 2, 16, of the *wings of an army.* See iv. 6, 8. and Eur. Suppl. 660. (of the *front* or *lower parts of a mountain.*)]—*A tassel* or *tuft* of the garment which the Jews in general, and our blessed Lord in particular, (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs. In the LXX it answers not only to the Heb. כָּנָף *the border, extremity,* Deut. xxii. 12. Zech. viii. 23. but also to צִיצִת *the flower-like tuft* which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These *flowers* were a very proper and striking emblem of the *eradiation* or *emission of light*[1]; and upon them they were commanded to put, Num. xv. 38. *a complicated lace,* פְּתִיל, of *blue* or *sky colour,* an emblem of the *Spirit,* taken from its *azure appearance* at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical* language, that they were to consider themselves as *clothed* with the *Sun* or *Light of Righteousness* (see Is. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having *put on Christ the divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should *walk as children of light,* Eph. v. 8. putting on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should *walk in the Spirit,* Gal. v. 16, 25. being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to believers? Comp. Num. xv. 39, 40. [Lex. Cyrill. MS. Brem. κράσπεδον· τὸ τοῦ ἱματίου ἄκρον, ἔνιοι δὲ τὸ θυσανωτὸν τοῦ χιτῶνος. (Θυσανωτός is a *fringe* properly. See Herod. iv. 189. Hom. Il. B. 448. E. 738. &c.) Hesych. κράσπεδα· τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα, καὶ τὸ ἄκρον αὐτοῦ. Schleusner says, that the colour of these fringes was *coccineus,* but this is rather crimson or scarlet, (as also πορφύρεος. See Schleusner in voc. πορφύρα, &c. Braun. de Vest. Sacerd. i. 14. and on the spiritual allusions of this colour, ii. 26. &c.) and they were תְּכֵלֶת or blue (as Parkhurst says) in reality. He should rather have said *hyacinthinus.* See Simon. Heb. Lex. in voc. under derivat. from בָּלַל Braun.[2] de Vest. i. 13, 15. &c.]

Κραταιός, ά, όν, from κράτος *strength.*—*Strong, mighty, powerful.* occ. 1 Pet. v. 6. [Exod. iii. 19. vi. 1. xii. 9. Job ix. 4. et al.]

Κραταιόω, ῶ, from κραταιός.—*To strengthen, make strong.* Κραταιόομαι, οῦμαι, pass. *to be strengthened, to be* or *grow strong.* occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16. [On 1 Cor. xvi. comp. 1 Sam. iv. 9. 2 Sam. x. 12. LXX, Ps. xxx. 24. lxxx. 15, 17. Κραταιοῦν or κραταιωθῆναι ὑπέρ, ἐπί, is often *to prevail over.* See 1 Sam. xvii. 50. (ed. Ald. and MS. Alex.) 2 Sam. x. 11. 1 Kings xx. 23. &c. &c.]

Κρατέω, ῶ, from κράτος *strength.*

I. *To lay strong* or *fast hold on, to hold fast.* Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11. where Kypke cites from Achilles Tatius, lib. v. p. 309. ἡ μὲν ἐπεχείρει με ΚΡΑΤΕΙΝ ἐκεῖ κοιμηθησόμενον, 'she endeavoured to *retain* me to sleep there.' [See LXX, Song of Sol. iii. 4. and Judg. xvi. 27. *to hold fast, detain.* See sense IV. also.]

II. *To hold fast, hold, detain.* Acts ii. 24.

[1] See Heb. and Eng. Lexicon in צִיץ I., II., V.

[2] [Braunius determines, however, on this difficult point of colours, that there were different sorts of purpura. Erat purpura, *violacea* et *cærulea* et rubra, i. 14, 2. and afterwards, § 3. plurimum tamen color ruber intelligitur per purpuram, non violaceus, nec cæruleus. Those who wish to know more on this subject should read his elaborate work.]

[Schleusner remarks on this passage, that the sense of conquering is not wholly foreign to it, and so Wahl, who takes κρατεῖσθαι for *to be overcome*. See Perizon. on Æl. V. H. ii. 4. Suid. κρατεῖν, νικᾷν. In LXX it occ. for *to subdue*, Josh. xviii. 1. also of *taking (as a city)*. Deut. ii. 34. iii. 4. See also Habak. i. 10. Judg. viii. 12. 1 Mac. i. 2. Æl. V. H. vii. 10. Xen. Mem. iii. 2, 1. (*of conquering, getting the better of enemies.*) Schweigh. Lex. Herod. voc. κρατέω. Hence it is *to rule over*, and the like: see Esther i. 1. Judg. vii. 8. according to some editions, (*to lead, be at the head of.*) Prov. viii. 16. comp. Wisd. iii. 8. x. 2. and thus Schl. explains Rev. vii. 1. (but it is there *rather to restrain*, see VII.) Thus οἱ κρατοῦντες *those in power*. See 2 Mac. iv. 50. Wisd. xiv. 19. Xen. de Rep. Lac. c. ii. 1; hence metaphorically, *to govern our passions*. Prov. xvi. 32.]

III. *To hold fast, maintain, retain.* [Mark vii. 3. (comp. κατέχω.) 1 Cor. xi. 2, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. (where Schl. says it is *to obtain the promise*.) Rev. ii. 13—15, 25. iii. 11. In Rev. ii. 13. Schleusner understands it *to cleave to*, as also Col. ii. 19. (in sense of *following after*,) and so Acts iii. 11. comparing 2 Sam. iii. 6. Ecclus. i. 19. (which will however hardly apply.) In Ecclus. xxi. 14. it is *to keep, contain, retain*, as knowledge.]

IV. *To lay hold on* or *take*. In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10. and Doddridge there. [Wahl in that place understands *to keep in the memory*. Schl., *to keep secret*, comparing Æsch. Choëph. 78. Add Mat. xviii. 28. xxi. 46. xxii. 6. xxvi. 55, 57. xxviii. 9. Mark iii. 21. v. 41. vi. 17. xii. 12. xiv. 1, 44, 51. Acts xxiv. 6. Rev. xx. 2. LXX, Gen. xix. 16. Judg. xvi. 21. 2 Sam. vi. 6. Ps. lxxiii. 23. Song of Sol. vii. 8. Is. xli. 13.]

V. *To hold*, as in the hand. Rev. ii. 1.

VI. *To obtain*. Acts xxvii. 13. Polybius, as cited by Raphelius, several times uses κατακρατεῖν τῆς προθέσεως for *obtaining one's purpose*; but Wetstein produces the very phrase, ΕΚΡΑΤΗΣΑΜΕΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ, from Galen. Comp. Heb. vi. 18. on which latter text Raphelius says, that κρατῆσαί τινος means, compotem alicujus rei fieri, eâ potiri, *to become possessed of any thing, to obtain it*; and cites Acts xxvii. 13. and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used. [See Prov. xxviii. 22. In 1 Mac. x. 52. 2 Mac. iv. 10, 27. v. 7. it is used *of obtaining a government*.]

VII. *To hold, restrain*. Luke xxiv. 16. where see Kypke. [Rev. vii. 1.]

VIII. *To retain, not to remit*, as sins. John xx. 23.

Κράτιστος, η, ον, superlative of κρατύς *strong, mighty, powerful*, (used by Homer, Il. xvi. 181. xxiv. 345. Od. v. 49, 148.) which from κράτος *strength*.—*Most strong* or *powerful*. In the N. T. it is used only as a title of respect or dignity, *most excellent*. occ. Luke i. 3. (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25. [In Xen. de Rep. L. c. viii. 1, 2, 5. οἱ κράτιστοι are *the chief persons*. Theophyl. on Acts i. 3. says, κράτιστος, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων. See Lex. Xen. in voc. LXX, 1 Sam. xv. 15. τὰ κράτιστα τοῦ ποιμνίου *the best of the sheep*.]

Κράτος, ους, ους, τό, most probably from κέρας, ατος, τό, *a horn*, which is also an emblem and symbolical name of *strength*. See under κέρας.—*Strength, power*. Ἐν τῷ κράτει τῆς ἰσχύος, Eph. vi. 10. The like phrase occurs in the LXX of Is. xi. 26. for the Heb. אַמִּץ כֹּחַ. Comp. Job xxi. 23. Dan. iv. 30 or 27. [Comp. also Eph. i. 19. Col. i. 11. Κράτος is an intensitive in such phrases. It occ. in doxologies, 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13. comp. iv. 11. v. 12. Some consider it here equivalent to αἶνος or τιμή. It occ. LXX, Gen. xlix. 24. Ps. lxxxix. 10. (τοῦ κράτους τῆς θαλάσσης *the violence, the raging of the sea*.) Ps. xc. 11. Job xii. 17. Dan. xi. 1.] Κατὰ κράτος, Acts xix. 20. *according to strength* or *power*, i. e. *powerfully, mightily*. This phrase is used in the best Greek writers. See Wetstein and Kypke. [Others understand Θεοῦ, and translate *by the assistance of God*, but this is harsh and unnecessary.] Ποιεῖν κράτος, Luke i. 51. *to exert strength, to perform a mighty act*, or perhaps *to gain the victory*, as κράτος is often used in the profane writers. comp. Ps. cxviii. 16. Heb. ii. 14. τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον, *him who* had the power *of death, that is, the Devil*. *For* (as saith the Book of Wisdom, ii. 23, 24.) *through envy of the Devil* came death into the world. Comp. John viii. 44. In Heb. ii. 14. "τὸν ἔχοντα is the participle of the imperfect, and is rightly rendered, him who had *the power of death*. For the Apostle's meaning is that the Devil, *at the beginning of the world, had the power of bringing death on all mankind*, by tempting their first parents to sin. Hence he is called *a murderer from the beginning; and a liar and the father of it*, John viii. 44. It is observable that the *power* of death ascribed to the Devil is called κράτος, and not ἐξουσία, because he had *no right* to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." Macknight. Compare the Rev. William Jones's excellent Lectures on the Figurative Language of Scripture, p. 450. In the profane writers, τὸ κράτος ἔχειν τινός is often used for *having political power* or *authority over*. Thus Herodotus, iii. 69. ΤΟ῾ ΠΕΡΣΕΩ῎Ν ΚΡΑ῎ΤΟΣ ΕΧΟΝΤΑ, *having the command of* or *supreme authority over the Persians*. Ib. c. 142. ΤΗ῎Σ δὲ ΣΑ῎ΜΟΥ Μαιάνδριος—ΕΙ῎ΧΕ ΤΟ῾ ΚΡΑ῎ΤΟΣ, 'Mæandrius *had the government of Samos*.' See more instances in Raphelius and Wetstein. [Add Soph. Antig. 173. (ed. Schæf.) Æsch. Suppl. 422. Alberti, Obss. Philol. p. 419. and Gloss. Gr. p. 171. Apollodor. Bibl. iii. 14, 6. In Hebr. ii. 14. (ὁ τὸ κράτος ἔχων θανάτου *the king* or *lord of death*,) "Satan is so called," says Schl., "being supposed by the Jews to have received from God a power of slaying men. See Schoettgen, Hor. Hebr. and Talmud, p. 935." But this was not the only reason; it was also because he brought *sin* and therefore *death* into the world and still promotes *sin*, &c. See Owen in Pole Synops. ad loc.]

Κραυγάζω, from κραυγή.—*To cry, cry out*. Mat xii. 19. xv. 22. John xi. 43. [xviii. 40. xix. 6, 15

Acts xxii. 23. Ezra iii. 13. See Lobeck on Phryn. p. 337.]

Κραυγή, ῆς, ἡ, from κέκραγα perf. mid. of κράζω *to cry out.*

I. *A cry,* or *crying out.* Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. Heb. v. 7. Rev. xxi. 4. [In Heb. v. 7. Schl. says *earnest prayer.* So Suid. referring to Ps. v. 1. Comp. κεκράξομαι and 2 Sam. xxii. 7. Ps. xviii. 6. Neh. ix. 9. In LXX, it is often *a cry of sorrow, wailing, and the like.* Esth. iv. 3. 1 Sam. v. 12. It is *a shout,* in 1 Sam. iv. 6. 2 Sam. vi. 15. See Jer. iv. 19. On Gen. xviii. 20, 21. Biel refers to Schol., who explains it by *boldness* and *insolence;* but see James v. 4. and Sim. Heb. Lex. voc. זְעָקָה. Comp. too Gen. iv. 10. We speak of *crying sins.*]

II. *A clamour.* Acts xxiii. 9. Eph. iv. 31.

Κρέας, έατος, Ion. έαος, Att. έως, τό.—*Flesh, flesh-meat.* It seems properly to denote *flesh as used for food,* which is its most common sense in the profane writers, particularly Homer, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13. [Gen. ix. 4. Exod. xii. 8. Prov. xxiii. 20. Is. xxii. 23. &c.]

Κρείσσων, ονος, ὁ καὶ ἡ, καὶ τὸ κρεῖσσον.—*Better.* occ. 1 Cor. vii. 9, 38. Phil. i. 23. [Exod. xiv. 12. Judg. xi. 25. (in some copies ἀγαθώτερος is read, and so xv. 2.) and Prov. passim.]

Κρείττων, ονος, ὁ καὶ ἡ, καὶ τὸ κρεῖττον. An irregular comparative, from κρατύς *strong,* q. κρατίων. †Used also as compar. of ἀγαθός.†

I. *Stronger, more powerful, superior,* or *better in strength.* Comp. Heb. i. 4. (Thus frequently used in the profane writers.) [Understand here, *higher in power, office, and dignity,* and comp. Heb. vii. 7. where τὸ κρεῖττον *the higher* (*in office* sc. or *dignity*) is opp. to τὸ ἔλαττον. In Chrysost. de Sacerd. iii. 6. ἐπὶ τὸ κρεῖττον ἐκοσμήθη means *was adorned with higher dignity* or *excellence.* See Pole Synopsis.]

II. *Better, more excellent.* 1 Cor. xi. 17. xii. 31. [Heb. vii. 19, 22. x. 34. xi. 16, 35, 40. xii. 24. 1 Pet. iii. 17. LXX, Judg. viii. 2.]

III. *Better, more profitable.* 2 Pet. ii. 21. [or *preferable.* See Aristoph. Plut. 611. (so κρατεῖ, Eur. Hippol. 248. for κρεῖσσόν ἐστι, see Monk.) comp. Exod. xiv. 12. &c.]

IV. *Better, more favourable.* Heb. xii. 24.

ΚΡΕΜΑ'Ω, ῶ, and ΚΡΕ'ΜΑΜΑΙ, mid. of obsol. ΚΡΕ'ΜΗΜΙ.

I. *To hang, suspend.* Mat. xviii. 6. Acts xxviii. 4. [(in middle voice. comp. Gal. iii. 13. &c.) See 1 Mac. i. 61.]

II. *To hang,* as *upon a cross, to crucify.* Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. Pearson on the Creed, art. iv. observes, that both Diod. Sic. and Arrian use κρεμᾶν in like manner for *crucifying;* and so doth Josephus, de Bel. vii. 6, 4. The phrase κρέμασαι ἐπὶ ξύλου is Hellenistical and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23. et al. for the Heb. תָּלִיתָ עַל עֵץ. [See Ezra vi. 32. &c.]

III. Κρέμασθαι ἐν — Mat. xxii. 40. signifies either *to hang in,* i. e. be *contained in,* or *to hang, depend, upon.* The former interpretation is embraced by Whitby, who says the expression "is a metaphor taken from the custom mentioned by Tertullian, of *hanging up their laws* in a public place to be seen of all men; and it imports, that *in* the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression κρέμασθαι ἐν denotes *to hang* or *depend upon,* agreeably to the Latin idiom. Cassander and Grotius, to whom we may add our English translators, were of this latter opinion, to which Stockius subscribes, and cites the similar Latin phrase, *pendêre in,* from Cicero's Oration against Piso, § 41. ed. Olivet: *An tu mihi—dicere audes* (non) in tabellis *paucorum judicum, sed* in sententiis *omnium civium famam nostram fortunamque* pendêre? 'Darest thou object to me, that our fame and fortune *depend* not *on* the tablets of a few judges, but *on* the opinions of all our fellow-citizens?' Stockius further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: for I cannot apprehend that the phrase ἀρτᾶσθαι 'EK *to hang from,* which is used by Plato, Plutarch, and Iamblichus, (see Elsner, Wolfius, and Wetstein,) for *depending upon,* is parallel to κρέμασθαι 'EN. And in Arrian, Epictet. ii. 16. p. 215. ed. Cantab. ΚΡΕ'ΜΑΣΘΑΙ 'EK, not —'EN, is used for *depending upon.* On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation. [In Judith viii. 24. ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν *because their hearts depend on us.* Philo, vol. ii. p. 420. ὧν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο. Comp. Is. xxii. 24. See Pind. Olymp. vi. 125. Anacr. xxix. 17. Maimonid. de Fundamento Legis, ch. i. § 3. says, *to acknowledge other gods,* is *to deny the great principle* שהכל תלוי בו *on* (literally *in*) *which all depend.*]

Κρημνός, οῦ, ὁ, q. κρεμάμενος *hanging.* So Ovid, Met. xiii. 525.

Imminet *æquoribus scopulus.*—
A cliff *o'erhangs* the deep.

A steep place, a precipice hanging over the ground below. Homer generally uses it for *the bank of a river,* as Il. xxi. 175, 200, 234, 244. which is frequently undermined, and *hangs over* the water. So the poet describes the Trojans, when pursued by Achilles, as *hiding themselves under the banks* of the river Xanthus, Il. xxi. 26. πτῶσσον ὑπὸ ΚΡΗΜΝΟΥ'Σ. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. [2 Chron. xxv. 12. for סֶלַע *a rock.* Hence κατακρημνίζω *to throw down a precipice,* (see κατά,) 2 Mac. vi. 10.]

Κριθή, ῆς, ἡ.—*Barley,* so called from κρίνω *to separate,* because the grains of this corn grew *separate* from each other in the ears. occ. Rev. vi. 6. [See LXX, Exod. ix. 31. Lev. xxvii. 16. &c. Ol. Cels. Hierobot. vol. ii. 239.]

Κρίθινος, η, ον, from κριθή.—*Made of barley, barley.* occ. John vi. 9, 13. [2 Kings iv. 42. Num. v. 15. Judg. vii. 13. Xen. Anab. iv. 5, 21.]

Κρίμα [or κρῖμα], ατος, τό, from κρίνω *to judge.*

I. *A solemn judgment, judicial trial.* Acts xxiv. 25. Heb. vi. 2.—*a judicial sentence.* Rom. ii. 2, 3. Comp. Rom. v. 16. [Hence *decrees, statutes, ordinances.* See Rom. xi. 33. Comp. Ps. xxxvi. 7. cxix. 75. Ezek. xxxvii. 24. Lev. xviii. 1. xx. 22.

Deut. iv. 1. Comp. also Ps. lxxii. 1. Wisd. xvii. 1. Ποιεῖν κρίμα is *to do justice*. Prov. xxi. 15. xxviii. 5. Mic. iii. 9. vi. 8. Jer. v. 1. In John ix. 39. εἰς κρίμα means *to judge, to make a separation between good and bad*, according to Wahl; but Schleusn. says, *ideo hoc consilio*, on what authority I know not. Sometimes in LXX the word is used for *appointment, order*, &c. See Esdr. ix. 4. 2 Chron. iv. 7. xxx. 16. Comp. κρίνω *to determine, settle*.]

II. *A private judgment*, or *pronouncing a private sentence* or *opinion*. Mat. vii. 2. [So 1 Tim. iii. 6. Schl. takes εἰς κρίμα διαβόλου for *harsh judgment*. See Pole, Synopsis.]

III. *A being adjudged* or *sentenced to punishment, condemnation, damnation*. Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2. [Gal. v. 10. 1 Pet. iv. 17. 2 Pet. ii. 3. comp. Jude 4. (but Wahl and Schl. in all the above passages understand *punishment*, as below, IV.)]

IV. *The execution of judgment, punishment*. Mat. xxiii. 14. Mark xii. 40. James iii. 1. 1 Cor. xi. 29. see the three following verses. [See Rev. xvii. 1. xviii. 20. where ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς is, *hath avenged you on her, hath punished her for the injuries done to you*, according to Schleusn. See κρίνω VII.]

V. *A judicial* or *legal contest, a law-suit*. 1 Cor. vi. 7. [comp. Exod. xviii. 22. xxiii. 6. Job xxxi. 13.]

VI. *Judicial authority, power of judging*. Rev. xx. 4. [so Ecclus. iii. 2. *of a mother's authority over her child*.]

ΚΡΙ'ΝΟΝ, *ου, τό.—A lily*, a well-known species of *flower*. [Mintert derives the word from κρίνω *to separate, as having separate leaves*. Parkhurst from קָרַן in the sense of *light*, as also κρίνω itself, both of which seem quite fanciful.] The *lily* is called in Heb. שׁוֹשַׁן and שׁוֹשַׁנָּה, from (שֵׁשׁ) its *six* leaves, or rather from (שׁוּשׁ) its *vivid* colour or whiteness[1]. occ. Mat. vi. 28. Luke xii. 27. [In LXX, for פֶּרַח *a flower*. Exod. xxv. 31, 33, 34. Num. viii. 4. whence Schl. concludes it to be used for *flowers of all kinds*; but this does not follow, for the LXX may have supposed these to be *lilies*. Comp. 1 Kings vii. 18, 21, 25. 2 Chron. iv. 5. See Hos. xiv. 6. Is. xxxv. 1. Song of Sol. ii. 12, 16. iv. 5. v. 14. see Dioscor. iii. 99. Ol. Celsii Hierobot. vol. i. p. 383. Scacchi, Elæochrism. Myroth. i. p. 209. Salmas. Exerc. de Homonymis Hyles Iatrices, p. 23[2].]

ΚΡΙ'ΝΩ[3], [properly, *to separate*. See Hom. Il. B. 362. and Schol.]

I. *To judge, try in a solemn* or *judicial manner*. Spoken of men, John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6. [see sense IX.]—of Christ, God-man, 2 Tim. iv. 1. Comp. Luke xix. 22. [See John v. 22. Rom. ii. 12, 16. 1 Cor. v. 12, 13. James ii. 12. 1 Pet. i. 17. ii. 23. iv. 5. Rev. xi. 18. xx. 12, 13. *to give judgment*, Prov. xxix. 7. comp. Ps. lxxxi. 1, 3.]

II. With an accusative, *to judge, regulate, rule*. This seems an Hellenistical sense of the V. in which the LXX use it for the Heb. דָּן, as in Gen. xlix. 16. Dan. יָדִין, κρινεῖ *shall judge his people as one of the sceptre-bearers of Israel*. So in Mat. xix. 28. Luke xxii. 30. the promise to the apostles of *sitting on thrones* and judging *the twelve tribes of Israel* imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the *true Israel* of God. Comp. παλιγγενεσία. [See 1 Cor. vi. 2. and Ecclus. iv. 9. (ἐν τῷ κρίνειν σε *when thou judgest, rulest*,) 16. Wisd. i. 1. vi. 4. Artemidor. ii. 12. p. 56. κρίνειν γὰρ τὸ ἄρχειν ἔλεγον οἱ παλαιοί.]

III. *To judge, pass sentence*, or *give one's opinion in a private manner*. Mat. vii. 1, 2. Luke vi. 37. John viii. 15. [comp. Rom. ii. 1, 3. xiv. 3, 10, 13. 1 Cor. v. 12. x. 29. Coloss. ii. 16. James iv. 11. (synon. here with καταλαλέω, which see; but κρίνει νόμον seems to mean *makes himself above the law*.) See also John viii. 26. Rom. ii. 27. xiv. 22. in sense of *condemning* and the like, which it often bears.]

IV. *To judge, discern, form a mental judgment* or *opinion*. Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.

V. *To judge, think, esteem*. Acts xvi. 15. xxvi. 8. Comp. xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5. in which last text κρίνειν denotes *preferring* one to another. (See Raphelius.) So in Xen. Mem. iv. 4, 16. where Socrates, having observed that it was a law among all the states of Greece, that the citizens should swear ὁμονοήσειν *to agree*, he adds, "I suppose this is done οὐχ ὅπως τοὺς αὐτοὺς χορεύς ΚΡΙ'ΝΩΣΙΝ οἱ πολῖται, not that the citizens should *prefer* the same dances, nor that they should *commend*, ἐπαινῶσιν, the same musicians, nor that they should *choose*, αἱρῶνται, the same poets," &c. Thus also Menander, p. 230. lin. 245. ed. Cleric.

> Δύ' ἔσθ' ἃ ΚΡΙ'ΝΑΙ τὸν γαμεῖν μέλλοντα δεῖ,
> Ἥτοι προσηνῆ ὄψιν, ἢ χρηστὸν τρόπον.
>
> 'There are two things of which he who means to marry must *choose* or *prefer* (one), either a pleasing countenance, or good morals.'

VI. *To judge proper, determine*. Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25. [see iii. 13. xxvii. 1.] Κέκρικα, *I have decided* or *determined*. 1 Cor. v. 3. It implies a *fixed resolution* or *determination*, and is thus used in the profane writers, especially several times by Arrian, Epictet. ii. 15. See Wetstein. [Add also 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1. Tit. iii. 12. comp. Judith ii. 3. 3 Mac. i. 6. Polyb. iv. 66. Ælian, V. H. i. 34. See Krebsii Notæ ad Decreta Roman. pro Judæis, p. 171. Cic. Fam. vii. Ep. 33. mihi judicatum, i. e. constitutum est. Esdr. vi. 22.]

VII. *To adjudge to punishment, condemn*. John iii. 17, 18. vii. 51. Acts xiii. 27. [Comp. John viii. 50. xvi. 11. xii. 47. (comp. iii. 17, 18.) where it is opp. to σώζειν. xvii. 31. In all the above passages Schl. understands *to punish*. See LXX, Is. xlvi. 16. Ezek. xxxviii. 22. Acts vii. 7. Rom. ii. 12. 2 Thess. ii. 12. Heb. x. 30. (or *to judge*, see also xiii. 4.) 1 Pet. iv. 6. Rev. vi. 10. xvi. 5. xviii. 8, 20. (comp. κρῖμα.) See κατακρίνω.]

VIII. *To furnish matter* or *occasion for condemnation, to condemn* in this sense. Rom. ii. 27. Comp. κατακρίνω II.

[1] See Heb. and Eng. Lexicon under שׁשׁ.

[2] [Sir James Smith thinks that the flower alluded to by our Lord was the *Amaryllis Lutea*, a common and brilliant liliaceous plant in the Levant. But see Christian Remembrancer for Feb. 1819.]

[3] Whence the Latin *cerno* 'to discern, see;' which the learned reader needs not be informed was anciently pronounced *kerno*. See Littleton's and Ainsworth's Dictionaries on the letter C.

IX. Κρίνομαι, pass. *to be judged*, i. e. *to be brought* or *called into judgment, to be called in question*, in jus vocari. Acts xxiii. 6. xxiv. 21. xxvi. 6. Κρίνομαι is used in the same sense both by Lysias and Demosthenes. See Wetstein on Acts xxxiii. 6. [comp. xxv. 9, 10, 20. (see next sense.) So *judicare* in Latin. Livy xxvi. 3. xliii. 16.]

X. Κρίνομαι, mid. and pass. *to be judged*, i. e. *to enter into a judicial contest with, to implead, sue.* 1 Cor. vi. 1. With a dative following, Mat. v. 40;—with the preposition μετά *with*, 1 Cor. vi. 6. [comp. Gen. xxvi. 21. Judg. viii. 1. (al. διελέξαντο) xxi. 22. Job xxxi. 13. Jer. ii. 9, 36. Mic. vi. 11. Hos. ii. 2. Lam. iii. 36. Eccles. vi. 10.]

XI. Κρίνεσθαι ἐν, *to be judged by*, 1 Cor. vi. 2. This phrase is by no means merely Hebraical or Hellenistical, but is often used in the Greek writers, as may be seen in Wetstein.

Κρίσις, εως, ἡ, from κέκρισαι, 2 pers. perf. pass. of κρίνω *to judge.*

I. *Judgment.* John v. 22, 30. vii. 24. viii. 16. Compare John xii. 31. xvi. 8, 11. Rev. xix. 2. Spoken of the *final judgment.* Mat. xii. 36, 41, 42. [comp. x. 15. xi. 22, 24. Mark vi. 11. Luke x. 14. xi. 31, 32. 2 Thess. i. 5. 1 John iv. 17. Jude 6. Rev. xiv. 7.]

Κρίσιν ποιεῖν, *to pass judgment* or *sentence.* John v. 27. Jude 15. This expression is thus applied in the best Greek writers. See Raphelius, Wetstein, and Kypke on Mat. and Macknight on Jude. [In Deut. x. 18. ποιῶν κρίσιν προσηλύτῳ, &c., *that trieth the cause of* (or *for*) *the stranger* (unless κρίσις is here *justice* or *right*). Xen. Hell. v. 2, 35. Ἵσμηνίᾳ κρίσιν ποιεῖν *to bring Ismenias to trial.* In LXX, see Deut. xvi. 18. *for judgment.* In sense of *statutes, ordinances*, &c. (comp. κρῖμα,) Deut. iv. 5, 14. xi. 1. Exod. xv. 25. Ps. cxix. 137. Rev. xvi. 7. It is used also for *custom*, (that which is *usual*, quasi *appointed*, from κρίνω *to determine, settle*, &c.) See Ezra iii. 4. Judg. xviii. 7. 2 Chron. xxxv. 13.—for *cause* (in a judicial sense), Exod. xxii. 9. xxiv. 14. Jer. v. 28. Comp. Ps. cxxxix. 12. Prov. xxiii. 29. (or *strife.*)] — Κρίσις βλάσφημος or βλασφημίας, *a reproachful* or *railing judgment* or *sentence.* 2 Pet. ii. 11. Jude 9. See Wolfius and Macknight.

II. *Judgment, justice.* Mat. xxiii. 23. Comp. xii. 20. [see LXX, Is. xxxii. 1. xlii. 1, 2. Some explain it *true doctrine.*]

III. *Judgment of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. [See Heb. x. 27. Rev. xviii. 10. 1 Tim. v. 24. (others *blame*) James ii. 13. (or *judgment*) 2 Pet. ii. 4. *of future punishment.* In Acts viii. 33. Bretsch., Wahl, and Schl. understand *punishment.* Comp. Is. liii. 8.] It also implies the *punishment* consequent on *condemnation.* Mat. xxiii. 33.

IV. *The cause* or *ground of condemnation* or *punishment.* John iii. 19.

V. *A particular court of justice* among the Jews, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as its jurisdiction extended, and punished criminals by strangling and beheading. Mat. v. 21, 22. [So Bp. Middleton.] The learned reader may do well to consult on this subject Raym. Martin, Pugio Fid. pt. ii. cap. 4. § 4. and Voisin's notes. [See Iken. Ant. Heb. pt. ii. ch. iv. § 20. et seq. Schl. understands the seven judges mentioned by Jos. Ant. iv. 8, 14, and 38. Bell. Jud. ii. 20, 5. (but see Iken. § 31.) and refers to Deut. xvi. 18. as also Bretschn. who adds 2 Chron. xix. 5; but nothing is said there of the *number.* See Krebs, Obss. Flav. p. 19. Rhenferd. Diss. de X. Otiosis, p. 34. (Iken. as above,) and Possini Spicileg. Evang. p. 45.]

Κριτήριον, ου, τό, from κέκριται, 3rd pers. perf. pass. of κρίνω *to judge.*

I. *Judgment, the act* or *authority of judging* or *determining.* 1 Cor. vi. 2. So Lucian, Bis Accusat. t. ii. p. 331. οὐδὲν ἡγεῖται ΚΡΙΤΗΡΙΟΝ ἀληθὲς εἶναι, 'he thinks no *judgment* is true.'

II. *A judicial contest* or *controversy, a law-suit.* 1 Cor. vi. 4.

III. *A judgment-seat, a tribunal, a court of judicature.* James ii. 6. In this sense it is used not only by the LXX, Judg. v. 10. for the Heb. מִדִּין, (comp. Theodotion in Dan. vii. 10, 26.) but also commonly by the Greek writers, particularly by Diodorus Siculus and Polybius. See Wetstein. [Comp. also Exod. xxi. 6. Susann. 49. Pausan. Corinth. ii. 156. Polyb. ix. 33, 12. xvi. 27, 2. Other words in —ήριον mean *a place*, as δεσμωτήριον, &c.]

Κριτής, οῦ, ὁ, from κρίνω *to judge.*—*A judge.* [See Mat. v. 25. xii. 27. Luke xi. 19. xii. 58. xviii. 2, 6. where ὁ κριτὴς τῆς ἀδικίας is *the unjust judge.* Acts x. 42. xviii. 15. 2 Tim. iv. 8. Heb. xii. 23. James ii. 4. κριταὶ διαλογισμῶν πονηρῶν, *iniquitous, unjust judges.* iv. 11. Comp. κρίνω. Deut. i. 16. xvi. 18. 1 Sam. xxiv. 16. Ezr. vii. 25. &c. In Acts xxiv. 10. it is applied to Felix. In Acts xiii. 20. of the Judges[1] from Joshua to Samuel. Comp. Judg. ii. 16, 18, 19. Ruth i. 1. also for *rulers, governors*, &c. Ecclus. x. 2, 24. Esdr. ii. 17. Epist. Jer. 14. Joseph. Ant. vi. 5, 4.]

☞ Κριτικός, ή, όν, from κρίνω *to judge, discern.*—*Able to discern, a discerner.* occ. Heb. iv. 12. [Adjectives in —ικός denote skill in any matter as μουσικός, &c.]

ΚΡΟΥ'Ω. Eustathius thinks it formed by an onomatopœia from the *sound;* others derive it from κέρας *a horn*, q. κερούω *to strike with the horn.*—*To knock*, as at a door, of which only it is spoken in the N. T. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7. [with or without τὴν θύραν, Mat. vii. 7, 8. Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20. Judg. xix. 22. Song of Sol. v. 2. Judith xiv. 14. Schleusner says, that κρούειν is used of *knocking from without for entrance.* ψοφεῖν (crepare) of *knocking from within to give warning that the door was to be opened* (*which anciently opened outwards*). Græv. ad Lucian. Solœc. vol. ii. p. 758. Hemsterh. Aristoph. Plut. 1098. p. 414. Xen. Symp. i. 11. Lobeck on Phryn. p. 177. Piers. on Mœr. 211.]

Κρυπτή, ῆς, ἡ, fem. agreeing with χώρα *place* understood, but used as a N. substantive for *a subterranean place* or *vault*, "Crypta, testudo subterranea, locus abditus et cameratus." Hederic's

[1] [Called שֹׁפְטִים κατ' ἐξοχήν, whence the Carthaginian *Suffetes.* Liv. xxx. 7, 5. On the connexion between the Carthagin. and the Heb. languages, consult Selden de Diis Syris, Proleg. ch. 2.]

Lexic. ed. Morell, 1766. occ. Luke xi. 33. [Others deem the fem. used by a Hebraism for neut. Bretschn. says, *a place used to hide things in.* occ. 1 Kings vi. 4. (comp. Ezek. xl. 17. *θυρίδες κρυπταί*) Ezech. viii. 12. Wisd. vii. 21. &c.]

Κρυπτός, ή, όν, from *κρύπτω.*—*Hidden, secret.* [Mat. x. 26. (comp. Mark iv. 22. Luke viii. 17. xii. 2.) Rom. ii. 16. (comp. 1 Cor. iv. 5. xiv. 25. 2 Cor. iv. 2. and LXX, Ps. li. 6 or 8. Ecclus. i. 30. iv. 18.) In Mat. vi. 4. *ἐν τῷ κρυπτῷ* (and John viii. 4, 10. xviii. 20. *ἐν κρυπτῷ*) is *in secret.* On ver. 6. *ὁ ἐν τῷ κρυπτῷ*, Schl. says, *ἐν τῷ ταμείῳ.* (It seems rather, *he that is in secret*, or *is even in the most secret places*, generally, or *that is himself in secret, unseen,*) ibid. *ὁ βλέπων ἐν τῷ κρυπτῷ, that seeth (things that are) in secret;* others not so well, *that seeth, himself unseen.* Rom. ii. 29. *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος that is in the heart* or *inwardly a Jew*, i. e. *spiritually.* Comp. 1 Pet. iii. 4. *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος the inward man of the heart.* (Schl. conjectures from verse 3. *κόσμος* for *ἄνθρωπος without any necessity.*)]

ΚΡΎΠΤΩ.

I. *To hide, conceal.* [(1.) *Literally.* Mat. v. 14[1]. xiii. 44. xxv. 25. John viii. 59. *ἐκρύβη καὶ ἐξῆλθε*, where some say, *he went out unperceived*[2], taking *ἐκρύβη καί* as equivalent to an adverb by an Hebraism, as Wahl and Gesenius; Schl. says, *withdrew himself from their rage, going out of the temple*, comparing Herodian, iii. 4, 14. v. 4, 21. vii. 2, 10. but these are unlike in construction. Comp. John xii. 36. xix. 38. *μαθητὴς κεκρυμμένος secretly a disciple.* 1 Tim. v. 25. Heb. xi. 23. Rev. vi. 15.]

[(2.) Metaphorically, of *things, not understood, dark sayings*, &c. Mat. xiii. 35. Luke xviii. 34. xix. 42. LXX, 1 Sam. x. 22. Jer. xxiii. 24.]

II. *To lay up, reserve.* Col. iii. 3. (Comp. i. 5. 2 Tim. iv. 8.) Rev. ii. 17. *φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, to eat of the* hidden *manna*, or rather, *of the manna* laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now *laid up*, reconditus, in heaven, (comp. Col. iii. 3. in Greek,) and which was typified by the *manna laid up* in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4. and see Vitringa and Johnston on Rev. [Ps. xxxi. 19.]

☞ Κρυσταλλίζω, from *κρύσταλλος.* — *To shine like crystal.* occ. Rev. xxi. 11. [Comp. Wisd. xix. 21. (*κρυσταλλοειδῆς.*)]

Κρύσταλλος, ου, ὁ, from *κρύος cold*, and *στέλλομαι to concrete.*

I. *Ice, water concreted by cold.* Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8. Wisd. xvi. 22. Ecclus. xliii. 20 or 24. [In Num. xi. 7. some take it for *hail.* See Test. xii. Patr. p. 546.]

II. *Crystal*, so called from its resemblance to *ice.* occ. Rev. iv. 6. xxii. 1.—So the Heb. קֶרַח signifies both *ice* and *crystal*, and *κρύσταλλος* in the LXX answers to that word in the former sense, Job vi. 16. and in the latter, Ezek. i. 22. [See Is. liv. 12. Plin. H. N. xxxvii. 2.]

[1] [Some translate the verb here, *to hide again.*]

[2] [This explanation leaves it undetermined whether our Saviour used any miraculous agency to conceal himself. See Pole, Synopsis.]

Κρυφῇ. It seems properly the dative fem. of *κρυφός secret*, from *κρύπτω to hide*, and is used adverbially for *ἐν κρυφῇ χώρᾳ in a secret place.*—*In secret, in private.* occ. Eph. v. 12. where the apostle probably alludes to the abominable impurities *secretly* practised by the heathen in their religious *mysteries.* See Whitby's and Doddridge's note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8. and 9. p. 194. &c. p. 223. &c. vol. i. 8vo.—The LXX use *ἐν κρυφῇ* in the same sense, Ps. cxxxix. 15. Is. xlv. 19. xlviii. 16. [Ruth iii. 7. Gen. xxxi. 26. Deut. xxviii. 57. In some MSS. Mat. vi. 18. *ἐν τῷ κρυφαίῳ* is found for *ἐν τῷ κρυπτῷ.* Κρυφαῖος and *κρυφαίως* occ. LXX, Jer. xxiii. 24 Wisd. xvii. 3. Jer. xl. 15. Another form *κρύφιος* in Ps. li. 6. Eur. Hec. 993. and *κρύφος*, 1 Mac. i. 56. (53.) ii. 31, 41.]

ΚΤΆΟΜΑΙ, *κτῶμαι.*

I. *To acquire, prepare, provide.* Mat. x. 9. [In Luke xviii. 12. Schleusner takes *κτῶμαι* for *I get, all I get, as revenue;* but Parkhurst's sense (see III.) seems preferable. In 1 Thess. iv. 4. Wahl, *to acquire, obtain* a wife, taking *σκεῦος* in this sense. But the expression *τὸ ἑαυτοῦ σκεῦος* hardly agrees with the sense of *acquiring* or *obtaining.* See, however, Pole's Synops. and *σκεῦος below.* LXX, Is. lvii. 13. Jer. xvi. 19. Gen. xii. 5. xlvi. 6. Ecclus. li. 28. (33.)]

II. *To acquire* by money or a price, *to purchase* with money. Acts viii. 20. xxii. 28. In i. 18. *ἐκτήσατο purchased*, i. e. was the *occasion* of purchasing (comp. Mat. xxvii. 3. &c.); and observe, that verbs are often thus used in Scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10. [Joseph. A. J. ix. 8, 3. Lysias (p. 324.) has *ἐζημίωσε*, (*of an accuser,*) i. e. *caused* a person to be punished. Gen. xxxiii. 19.]

III. *To possess.* Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19. where Raphelius shows, that *ἀνακτᾶσθαι τὰς ψυχάς* is used by the Greek writers, particularly Polybius, for *refreshing* or *recovering the souls* of men spent in fatigue, and thence interprets *κτήσασθε τὰς ψυχὰς ὑμῶν* in St. Luke by *keep, possess*, or *keep in possession* (as it were) *of your souls.* But Campbell (whom see) renders the words *ἐν τῇ*, &c. save yourselves *by your perseverance*, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13. and thinks that *κτήσασθε* is here equivalent to the fut. *κτήσεσθε ye shall preserve*, which is indeed the reading of the Alexandrian and three other MSS., and favoured by the ancient Syriac and Vulgate versions. To show that the phrase *κτήσασθαι τὰς ψυχάς* is not an Hebraism, Kypke cites from Lysias, ΤΑ῾Σ ΨΥΧΑ῾Σ ἀλλοτρίας ΚΕΚΤΗ῎ΣΘΑΙ *to preserve the lives* of others. [Schleusner quotes *κτᾶσθε*, giving no authority.]

Κτῆμα, ατος, τό, from *ἔκτημαι* or *κέκτημαι* perf. of *κτάομαι.*

A possession. Particularly, *an immovable possession, an estate in land.* Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. 8.) ii. 45. and see Wetstein on Mat. xix. 22. [LXX, for נַחֲלָה Job xx. 29. xxvii. 13. כֶּרֶם *a vineyard.* Hos. ii. 15. שָׂדֶה *a field.* Prov. xxiii. 10. Apocryph. Ecclus. xxviii.

24. xxxvi. 25. Eustath. on Il. H. p. 685. says, Homer uses *κτήματα*, simply of *all* kinds of property; those after his time, peculiarly of *land* and *houses*.]

Κτῆνος, εος, ους, τό, from κτάομαι *to possess*, just as the Heb. מִקְנֶה, to which κτῆνος generally answers in the LXX, is used for *cattle*, from the V. קָנָה *to possess*. [Gen. xxvi. 14. Deut. iii. 19. Josh. i. 14.]

I. *A beast of burden.* Luke x. 34. Acts xxiii. 24. [LXX, for בְּעִיר. Num. xx. 4, 8, 11.]

II. Κτήνεα, η, τά, *cattle, beasts for slaughter.* 1 Cor. xv. 39. Rev. xviii. 13. [LXX, for בְּהֵמָה Gen. iii. 14. vi. 7. חַיָּה Gen. i. 28. Ps. lxxviii. 48. צאן *sheep*. Gen. xxx. 43. Ez. xxiv. 5. מִקְנֶה Gen. viii. 19.]

☞ Κτήτωρ, ορος, ὁ, from κέκτηται, 3rd pers. perf. of κτάομαι.—*A possessor.* occ. Acts iv. 34. [Diod. Sic. vol. x. p. 102. ed. Bipont.—Hesychius, κτήτορες· οἰκοδεσπόται· κτίσται.]

KTI'ZΩ.—In Homer it signifies *to found a city* or *habitable place* (see Il. xx. 216. Od. xi. 262.) [also Diod. Sic. i. 12. Herodian, iv. 8, 16. 3 Esdr. iv. 53. (v. Elsner on Heb. ix. 11.) Joseph. A. J. iv. 8, 5. (comp. Lev. xvi. 16.); but in the N. T.]

I. *To create, produce from nothing.* Mark xiii. 19. [Rom. i. 25. 1 Tim. iv. 3. Col. i. 16. (of *Christ*. Comp. Eph. iii. 9. where Schl. gives sense III., but Wahl and Bretschn. give this sense,) iii. 10. (Schl. again gives sense III.) Rev. iv. 11. x. 6. See LXX, Deut. iv. 32. Ps. lxxxix. 12, 47. Gen. xiv. 19. Wisd. i. 14. x. 1.] This is a merely Hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the heathen Greeks[1] had any notion of *creation*, properly so called, so had they no word to express it.

II. *To form out of pre-existent matter.* 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2. in the Heb.

III. *To make, compose.* Eph. ii. 15. [In Ecclus. vii. 16. xxxviii. 1. of *ordaining, appointing*.]

IV. *To create* and *form*, in a spiritual sense. It denotes spiritual *regeneration* and *renewal*. Eph. ii. 10. iv. 24.

Κτίσις, εως, ἡ, from κτίζω.

I. *A creation, production from nothing.* Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15. [On which text see πρωτότοκος, by metonym. *the things created*[2], *creatures*. Rom. i. 25. viii. 39. (See sense III.)]

[1] "There was among the heathen natural philosophers great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c., but *they all agreed in this, that the matter of the world was unproduced: they never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible.*" Bayle's Dictionary, under the article EPICURUS, note R. See also Dr. Ellis's excellent Inquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77. Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13. p. 278, &c., vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

[2] [In Rev. iii. 14. Christ is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, which the Arians explain, *the first created of*

II. *Formation, structure.* Heb. ix. 11. [Comp. κτίζω I. and II.]

III. *A creature.* Heb. iv. 13. [Others *man*, as IV. Schleusner suggests the sense of *counsel, device*.]

IV. *A human creature*, or *the rational creation.* Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. Comp. Rom. viii. 22. where see Macknight. ["In Mark and Col. i. most interpreters understand *the heathen* only, called peculiarly בְּרִיּוֹת *creatures* by the Jews, as is shown by Lightfoot on Mark, Works, vol. ii. p. 468." Schl.]

V. It denotes *spiritual regeneration and renovation.* 2 Cor. v. 17. Gal. vi. 15. Comp. κτίζω IV.

VI. Ἀνθρωπίνη κτίσις, 1 Pet. ii. 13. is in our translation rendered *ordinance of man*, so Martin's French *établissement humain*, and is supposed to refer only to the *magistrates* immediately afterwards mentioned[3], and to their being *invested* with political power; which *investiture* must, in all ordinary cases at least, be performed *by*, as well as *to*, men, though the *authority* of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. [and κτίζω, Ecclus. vii. 16. xxxviii. 1. xlix. 14.] But perhaps πάσῃ ἀνθρωπίνῃ κτίσει in 1 Pet. ii. 13. might be more justly translated, *to every human creature*, as πάσῃ τῇ κτίσει, without ἀνθρωπίνῃ, signifies, Mark xvi. 15. Col. i. 23. Comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by لكلّ خليقة انسا *to all the sons of men*. And on this interpretation the sense of St. Peter's injunction will be, *submit yourselves* to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he *particularly* enforces obedience, because the *Jewish* converts to Christianity were by the heathen suspected, and even accused of being, (comp. ver. 12.) and perhaps were sometimes really, inclined to rebellious principles. At ver. 18. he enjoins the submission of servants to their masters; and having largely insisted on this relative duty, he comes, at ch. iii. 1. to that of wives to their husbands; and, ch. v. 5. lays down this general rule, *yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13. [Bretschn. and Schleusner *ordinance*. Wahl, *man*, as Parkhurst.]

☞ Κτίσμα, ατος, τό, from ἔκτισμαι perf. pass. of κτίζω.—*A creature.* occ. 1 Tim. iv. 4. Rev. v. 13. viii. 9. [James i. 18. metaphorically, of *the spiritual creation* of man, (or his renovation,) by the Christian religion. Apocryph. Wisd. ix. 2. xiii. 5.]

Κτιστής, οῦ, ὁ, from κτίζω.—*A creator.* occ. 1 Pet. iv. 19. [2 Sam. xxii. 32. Apocryph. Judith ix. 12. 2 Mac. i. 24.]

created things; but if κτίσις is here *creatures*, ἀρχή would rather be the *efficient cause*, (as Bretsch. explains it from Wisd. xii. 16. Comp. Ecclus. xxxviii. 16.) Some take it as the *head* or *governor*. Schl. *the head of the church founded by God*. (See Pole's Synops. on Rev. iii. 14. and Col. i. 15.) Comp. κτίσμα, James i. 18.]

[3] Just as the Romans say creare *consulem*, *to create* a consul; creare *regem*, *to create* a king. Phædrus, lib. i. fab. 30. Livy, i. 35.

☞ Κυβεία, ας, ἡ, from κυβεύω, *to play at dice*, so *to cheat, deceive*, (thus Arrian, Epictet. ii. 19. τί—τοὺς ἄλλους ΚΥΒΕΥΕΤΕ; 'why do ye *cheat* others?') from κύβος *a cube* or *die*.

I. *A playing at dice*, so used by Athenæus in Wetstein on Eph. iv. 14.

II. *Sleight, cheating, artifice*, or *dexterity*, such as is frequently employed by *gamesters with dice*. So Theodoret on the place. κυβείαν τὴν πανουργίαν καλεῖ. Πεποίηται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τῶν κυβευόντων τὸ τῇδε κἀκεῖσε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν, the Apostle "calls *craft* κυβεία, which is a N. formed from κυβεύω *to play at dice:* now gamesters of this sort use to move the dice to and fro, and to do this *craftily*." occ. Eph. iv. 14. where see Elsner and Wetstein. [Æl. V. H. vii. 12. Gataker on Marc. Antonin. i. 8. p. 9. Suidas, κυβεία· πανουργία. Others, after Salmasius, explain it here *rashness, chance*, or *random counsels*, as κυβεύειν (v. Arrian, Diss. Epict. p. 448. and Suid. κυβεύειν· εἰς κίνδυνον προπηδᾶν) and its compounds are used of *rashness*. Polyb. i. 87. iii. 95. Diod. Sic. xvi. 78. xvii. 30. Horat. Od. ii. 1, 6. Senftlebius de Alea veterum, (Lips. 1677.) Morus, Diss. Poster. ad Ephes. iv. 11—17. (Lips. 1792.) P. A. Boysen in the Tempe Helvetica, vol. iii. p. 412. Wahl says, *inconstancy, unsteadiness*.]

Κυβέρνησις, εως, ἡ, from κυβερνάω *to govern*, which from Heb. גָּבַר *to be strong;* whence as Ns. גֶּבֶר *a master*, גְּבִרְתָּה *a mistress;* whence also the Latin *guberno*, &c., French *gouverner*, and English *governor*, &c.—*Government, direction*. occ. 1 Cor. xii. 28; where Theophylact explains κυβερνήσεις by τὸ κυβερνᾶν, ἤτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν, *governing* or *managing* the affairs of the brethren. [LXX, Prov. i. 5. xi. 14. xxiv. 6. *of prudence*. Gloss. in Prov. Salm. κυβέρνησιν· ἐπιστήμην τῶν πραττομένων. Plutarch. (ed. Reiske) vol. vi. p. 616. κυβέρνησις Θεοῦ; and vol. iv. p. 298, 300.]

Κυβερνήτης, ου, ὁ, from κυβερνάω, which see under κυβέρνησις.—*The steersman, pilot*, or *master* of a ship. "Κυβερνήτης[1] the *master* or *pilot* had the care of the ship and government of the seamen therein, and sate at the stern to *steer;* all things were managed according to his direction: it was therefore necessary that he should have obtained an exact knowledge of the art of navigation, which was called κυβερνητικὴ τέχνη." Τίς γάρ ἐστιν ἐν νηῒ κύριος; Ὁ ΚΥΒΕΡΝΗΤΗΣ, 'who is master in the ship? The *pilot*,' says Arrian, Epictet. iii. 26. occ. Acts xxvii. 11. Rev. xviii. 17. [Ezek. xxvii. 8, 27, 28. Prov. xxiii. 34.]—This word is often used in the profane writers, (see Wetstein on Acts,) and in like manner the V. κυβερνάω, and the Latin *guberno* and *gubernator*, usually refer to the *managing* or *steering of a ship*.

Κυκλόθεν, adv. from κύκλος *a circle*, with the syllabic adjection θεν denoting *from* or *at* a place. —*Around*. It is joined with a genitive. Rev. iv. 3, 4. v. 11. [so LXX, 1 Kings xviii. 32.]—used absolutely, Rev. iv. 8. [So LXX, Judg. ii. 14. viii. 34. 2 Chron. iv. 2. &c.]

ΚΥΚΛΟΣ, ου, ὁ, *a circle*. In the N. T. it is used only in the dative case, adverbially, κύκλῳ, for ἐν κύκλῳ, *round, round about, around*. [ἐν κύκλῳ, Xen. Cyr. viii. 5, 5. Arrian, Diss. Epict. i. 8, 3. Joseph. A. J. ix. 7, 2 and 3.] Mark iii. 34. [comp. Is. vi. 6, 36. xlix. 18. comp. Luke ix. 12. Rom. xv. 19. Rev. vii. 11.] Τοὺς ΚΥΚΛΩι ἀγρούς, Mark vi. 36. So Xenophon, τὰς ΚΥΚΛΩι χώρας; and Plutarch, τὰς ΚΥΚΛΩι πόλεις. See more in Wetstein. ΚΥΚΛΩι τοῦ θρόνου, round about *the throne*, Rev. iv. 6. So Wetstein on Rev. v. 11. cites from Xenophon, ΚΥΚΛΩι τοῦ στρατοπέδου *round about* the camp. [comp. Gen. xxxv. 5. LXX, Num. xvi. 24. Job i. 10. Ezek. xvi. 57. &c.]

Κυκλόω, ῶ, from κύκλος.—*To encircle, surround*. occ. John x. 24. Acts xiv. 20. [In a military sense *of besieging*, Luke xxi. 20. where Schl., after C. F. Krumbholz, Opp. Subseciv. i. p. 16. takes κυκλουμένην to be pres. by enallage for fut. Heb. xi. 30. Rev. xx. 9. See Is. xxxvii. 33.]

☞ Κύλισμα, ατος, τό, from κεκύλισμαι perf. pass. of κυλίω.—*A rolling, wallowing*. occ. 2 Pet. ii. 22. where Kypke cites from Arrian, Epictet. iv. 11. p. 423. ἄπελθε, καὶ χοίρῳ διαλέγου, ἵν' ΕΝ ΒΟΡΒΟΡΩι μὴ ΚΥΛΙΗΤΑΙ, 'go and argue with a hog not to *roll in the mire*.' [On the Jewish proverb quoted by St. Peter, v. Schoettgen, Hor. Heb. et Talmud. Vorst. de Adagiis N. T. ch. iv. p. 776. ed. Fischer.]

ΚΥΛΙΩ, from the Heb. גָּלַל or גָּלַל *to roll*, to which this verb, when used in the LXX, generally answers.—*To roll*. Κυλίομαι, pass. or mid. *to roll, wallow*. occ. Mark ix. 20. [LXX, Josh. x. 18. Prov. xxvi. 27. Amos ii. 13. &c. Polyb. xxvi. 10, 16.]

☞ ΚΥΛΛΟΣ, ἡ, ὁν, *having any* or *even all the limbs crooked, distorted, luxated, contracted*. Thus Kypke, on Mat., at large explains the word on the authority of Hippocrates, who even applies it to a *short* or *distorted ear*. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43. [Hesych. κυλλός· χωλός, καμπύλος. Suid. ὁ πεπηρωμένος οὐ μόνον πόδα ἀλλὰ καὶ χεῖρα. v. Suid. voc. βούλυτος. Fest. in voc. Cyllenius. Foes. Œcon. Hipp. p. 220.]

ΚΥ͂ΜΑ, ατος, τό, from the Heb. קוּם *to arise;* so the Eng. *a surge* is from the Latin surgo *to arise*. †From κύω or κνέω *to swell*.†—*A wave, a billow*. See Mat. viii. 24. [xiv. 24. Mark iv. 37. Acts xxvii. 41. Jude 13. metaphorically *of violent and turbulent men*. Comp. Is. lvii. 20. and Irmisch on Herodian, i. 4, 1. p. 89. LXX, Job xxxviii. 11. Is. xlviii. 18. Jerem. xxxi. 37.]

Κύμβαλον, ου, τό, from κύμβος *hollow*, which from κέκυμμαι perf. pass. of κύπτω *to bend*.—*A cymbal*, a concavo-convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an *acute, ringing, inharmonious* sound. occ. 1 Cor. xiii. 1. where see Locke, Doddridge, Wetstein, and Macknight. The LXX use this word frequently for the Heb. מְצִלְתַּיִם, and more rarely for צֶלְצְלִים. [See 1 Chron. xiii. 8. xv. 16. 2 Chron. v. 11. &c. Ps. cl. 5. and it is found in 1 Sam. xviii. 6. 2 Sam. vi. 5. For other Heb. *instruments*, v. Lampe de Cymbalis Vet. et Ellis, Comm. de Cymbalis, in his Fortuita Sacra, Rotterd. 1727. Plin. H. N. lib. i. p. 8. ed. Bipont. Xen. de Re Equest. i. 3.]

ΚΥ͂ΜΙΝΟΝ, ου, τό, *cumin*, a kind of *herb*. It

[1] Potter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

is plainly derived from the Heb. name כַּמֹּן, which is from the V. כָּמַהּ *to be hot*, on account of the *warm* qualities of this plant. occ. Mat. xxiii. 23. [LXX, Is. xxviii. 25, 27. v. Olai Celsii Hierobot. pt. i. p. 516. Hesych. *κύμινον*· (so Schleusner corrects for *κύμβινον* from a MS. of Photius's Lexicon.) *τοῦτο ἐπὶ μικρολόγον ἔταττον*, i. e. the Greeks use *κύμινον* for *any trumpery thing*, and *a carefulness of cumin* proverbially denoted *a miserly person*, (v. Theophr. Char. c. 10. Schol. Aristoph. Vesp. 1348. Spanheim on Julian. Cæs. p. 74.) So *κυμινοπρίστης a splitter of cumin*, Anglicè *a skinflint*. Hemsterhus. on Aristoph. Plut. p. 193.]

☞ *Κυνάριον, ου, τό*, a diminutive from *κύων, κυνός, a dog.—A cur, a whelp*, catellus. It is a term of greater contempt than *κύων*, and is thus applied by Arrian, Epictet. ii. 22. ΚΥΝΑ΄ΡΙΑ *οὐδέποτ' εἶδες σαίνοντα, κ. τ. λ.*; 'did you never see *curs* wagging their tails, &c.?' Our blessed Lord, speaking as a *Jew*, applies this name to the *heathen*, who might but too justly be so called on account of their many *impurities* and *abominations*. Comp. *κύων* II., and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28. [Theophrast. Char. xxi. 3. Xen. Cyrop. viii. 4, 9. v. Lobeck on Phryn. p. 180.]

ΚΥ΄ΠΤΩ, from the Heb. גָּחַף *to bend.—To bend, stoop down*. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Eth. Char. cap. 24. ΚΑ΄ΤΩ ΚΕΚΥΦΩ΄Σ, *stooping downwards*, or *holding down his head*, and Lucian, Amor. t. i. p. 1060. [Gen. xliii. 28. Exod. iv. 31. xii. 27. 1 Kings i. 16, 31. xviii. 42. Neh. viii. 6.]

Κυρία, ας, ἡ, from *κύριος a lord.—A lady*. occ. 2 John 1, 5. [LXX, for *a mistress*, (in respect of *a servant*,) Gen. xvi. 4, 8, 9. 2 Kings v. 3. Is. xxiv. 2. Epict. Enchir. 40. *αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτῶν*. Wahl, Schleusner, and Bretschneider take it as a proper name: it occ. thus in Gruter's Inscript.; and the Latin *Cyria* in those of Gorius, v. C. A. Kriegel, Comment. Philol. de *κυρίᾳ* Johannis, Lips. 1758.]

☞ *Κυριακός, ή, όν*, from *κύριος.—Of* or *relating to the Lord, the Lord's*. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses *κυριακήν* for *the Lord's day*, ad Magnes. § 9; and this is the usual name of *Sunday* with the subsequent Greek fathers. The Saxon cypce, Scottish *kirk*, and our Eng. *church*, are from the same Greek word *κυριακή*, q. d. *the Lord's* house. [See Act. Thom. § 29 and 31. Euseb. Orat. *περὶ τῆς ἡμέρας κυριακῆς*, p. 2. (ed. Jani.) Suic. Thesaur. Eccles. vocc. *κυριακή, πάσχα, ἡμέρα*. In 1 Cor. xi. *κυριακὸν δεῖπνον* is *the Lord's supper*. Alberti, Gloss. N. T. p. 131. *κυριακόν· τὸ ἐν ἐκκλησίαις ἄριστον*.]

Κυριεύω, from *κύριος a lord, master.—To have* or *exercise rule* or *authority over, to rule over* (q. d. *to lord it over*). Luke xxii. 25. [Rom. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15. *κύριος τῶν κυριευόντων*. Rom. vi. 9. *to have power over*. Comp. 14. vii. 1. *of a law*, as *νόμος κύριος* is used *of a law still in force*. LXX, Gen. iii. 16. Exod. xv. 9. Num. xxiv. 7. 2 Chron. xx. 6. Dan. ii. 39. iii. 28 or 27. comp. Rom. vi. 9. 1 Mac. x. 76. *of taking a city*, et al.]

ΚΥ΄ΡΙΟΣ, *ου, ὁ*. Plutarch informs us, that Κῦρος, the name of *Cyrus*, who in the O. T. (Is. xliv. 28. xlv. 1.) is called בּוֹרֶשׁ, did in Persic signify the *sun*[1]. This name then seems an evident corruption of the Heb. חָרֶס *the sun*, i. e. *the solar orb* or *fire:* and as the *sun* is manifestly the great *ruler* in material nature, and the idolaters of several nations accordingly worshipped him under the title of מֶלֶךְ[2] *the king*, and בַּעַל[2] *the ruler, lord*, so from the same word חָרַם may, I think, be deduced the Greek *κῦρος authority, κύριος lord*, and even the verb *κύρω to exist;* for it was a heathen tenet, that the *sun* was *self-existent*. Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3. calls him *αὐτοφυὴς self-born*.

I. It imports *property* or *possession*, and is spoken of men. *A lord, master*, in respect of a servant or slave. [Mat. vi. 24. x. 24. Ephes. vi. 5, 9. Col. iii. 22. &c. Gen. xxvii. 29, 37. and *ὁ κύριος τῆς οἰκίας* (*paterfamilias*). Mark xiii. 35. Comp. Exod. xxii. 8. (Heb. בַּעַל־הַבַּיִת, the same.) Judg. xix. 22.]—*A master* or *owner* of a vineyard, Mat. xxi. 40; of a dog, Mat. xv. 27; of an ass, Luke xix. 33. [So LXX, Exod. xxi. 28. *ὁ κύριος τοῦ ταύρου*, 29, 34. &c. In Gal. iv. 1. *κύριος* is used *of a minor*, as *owner of an estate*. In Mat. xii. 8. *κύριος τοῦ σαββάτου hath power over the sabbath*. Comp. Mark ii. 28. Xen. H. G. ii. 2, 7 and 11. *κύριος εἰρήνης καὶ πολέμου*, &c. And so *κύριος* is found too with an infin. expressing *one that hath power* or *authority to do any thing*, as *κύριος διαλύειν*, Xen. de Rep. Lac. iv. 6. &c.] Applied by a wife to her *husband*, 1 Pet. iii. 6; where see Campbell's Prelim. Dissertat. p. 304. &c. [Comp. Gen. iii. 16. xviii. 12.] It is also a title of the *Roman emperor*, as in the profane Greek writers, and as *Dominus* in the Latin. Acts xxv. 26. where see Wetstein, [and Spanheim, de Us. et Præst. Numism. p. 729.]

II. In the vocative, both singular and plural, it is used as a title of *respect*, like *sir* and *sirs* in English. [Joh. iv. 11, 15. xii. 21. Acts xvi. 30. &c. comp. Gen. xix. 2. In Mat. xxi. 30. (from a *son* to his *father*.) xiii. 27. et al. freq.; from *servants* to their *master*, viii. 25. comp. Mark iv. 38. from the *disciples* to our *Saviour*, et al. freq. &c. In Mat. vii. 21. *οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, not all who profess themselves my disciples and followers;* Schl. (or *who call on my name as their Lord and Saviour*.) Schl. here takes *κύριος* as equivalent to *διδάσκαλος* (as the Heb. רַב) or *καθηγητής*; and also in John xiii. 13, 14. *ὁ διδάσκαλος καὶ ὁ Κύριος*, (although here distinguished,) v. 16. (opp. here to *δοῦλος*, as xv. 15, 20.) Mat. xxi. 3. xxviii. 6. John xxi. 7. (used *absolutely*, *ὁ Κύριος*, in these three last passages. v. Pole, Synops.) and John xxi. 28. where Thomas exclaims, *ὁ Κύριός μου καὶ ὁ Θεός μου*. In none of these does *teacher, magistrate, doctor*, seem very appropriate. Other authority and other pre-eminence seem implied, than that merely of the

[1] Speaking of the name Κῦρος or *Cyrus*, he observes, *ἀπὸ τοῦ ἡλίου γενέσθαι φασί· ΚΥ῍ΡΟΝ γὰρ καλεῖν Πέρσας τὸν ῞ΗΛΙΟΝ*, 'they say it is taken from the *sun;* for the Persians called the *sun*, *kuros*.' Plutarch in Artaxerx. t. i. p. 1012. A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. *τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ῾ΗΛΙΟΥ ΚΥ῍ΡΟΝ*. See Vitringa, Observat. Sacr. i. 8, § 14.

[2] See Heb. and Eng. Lexicon under כּוּךְ II., and בעל III.

teacher over his *disciples*[1]. See Mat. xxii. 41—45. St. Luke uses ὁ Κύριος for our Saviour, *in his narrative*, vii. 13. x. 1. &c. St. John iv. 1. &c.]

III. In LXX it answers to the several names or titles of God, אֲדֹנָי, אֵל, אֱלֹהִים, צְבָאוֹת, שַׁדַּי, but far most frequently to יְהוָה: and when applied in this last manner, it may not improperly be derived from *κύρω to be, exist, subsist*, to which V. Κύριος in this view may seem to bear such a relation as יְהוָה doth to הָוָה *to be, subsist*[2]. [See, amongst other places, LXX, Gen. xx. 13. xxi. 1. Job v. 8. vi. 4, 14. ix. 2. xix. 21. Is. xvii. 10. Gen. xviii. 3. &c. &c. and יָהּ, Ps. cxv. 17. cl. 6. In Mat. xi. 25. Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς *Lord* or *ruler*, &c. Κύριος without the art. for God, Mark xiii. 20. &c.; with it, Luke i. 6. &c.] In the N. T., likewise Κύριος, when used as a name of God, though it sometimes answers to אֲדֹנָי, (comp. Mat. xxii. 44. Mark xii. 36. with Ps. cx. 1[3].) yet it most usually corresponds to יְהוָה *Jehovah*, and in this sense is applied.

1. *Essentially*, or to the *three* Persons of the ever-blessed Trinity. Mat. iv. 7. (Comp. Deut. vi. 15.) Mat. iv. 10. (Comp. Deut. vi. 13.) Mark xii. 29. (Comp. Deut. vi. 4, 5.) Luke iv. 19. (Comp. Is. lxi. 2.) et al.

2. *Personally*, or to *one* of the Divine Persons, as to the *Son*, Mat. iii. 3. (Comp. Is. xl. 3.) Rom. x. 13. (Comp. Joel iii. 5. or ii. 32.) to the *Holy Ghost*, Acts iv. 29, 33. (Comp. ver. 24, 25.) and ch. i. 16. and 1 Cor. xii. 8, 9, 10. "It is in the writings of the Apostles simply and absolutely ascribed to Christ," says Zanchie, "a thousand times." Leigh, Crit. Sacr. But in many of these passages it seems rather to correspond to the Heb. אֲדֹנָי, which denotes *power* or *dominion*, than to יְהוָה, which imports *necessary existence*. [It is especially applied to Christ, (says Schleusner,) on account of his divine nature, and because he is the Lord or head of the Christian Church. v. Mat. iii. 3. Luke i. 43, 76. ii. 11. Χριστὸς Κύριος. xxiv. 3. ὁ Κύριος Ἰησοῦς. (et al.) 1 Cor. viii. 5, 6. ix. 1. (et al.) ὁ Κύριος ἡμῶν. Ἐν Κυρίῳ, i. e. *Christ*[4], occ. also very frequently with various senses, which must be gathered from the context. It is sometimes to be explained from the *communion of the members of Christ's Church, through Christ their head*, they being in him, as the branches in the vine. (See John xv. 1.) So οἱ ὄντες ἐν Κυρίῳ, Rom. xvi. 11. of *those in the fellowship of Christ's religion*. See xvi. 7—14. &c. 22. ἀσπάζεσθαι—ἐν Κυρίῳ, is *to salute with brotherly love*, as one Christian should another. (Others, *to wish all good from Christ*,) &c. Phil. iv. 1. στήκετε ἐν Κυρίῳ, *stand fast in the faith and communion of our Lord's religion*. 1 Cor. vii. 39. μόνον ἐν Κυρίῳ, is *only* let her marry *a Christian*, according to Schl. and Bretsch. Others say, *still remaining a Christian herself*, or *according to the precepts of Christianity*, &c. Sometimes ἐν Κυρίῳ is *on the Lord's account*. v. Ephes. iv. 1. (Some also so explain Rev. xiv. 13. Others as above, *in the faith* and *communion of our Lord*.) et al.] We find Epictetus, in Arrian, ii. 16. adopting, as in other instances, the Scriptural or Christian style, ΚΥ΄ΡΙΕ Ὁ ΘΕΟ΄Σ, πῶς μὴ ἀγωνιῶ; *'O Lord God*, how shall I escape solicitude?' For it does not appear that any of the *ancient* heathen Greeks ever gave the title Κύριος to any of their gods. (Comp. under ἐλεέω I.) [Schl. says that they did, and refers to Wesseling on Diod. Sic. i. 65. Palairet, Obss. Philol. p. 68.]

☞ Κυριότης, ητος, ἡ, from κύριος.

I. *Dominion, power*, or *authority*, either *angelical*, Eph. i. 21. or, according to some, *magistratical* or *civil*, 2 Pet. ii. 10. Jude 8; but in these two latter texts, as well as in the first, Whitby, whom see, understands it of *angelical* powers.

II. Κυριότητες, ων, αἱ, *powers, a certain order of angels*, an abstract term being used for a concrete. Col. i. 16. [Schl. and Wahl also in the other passages take it as an abstract for a concrete. Phavorin. κυριότητές εἰσι δυνάμεις ἅγιαι λειτουργικαὶ Κυρίου, 'κυριότ. are *holy ministering angels of the Lord*.' Schl. is uncertain to what passage this applies.]

Κυρόω, ῶ, from κῦρος *authority, confirmation*, which see under κύριος.—*To confirm*, i. e. by a public or solemn act. occ. Gal. iii. 15. 2 Cor. ii. 8. where see Raphelius. [Κυροῦσθαι in Greek writers means *to be confirmed by law, sanctioned by public authority*, v. Thuc. viii. 69. Æl. V. H. ii. 9. xiii. 24. LXX, Gen. xxiii. 20. Lev. xxv. 30. of property *confirmed* to any one's possession, and Aquil. Gen. xxiii. 17. 1 Sam. xv. 13.]

ΚΥ΄Ω, *to be pregnant* or *with young*. This verb occurs not in the N. T., but is inserted on account of its derivatives. [LXX, Is. lix. 4.]

Κύων, κυνός, ὁ, ἡ, from κύω *to be pregnant*.

I. *A dog*, so called from their *prolific* nature. Luke xvi. 21. [comp. Æl. H. A. viii. 9. 2 Pet. ii. 22. Prov. xxvi. 11. and Vorst, Diatr. de Adagiis N. T. ch. 4. p. 774. LXX, 1 Sam. xvii. 43.]

II. It denotes men who resemble *dogs* in being of an impudent, impure, greedy, snarling, fierce, noisy disposition, Mat. vii. 6. Phil. iii. 2. Rev. xxii. 15. See Bochart, vol. ii. 686. Suicer, Thesaur. in κύων, and Wolfius and Vitringa in Rev. [Observe, that the Jews called all uncircumcised and idolatrous persons *dogs*. Hence in Rev. xxii. it may mean all *unbelievers*. See Schoettgen, Hor. Heb. et Talmud. p. 1145. Thus also in Mat. *profane persons* are meant. On the sense of *impudent, brawling*, &c. (which probably is the true one, Phil. iii. 2.) compare Moschopul. on Hesiod, ἔργ. 67. Schol. on Hom. Il. α΄. 225. λ΄. 362. Od. ρ΄. 248. Thus κύντερος is explained *more impudent, more daring*, in Hom. Il. θ΄. 483. et al. See Steph. Thes. in voc. In Rev. xxii. Wahl understands *pathics*.]

ΚΩ΄ΛΟΝ, ου, τό, *a larger limb* or *bone* of the human body; whence *a larger member of a period*, and the *point* which denotes it is called by the same name, *colon*. occ. Heb. iii. 17. where the apostle, by using this word, sets before our eyes, as it were, the unburied *limbs* and *bones* of those who fell in the wilderness. Comp. Ps. cxli. 7. The LXX, however, use the same word κῶλα for

[1] [Schl. adds 2 Kings ii. 3, 5, 16. (but obs. that Elisha was, in some degree, the *servant* of Elijah,) 1 Kings xix. 21. and 2 Kings iii. 11. vi. 5. where it seems a *title of respect*, as above.]

[2] See Pearson on the Creed, art. ii. Our Lord, p. 163, 4. note, edit. fol. 1662.

[3] Comp. Ecclus. li. 10. and Arnald there.

[4] [As instances of Κύριος, *without the article*, for Christ, see Mat. iii. 3. 1 Thess. v. 2. 2 Pet. iii. 10. 2 Cor. iii. 17, 18. and especially Rom. xiv. 6. See Bishop Middleton on Luke i. 15.]

the Heb. פְּגָרִים *carcases.* Lev. xxvi. 30. Num. xiv. 29, 32, 33. et al.]

ΚΩΛΥ΄Ω, from the Heb. כָּלָא, (Eccles. viii. 8.) infin. of the V. כָּלָא *to restrain.*

[I. *To restrain, hinder,* with acc. and infin. or infin. Mat. xix. 14. (where perhaps it is to *forbid,* comp. sense III. Luke xviii. 16.) Acts viii. 36. xvi. 6. xxxiv. 23. Heb. vii. 23. 1 Cor. xiv. 39. τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Luke xxiii. 2. κωλύοντα *dissuading;* and with acc. *of the thing restrained,* 2 Pet. ii. 16; acc. of person, Acts xi. 17; acc. of pers. and gen. *of thing from which he is restrained,* xxvii. 43. comp. Xen. An. i. 6, 2. also Rom. i. 1, 3. LXX, Num. xi. 28. 1 Sam. xxv. 26. Is. xxviii. 6. Ecclus. xx. 21. Exod. xxxvi. 6. &c.]

II. *To restrain, withhold, keep back.* Luke vi. 29. [Similarly κωλύειν τι ἀπό τινος *to withhold any thing from any one.* v. LXX, Gen. xxiii. 6. 2 Sam. xiii. 13. Acts x. 47. *withhold* or *forbid.*]

III. *To forbid.* Mark ix. 38, 39. 1 Thess. ii. 16. 1 Tim. iv. 3. κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, forbidding *to marry,* (commanding) *to abstain from meats;* where a word *contrary* in sense to κωλυόντων is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39. where see Kypke. Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of Horace, quisque *every one* is to be supplied in the third line, instead of nemo *no one* in the first. So Cicero, de Fin. ii. 8. Rectè ergo is *negat* unquam bene cœnâsse Gallonium; rectè miserum, 'therefore he (Lælius) justly *denies* that Gallonius ever supped well; and justly (*affirms*) that he was miserable.' And Grotius cites from Phædrus, lib. iv. fab. 17, 31. a phraseology very similar to that in 1 Tim. iv. 3. non *veto* dimitti, verùm cruciari fame, 'I do not *forbid* them to be dismissed, but (I *command* them) to be tortured with hunger.' Compare Terence, Andria, act. iii. sc. 5. lin. ult.

Namque hocce tempus præcavere mihi me, haud te ulcisci *sinit.*

'For the time (*obliges*) me to take care of myself, and does not *suffer* me to punish thee.' See Madame Dacier's Note. See more in Pole, Synops., where Beza's citation from Homer, Il. xii. 267, 268. has a near relation to the present purpose:

"Αλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
ΝΕΙΚΕΟΝ—.

'One they *encouraged* (for some such word as ὤτρυνον, ἐκέλευον, or the like, says the learned Damm, is to be understood) with kind, another they *reproved* with harsh, words.' I add, that in the polished Dionysius Halicarn. we have an ellipsis resembling that of Horace above referred to, μηδεὶς ὑπολαμβανέτω με ἀγνοεῖν, ὅτι, κ. τ. λ. —δὲ—ἀκούσας μαθέτω, 'let *no one* suppose me ignorant that, &c.—but let *him* hear and learn.' De Structura Orationis, sect. xxvi. p. 246. ed. Upton. I conclude with an example from Plato, Apol. Socrat. § 18. ed. Forster, νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, ΠΟΛΛΟΥ ΔΕΟΥ ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι—ἀλλ' ὑπὲρ ὑμῶν, 'now therefore, O Athenians, *I am far from apologizing* on my account, but (*I apologize*) for your sakes.'

[Add Soph. Œd. Tyr. 236—241. and comp. κελεύω above.]

ΚΩ΄ΜΗ, ης, ἡ.

I. *A village.* [Mat. ix. 35. (τὰς πόλεις πάσας καὶ τὰς κώμας.) x. 11. xiv. 15. xxi. 2. Mark vi. 6, 36. (ἀγροὺς καὶ κώμας.) 56. (εἰς κώμας ἢ πόλεις ἢ ἀγρούς.) xi. 2. Luke v. 17. viii. 1. ix. 6, 12, 52, 56. xiii. 22. xvii. 12. xix. 30. xxiv. 13, 28. In Mark vii. 27. τὰς κώμας Καισαρείας is, *the villages round about, and dependent on the city Cæsarea.* So the LXX, (for בָּנוֹת *daughters,* i. e. *of the metropolis,* Num. xxxii. 42.) has τὴν Καὰθ καὶ τὰς κώμας αὐτῆς. Comp. 1 Chron. ii. 23. Josh. xv. passim, xvii. 11. et al. freq. v. Glass, Philol. S. p. 1022. occ. Acts viii. 25. by metonym. for *the inhabitants of the villages.* Neh. vi. 2. Song of Sol. vii. 11. 2 Mac. viii. 1. (*towns,* E. T.)]

[II. *A city,* or *a smaller walled town,* Mark viii. 23, 26; *of Bethsaida,* comp. ver. 22. John xi. 1, 30; *of Bethany,* and Luke x. 38. (but Bretschn. in all the above places renders the word by *vicus,* and Wahl in Luke x.) John vii. 42. *of Bethlehem.* (Observe, that before the time of Rehoboam, Bethlehem was unwalled, since he is said in 2 Chron. xi. 6. to have built it, i. e. fortified it, comp. ver. 5.) LXX has κώμη for עִיר *a city,* 1 Chron. xxvii. 25. Is. xlii. 11. for קִרְיָה (civitas) *a city.* Jerem. xlix. 25.]

☞ Κωμόπολις, εως, ἡ, from κώμη *a village,* and πόλις *a city.*—*A town.* It seems properly to denote *a larger kind of town,* superior to κώμη *a village,* though inferior to πόλις *a city.* occ. Mark i. 38. where see Josephus, de Bel. iii. 3, 2. cited by Kypke.

☞ ΚΩ΄ΜΟΣ, ου, ὁ.

I. *Comus, the god of feasting and revelling;* for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than קְמוֹשׁ *Chemosh,* the abomination of the *Moabites* and *Amorites.* See, inter al., Num. xxi. 29. Judg. xi. 19, 24. and Heb. and Eng. Lexicon under כמש.—Jerome on Is. xv. 4. tells us, that in *Nabo* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phegor.* But however this may be, there can be little doubt, but that part of the *religious services* performed to *Chemosh,* as to *Baal-Peor,* consisted in *revelling* and *drunkenness,* in *obscenity* and *impurity* of the grossest kinds. [Schleusner's derivation seems much more probable. He says that it is certainly derived from κώμη, whence κωμάζειν *to go about the town intoxicated,* as the ancients in their revellings used to go about the streets, with garlands on their heads, with torches and music, and sing and dance wantonly at the doors of their mistresses. Wahl and Bretschneider say, that κῶμος is primarily "a solemn procession to Bacchus through the κῶμαι or *towns,* with hymns," &c.]

II. *Revelling, lascivious feasting with songs and music.* In this sense also the word is frequently used by the profane writers. According to Hesychius, κῶμοι are ἀσελγῆ ᾄσματα καὶ πορνικά, συμπόσια καὶ ᾠδαί, *lascivious and obscene ballads, drunken songs;* or, as Theophylact, τὰ τῶν μεθυόντων μεθ' ὕβρεων ᾄσματα, *the abusive songs of drunkards;* and Zonaras explains the verb κωμάζειν by τὸ μετὰ αὐλῶν καὶ κιθάρας καὶ ᾠδῶν τὸν

οἶνον πιεῖν, drinking wine with the music of flutes and of the harp, and with songs. See more in Suicer, Thesaur. under *κῶμος*, and in Wolfius and Wetstein on Rom. xiii. 13. [comp. Dio Cass. lxv. p. 734. Gal. v. 21. 1 Pet. iv. 3. On this word see Schwartz, Diss. de Comessationibus Veterum. (Altorf, 1744.) Lamb. Bos, Obss. Philol. in N. T. p. 117. Alberti, Obss. Philol. in N. T. 330. and Gloss. Gr. N. T. p. 112. Aristænet. I. Ep. 27. ii. 20. Aristoph. Thesmoph. 997. and Bourdin's notes. Ælian, V. H. xiii. 1. Xen. Cyr. vii. 5, 25. Spanheim (on Aristoph. Plut. 1041.) and H. a Seelen (in Annotatt. in N. T. ex Plutarcho, p. 15.) contend that *κῶμος* was once used in a good sense.] In Wisd. xiv. 23. the idolaters are described as *ἐμμανεῖς* ΚΩ΄ΜΟΥΣ *ἄγοντες, making mad* revellings; and 2 Mac. vi. 4. informs us, that during the persecution of Antiochus, the temple *was filled ἀσωτίας καὶ* ΚΩ΄ΜΩΝ *with riot and revellings.* See Arnald on Wisd. From the oriental גָּמוּשׁ, or immediately from the Greek V. *κωμάζειν to revel*, is derived the Latin *comessor* or *comissor*, &c. of the same import.

☞ ΚΩ΄ΝΩΨ, *ωπος*, ὁ, ἡ.—*A gnat*, a species of *insect*. occ. Mat. xxiii. 24. Bochart shows (vol. iii. 564.) from Aristotle, Plutarch, &c. that by *κώνωψ* is properly meant a kind of *insect that is bred in the lees of wine*, and that ever after lives on acids, avoiding sweets. [v. Arist. H. A. iv. 8. v. 19. Plutarch, contra Stoicos, (vol. x. p. 424, 15. Reiske's edit.) *χαίρουσι* (οἱ *κώνωπες*) *λάμπῃ καὶ ὄξει· τὸν δὲ πότιμον καὶ χρηστὸν οἶνον ἀποπινόμενοι φεύγουσι, these insects delight in the scum of new wine and vinegar, but drinkable and good wine they taste and leave.* These insects were called rabbinically יַתּוּשִׁין and בַּקָּא. v. Buxtorf, Lex. Talmud. p. 342 and 927. Vorst, de Adag. N. T. ch. iii. p. 771. The Arabian proverb "he eats an elephant, and is choked with a gnat," is similar to that in Mat. Κώνωψ signifies also a mosquito, or any such insect which annoys men, whence *κωνωπεῖον* or *κωνώπιον a mosquito-net for a bed*, which it seems to mean in Judith x. 21. xiii. 9, 15. xvi. 19. Hence the Latin *conopeum*, v. Schol. on Juv. Sat. vi. 80. and the English *canopy*.]

ΚΩΦΟ΄Σ, *ή, όν*. [Properly *blunt* or *blunted* (from *κόπτω*) according to Bretschn. and Schl. as Hom. Il. Λ'. 390. *κωφὸν βέλος*; and hence of a person *blunted in any of his senses.*]

I. Properly, *deaf, deprived of the sense of hearing*, Mat. xi. 5. Mark vii. 37. Luke vii. 22. [LXX, for חֵרֵשׁ, *deaf*. Exod. iv. 11. Lev. xix. 14. Ps. xxxviii. 13. Is. xxix. 18. xxxv. 5. xliii. 8.] And because they who are naturally *deaf* are also *dumb*, (see Mark vii. 32.) Hence,

II. *Dumb, unable to speak.* Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14. [LXX, for אִלֵּם *dumb*, Hab. ii. 18.] The word seems to denote both *deaf and dumb*, Luke i. 23; and it is plain from ver. 62. that Zacharias had lost his *hearing* as well as his *speech*. See Wolfius and Doddridge.

III. *Making dumb, occasioning dumbness.* Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17. [In Mark ix. 25. it seems rather to mean *making deaf.*] Many adjectives, both in Greek and Latin, are applied likewise in a *transitive* sense. So in Homer, Il. iii. 246. *οἶνον* 'ΕΥ΄ΦΡΟΝΑ, *cheerful*, is used instead of *cheering*, wine; in Virgil, Georg. ii. 127. felicis[1] *mali* means the *happy-making* apple; and in Juvenal, Sat. xiii. 27. divitis *Nili* is the *enriching* Nile.

Λ.

Λ, λ, *lambda*. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes *ten*, and κ *twenty*, so the small λ denotes the *third decade* or *thirty*. In the old Cadméan alphabet it corresponded to the Hebrew or Phœnician *lamed* in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phœnician letter, though it certainly has a resemblance to both.

Λαγχάνω, from the obsol. λήχω the same, which from the Heb. לָקַח *to take, receive.*

I. *To obtain.* Acts i. 17. 2 Pet. i. 1. Thus it is used not only by the LXX, 1 Sam. xiv. 47. for the Heb. לָכַד *to take;* but likewise by Homer, Od. xx. 282. *ἴσην* (*μοῖραν*, namely) *ὡς αὐτοί περ* 'ΕΛΑ΄ΧΧΑΝΟΝ, 'a part of the banquet equal to what they themselves had *gotten*.' On this occasion we can hardly suppose there was any *drawing of lots.* [See Wisdom viii. 19. 3 Mac. vi. 1. *ἐν πρεσβείῳ τὴν ἡλικίαν ἤδη* λελογχώς *having attained an advanced age.* Hesych. λελογχώς· *τυχών· having obtained.* Æsch. Socr. Dial. iii. 19. Eur. Phœn. 1505. Thuc. ii. 44. and Reiske, Ind. Græc. Dem. p. 478.]

II. *To obtain by lot.* Luke i. 9. The Jewish writers inform us in the Mishna, that the various offices of the several priests and Levites in the daily service were determined by *lot*. See Pole, Synops., and Wetstein on the text. [Joseph. B. J. iii. 8, 7. On the construction of this verb, sometimes with a gen., sometimes with an acc., see Matth. Gr. Gr. § 363.]

III. *To cast lots.* John xix. 24. [Comp. Mat. xxvii. 35.) Thuc. iii. 50.]

Λάθρα, adv. from λήθω, Doric λάθω, *to lie hid.* See under *λανθάνω*.—*Privately, secretly.* occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37. [Deut. xiii. 6. 1 Sam. xviii. 22. Ps. ci. 5. Hab. iii. 14. 1 Mac. ix. 60.] In Mat. i. 19. Wetstein, whom see, explains λάθρα by *without acquainting the witnesses* of his divorce from Mary, *with the reason of it*, namely, her supposed adultery. ["So that she might not suffer public disgrace." Schl.] In John xi. 28. Markland, in Bowyer, joins λάθρα with *εἰποῦσα*, that is, *whispering her.* So Nonnus.

Λαῖλαψ, *απος, ἡ*. The most probable derivation seems to be from λα or *λίαν very much*, and λάπτω *to lick* or *LAP up*, as wolves do water in drinking (see Homer, Il. xvi. 161); for a whirlwind *violently licks up*, as it were, the dust and all light bodies in its way.—*A whirlwind, a hurricane, a violent storm.* Aristotle, de Mundo, c. 4. ex-

[1 See, however, Martyn's Virgil.]

plains the word by *πνεῦμα βίαιον καὶ εἰλούμενον κάτωθεν ἄνω, a violent whirlwind moving from beneath upwards;* Hesychius by *ἀνέμου συστροφὴ μετὰ ὑετοῦ, a whirlwind attended with rain.* occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by Homer and Lucian. See Wetstein and Kypke on Mark. [Job xxi. 18. xxxviii. 1. Jer. xxv. 32. Comp. Wisd. v. 14, 23. Ecclus. xlviii. 9, 12. Lucian, Halcyon, p. 100. Plutarch, Timoleon, p. 249.]

☞ ΛΑΚΕ΄Ω or ΛΗΚΕ΄Ω. Mintert says it is related to Chald. לָקָא *to be struck, broken;* but I cannot find that the Chald. V. is used in this latter sense. Λακέω seems to be a word formed from the sound, like *clack, crash,* &c. in Eng.

I. Homer applies it to the *crashing* of bones when struck with a battle-axe, Il. xiii. 616. ΛΑ΄ΚΕ δ' *ὀστέα,* the bones *crashed;* to the *sound* of a shield when struck through with a spear, Il. xx. 277. ΛΑ΄ΚΕ δ' *ἀσπὶς ὑπ' αὐτῆς.*

II. *To break* or *burst with noise.* occ. Acts i. 18. where see Wetstein. [It is said of things that burst *with a noise* from being distended, and therefore is not simply *σχίζεσθαι,* as Suidas and Zonaras (Lex. c. 691. where see Tittmann) explain it. It occurs in this sense, Act. S. Thom. § 33. *ὁ δὲ δράκων φυσηθεὶς ἐλάκησε καὶ ἀπέθανε, καὶ ἐξεχύθη ὁ ἰὸς αὐτοῦ καὶ ἡ χολή, and the dragon being blown out (by the poison he had drank) burst and died, and his poison and his gall was shed out.* See Schol. on Arist. Nub. 409. Barnes on Eurip. Elect. 1213. Philo, de Vita Mosis, p. 621. Plaut. Curcul. ii. 1, 7. metuo ne medius *disrumpar.* Comp. his Casina, ii. 5, 18.]

☞ Λακτίζω, from the adv. λάξ *with the heel,* calce, which Eustathius deduces from λήξω, the 1st fut. of λήγω *to leave off,* as being the extremity of the *leg;* but it may perhaps be better derived from the Heb. לָקַח *to go, walk;* whence also the Latin *calco* to tread, and *calx* the heel.—*To kick, kick up.* occ. Acts ix. 5. xxvi. 14. Comp. under κέντρον I. [See Wetstein, N. T. vol. ii. p. 635. Schol. Æsch. Prom. 307. Eur. Bacch. 794.] The simple V. occurs not in the LXX, but the compound ἀπολακτίζω is used in that version for the Heb. בָּעַט *to kick up,* Deut. xxxii. 15. [1 Sam. ii. 29. Hos. iv. 29.]

ΛΑΛΕ΄Ω, ῶ. Mintert observes, "that in the profane writers λέγειν and λαλεῖν differ; λέγειν signifying *to speak with premeditation and prudence,* but λαλεῖν *to speak imprudently and without consideration;* whence λαλεῖν ἄριστος, λέγειν ἀδυνατώτατος, is applied to him who *lets his tongue run,* but *does not speak to the purpose;* who *talks,* but *says nothing.* But this critical distinction is unknown to the sacred writers[1]." "This verb," adds Mintert, "is used in the N. T. for *all kinds of speaking* by which the sentiments of the mind are expressed." [When the very words uttered are given, λέγων generally precedes them after *ἐλάλησε, he spoke and said,* see Mat. xiii. 3. *καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων,* &c. Mark vi. 50. John viii. 12. Acts viii. 26. et al. freq. Comp. Gen. xxiv. 7. xxxiv. 8. Exod. xxxi. 11. Lev. xx. 2. et al. In Acts vii. 6. *οὕτως* supplies the place of λέγων, which is wholly omitted Heb. v. 5.]

I. *To speak,* used transitively, Mat. ix. 18. [*Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς.* Mat. x. 19. xii. 34, 36. Mark ii. 7. et al. freq.; intransitively, Mat. ix. 33. *ἐλάλησεν ὁ κωφός.* xii. 46. *ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις.* xvii. 5. xxvi. 47. Mark i. 34. vii. 35. *καὶ ἐλάλει ὀρθῶς and he spoke clearly;* also with a dat. indicating the manner, as John vii. 26. *παῤῥησίᾳ* λαλεῖ, &c. It is applied *to God,* John ix. 29. Comp. Exod. iv. 30. Acts vii. 38, 44. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11; *to angels,* Acts viii. 26. x. 7. &c. Λαλεῖν γλώσσῃ is used *of the power of speaking in an unknown tongue, given by God.* occ. 1 Cor. xiv. 2, 4, 5, (γλώσσαις) 13. et al. See Mark xvi. 17. Acts ii. 4—7. The phrases λαλεῖν τινί (1), and λαλεῖν μετά τινος (2), seem used indifferently for *to speak to any one* (a), or *to converse with any one* (b). See Mat. xii. 46. xiv. 27. xxiii. 1. comp. Exod. xx. 19. for phrase (1) in sense (a), and Mat. xii. 47. Mark xvi. 19. John iv. 26. Gen. xxix. 9. in sense (b). Also John iv. 27. ix. 39. xiv. 30. for (2) in sense (b), and Mark vi. 50. Rev. x. 8. in (a). In Ephes. v. 19. λαλοῦντες *ἑαυτοῖς ψαλμοῖς, κ. τ. λ.* Schleusner translates *singing to God in your assemblies,* &c. The E. T. *speaking to yourselves.* (Comp. Col. iii. 16.) The phrase λαλεῖν *πρός τινα* occ. freq. in St. Luke's writings, e. g. Luke i. 19, 24, 44. Acts iii. 22. &c. and 1 Thess. ii. 2. Heb. v. 5. xi. 8.] In Heb. xi. 4. the Alexandrian and eleven later MSS. read λαλεῖ, which reading is followed by the Vulg. and both the Syriac versions, and received into the text by Griesbach[2].

II. *To speak in answer.* John xix. 10. [LXX, for עָנָה, Job xix. 18. and thus perhaps in James i. 19. it means *to answer reviling.*]

III. *To tell, command.* Acts ix. 6. x. 6; but observe that in this last verse all the words from *οὗτος* to *ποιεῖν,* inclusive, are omitted in four ancient and very many later MSS., in both the Syriac versions, and in the Complutensian edition; and they are accordingly rejected as spurious by Wetstein and Griesbach; and Michaelis, Introduct. to N. T. v. ii. p. 271. ed. Marsh, says they are "nothing more than a Greek translation, which Erasmus himself made from the Latin; and this interpolation, though not found in a single Greek MS., has been transferred to our modern editions."

IV. *To speak, preach, publish.* Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2. et al. Comp. Heb. ix. 19. [*To speak of, celebrate.* Mat. xxvi. 13. Mark xiv. 9. Acts ii. 11; also in Heb. xi. 4. if λαλεῖται be read, it means *is spoken of, his name is still celebrated after his death,* as in Aristoph. Thesm. 585. λαλούμενον is *that which is spoken of by every one;* sometimes also, *to preach,* in the sense of *instructing, teaching,* John vii. 17, 18, 46. 1 Pet. iv. 11. 1 John iv. 5. *ἐκ τοῦ κόσμου λαλοῦσι teach worldly doctrines*[3], et al. Also of *written precepts,* &c., as well as *oral.*

[1] Comp. however λαλιά II.

[2] [If λαλεῖ is read, Schl. translates it, *still exhorteth to piety.* Bretschn. says, *crieth out,* i. e. *for vengeance,* (as κράζω,) which seems very forced. The Eng. translation renders it, *still speaketh,* and this it seems to mean, i. e. by faith Abel still speaks to us, and declares that we should trust in God as he did.]

[3] [Has not John viii. 44. a somewhat similar sense, *ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων* λαλεῖ? where Schleusn. translates, *when he acts wickedly he acts after his own heart:* but is it not rather, *when he teaches* (or suggests) *lies,* as it is spoken of the devil?]

Heb. vii. 11. (So Bretschneider; but observe, that the law of Moses was *orally* delivered as well as written.) 2 Pet. iii. 16.]

V. *To tell, announce, report.* Luke ii. 17, 18.

[VI. *To foretell*, sometimes with a sense of promising. Luke i. 45, 55. xxiv. 6. John xvi. 1. Acts iii. 21, 24. xxvi. 22. Heb. xi. 18. Schleusn. gives the sense of *effecting* to λαλέω in the difficult passage of Heb. xii. 24. κρεῖττον (alii κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ, *which effecteth a better thing*, (namely, *mercy*,) *than the blood of Abel, which obtained vengeance.* And our translation in nearly the same sense, *that speaketh better things than that of Abel.* But others refer it to the *sacrifice* of Abel, not to his *blood*, and render it, *that speaketh more powerfully than the sacrifice of Abel*, i. e. *that the blood of Christ is more availing than the sacrifices offered of old, even that of Abel, which was accepted.* See Heb. ix. 13.]

Λαλιά, ᾶς, ἡ, from λαλέω.

I. *Speech.* John viii. 43. [διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; *wherefore do ye not acknowledge my doctrine as divine?* Schleusner. Job xxxiii. 1. Ps. xix. 3. Song of Sol. iv. 3. Ecclus. v. 13.]

II. *Talk, prate, prattle*, [*report.*] John iv. 42. where it seems to imply *contempt.* Comp. Ecclus. xxxii. 4 or 6. [In 2 Mac. v. 5. viii. 7. *a rumour.* See Is. xi. 3. In Ecclus. xlii. 11. *a subject of talk*, as we say, *the talk of the town.*]

III. *Speech, manner of speech, dialect.* Mat. xxvi. 73. Mark xiv. 70. [On the Galilean dialect see Buxtorf, Lex. Talmud. p. 434.]

ΛΑΜΑ', Heb.—*For what? why?* Heb. לָמָּה, which from לְ *for*, and מָה *what?* occ. Mat. xxvii. 46.

Λαμβάνω.—*To take*, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27. et al. [*to take up*, as from the ground. xvi. 9, 10. xxvii. 6.]

II. *To receive.* Mat. x. 8. xix. 29. xx. 7. [Heb. xi. 35.]

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25. [xxi. 34. Mark xii. 2.]

IV. *To take* or *receive money*, in the sense of *making gain.* 2 Cor. xi. 20. εἴ τις λαμβάνει ἀφ' ὑμῶν namely, *if a man* make gain *of you.* Thus it is interpreted by the learned Elsner. Out of the instances produced by him and Wetstein of the like use of λαμβάνω by the profane writers, I shall only cite from Aristophanes, Equit. 863. καὶ σὺ ΛΑΜΒΑ'ΝΕΙΣ ἢν τὴν πόλιν ταράττῃς, 'so you *make a gain* when you disturb the city;' and from Xenophon, Cyrop. ii. τοῦ ΛΑΒΕΙ῀Ν ἕνεκα καὶ κερδᾶναι ποιοῦσιν, 'they do it for the sake of *receiving money* and gaining.' Wolfius, however, after mentioning this interpretation, rather prefers another, which explains λαμβάνειν by *getting* a person *into one's power*, and making him *subservient to one's self.* This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers. [Schleusner renders it, *if any one take away* (your property) *from you;* by sense XIII. So Wahl, supplying χρήματα. Schl. adds, however, Elsner's interpretation, and refers to Gataker, Misc. c. 27. p. 721. and Taylor on Lys. Oratt. p. 338. to show that λαμβάνειν is peculiarly used for *taking on usury.*]

V. *To take*, as a woman, *in marriage.* Mark xii. 19—22. Thus applied also by Polybius cited in Raphelius, and by Xenophon in Wetstein. [Add Luke xx. 28—31. See Gen. iv. 19. xii. 19. xx. 2. Deut. xxviii. 30. 2 Sam. iii. 14. (*betroth*, Heb.) Test. xii. Patr. p. 579. λαμβ. εἰς γυναῖκα. Isocr. Evag. c. 9. Philostrat. Vit. Soph. c. 25. § 4.]

VI. *To put on, take on one's self.* John xiii. 12. (of *putting on a garment*;) Phil. ii. 7. [μορφὴν δούλου λαβών· So Test. xii. Patr. p. 542. ὁ θεὸς σῶμα λαβών. Comp. Zech. vi. 13. Wisd. v. 19; hence, perhaps, *to take upon one's self* so as *to carry, to bear.* Mat. x. 38. (comp. xvi. 24. Luke xiv. 27.) and hence it is used of *bearing the weight* or *burthen of sins*, &c. see Mat. viii. 17. and comp. Lev. v. 1, 17. xvii. 16. xix. 8. Ezek. xxxvi. 7. &c.]

VII. *To take, receive*, as an office. Acts i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5. [In Luke xix. 12, 15. λαβεῖν ἑαυτῷ βασιλείαν, which some render *to take possession of;* but Schl. and Whitby say it seems rather to allude to going to Rome, *to receive institution* or *investiture to a kingdom*, as in the case of Herod and Archelaus. It therefore means to *obtain regal authority for himself in his own country.* See παραλαμβάνω, sense II.]

VIII. *To receive, admit*, as a person into one's house. 2 John 10. Comp. John vi. 21. xix. 27. [Wisd. vii. 18.]

IX. *To receive, entertain, embrace*, [as a doctrine or teacher.] Mat. xiii. 20. Mark iv. 16. John i. 12. [iii. 11, 32, 33. v. 43.] xii. 48. xiii. 20. [xiv. 17. xvii. 8. 1 John v. 9. Rev. iii. 3. Comp. 1 Cor. xi. 23. 1 Thess. ii. 13. Thus לֶקַח Num. xxiii. 20; whence it means *doctrine* frequently, e. g. Prov. iv. 12. &c.]

X. *To take*, i. e. *procure* and *carry*, assumere. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3. [Mark viii. 14. Acts ix. 25. xvi. 3. (comp. LXX, Gen. xix. 15. Judg. xi. 5.) Schl., however, seems to prefer considering λαβών in these two pass. from Acts as redundant.]

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. [It is spoken *of obtaining a prize*, 1 Cor. ix. 24, 25. in which sense it is peculiarly used, (see Æl. V. H. ix. 31. and Poll. Onom. iii. 3.) and thus Schl. explains Phil. iii. 12. (see καταλαμβάνω); also of *receiving pay* or *rewards.* John iv. 36. 1 Cor. iii. 14. Heb. ii. 2. James i. 7. Comp. Dan. ii. 6.]—Λαβεῖν διάδοχον, *to receive* or *have for a successor, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. [Rev. iii. 11. vi. 4. LXX, Gen. xxvii. 36. 2 Chron. xvi. 2. Ezr. i. 7. Xen. Symp. iv. 30. Polyb. iv. 3.]

XIV. *To seize*, as fear, astonishment. Luke v. 26. vii. 16. [Exod. xv. 15. Ps. xlviii. 7. Is. xxi. 3. Jer. xiii. 21. To this sense nearly, that is, *to fall upon*, or *befall*, Bretsch. and Schleusner (with some doubt) refer 1 Cor. x. 13. and not as Parkhurst to sense XII.] It is applied in like manner by the Greek writers. See Wetstein.

XV. *To catch, take in*, as we say, implying deceit, 2 Cor. xii. 16. So Wolfius and Wetstein (whom see) cite from Soph. Phil. 100. ΔΟ'ΛΩι Φιλοκτήτην ΛΑΒΕΙ῀Ν, *to catch* Philoctetes by an *artifice* or *guile.* So Virgil, Æn. ii. 196. capti

dolis. [*To take*, (as a city.) Josh. xv. 15. In 1 Kings xx. 21. it means (according to Biel and Schl.) *to take captive*. Also *to catch*, as fish. Luke v. 5, 9. Comp. Mat. iv. 19.]

XVI. *To take, assume.* John iii. 27. Heb. v. 4. Rev. xi. 17. where see Vitringa.

XVII. *To be desirous of receiving, to need*, or *be ambitious of.* See John v. 34, 41, 44.

XVIII. Λαβεῖν ἀρχήν, *to take a beginning, to begin.* Heb. ii. 3. This phrase is used in the same sense by Polybius, Ælian, and others of the Greek writers, as may be seen in Raphelius and Wetstein. [Συμβούλιον λαμβάνειν *to take counsel together*, Mat. xii. 14. xxii. 15. xxvii. 1. See Schwartz on Olearius de Stilo N. T. and Comment. Crit. Ling. Gr. N. T. p. 1264.—Λήθην λαμβ. *to forget.* 2 Pet. i. 9. Æl. V. H. iii. 18.—ὑπόμνησιν λ. *to remember, call to mind.* 2 Tim. i. 5. —πεῖραν λ. *to make trial.* Heb. xi. 29. Æl. V. H. xii. 22. See Palairet, Obss. Crit. p. 491.]

XIX. Λαμβάνειν πρόσωπον, *to accept the person*, i. e. *to respect one man more than another out of regard to some external circumstances.* Luke xx. 21. Gal. ii. 6. This is an Hellenistical phrase used by the LXX for the Heb. נָשָׂא פָנִים in two senses; 1st, *to accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2ndly, *to accept it with undue* or *partial favour*, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. θαυμάζω II. [See Kuinoel on Luke xx. 21.]

ΛΑΜΜΑ′. Heb. The same as ΛΑΜΑ′, which see. occ. Mark xv. 35. where see Wetstein.

ΛΑΜΠΑ′Σ, *άδος*, *ἡ*, from the Heb. לַפִּיד, for which the LXX have constantly used this word. M is inserted, as usual, before *π* and *β*, not only in the Greek derivatives, λαμπάς, λάμπω, λαμπετάω, but also in the Chald. לַמְפַד and Syriac ܠܡܦܐ *a lamp.* לַמְפַד in Jonath. Ben Uziel's Targum on Exod. xx. 2, 3. is used like the Heb. לַפִּיד in Gen. xv. 17. Exod. xx. 18. And observe, that though ד or *δ* is dropped in the nom. sing. of the Greek λαμπάς, it appears in the oblique cases, λαμπάδος, λαμπάδι, λαμπάδα, &c. [Phavorinus and others deduce it from λάμπω, which Schl. deduces from λίαν and φάω, φῶ, *to shine.*] —In general it denotes something *burning* and *shining brightly.*

I. *A torch.* Rev. viii. 10. So the Romans sometimes called *a comet*, fax *a torch*, or fax cœlestis *a heavenly torch.* See Daubuz. Comp. John xviii. 3. and φανός. [Wahl and Schleusner refer the λαμπάδες πυρός in Rev. iv. 5. to this sense. Bretschn. takes it for *flames of fire*, which sense it appears to bear, Gen. xv. 17. Job xli. 19. Comp. Exod. xx. 18. Others, with Parkhurst, understand *lamps*, in allusion to the *candlestick with seven branches.* See Pole's Synopsis, LXX, Zech. xii. 6. Dan. x. 6.]

II. *A lamp.* Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See Harmer's Observations, vol. iv. p. 430, 1. [Judg. vii. 16, 20. In Dan. v. 5. for נְבַרְשְׁתָא Chald. *lucerna.*]—On Mat. xxv. 1—12. we may observe, that it was likewise the custom among the ancient Greeks to conduct the newmarried couples home with *torches* or *lamps.* [These were hence called *νυμφικαὶ λαμπάδες.* See Heliodor. ii. p. 112. iv. p. 198. Eur. Med. 1027. Iphig. in Aul. 732. Val. Flacc. Argon. viii. 243. 277. Valck. on Eur. Phœn. p. 124. and Schrader on Musæus, ch. 20. p. 352.] Thus Homer, Il. xviii. 491. &c.

——— Ἐν τῇ μέν ῥα γάμοι τ' ἔσαν, εἰλαπιναί τε·
Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπομενάων,
Ἡγίνεον δ' ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει.

Here sacred pomps and genial feast delight,
And solemn dance, and *hymeneal* rite;
Along the street the new-made brides are led,
With *torches flaming*, to the nuptial bed.—Pope.

So the messenger in Euripides' Helena, 728. &c., says to Helen, that he remembers the *lamps* or *torches* he carried before her and Menelaus at their wedding.

Νῦν ἀνανεοῦμαί σὸν τὸν ὑμέναιον πάλιν,
Καὶ ΛΑΜΠΑ′ΔΩΝ μεμνήμεθ', ἃς τετραόροις
Ἵπποις τροχάζων παρέφερον· σὺ δ' ἐν δίφροις
Σὺν τῷδε Νύμφη δῶμ' ἔλειπες ὀλβιον.

Now do I recollect your bridal-day,
The *lamps* I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them, and they are *lighted* by a *multitude of massals*, which are a kind of *flambeaus.*—The newmarried couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and *many of those massals* already mentioned *are kept ready for their arrival*, besides those that accompany them, and go before the *palanquin*[1]."—This last circumstance strongly illustrates Mat. xxv. 6, 7. where the virgins *go out and meet the bridegroom with their lamps.* That the Roman brides also were led home to their husbands' houses in the evening by the light of *torches*, is too well known to be insisted on. See Kennet's Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by Wetstein on Mat. xxv. 1.

☞ Λαμπρός, *ά*, *όν*, from λάμπω *to shine.*

I. *Shining, resplendent, bright, clear.* Rev. xxii. 1, 16. [In ver. 1. it is used of *water*, as in Hippocr. de Aëre, Locis, et Aquis, and in ver. 16. of *a star*, as in Epist. Jerem. 51. and Hom. Il. *δ'*. 77.] Comp. Acts x. 30.

II. *White, bright, dazzling.* Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So Homer, speaking of a χιτών or *inner garment*, says, Odyss. xix. 234. ΛΑΜΠΡΟ′Σ δ' ἦν ἠέλιος ὡς, it was *bright*, or *white*, like the *sun.* Λαμπρός seems to signify *white* with peculiar propriety; since, as the naturalist well knows, *whiteness* arises from the composition of the *luminous rays* of *all* the other colours. [In Luke xxiii. 11. Schleusner, comparing Mark xv. 17. understands the colour translated *purple*, (see κόκκος and πορφύρα,) and cites Hor. Sat. II. vi. 102. who uses *candere* of the same colour. Wahl, however, referring to Kuinoel, takes the

[1] Agreement of Customs between East Indians and Jews, Art. xvii. p. 68. edit. London, 1705.

two passages to refer to two distinct events, namely, that of St. Luke to an insult put by Herod on our Saviour, *in clothing him with a white garment*, and that of St. Mark to one put on him by the *soldiers of Pilate*. The Syriac, Persian, and Arabian versions are with Schleusner; the Vulgate and the Æthiopic with Wahl. See Casaubon. Exercit. Antibaron. xvi. 73. p. 534. Salmas. Exercitt. Plin. p. 244. and on Tertullian de Pallio, p. 134. In James ii. 2. it denotes *splendid raiment*, as opposed to *mean* or *dirty* (ῥυπαρός). In Rev. xviii. 14. Schl. takes τὰ λαμπρά for *precious things, ornaments*, &c. Some refer it to *costly meals*. It occurs Apocryph. Ecclus. xxix. 25. for *sumptuous fare*, and xxxi. (or xxxiv.) 23. λαμπρὸν ἐπ' ἄρτοις is used of *one that lives liberally*.]

III. *Splendid, white*, candidus. Luke xxiii. 11. James ii. 2, 3. Comp. Rev. xviii. 14. So Wetstein on Luke xxiii. 11. cites from Plutarch, ΕΣΘΗ͂ΤΑ ΛΑΜΠΡΆΝ; and from Diodorus Siculus, ΕΣΘΗ͂ΤΑΣ ΛΑΜΠΡΆΣ. See also Wolfius, Bishop Pearce, and Campbell, on this text.

Λαμπρότης, ητος, ἡ, from λαμπρός.—*Splendour, brightness*. Acts xxvi. 13. [LXX, Ps. cix. 4. Dan. xii. 3. Is. lx. 3.]

☞ Λαμπρῶς, adv. from λαμπρός.—*Splendidly*. occ. Luke xvi. 19. So an old comic writer in Menandri et Philem. Reliquiæ, p. 208. lin. 65. ed. Cleric. ΛΑΜΠΡΩ͂Σ γὰρ ἔνιοι ζῶσιν, 'for some live *splendidly*.'—[Xen. Cyrop. ii. 4, 1. ὡς λαμπρότατα, *as splendidly as possible*. Suidas says that λαμπρῶς is used for *clearly, openly, manifestly*. See Schol. Thuc. ii. 7.]

Λάμπω, see λαμπάς.—*To shine, emit* or *give light*. occ. Mat. v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6. [Prov. iv. 18. Is. ix. 2. Lam. iv. 7. Dan. xii. 3. Wisd. v. 6.]

Λανθάνω.

I. *To be hid*. Mark vii. 24. Luke viii. 47. [See Wisd. x. 8. xvii. 3. In the LXX it is sometimes used with ἀπό, as 2 Sam. xviii. 13. Lev. v. 2. (in the Ald. ed.) and with ἐξ, as Lev. iv. 13. Num. v. 13.]

II. *To be hidden, unknown to*. Acts xxvi. 26. 2 Pet. iii. 5, 8. So Demosthenes and Plato, cited by Wetstein on ver. 5. μηδὲ τοῦθ' ΥΜΑ͂Σ ΛΑΝΘΑΝΈΤΩ, neither *be ye ignorant* of this. Heb. xiii. 2. ΕΛΑΘΌΝ τινες ξενίσαντες ἀγγέλους, *some have entertained angels* without knowing it. In the Greek expression there is an ellipsis of the pronoun ἑαυτούς after ἔλαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθάνω or λήθω with a participle is very common in the purest Greek writers. See Alberti and Raphelius, the latter of whom observes, that the pronoun is sometimes expressed, as by Xenophon in his Œconomics, ταῦτα τοίνυν ΕΑΥΤΟ͂ΝΕΙΔΕΝΑΙ ΕΜΑΥΤΟ͂Ν ἐπιστάμενος, 'truly *I knew not* that I understood these things.' So Plato, cited in Hoogeveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 3. ΕΛΆΘΟΜΕΝ ΗΜΑ͂Σ ΑΥ͂ΤΟΥ͂Σ παίδων οὐδὲν διαφέροντες, '*we knew not* that we differed nothing from children.' See other instances in Wetstein on Heb.

Λαξευτός, ἡ, όν, from λαξεύω *to cut* or *hew stone*, [occ. Exod. xxxiv. 1, 4.] which from λᾶας or λᾶς *a stone*, and ξέω *to scrape, chip, hew*, which see.—[*Hewn out of a rock*, Luke xxiii. 53. LXX, Deut. iv. 49. ὑπὸ Ἀσηδὼθ τὴν λαξευτήν, where it translates prop. name אַשְׁדֹּת. (See Jerom. Onomast. Heb. et Loc. Script. in the words Asedoth and Tafga.) So Aquila in Josh. xiii. 20. See xii. 3. Deut. xxxiv. 1. Num. xxiii. 14.] Comp. λατομέω.

ΛΑΌΣ, οῦ, ὁ.

I. *A people, a nation, a number of men* joined together *by the common bands of society*. See Luke ii. 10, 31, 32. [Acts iv. 25. vii. 17, 34. Rev. v. 9. vii. 9. &c. pass. It is used in the plural number in Ez. vii. 23. ix. 9. Micah vi. 16. It occurs for the inhabitants (1) of a *city*, as Acts xxi. 30, 36. &c. (2) of a *district*, as Mat. iv. 23. ix. 35. Luke vi. 17. Gen. xxiii. 7. In Luke ii. 10. Schleusner understands by παντὶ τῷ λαῷ, *all the people of Israel*, but this seems too restricted a sense. It is used for *the people of Israel* in Luke ii. 32. John xi. 50, 52. Acts iv. 25. (plur.) xxvi. 17, 23. xxviii. 27. (in which three last passages it is opposed τοῖς ἔθνεσι,) and 1 Kings viii. 32. &c.]

II. [In its general sense of *the people, the multitude*, it is used for (1) *A mixed multitude*, collected together in any place, as Luke iii. 15. vii. 1. viii. 47. John viii. 2. et al. freq. (2) *A multitude of men*, as Luke xxiii. 27. τοῦ λαοῦ καὶ τῶν γυναικῶν. See Gen. xix. 4. and thus Bretschn. takes it in Acts iv. 27. λαοὶ Ἰσραήλ *the men of Israel*. (3) *Of armed men*. See Josh. x. 5. 2 Sam. xvii. 2, 3, 22, 29. &c. Comp. 1 Macc. v. 19, 42. where Schleusner takes ὁ λαός for the *common soldiers*, and οἱ γραμματεῖς τοῦ λαοῦ for *those officers who kept the muster-rolls of the soldiers*. This sense, however, may be derived from that *of the common people*, as distinguished from their *king* or *leader*. See Hom. Il. α'. 10. Xen. Cyr. vi. 1, 10. and sense (5) below. (4) *Of men collected together for judicial business*. See Luke xxiii. 13. Acts xii. 4. (5) *The people generally, the common people*, or *multitude*, as distinguished from *magistrates*, &c. Mat. xxvi. 5. xxvii. 64. Mark xi. 32. Luke i. 10. vii. 29, 30. Acts v. 26. LXX, in 1 Sam. xxiv. 10. where it seems to imply *contempt*.]

III. It is spoken of the Society of Christians, or of the Christian Church. Mat. i. 21. 1 Pet. ii. 9, 10. [See also Luke i. 17. Acts xv. 14. xviii. 10. Heb. ii. 17. iv. 9. xiii. 12. Tit. ii. 14. In the Old Testament, God calls the Jews *his people*, e. g. Exod. xiv. 5. See Rom. xv. 10. &c.]—In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם *a people*.

Λάρυγξ, υγγος, ὁ.—*The throat*, properly the *larynx*, that is, says Galen in Scapula, *the upper part* and *entrance of the aspera arteria*, or *windpipe*. It may be derived either from λα *very much*, and ῥήγνυμι *to break*, on account of the *rough, uneven* texture of the *larynx*; or from λα *very much*, and ῥύω *to flow*, referring to the lubricating *fluid discharged* from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name *guttur* may be in like manner from *gutta* 'a drop,' or from the Greek χυτήρ, which from χύω *to pour forth*. Martinius deduces the reason of both the Greek and Latin names from the *throat's pouring forth words*; but this seems less natural. [Schleusn. deduces it from λαρύσσω, and considers it equivalent to φάρυγξ.] occ. Rom. iii. 13.

[LXX, Job vi. 30. xii. 11. xxxiii. 2. xxxiv. 3. Ps. v. 9 (or 10). lxviii. 4. cxiv. 15. Prov. v. 3. viii. 7. Song of Sol. ii. 3. v. 16. vii. 10. In Eccles. vi. 5. λάρυγξ γλυκύς is used by metonymy for *soft, gentle words.*]

Λατομέω, ῶ, from λᾶς *a stone,* (which see under λαξευτός,) and τέτομα perf. mid. of τέμνω *to cut.* —*To hew stones.* This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2. for the Heb. חָצַב *to hew.* And answering to the same Hebrew word, it also denotes, in that version, *to hew out* in *stone* or *rock,* Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25. and is particularly applied to a sepulchre, Is. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. Pearson on the Creed, Art. IV. note, and Shaw's Travels, p. 264. Mat. xxvii. 60. Mark xv. 46. [Used for כָּרָה *to dig,* Exod. xxi. 33. See Joseph. A. J. xii. 7, 6. Dion. Hal. Ant. p. 831. ed. Reiske.]

Λατρεία, ας, ἡ, from λατρεύω.

I. *Service.*

II. *Religious service, worship.* occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. [Theodoret on Rom. ix. says it is ἡ νομικὴ ἱερουργία, *the Levitical service* or *worship,* i. e. *ceremonial and external service.* The LXX use it for עֲבוֹדָה *service.* Exod. xii. 25, 26. xiii. 5. (where it is said of *the passover.*) Josh. xxii. 27. See 1 Chron. xxviii. 13. and comp. 1 Mac. i. 45. ii. 19, 22. Plat. Phædr. c. 49. Schleusn. and Bretschn. explain John xvi. 2. *of a sacrifice,* and Rom. xii. 1. *of a spiritual sacrifice.* comp. 1 Pet. ii. 5. In the Greek Fathers, the word denotes *whatsoever is done for the honour and worship of God.* See Suicer, Thes. vol. ii. p. 215. and Stolberg, Exercitt. Ling. Gr. p. 313.]

ΛΑΤΡΕΥ΄Ω, from λα *very much,* and τρέω *to tremble* (which see), according to that of the prophet, Mal. i. 6. *if I be a* master, *where is my* fear? and of the apostle, Eph. vi. 5. servants, *be obedient to them that are your* masters *according to the flesh,* with fear and trembling, τρόμου. [Wahl and Bretschn. deduce it from λάτρις, *one who serves for wages, a hired servant.* Phavorinus says Λατρεύειν κυρίῳ. τὸ δουλεύειν· Λάτρις· ὁ ἐπὶ μισθῷ δουλεύων· Λάτρον γὰρ ὁ μισθός, and so nearly the Etym. M. From Λάτρον Varro, Festus, &c. deduce the Latin *Latrones* in the sense of *mercenary soldiers.* Hesych. Λατρεύει· ἐλεύθερος ὢν δουλεύει. Λατρεύω· δουλεύω. See Xen. Cyr. iii. 1, 20. and Soph. Trach. 35. (40.) and the Scholiast there.]

I. *To serve, be a servant,* in a civil sense. Thus it is used in the profane writers,

II. *To serve,* in a religious sense, *to worship,* and that whether God, [as Mat. iv. 10. Luke i. 74. ii. 37. iv. 8. (comp. Deut. vi. 13. x. 20.) Acts vii. 7. xxiv. 14. xxvi. 7. xxvii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. Rev. vii. 15. xxii. 3. and in the LXX, Exod. iii. 12. iv. 23. vii. 16. Deut. vi. 13. x. 12. Josh. xxiv. 15. Dan. vi. 16.]—or creatures, Rom. i. 25. Acts vii. 42. [See Exod. xx. 5. xxiii. 24. Deut. iv. 28. xi. 16. Dan. iii. 12, 14. Hesych. Λατρεύω· σέβω. Suidas says, that with an acc. it signifies *to honour*—with a dat. *to sacrifice.*]

III. It is particularly spoken of *performing the Levitical service.* Heb. viii. 5. ix. 9. x. 2. xiii. 10. [See Num. xvi. 9.]

Λάχανον, ου, τό.—*An herb,* so called, say the Greek etymologists, from λαχαίνω *to dig,* because the earth is *digged* in order to its cultivation: but may we not as probably derive it, with Martinius, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. לָח *green, fresh, not withered,* and so deduce the V. λαχαίνω from λάχανον? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2. where see Macknight. [Gen. ix. 3. 1 Kings xxi. 2. Ps. xxxvii. 2. Prov. xv. 18.]

☞ ΛΕΓΕΩ΄Ν, ῶνος, ὁ, ἡ. Latin.—*A legion, a particular division* or *battalion* of the Roman army. This word is plainly formed from the Latin *legio.* The Roman *legion,* in the time of our Saviour, probably consisted of about six thousand two hundred foot, and three hundred horse[1]. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53. where our Saviour seems to allude to the *number* of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word λεγεών, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. Ἀστάτους, τριαρίους, πρίγκιπας, ἑκτααρδιναρίους, κεντυρίωνας, δεκουρίωνες, lib. vi. p. 468—472. ed. Paris, 1616. [The Talmudists used the term לגיון (from the Latin *legio*) of *one* person, as a *chief* or *prince* and the like, and thus Schleusn. thinks Beelzebub, the *chief* of evil spirits, is meant in Mark v. and Luke viii., but others suppose the man possessed by *many,* or as it were a whole *legion.*]

ΛΕ΄ΓΩ.

I. *To say, speak,* or *utter in words.* Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45. et al. freq. —[in *prophesying.* Mat. ii. 17. xix. 28. with a sense of promising. Mark xv. 28. Luke ix. 31. John i. 52. ii. 22. Acts viii. 34. 1 Tim. iv. 1.—in *objecting* or *asking,* as in the phrases ἀλλὰ λέγω and λέγω οὖν· Rom. x. 18, 19. xi. 1. where St. Paul brings forward an objection as it were, from some other objector[2].—in *narrating,* Mark i. 30. Luke xxiv. 10. (although in Mark, some take it as equivalent to ἐρωτάω, comparing Luke iv. 38.)—in *boasting,* Luke xxiii. 2. Acts v. 36. viii. 9. See Xen. Cyr. i. 3, 9. Eur. Æol. Fr. xiii.]—in *asking,* Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1. et al.—in *answering,* Mat. [iv. 10.] ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37. comp. under εἶπω I. and Campbell on Mat. xxvii. 11. I add from Arrian, Epictet. ii. 4. οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει; Κ'ΑΓΩ' ΛΕ'ΓΩ, women are not common by nature? *I say so too.*

II. Transitively, with an accusative, *to speak of* or *concerning.* John vi. 71. viii. 27, 54. ix. 19. On John viii. 27. Whitby cites Plato using λέγω with an accus. in the same manner; and Kypke shows that this application of the V. is common in the Greek writers. Comp. Luke ix. 31. [See also 1 Cor. i. 12. (v. Long. de Sublim. ix. 1.) x. 29. xiv. 16. Ephes. v. 12. 2 Tim. ii. 7. So *dicere* in Latin, as in Cic. de Fin. v. 3. v. Æl. V. H. iii. 36. Valck. on Herod. vii. 144.]

[1] See Kennet's Roman Antiquities, pt. ii. book 4. ch. 5 and 6.

[2] [Schleusner takes λέγω δέ, Rom. xv. 8. Gal. iv. 1. v. 16. as a formula of connexion and arrangement, *tenendum autem est, scitote autem,* and so also in Gal. iii. 17. It seems, however, to be used to give peculiar force and emphasis to that which the writer brings forward.]

III. *To say, command, give in charge.* Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. [and followed by a negative *to forbid*, as Mat. v. 34, 39. Rom. xii. 3. LXX, Num. xxxii. 31. Esth. iii. 3. viii. 14.] Thus it is often used in the Greek writers. See Elsner on Luke vii. 14. and Raphelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. i. 4. ΛΕΓΩ *αὐτῷ αὐτόθεν πορεύεσθαι εἰς οἶκον, I charge* him to go directly home. [Ælian, V. H. xiv. 38 Schleusner also classes Rom. iii. 19. vii. 7. under this head, but in the latter, it is simply used as *introducing a quotation;* in the former, it possibly alludes to more than the mere *commands* of the law.]

IV. *To call, name.* [Mat. xix. 17. Mark x. 18. xii. 37. xv. 12. Luke xviii. 19. xx. 37. John xv. 15.] Λέγομαι, pass. *to be called, named.* [Mat. i. 16. ii. 23. iv. 18. ix. 9. x. 2. xxvi. 3, 14, 36. xxvii. 17. Mark xv. 7. Luke xxii. 1, 47. John iv. 5. ix. 11. xix. 13. Acts iii. 2. Col. iv. 11. So in the O. T. אָמַר is sometimes used for קָרָא, e. g. Is. iv. 3. v. App. Alex. de Bell. Civ. i. p. 650. Xen. An. i. 8, 7.] The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33. *a place called Golgotha,* in Hebrew namely, ὅς ἐστι λεγόμενος, *which* is called, or means, in Greek, *κρανίου τόπος, the place of a skull.* Thus John xx. 16. Rabboni, ὃ λέγεται, *which* is called, i. e. in Greek, διδάσκαλε, *master.* So John iv. 25. [Add John i. 39. xix. 17. Acts ix. 36. Hither also Wahl, Bretschn., and Schleusner, refer John xi. 16. xx. 24. Θῶμας ὁ λεγόμενος Δίδυμος, *Thomas which being interpreted is Didymus.* Thomas is from תְּאוֹם *a twin,* and the names are so alike in sense, that doubtless the one was derived from the other, but the above phrase seems rather to mean, *that is also called Didymus.* Comp. sense IV. and especially Mat. iv. 18.]

VI. It is applied to *writings, to say, declare*[1], ἡ γραφὴ λέγει, *the scripture saith.* See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphelius on Mark xv. 28. ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ *τάδε,* and ΓΡΑΜΜΑΤΑ ΕΙΠΕΝ. So Herodotus i. 124. vi. 6. ed. Oxon. Comp. Luke i. 63. 2 Kings x. 1, 6. in LXX. [Also Luke iii. 4. 1 Cor. x. 15. 2 Cor. vi. 2. 1 Tim. v. 18. Joseph. A. J. xiii. 4, 1.]

VII. Λέγειν ἐν ἑαυτῷ, *to say within himself, to think.* Mat. iii. 9. ix. 21. Luke vii. 49. [Luke iii. 8. and so λέγειν ἐν τῇ καρδίᾳ αὐτῆς, Rev. xviii. 7. comp. Ps. iv. 4. x. 6, 12. Obad. 3. Zeph. i. 12. iii. 1. (ii. 15.) v. Epictet. c. 73. The ἐν ἑαυτῷ, &c. is sometimes omitted, as Mat. vi. 31. xii. 44. Luke i. 16. v. 39. xvii. 10. Mark v. 28. (So אָמַר 2 Chron. xxviii. 10.) Hence, or perhaps because by *what we say, our sentiments* are known, λέγω is used for *to think, hold,* or *pronounce as our opinion.* See John ix. 17. Acts iv. 32. x. 28. So τὸ αὐτὸ λέγειν *to agree,* 1 Cor. i. 10.] For the reason of this phrase, which appears to have been sometimes used by the Greeks, (see Wetstein on Mat.) compare under ἔπω II.

[VIII. *To order any thing to be said, to say by means of messengers.* See Mat. viii. 6. comparing Luke vii. 3. Mat. xxvii. 19. Luke vii. 6, 20. xix. 14. John xi. 3. Acts xvi. 35. Judg. xi. 14, 15, 19. 2 Sam. x. 5. Judith iii. 1.]

[IX. *To choose.* Hesych. λέγεσθαι· ἐκλέγεσθαι. This sense is given to it in Heb. vii. 11. by Wahl, Schleusn., and Bretschn., the latter of whom considers that the primary meaning of the verb is *to collect,* and quotes for this sense the Test. xii. Patriarch. p. 764. It may however be rendered, *to be called* or *named,* in the passages from Heb. vii. in allusion to the passages where our Saviour is called *a priest after the order of Melchisedech,* and so *takes not his name of priest* from the *Levitical* priesthood; for our Saviour belonged to another tribe, namely, that of Judah. (See verse 13, 14.) Comp. v. 6, 10. vii. 17, 21. In Heb. xi. 24. Schleusn. unnecessarily takes λέγεσθαι by metonymy for *to be.* Moses *refused to be called* any longer the son of Pharaoh's daughter, as he had been by adoption heretofore.]

ΛΕΓΩ.—*To gather, collect, choose,* or *take out.* The V. in this view seems a plain derivative from the Heb. לָקַח *to take,* and though not used in the N. T. it is here inserted on account of its derivatives.

Λεῖμμα, ατος, τό, from λέλειμμαι perf. pass. of λείπω *to leave.*—*A remnant, residue, remainder.* occ. Rom. xi. 5. [The same as κατάλειμμα. Comp. Rom. ix. 27. LXX, 2 Kings xix. 4. Aquila, Deut. ii. 34. iii. 3.]

ΛΕΙ῎ΟΣ, α, ον, from the Heb. לַח *smooth.* †††—*Smooth, even, level, plain.* occ. Luke iii. 5. (So Homer, Odyss. iii. 103. ΛΕΙ῎ΗΝ ῾ΟΔΟ῾Ν.) [Comp. Is. xl. 4. Gen. xxvii. 11. 1 Sam. xvii. 40. Prov. ii. 20. xii. 13. Aristot. H. A. ix. 37.]

ΛΕΙ῎ΠΩ.

I. *To fail, be wanting,* desum, deficio. Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. xv. 7. § 6. τὸ δ' ἐπιεικὲς ΄ΕΛΕΙΠΕΝ ΑΥ᾽ΤΗ῍ι, but meekness *was wanting to her.* [See Apocrypha, Wisd. xix. 4.]

II. Λείπομαι, pass. *to be deficient in,* or *destitute of.* In the N. T. it either governs a genitive of the thing, or is followed by the preposition ἐν. James i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers[2]. See Raphelius and Wolfius on James i. 4. and Wetstein on James i. 5. [Krebs, Obss. Flav. p. 394. says that λείπεσθαι and ἀπολ. *are properly* said of *runners who, deserted by their strength and swiftness, are left behind in the race,* but that it is also applied to those *who lose their cause.* In Prov. xix. 4. it means, *to be deserted.*]

III. Λείπω, *to leave.* It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives.

[1] [Schleusner translates this word in Mat. iii. 17. *to declare;* and since קוֹל *the voice* signifies *thunder,* he takes *φωνὴ ἐκ τῶν οὐρανῶν* for thunder also, (see the origin of this under *φωνή,*) and translates *the thunder heard from heaven declared Jesus the Son of God.* It is almost needless to expose the futility of this supposition; for if *articulate words* were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If he means that *no uttered words were* heard, only a *stroke of thunder,* which *was to be understood as "declaring that Jesus,"* &c. reasoning is idle; for language could hardly have been used less appropriate to convey this idea, and such a method of interpretation would explain away one half of Scripture, and leave the meaning of the other quite uncertain.]

[2] [See Soph. El. 474.]

Λειτουργέω, ῶ, from λειτουργός, which see.—*To minister publicly*, in sacred offices. Acts xiii. 2. Heb. x. 11. [It is used by the LXX, of the Levitical service of the priests, (as in Heb. x.) Exod. xxviii. 35, 43. xxix. 30. Num. iv. 12, 14. Deut. x. 8. Ezek. xl. 46 (or 48). Joel i. 9. et al. freq. It most commonly translates שָׁרַת or עָבַד.] So Josephus de Bel. ii. 17. § 2. mentions τοὺς κατὰ τὴν λατρείαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who *ministered publicly* according to the (Jewish) service. — in works of charity, Rom. xv. 27. [Comp. 2 Cor. ix. 12. Test. xii. Patr. p. 689. οὐκ οἰκτείρει τὸν λειτουργοῦντα αὐτῷ ἐν κακῷ. So in Xen. Mem. ii. 7, 6. *of those who alleviate public want.*]

Λειτουργία, ας, ἡ, from λειτουργός.—*A public ministration, ministry*, or *service*, whether in sacred offices, in which sense it is often used by Josephus, see Wetstein. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Is. lxvi. 19, 20.—or in works of charity. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical*. [See LXX, Exod. xxxviii. 21. Num. viii. 22. xvi. 9. xviii. 4. 2 Chron. xxxi. 2. &c.]

Λειτουργικός, ή, όν, from λειτουργός.—*Performing public service, ministering publicly*. occ. Heb. i. 14. [On the services of angels, see Ps. xxxiv. 7. xci. 11. Mat. xiii. 4, 49. xvi. 27. Philo de Gigant. p. 286. The word is applied in the LXX to instruments, &c. and means, *belonging to the Levitical service*. Num. iv. 12—26. Exod. xxxix. 26.]

Λειτουργός, οῦ, ὁ, from λεῖτος[1] *public* (which from λαός, Attic λεώς, *a people*), and ἔργον *a work, office*.—[Λειτουργοί, at Athens, were persons of substance, who were obliged to take certain burdensome and expensive offices at the appointment of the state or their own tribe, under certain regulations, which the reader may see at length in Potter's Grecian Antiquities, book i. ch. 15. They were also sometimes obliged to pay heavy contributions.]—*A public officer* or *minister*. It is spoken of magistrates, Rom. xiii. 6. — of ministers in sacred offices, xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, Phil. ii. 25. — of the *fire* as *ministering* to Jehovah, Heb. i. 7. The correspondent Hebrew word to λειτουργούς in Ps. civ. 4. is מְשָׁרְתַי *ministers;* and in the LXX this N. often answers to the Heb. מְשָׁרֵת *waiting* or *attending upon*, from the V. שָׁרַת. Comp. under ἄγγελος V. [LXX, Josh. i. 1. (where others read ὑπούργῳ) 1 Kings x. 5. et al.]

☞ ΛΕ'ΝΤΙΟΝ, ου, τό.—*A towel, a napkin*. It is formed from the Latin *linteum*, which denotes any *linen cloth*, from linum, *flax, linen*, which see under λίνον. Λέντιον, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5.

ΛΕΠΙ'Σ, ίδος, ἡ. The Greek etymologists derive it from λέπω *to take off the bark, scales*, &c. —*A scale*. occ. Acts ix. 18. [See Tobit ii. 9. vi. 8. xi. 13. (where an obstruction of the sight is called λεύκωμα or λευκώματα, and is said to have *been peeled away*, ἐλεπίσθη.) The word is used in LXX, Lev. xi. 9—12. Deut. xiv. 9, 10. of the *scales of fishes*, and Num. xvi. 38. of *metal plates*, or *laminæ*. See Valck. on Herod. vii. 61. and Joseph. A. J. iii. 6, 3.]

Λέπρα, ας, ἡ, from λεπίς *a scale*, which see.—*The leprosy*. A foul cutaneous disease, appearing in dry, white, thin, scurfy *scales* or *scabs*, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. *The eastern leprosy* was a most filthy and loathsome distemper, (Num. xiii. 10, 12.) highly contagious, so as to infect and seize even garments, (Lev. xiii. 47. &c.) and houses, (xiv. 34. &c.) and by human means incurable, at least so deemed by the Jews. (See 2 Kings v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of *sin* both original and actual, may be seen in Lev. xiii. xiv. where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how *odious sin* is to God, so on the other they represent the *cleansing* of our *pollutions* by the *sacrifice* and *resurrection* of *Christ*, by the *sprinkling* and *application* of his *blood*, and by the *sanctifying* and *healing influences* of the *Holy Spirit* on all our *powers* and *faculties*. (See Lev. xiv. 1—32.) The Greek name Λέπρα seems to have been given to this distemper on account of those *thin white scales* (λεπίδες) which usually appeared on the bodies of the *leprous*, and with which they were sometimes so overspread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as the *flakiness* of its scales. Herodotus, i. 138. mentions the λέπραν as a disease among the Persians in his time, and calls it also λεύκην *the white scab*. The passage deserves to be transcribed: ὃς ἂν δὲ τῶν ἀστῶν ΛΕ'ΠΡΗΝ ἢ ΛΕΥ'ΚΗΝ ἔχοι, ἐς πόλιν οὗτος οὐ κατέρχεται, οὐδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσησι· φασὶ δέ μιν ἐς τὸν ἥλιον ἁμαρτάνοντά τι ταῦτ' ἔχειν, 'whoever of the citizens has the *leprosy* or *white* scab does not enter into the city, nor keep company with the other Persians. And they say he is afflicted with this disease for some offence against the sun.' Hippocrates[2] calls the λεύκη, or *white leprosy*, φοινικιὴ νοῦσος *the Phœnician disease;* and Celsus[3] mentions two kinds of *leprosy* by the names of Ἄλφος and Λεύκη, both which appellations import *whiteness*, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in Turkey in Asia, that he has seen several *leprous* persons in those parts whose faces looked *quite white*, or, to use his own comparison, *like the hoar-frost*. See more in Heb. and Eng. Lexicon under צָרַע I. [We must however observe, that there were various kinds of leprosy, (see Leviticus xiii. xiv.) differing in *colour*, virulence, &c. The reader who wishes to see this part of Leviticus elucidated, will find an elaborate discussion of the subject in Dr. J. M. Good's Study of Medicine,

[1] Λεῖτον ἐκάλουν οἱ παλαιοὶ τὸ δημόσιον. The ancients called what was public λεῖτον, says Ulpian cited by Wetstein on Luke i. 63. [See Valck. on Herod. vii. 19, 7.]

[2] Prorrhetic. lib. ii. sub fin. Galen. Explicat. Ling. Hippocrat. See Scheuchzer, Phys. Sacr. on Lev. xiii.

[3] De Medicin. lib. v. cap. 28. § 19.

London, 1822, vol. iv. p. 574. under the head *Lepidosis Lepriasis*, (Class. vi. ord. iii. Gen. iv. Spec. 2. in the Index.) See also Winer, Biblisches Realwört. p. 70. Celsus iii. 25. v. 19. Murray de Vermibus in Lepra Obviis, 8vo. Gött. 1749, and Schilling, Commentatio de Lepra, 8vo. Lug. B. 1778.]

Λεπρός, οῦ, ὁ, from λέπρα.—*A leper, a person diseased with the leprosy.* Mat. viii. 2. x. 8. [xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. In Mat. xxvi. 6. Mark xiv. 3. Simon is so called, as *having been* a leper and cured. Levit. xiii. 44. xiv. 3. 2 Sam. iii. 29. 2 Kings v. 5. et al.]

Λεπτόν, οῦ, τό, from λεπτός *small*, which from λείπω *to fail*. [Schleusner, Wahl, &c. take λεπτόν as an adjective neut., and supply κέρμα, (as in Alciphr. i. ep. 9.) or νόμισμα (as Poll. Onom. ix. 92). It occ. as an adjective in LXX, Gen. xli. 4. (meaning *thin*,) et al.]—*A mite*, the smallest coin in use among the Jews, in our Saviour's time, equal to half a κοδράντης or Roman quadrans, and consequently to about ½ of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under κοδράντης. [Schl., Wahl, &c., after Fischer, (Prolus. xix. de Vit. Lex. N. T.) consider the κοδράντης of the N. T. (of which the λεπτόν was one half) not to have equalled the *Roman quadrans*, but to be the 4th part of the Jewish as. They make[1] the *Jewish quadrans* = ½ Attic chalcus, of which chalci, 48 made a drachma. Schleusner refers to the following writers, Poll. Onom. ix. 6. Eisenschmid. de Ponderibus et Mensuris, p. 50. J. H. Maii Obss. SS. book iv. p. 134. Gronovius, de Pecunia Vetere, p. 437. Salmasius, de Fœnore Trapezitica, p. 481.]

Λευΐτης, ου, ὁ, from Λευΐ, Heb. לֵוִי *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.—*A Levite, one of the tribe of Levi*, and so by birth *a minister of the temple.* occ. Luke x. 32. John i. 19. Acts iv. 36.

Λευϊτικός, ή, όν, from Λευΐτης.—*Levitical, of the Levites*, or *of the tribe of Levi.* occ. Heb. vii. 11.

Λευκαίνω, from λευκός.—*To whiten, make white.* occ. Mark ix. 3. Rev. vii. 14. [Ps. li. 7. Is. i. 18. Joel i. 7. See Hom. Od. xii. 72. Eur. Iph. Aul. 157.]

Λευκός, ή, όν, according to Eustathius and the etymologist, from λεύσσω *to see, look*, because things of a *white* colour are *conspicuous* or *easily seen.*—*White.* Mat. v. 36; as the light, Mat. xvii. 2. So Homer, Il. xiv. 185. ΛΕΥΚΟ῾Ν δ᾽ ἦν ῾ΗΕ῾ΛΙΟΣ ὥς; as snow, Mat. xxviii. 3; as wool, Rev. i. 14; as fields a little before harvest, John iv. 35. So Ovid, Metam. i. 110.

Nec renovatus ager gravidis *canebat* aristis.

The field untill'd look'd *white* with bending corn.

[(Comp. Virg. Ecl. iv. 25. Georg. i. 396. Theophrast. Hist. Plant. viii. 4. Homer, Od. iv. 104.) occ. also Mark ix. 3. xvi. 5. (comp. Luke xxiv. 4.) Luke ix. 29. John xx. 12. Acts i. 10. Rev. ii. 17. iii. 4, 5, 18. iv. 4. vi. 2. (See Herod. ix. 62. and Servius on Virg. Æn. iii. 537. Wetstein, N. T. vol. ii. p. 770.) verse 11. vii. 9, 13. xiv. 14. xix. 11, 14. xx. 11. Gen. xxx. 35. xlix. 12. Lev. xiii. 3, 4. Dan. vii. 9. Zech. i. 8. vi. 3.]

Λέων, οντος, ὁ. The ancient grammarians, with whom the learned Bochart, vol. ii. 715. concurs, derive it from λεύσσω *to see*, or from λάω *to behold* or *view attentively*; whence ἀλαός *blind*. [אַרְיֵה one of the Heb. names for a lion, is by many in like manner deduced from רָאָה *to see.*] —*A lion*, so called from his *sharp sight*; for he is, say Bochart and Manetho, ὀξυδερκέστατον θηρίον, a *most sharp-sighted* beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that *the roaring of the lion* is in itself one of the most terrible sounds[2] in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in the prophet Amos, iii. 8. *the lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. This appears from Amos iii. 4. Is. v. 29. Ezek. xxii. 25. Comp. Ps. civ. 21. Jer. ii. 15. and see Bochart, vol. ii. 729.

II. Figuratively, *a very powerful and cruel man, a tyrant.* 2 Tim. iv. 17. In which passage St. Paul seems particularly to allude to the prophet Daniel's miraculous deliverance. Compare also Ps. xxii. 21 or 22. xxxv. 17. lvi. 5. [Prov. xxviii. 15. Nahum ii. 12.] [3] Eusebius, Chrysostom, Theodoret, Œcumenius, Theophylact, and the ancient Christian writers in general, interpret *the lion* mentioned by the apostle to mean that monster of *cruelty*, Nero, the Roman emperor. But Clemens Romanus, who must be allowed to be a more early and better authority than any of the authors just mentioned, having in his first Epistle to the Corinthians, § 5. said, concerning St. Paul, that μαρτυρήσας ἐπὶ ΤΩ῾Ν ῾ΗΓΟΥΜΕ῾ΝΩΝ οὕτως ἀπηλλάγη ἀπὸ τοῦ κόσμου, 'having suffered martyrdom under *the governors*, he thus departed out of the world,' our learned Bp. Pearson[4] was of opinion, that by the τῶν ἡγουμένων there mentioned, were meant the two prefects of the prætorian guards, Tigellinus and Sabinus, who, during Nero's absence in Greece, were *governors* of the city under Helius, whom Nero had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by *the lion* in 2 Tim. iv. 17. the apostle intended this Helius. The accurate Dr. Lardner, however, has very ably and at large defended the ancient opinion, that by *the lion* St. Paul meant *Nero himself.* I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his History of the Apostles and Evangelists, ch. xviii. § 7. which he may also find in the 2nd vol. of Theological Tracts published by Bp. Watson, p. 432. Comp. p. 272, 277, 285; and I shall only

[1] [It seems clear that the λεπτόν or prutah (see κοδράντης) was ½ the Jewish quadrans, but the value of the latter does not seem so clearly ascertained from Fischer's calculations, to which I must refer the reader who wishes to pursue this subject.]

[2] This is particularly remarked by Colben, Nat. Hist. of the Cape, who says he had often heard it.

[3] See Bochart, vol. ii. 771. and Suicer, Thesaur. in Λέων III.

[4] De Serie et Success. Romæ Episc. Diss. i. cap. 8. § 9.

further observe, that as St. Paul calls Nero *the lion*, so Marsyas, Agrippa's freedman, in Josephus, Ant. xviii. 7, 10. gives Tiberius the same appellation, and informs his master of that emperor's death by telling him, *τέθνηκεν* 'Ο ΛΕΩΝ, '*the lion* is dead.' Comp. Apocryphal Esth. ch. xiv. 13.

III. In Rev. v. 5. Christ, on account of his *victorious resurrection* from death, is called the *Lion of the Tribe of Judah*, in allusion to Jacob's prophecy, Gen. xlix. 9. [Chrysostom, Hom. 97. vol. v. p. 644. says, "that Christ is so called, as being of the royal tribe, namely, that of Judah, which had dominion over the Jews, as the lion has over the beasts."]

Λήθη, ης, ἡ, from *λήθομαι to forget*, (in Homer,) mid. of *λήθω to lie hid.* See *λανθάνω.*—*Forgetfulness, oblivion.* occ. 2 Pet. i. 9. *λήθην λαμβάνειν*, or *λαβεῖν τινός, to forget* a person or thing. This phrase is used in the same sense by Josephus, and frequently by Ælian. See Wetstein and Kypke. [Æl. V. H. iii. 18. H. A. iv. 35. Joseph. A. J. ii. 9, 1. and see Krebs, Obss. Flav. p. 404. LXX, Deut. viii. 19. Job vii. 21. Wisd. xvi. 11. xvii. 3.]

ΛΗΝΟ'Σ, οῦ, ὁ, ἡ.

I. *The large vessel in which the ancients used to tread their grapes, a wine-press.* The LXX frequently use *ληνός* for the Heb. גַּת or גִּתּוֹת properly the *wine-press*, or *vessel where the grapes were pressed by treading.* [e. g. Judg. vi. 11. Nehem. xiii. 15.] And it occurs figuratively, Rev. xiv. 19, 20. xix. 15. [Comp. Joel iv. 13. and Is. lxiii. .

In Gen. xxx. 38, 41. it is used for the *gutters of watering-troughs.* Hesych. *ληνός· ὅπου σταφυλὴ πατεῖται.* v. Poll. Onom. vii. ch. 32. § 151. Theocr. Idyll. vii. 26. xiv. 16.]

II. "*The cavity under the wine-press*[1], in which the vessel was fixed, and which received the liquor pressed from the grapes," *the lake*, lacus. For the correspondent word in Mark xii. 1. is *ὑπολήνιον.* occ. Mat. xxi. 33. In this sense *ληνός* in the LXX often answers to the Heb. גֶּקֶב [as Deut. xvi. 13. Prov. iii. 10. Hos. ix. 2. but in Is. v. 2. *προλήνιον*, and Is. xvi. 10. *ὑπολήνιον* is used to translate it. See Columel. de R. R. xii. 18. Ovid, Fast. iv. 888. Tac. Ann. xi. 31. Schneid. on Xen. An. iv. 2, 22. and Lowth on Is. v. 2.]

☞ **Λῆρος, ου, ὁ.** Eustathius derives *λῆρος* from *λα very much*, and *ῥέω, ῥῶ to speak.*—*An idle tale.* occ. Luke xxiv. 11. [It is used in Greek sometimes, for *things of no value*, as well as words. Arist. Plut. 589. *λήροις ἀναδῶν τοὺς νικῶντας crowning the victors with worthless things*, as olive-leaves, &c. So Xen. An. vii. 2, 41. In Aristoph. Plut. 517. *λῆρον ληρεῖς you are talking idly, nonsense!* Plato, Phæd. 19. *an idle tale. Ληρώδης, absurd, (vain*, Eng. Translation,) occ. 4 Mac. v. 11.]

Λῃστής, οῦ, ὁ, from *λελῄϊσται*, 3 pers. perf. pass. of *λῃΐζω to prey*, which the Greek grammarians derive from *λῃΐς* or *λεία prey.*—*A robber.* See Mat. xxi. 13. xxvi. 55. xxvii. 38. John x. 1. and Campbell's Prelim. Dissertat. p. 574. and Elsner and Wolfius on Mat. xxi. 13. [Mark xiv. 48. xv. 27. Luke x. 30, 36. xxii. 52. John xviii. 40. 2 Cor. xi. 26. LXX, Obad. 5. Ezek. xxii. 9. Epist. Jer. 18. Ecclus. xxxvi. 26. See Buxtorf, Lex. Talmud. et Chald. in לִסְטִים. It is sometimes applied to *predatory leaders* or *bands;* and hence, perhaps, translates גְּדוּד *a troop*, in Jer. xviii. 22. Comp. Procop. de B. V. ii. 18. and Epist. Jer. 15. In Mat. xxi. 13. we have *σπήλαιον λῃστῶν*, where some take it metaphorically to denote *a man of evil gains;* and Schleusner proposes the sense of *a retail-dealer*, that it may agree with *οἶκος ἐμπορίου*, John ii. 16. and Fischer, in his edition of Pasor. Lex. says *λῃσταί* are *dealers who chaffer after dirty gains:* observe, however, that in Jer. vii. 11. (the parallel passage,) the word is פָּרִיץ, a word denoting *violence.*]

☞ **Λῆψις, εως, ἡ,** from *λέλημαι*, 2 pers. perf. pass. of *λαμβάνω* or *λήβω to receive.*—*A receiving.* occ. Phil. iv. 15. [Ecclus. xlii. 7. See Paley's Hor. Paul. ch. vii. 1—3. x. 2.]

ΛΙ'ΑΝ, adv. from *λα*, the same, or immediately from the Heb. לָהַּ *to join, add.*—*Very much, exceedingly, very.* Mat. ii. 16. iv. 8. et al. *Ὑπὲρ λίαν very exceedingly;* but in the N. T. these two particles with the article prefixed are used as a superlative adjective, *τῶν ὑπὲρ λίαν ἀποστόλων, the* very chiefest *apostles*, as our Eng. Translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So Longinus, de Sublim. sect. xxxiii. uses *τοῖς ἄγαν πλούτοις* for *vast* riches. [In LXX for מְאֹד *greatly.* Gen. i. 31. iv. 5. 1 Sam. xi. 15. In N. T. with a verb, Mat. ii. 16. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3. with an adjective, Mat. iv. 8. viii. 28. Mark xi. 3. with adverbs, Mark i. 35. vi. 51. xvi. 2.]

ΛΙ'ΒΑΝΟΣ, ου, ὁ, from the Heb. לְבוֹנָה the same, which from לָבָן *white.* [It appears from authors quoted by Schleusner, as Hesych., Suid., Phavorin., Phryn., Schol. Aristoph. Plut. 703. that *λίβανος* is properly *the tree*[2], (*λιβανωτοῦ δένδρον*, Diod. Sic. v. 41.) and *λιβανωτός the fruit;* but the later Greek writers and the writers of the N. T. use *λίβανος* for the *fruit* also[2]. See Foes. Œcon. Hipp. p. 233. Cels. Hierobot. vol. i. p. 231. Alberti, Obss. Philol. p. 9. Thom. Mag. It occ. for *frankincense* in LXX, Lev. ii. 1, 2, 16. Neh. xiii. 5, 9. Song of Sol. iv. 11. and in verse 14. for *Mount Libanus.* See Hesych. Is. lx. 6. Jer. vi. 20. Ecclus. xxiv. 15. Baruch i. 10.]—*Frankincense*, olibanum, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of a *whitish* colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See Wetstein on Mat. ii. 11.

Λιβανωτός, οῦ, ὁ, or **λιβανωτόν, οῦ, τό,** from *λίβανος.*—*A vessel to fume incense in, an incense-vessel, a censer.* occ. Rev. viii. 3, 5. Comp. *θυμιατήριον.* I do not find that the Greek writers ever use this word for any thing but the *frankincense* itself, in which sense the LXX also apply it, 1 Chron. ix. 29. for the Heb. לְבוֹנָה. [Schleusner says that it is sometimes used for the *tree itself*,

[1] See Doddridge.

[2] [Wahl, however, refers to Eur. Bacch. 144. where, if the passage is sound, *λίβανος* seems used for the fruit, i. e. *frankincense.*]

and refers to Foes. Œcon. Hipp. p. 233. and the notes on Thom. M. p. 577.]

ΛΙΒΕΡΤΪΝΟΙ, ων, οἱ. This has been supposed to be a name formed from the Latin *libertini*, which denotes *the sons of freed-men*, or *of those who were once slaves, but afterwards set free*; though in the later writers[1] *libertinus* is used for *a freed-man*, i. e. for *one who had been himself a slave, but was afterwards made free*. That there were a great number of Jews who came under the one or the other of these denominations, and who are by Tacitus, Annal. ii. 85. expressly called Libertini *generis*, of the *Libertine* race, may be seen proved in Doddridge's note, and more fully in Lardner's Credibility, &c. vol. i. book i. chap. 3. § 4. occ. Acts vi. 9. where see also Wolfius. But it is to be observed, says Bp. Pearce, (whom I abridge,) that with these *Libertines* the Cyrenians and Alexandrians are here joined, as having *one and the same synagogue* for their public worship. And it being known that the Cyrenians (ii. 10.) lived in Libya, and the Alexandrians in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find Suidas in his Lexicon, saying upon the word Λιβερτῖνοι, that it is ὄνομα τοῦ ἔθνους, *the name of a people*; and in a Latin Tract published with Optatus's Works, mention is made of Victor, Episcopus Ecclesiæ Catholicæ Libertinensis. From these two passages it appears that there was in Libya a town or district called Libertina, whose inhabitants bore the name of Λιβερτῖνοι, *Libertines*, when Christianity prevailed there, in the reign of the Roman emperor Honorius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. [Schleusner agrees with Pearce, but mentions with praise the other opinions, namely, 1. That they were libertini of Roman origin, attached to the Jewish religion (see Tac. as above). 2ndly, That they were the *freed* descendants of such Jews as had been carried away captive by Pompey to Rome, (see Philo, Legat. ad Caium, vol. ii. p. 568.) or of those forcibly transplanted into Libya by Ptolemy the First, (v. Joseph. A. J. xii. 1. and contra Apion. ii. 4.) and that they had a synagogue *at Jerusalem*.. From the fact mentioned by Josephus, some, as Beza, Le Clerc, Spanheim, Misc. iii. 2, 17. vol. ii. p. 320. have wished to read Λιβυστινῶν. v. Wetstein, N. T. vol. ii. p. 492. Bretschneider inclines to the opinion that they were descended from Pompey's captives. More on this subject may be seen in Deyling, Obss. Sacr. pt. ii. obs. 35. and J. Floder, Dissert. de Synagoga Libertin. Upsal, 1767. 4to. Bp. Marsh (Lectures, pt. vi. p. 69.) thinks them those banished from Rome for Judaism, and established at Jerusalem.]

Λιθάζω, from λίθος *a stone*.—*To stone*, "*to pelt, beat*, or *kill with stones*[2]." [John x. 31—33. xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. LXX, 2 Sam. xvi. 6, 13.]

[1] See Suetonius, in Claudio, cap. 24. Ainsworth's Dictionary in *Libertinus*, and Francis's note on Horace's Sat. i. 6, 1.

[2] Johnson.

Λίθινος, η, ον, from λίθος.—*Stone, made of stone*. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20. [Gen. xxxv. 14. Exod. xxiv. 12. et al. Ecclus. xvii. 16. (omitted in some editions,) καρδία λιθίνη. Comp. Ezek. xxxvi. 26. Fischer shows that λίθος and λίθινος are used of *marble*.]

Λιθοβολέω, ῶ, from λίθος *a stone*, and βέβολα perf. mid. of βάλλω *to cast*.—*To stone*, i. e. either *to pelt* or *kill with stones*. Mat. xxiii. 37. xxvi. 35. Mark xii. 4. [Luke xiii. 34. John viii. 5. Acts vii. 58, 59. xiv. 5. Heb. xii. 20. Exod. viii. 26. xvii. 4. xix. 13. Lev. xx. 2, 27. Num. xv. 35, 36. Josh. vii. 25. 2 Chron. x. 15. Ezek. xvi. 40.]

Λίθος, ου, ὁ, ἡ.

I. *A stone*. Mat. ix. 3. vii. 9. et al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere *believers* in Him. 1 Cor. iii. 12. 1 Pet. ii. 5. [Comp. Mark xii. 20. Luke xx. 17. Ephes. ii. 20—22. On the λίθοι καλοί *of the temple*, Luke xxi. 5. comp. Joseph. A. J. xv. 11, 3. 1 Kings v. 17. Ezra v. 8. In Luke xix. 40. οἱ λίθοι κεκράξονται is a proverbial phrase. Comp. Hab. ii. 11. and κράζω above. (Altman. Bibl. Brem. cl. vii. p. 261. contends that by λίθοι are meant metaphorically "the common people, plebeians, as being senseless." Comp. Aristoph. Nub. 1205. Plaut. Mercat. iii. 4. Terence, Heaut. iv. 7. but this seems very far-fetched.) Λίθος μυλικός *a mill-stone*. occ. Mark ix. 42. See Rev. xviii. 21. and μύλος and ὄνος. Λίθος is used of *large blocks of stone*, in Gen. xxviii. 18—22. xxix. 2—10. Mat. xxvii. 60, 66. xxviii. 2. On Rom. ix. 27. see πρόσκομμα. Λίθος is applied to *stone tablets*, 2 Cor. iii. 7. *to images*, Acts xvii. 29. Comp. Deut. iv. 28, 36, 64. Ezek. xx. 32.]

II. *A precious stone*, Rev. iv. 3. It is joined with τίμιος *precious*, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. verse 11. [Exod. xxviii. 12. xxxv. 27. 2 Sam. xii. 30. 1 Kings x. 2, 11. Ezek. x. 1. et al.]

Λιθόστρωτος, ου, ὁ, ἡ, from λίθος *a stone*, and στρώννυμι *to strow*.—This word is properly an adjective, *paved with stone*, and is thus generally used by the Greek writers (see many instances in Wetstein); but they sometimes apply it substantively, as in the Evangelist, for *a pavement of stone, a stone pavement*. occ. John xix. 13. In the LXX it answers to the Heb. רִצְפָה *a pavement*, 2 Chron. vii. 3. Esth. i. 6; and to רָצוּף *paved*, Cant. iii. 10. Comp. Γάββαθα. [(Ἔδαφος is probably to be supplied.) Schleusner understands *a sort of elevated Mosaic pavement on which the βῆμα or tribunal of Pilate stood, before his prætorium*. It seems that Roman governors were in the habit of carrying the materials to form such a pavement with them. See Plin. H. N. xxxvi. 64. Casaub. and Ernesti on Sueton. J. Cæsar. 46. Salmas. on Solin. i. p. 854. Krebs, de Usu et Præst. Rom. Hist. p. 43. Seelen Meditt. Exeg. pt. i. p. 643. Others suppose the λιθόστρωτον here to be that mentioned by Josephus as in the temple, (B. Jud. vi. 1, 8. vi. 3, 2.) "and that Pilate gave judgment there to accommodate himself to the prejudices of the Jews." See Lightfoot.]

Λικμάω, ῶ, from λίαν καμεῖν *toiling much*: †from λικμός *a winnowing-fan*.†

I. *To winnow corn, separate it by the wind from*

its husks and chaff. Thus Homer uses the word, Il. v. 500. So Xenophon, Œcon. cited by Raphelius on Mat. iii. 12. ἐκ τούτου δὲ καθαροῦμεν τὸν σῖτον ΛΙΚΜΩ͂ΝΤΕΣ, 'after this we will cleanse the corn by *winnowing.*' And thus the LXX use it, Is. xli. 16. for the Heb. זָרָה; but in Ruth iii. 2. it is applied for the same Heb. word, not to the corn, but to the *threshing-floor.* Comp. Ecclus. v. 9; and as to the ancient method of *winnowing*, see below under πτύον and Heb. and Eng. Lexicon in זרה VI. and רה IX. [Is. xxx. 24. Ezek. xxvi. 4. Amos ix. 9. Wisd. xi. 18. In Job xxvii. 21. it translates שָׂעָה *to remove*, quasi *whirl away.* In Ecclus. v. 9. (μὴ λίκμα ἐν παντὶ ἀνέμῳ) it is usually taken as a middle verb, (*se ventilare* or *huc illuc agitari,*) the same as περιφέρεσθαι, Ephes. iv. 14, *be not carried away with every wind*, i. e. "be not inconstant." The English translation is, '*winnow not with every wind*,' i. e. "use not all means, good or bad, which are offered to you."]

II. *To grind to powder, and dissipate, to shatter*, "facio ut in minutissimas partes dissiliat, contero et comminuo, ut instar palearum particulæ minutissimæ dispergantur, contritum in minutissimas partes ceu paleas dispergo[1]." Thus also the word is used by Theodotion, Dan. ii. 44. to which the texts in the Evangelists refer[2] for the Chald. סָפָה *to consume, destroy.* occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

Ὀψὲ θεοῦ ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά.
The mill of God grinds late, but *grinds to dust.*

A sentiment, by the way, very agreeable to the Christian doctrine, (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.) and, as such, well worthy the reader's *serious* consideration.

Λιμήν, ένος, ὁ.—*A port, haven.* occ. Acts xxvii. 8, 12. Eustathius, in Scapula, deduces it παρὰ τὸ λίαν μένειν, *from remaining very quiet.* [Ps. cvii. 30. 1 Mac. xiv. 5. 2 Mac. xii. 6, 9.]

Λίμνη, ης, ἡ.

I. *A lake of standing water*, as opposed to a running stream, so called from λίαν μένειν *remaining very quiet;* so Lat. stagnum, *a pool*, may be from Heb. שָׁקַק *to be still.* Comp. λιμήν. occ. Luke v. 1, 2. viii. 22, 23, 33. [Comp. Mat. iv. 18. John xxi. 1. See Schol. on Appian, Halieut. i. 47. Arist. Av. 1339.]—In all which passages it is applied to the *lake* of Gennesaret, which is generally in the Gospels called a *sea.* In like manner Homer uses λίμνη for the *sea*, Il. xiii. 21, 32, et al. [Ps. cvii. 35. cxiv. 8. Song of Sol. vii. 4.]

II. *A lake, large collection*, of fire. Rev. xix. 20. [xx. 10, 14. xxi. 8. Bretschn. and Schleus. suppose the *mare mortuum* to have given rise to this description.]

Λιμός, οῦ, ὁ, from λέλειμμαι perf. pass. of λείπω *to fail.*

[I. *Hunger.* Luke xv. 17. Rom. viii. 35. (Eng. trans. *famine,*) 2 Cor. xi. 27.]

[II. *Famine, dearth, want of food.* Mat. xxiv. 7. Mark xiii. 8. Luke iv. 25. xv. 14. xxi. 11. Acts vii. 11. xi. 28. Rev. vi. 8. xviii. 8. Gen. xii. 10. xxvi. 1. 2 Chron. xx. 8. et al. Since in the Doric dialect (see Lobeck on Phryn. p. 188.) λιμός was *feminine*, and many Dorisms had passed into common Greek, Schleus. and Fischer after Valckenaer (in his Spec. Annot. Crit. in loc. quosd. N. T. p. 383.) approve of the reading of some MSS. of ἰσχυρά in Luke xv. 14. for ἰσχυρός, and also μεγάλην for μέγαν in Acts xi. 28. In these two passages Griesbach hesitates which reading to prefer, but in Luke iv. 25. (which Fischer classes with the others, as having the fem. adject. supported by MSS.) only two MSS. have the fem. adject., and Griesbach has not admitted it into his margin. Λιμός is feminine in Is. viii. 21. 1 Kings xviii. 2. in many MSS., and edd. See Fischer, Prol. de Vit. N. T. p. 671.]

ΛΙ΄ΝΟΝ, ου, τό.

I. *Flax*, a well-known species of plant. [LXX, Exod. ix. 31. of the *plant growing*, and in Prov. xxxi. 13. of its *produce.*]

II. *A wick of a lamp* made of *flaxen* threads. Λίνον τυφόμενον, *smoking* or *dimly burning flax*, is used figuratively for *a weak* and *almost extinguished faith.* Mat. xii. 20. Comp. Prov. xx. 27. Is. xlii. 3. where λίνον in the LXX answers to the Heb. פִּשְׁתָּה *flax.* [Comp. Is. xliii. 17.]

III. *Linen, cloth made of flax.* Rev. xv. 6. [See Is. xix. 9. and Hom. Od. v. 73, 117. and the Schol. Min. and Eustath. p. 508, 51.]

Λιπαρός, ά, όν, from λίπος *the fat.*—*Abounding with fat, fat, dainty.* occ. Rev. xviii. 14. [Schl. here takes it for *splendid things*, and so Wahl; but Bretsch. and Eichhorn understand *luscious food, dainties*, as שְׁמָנִים in Is. xxv. 6. and LXX, Is. xxx. 23. ἄρτος λιπαρός. In Nehem. ix. it signifies *fertile.*]

☞ ΛΙ΄ΤΡΑ, ας, ἡ.—*A pound weight*, Vulg. *libra.* Pollux in Scapula says λίτρα is used by the old Greek writers; and Wetstein on John xii. cites Eustathius on Il. xxii. affirming that it is found in Epicharmus, who flourished in the fifth century before Christ. Λίτρα was also used by the Sicilians for the *obolus*, or weight of twelve ounces[3]. If it be a Greek word, it may be derived from λιτός *small, slender*, as denoting a *smaller* kind of weight. But if, as Galen[4] asserts, λίτρα be a Roman word, it must be put for the Latin *libra*, which signifies both *a pair of scales* and *a pound weight.* The change, however, of *b* into *t*, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman *libra* or *pound* equalled twelve ounces avoirdupois. occ. John xii. 3. xix. 39. where see Bowyer's Conject. [Schleusner (referring to Poll. Onom. iv. 24, 2. and ix. 6.) says, that λίτρα means "a heavy copper coin used in Sicily and at Tarentum, called the Æginetan obolus," and that it is usually so interpreted in John xix. 39. but that it is doubtful whether it applies "to the *price* of the mixture or the *quantity.*" Suid. says λίτρα· ὁ σταθμός. Hesych. λίτρα· ὀβολός, οἱ δὲ νόμισμα παρὰ Σικελοῖς, οἱ δὲ ἐπὶ σταθμῶν, οἱ δὲ Ῥωμαῖοι διὰ τοῦ β λίβρα. Pollux (ubi supr.)

[1] Stockius in voc.

[2] Comp. Dan. ii. 34, 35. and see Bp. Chandler's Defence of Christianity, chap. ii. sect. i. p. 126. &c. 1st edit., and Bp. Newton on the Prophecies, vol. i. p. 428. &c. 8vo.

[3] See Voss. Etymol. Latin. in LIBRA. Encyclopæd. Britan. in MEDALS, No. 45. Wetstein on John xii. 3.

[4] De Compos. Medicam. in Scapula, speaking of the Romans, ἐπιχώρια ταῦτα ὀνόματα, τό, τε τῆς ΛΙ΄ΤΡΑΣ, καὶ τὸ τοῦ ξεστοῦ, καὶ τὸ τῆς οὐγκίας.

says the word is of Greek origin. Buxtorf tells us, that the Rabbis always used לִיטְרָא (which is taken from this) of *weight*, not *money*. Lex. Tal. p. 1138. See Er. Schmid. notes on John xix. Salmas. de Usur. p. 577. and de Mod. Usur. p. 242. Bynæus de Morte Chr. t. i. p. 249. and J. D. Michaelis, Hist. Resur. J. C. illust. p. 68.] "I think," says Kypke, "that this *mixture of myrrh and aloes*, which they used in the *ἐνταφιασμός* of Jesus, *was perhaps reduced to powder;* which I conjecture, because, ver. 40. the body is said to be *wound in linen clothes* with the spices, whereas, if the spices had been *liquid*, it should have been said that the body of Christ was *anointed* with them, as *ἀλείφειν* is used Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Talmudists call כְּפָּה, and the Hebrews מִשְׁכָּב, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2ndly, that part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

Λίψ, λιβός, ὁ, from λείβω *to pour out.—The south-west*, properly the *wind*, so called from his *pouring out*, as it were, or producing rain. So Virgil, Æn. i. 89. creberque procellis Africus. occ. Acts xxvii. 12. [See Cellarii Geogr. book i. ch. 8. § 4. Salmas. Ex. Plin. p. 879. Polyb. x. 1, 3. It is the same as the *ventus Africus*. The reader will find a table of different winds, according to the ancient division of the compass, in Larcher's Herodotus, vol. v. p. 408. Λίψ occurs for the south-west wind, Ps. lxxviii. 26. The LXX use it for נֶגֶב *the south*. Gen. xiii. 14. xx. 1. xxiv. 62. et al. See also Num. ii. 10. iii. 29. Deut. xxxiii. 23.]

☞ Λογία, ας, ἡ, from λέλογα perf. mid. of λέγω *to gather, collect.—A gathering, collection.* occ. 1 Cor. xvi. 1, 2. [Phavorin. Λογία· ἡ συλλογὴ παρὰ τῷ Ἀποστόλῳ καὶ τὸ ἐκ πολλῶν συνεισφερόμενον. λέγει δὲ τὴν ἐλεημοσύνην. (See Alberti, Gloss. Gr. N. T. p. 137. and Suicer. Thes. in voc. Zonar. Lex. col. 1317.) The apostle uses λογία for a *charitable contribution*.]

Λογίζομαι, depon. from λόγος. [The proper meaning of this word is, *to add up numbers, to number* or *reckon arithmetically;* in which sense it occurs 2 Chron. v. 6. and in profane authors, e. g. Xen. Cyrop. viii. 2, 18. Theophr. Char. xiv. See sense II. and IV. It occurs of *reckoning money*, Lev. xxvii. 23. and 2 Kings xii. 15. *οὐκ ἐλογίσαντο τοὺς ἄνδρας, they called not to a reckoning those men*, &c. Biel. Our word *reckon* is vulgarly used, as λογίζ., in the sense *to conclude*, &c. The 1st aor., 1st fut., and perf. are used in pass. sense, (see Matthiæ, Gr. Gr. § 495—497.) and the pres. also. See Rom. ix. 8. &c.]

I. *To reason, argue rationally, to discourse.* Mark xi. 31. 1 Cor. xiii. 11. [Wisd. ii. 1, 21.]

II. *To infer, conclude, after stating the reasons on both sides, and balancing the account*, as it were; for this word is in the profane writers applied to *arithmetical calculations*. See Rom. iii. 28. viii. 18. Heb. xi. 19. Raphelius shows, that Xenophon uses the V. in the same sense. [Hence also (says Schleusner) *to be firmly persuaded* of any thing, as 2 Cor. x. 11. and in ver. 7. he interprets *τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, let him conclude also this, using himself as an example.*]

III. *To think.* Rom. ii. 3.

IV. *To reckon, account*, 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. *To esteem*, Rom. xiv. 14. [In a pass. sense, to *be reckoned, esteemed*, as *μετὰ ἀνόμων ἐλογίσθη he was reckoned with the transgressors*, i. e. *accounted as one of them*. (Comp. Is. liii. 12. Luke xxii. 37.) So in Rom. ii. 26. viii. 36. ix. 8. Hence *εἰς οὐδὲν λογισθῆναι to be set at nought, despised*, occ. Acts xix. 27. (and in the LXX, Is. xl. 17. Wisd. ix. 6. or with *οὐκ* instead of *εἰς οὐδέν*, Is. liii. 3. 1 Kings x. 21. 2 Chron. ix. 20.) For this sense (both mid. and pass.) see Gen. xxxi. 15. Lev. xxv. 31. 1 Sam. i. 13. Job xli. 23. (or 31.) Wisd. ii. 16. Schl., in 2 Cor. iii. 5, understands, *to think out*, or *find out by thinking*.]

V. *To impute, reckon.* Rom. iv. 6. 2 Cor. v. 19. In a passive sense, *to be imputed, reckoned.* Rom. iv. 3—5, 8—10. 2 Tim. iv. 16. et al. [Gal. iii. 6. James ii. 23. and Gen. xv. 6. Lev. xvii. 4. Num. xviii. 27. Job xxxiv. 37. Ps. cvi. 31. Test. xii. Patr. p. 644. To this sense also Bretschn. refers Rom. ii. 26.]

VI. *To think, imagine.* Rom. ii. 3. [2 Cor. x. 2. and LXX, 1 Sam. xviii. 25. 2 Sam. xiv. 13.]

VII. *To think, consider.* 2 Cor. x. 7. By the apostle's thus repeating the word λογίζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, *like most of their brethren in modern times, great pretenders to reason and argument.* Comp. ver. 5.

VIII. *To think, intend.* 2 Cor. x. 2. 1 Cor. xiii. 5. "*οὐ λογίζεται τὸ κακόν, it meditateth no mischief*, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so *λογίζεσθαι κακόν* is used by the LXX, Ps. xxxv. 4. and xli. 7. Diodati agrees with me, when he translates it *non divisa il male*." Bp. Pearce. [Schleusner translates it, *imputeth not injuries to others*, i. e. *taketh not account of* or *avengeth not injuries done to it*. It frequently occurs in LXX, for *devising* or *contriving*, e. g. Neh. vi. 2, 6. Jer. xi. 16. Hos. vii. 15. &c.]

☞ Λογικός, ή, όν, from λόγος *reason, a word.*

I. *Rational, reasonable, spiritual.* occ. Rom. xii. 1. *τὴν λογικὴν λατρείαν ὑμῶν, your reasonable service*, "i. e. your *spiritual* worship consisting in the offering up of *reasonable* creatures, (viz. yourselves endued with *reasonable* souls,) instead of brute beasts under the law. 1 Pet. ii. 5." Mr. Clark's note: so that the *λογικὴ λατρεία* here mentioned is properly opposed to the outward offering of *ἄλογα ζῶα irrational animals*. See 2 Pet. ii. 42. Jude 10. [Chrysostom interprets it *τὴν πνευματικὴν διακονίαν, a service performed with the heart and spirit*. So Porphyr. de Abst. ii. 45. *τὴν νοερὰν θυσίαν*. Comp. John iv. 24. Test. xii. Patr. p. 547. *προσφέρουσι* (*the angels*) *Κυρίῳ ὁσμὴν εὐωδίας, λογικὴν καὶ ἀναίμακτον προσφοράν, a spiritual and bloodless offering*. In 1 Pet. ii. 2. *λογικὸν γάλα* seems used of the elements of the Christian religion as the *food of the soul:* others, in both places, interpret it *agreeable to reason*.]

II. *Of* or *belonging to the word*, of God, namely; or, *rational, spiritual.* occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Λόγιον, ου, τό, from λόγος.—In Herodotus, Thucydides, Aristophanes, and others of the Greek writers, (whom see in Wetstein on Rom. iii. 2.) it is used for *a divine speech* or *answer, an oracle.* [v. Æl. V. H. ii. 41. The Schol. Thucyd. ii. 8. distinguishes λόγια *prose oracles*, from χρησμοί *oracles in verse*; but λόγιον seems rather the generic term, (see Arist. Equit. 194. ed. Br.) and is perhaps a dim. from λόγος, as oracles are usually short. Hesych. λόγια· θέσφατα, μαντεύματα—φῆμαι, χρησμοί. Λόγιον τῶν κρίσεων (or λογεῖον, according to some) occ. Exod. xxviii. 15. for the *breastplate of judgment*, in which were the Urim and Thummim. Comp. verse 23—26. xxix. 5, 20. Lev. viii. 8. Ecclus. xlv. 10, 12. Joseph. A. J. iii. 7, 5. viii. 3, 8. Test. xii. Patr. p. 565. τὸ λόγιον τῆς συνέσεως· v. Spencer. de Leg. Heb. Ritual. iii. vii. ch. i. § 1. p. 922. and Suid. in voc.] And in the N. T. it is applied to,

I. *The law given to Moses.* Acts vii. 38. where see Wolfius.

II. *The Old Testament* in general. Rom. iii. 2. Heb. v. 12.

III. *Divine revelation* in general. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ᾽ ΛΟΓΙΑ ΤΟΥ῀ ΚΥΡΙΟΥ, *the oracles of the Lord.* Epist. ad Philip. § 7. [It is used only in the plural in the N. T. and so in the LXX, Num. xxiv. 4, 16. Ps. xii. 6. xviii. 30. cvii. 11. Wisd. xvi. 11. of the *words, promises*, &c. of God, and in the singular number in Ps. cxix. 38, 58. cxlvii. 19. See Philo, de Vit. Mos. iii. p. 455.]

☞ Λόγιος, ου, ὁ, ἡ, from λόγος *speech.*—*Eloquent.* It implies both *eloquence* and *learning*, or *sense.* occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke. [Athenæus i. 9. Herodian i. 5, 4. Hesych. λόγιος· ὁ τῆς ἱστορίας ἔμπειρος, *one skilled in history.* Comp. Gron. on Herod. ii. 3. Wessel. Diod. Sic. ii. 4. and Larcher's note on Herod. i. 1. Thom. Mag. λογίους, τοὺς πολυΐστορας, οἱ ἀρχαίως ἀττικίζοντες, ὡς καὶ Ἡρόδοτος·—τοὺς διαλεκτικούς, οἱ ὕστερον· ἔστι δὲ καὶ λόγιος ὁ λόγου εὔφορος·—Λόγιος is also *one gifted with a flow of words.*']

Λογισμός, οῦ, ὁ, from λελόγισμαι perf. of λογίζομαι.—*A reasoning.* [It is applied also to *computation*, as Schleusner observes, referring[1] to Suidas, Hesych., Phavorin., Thucyd. v. 68. Philostr. Vit. Soph. i. 25, 7. In the N. T. it is used for *the conscience, man's natural sense of right and wrong*, Rom. ii. 15. In 2 Cor. x. 5. Schleusn. understands *false opinions*; Bretschneid., *the devices of our enemies.* It may perhaps rather mean, *vain reasonings*: see Pole's Syn. It is applied in LXX to *devices, counsels.* Ps. xxxiii. 10, 11. Prov. vi. 18. xii. 5. Jer. xi. 19. Nah. i. 11. Wisd. i. 3. et al. In Ecclus. xxvii. 4. Schleusn. (Thes. Vet. Test.) *omitting* αὐτοῦ, translates ἐν λογισμῷ *by sound reason*, which does not suit the context διαμένει. Bretschn. (in his edition of Ecclus. Ratisbon. 1806) agrees with the English version, *in his talk.* Comp. ver. 7. In Ecclus. xliii. 23. we have ἐν λογισμῷ αὐτοῦ, *by his will* or *command*; "the same as λόγῳ." Bretsch.]

[1] [He adds Xen. Mem. iv. 7, 8. where it is in the plural number, and Schneider, in his Index, gives it the sense of "syllogism."]

☞ Λογομαχέω, ῶ, from λόγος *a word*, and μάχομαι *to fight, contend.*—*To contend* or *debate about words.* occ. 2 Tim. ii. 14.

☞ Λογομαχία, ας, ἡ. See λογομαχέω.—*A contention* or *debate about words.* occ. 1 Tim. vi. 4. [It is used of trifling disputes.]

Λόγος, ου, ὁ, from λέλογα perf. mid. of λέγω *to speak.*

I. *A word.* Mat. viii. 8, 16. Luke vii. 7.—*Word*, as opposed to *deed* and *truth*, 1 John iii. 18. So Isocrates in Nicocl. τοῦ βασιλέως τῷ μὲν ΛΟΓΩι διηλλαγμένου, τῇ δ᾽ ᾽ΑΛΗΘΕΙ᾽Αι τραχέως ἔχοντος, 'the king being reconciled *in word*, but *in truth* resenting.' Comp. under ἔργον II. [ἐν ἔργῳ καὶ λόγῳ *in word and deed.* Luke xxiv. 19. comp. Acts vii. 22. 2 Cor. x. 11. Rom. xv. 18. Col. iii. 17. 2 Thess. ii. 17. According to the context, λόγος and λόγοι are, like the English *word* or *words*, often applied to whatever is composed of words or sayings, or delivered in words: as,]

[(1.) *Commands* or *precepts.* Mat. xix. 22. John viii. 55. Rom. xiii. 9. comp. Gal. v. 14. 1 Thess. iv. 15. (comp. 1 Kings xiii. 32.) 2 Thess. iii. 14. Esth. ix. 32. Prov. vii. 2. Ecclus. xliii. 5. 1 Mac. ii. 34, 55. In Deut. x. 4. we have τοὺς δέκα λόγους.]

[(2.) *Prophecies.* Luke iii. 4. John ii. 22. xii. 38. xv. 25. Acts xv. 15. 2 Chron. ix. 29. To this sense Schleusn. refers Mat. xxiv. 35. *none of my predictions concerning Jerusalem shall be unfulfilled.*]

[(3.) *Promises.* Rom. ix. 6. comp. ver. 9. Heb. iv. 2. vii. 28. ὁ λόγος τῆς ὁρκωμοσίας *the promise confirmed by an oath.* In Ecclus. xiii. 15. ὁ μὴ συντηρῶν λόγους *he that keepeth not his promises.* See Ps. cvi. 12. cxix. 25.]

[(4.) *Threats* or *curses.* Heb. iv. 12. 2 Chron. xxxiv. 24. Esdras i. 47. Baruch ii. 1.]

[(5.) *Questions.* Mat. xxxi. 24. (according to some, but see sense X.) Luke xxiii. 9. according to Bretschn. Schl. translates, ἐν λόγοις ἱκανοῖς *about various matters*; namely, *the accusations against him.* But Bretsch. or the English translation, *in many words*, seems better. Also Acts xv. 6.]

[(6.) Followed by κατά, it is used of *calumnies* or *blaspheming.* Mat. xii. 32. (Comp. Luke xii. 10.) Λόγος is used in a bad sense in Ps. cxxxix. 4.]

[(7.) *Arguments* or *exhortations.* See Acts ii. 40. xv. 32. xx. 2. Eph. v. 6. In Acts vi. 5. it seems used for a *plan* or *proposal.*]

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.—Λόγος κολακείας, *speech of flattery*, i. e. *flattering speech.* 1 Thess. ii. 5. Compare 2 Cor. vi. 7. and see Wolfius.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17. [John xxi. 23. Acts xv. 22. 1 Kings x. 6. Joseph. A. J. xv. 3, 7. In Mat. xxviii. 15. Schleusn. says *this rumour*, namely, *that the Sanhedrim was guilty of this fraud.* He adds that others refer λόγος to the *story told by the watch, as instructed by the Sanhedrim*, which seems preferable; and so Fritzsche takes it in his Commentary on St. Matthew. (Lipsiæ, 1826.)]

IV. *A saying, a common saying, a proverb.* John iv. 37. [So *verbum*, Ter. Adelph. act v. sc. iii. v. 17. Comp. also Prov. v. 1. Wisd. vii. 16.]

V. *The word* of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19—23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. et al. freq. It sometimes also implies the *profession* and *practice of the gospel*. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4. [It is *the doctrine* which is delivered, as John iv. 41. Acts xviii. 15. Heb. ii. 2. and especially *the Christian doctrine*, Luke i. 2. Mark ii. 2. which is elsewhere called ὁ λόγος τοῦ Θεοῦ, as Luke v. 1. viii. 11. Acts iv. 29. vi. 2, 7. viii. 14. xiii. 48, 49. xiv. 3.—and ὁ λόγος τῆς ἀληθείας, Ephes. i. 13. Col. i. 5. and ὁ λόγ. ζωῆς, Phil. ii. 16.—τῆς σωτηρίας, Acts xiii. 26.—τῆς βασιλείας, Mat. xiii. 19.—τοῦ σταυροῦ, 1 Cor. i. 18.—τῆς καταλλαγῆς, 2 Cor. v. 19. It is used also of *single sayings* or *doctrines*. 1 Tim. i. 15. iii. 1. iv. 9. (the same as διδασκαλίαι, ver. 6.) vi. 3. 2 Tim. i. 13. ii. 11. Tit. iii. 8. Heb. vi. 1. It is used for *teaching*. John xvii. 20. and in 1 Cor. i. 17. Schleusn. takes σοφία λόγου for *a learned and subtle method of teaching*. See ii. 4. xv. 2. 1 Thess. i. 5. 2 Thess. ii. 2, 15.]

VI. *Speech, eloquence.* 1 Cor. ii. 1, [14.] 2 Cor. xi. 6. [In 1 Cor. xii. 8. Schl. interprets λόγος σοφίας *the power of instructing better-informed Christians with learning and subtilty*; and λόγος γνώσεως, *that of teaching the elements of Christian doctrine popularly*[1]. He also refers Ephes. vi. 19. to ability in expounding Christianity, and he translates it, 'ut mihi Deus facultatem largiatur, libere tradendi religionem Christianam.' Add Luke xxiv. 19. Ecclus. xvii. 5. (where Schl. reads ἑρμηνείας or —αν for ἑρμηνεία.) See Philo de Mundi Opificio, vol. i. p. 4. ed. Pfeifer.]

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text Kypke (whom see) interprets ἵνα μοι[2] δοθῇ λόγος, '*that* liberty of speaking may be granted *me*;' in which sense it is certain that λόγον διδόναι is often used in the Greek writers, and for which he cites Demosthenes, Josephus, Dionysius Halicarn., and Polybius. Kypke moreover puts a comma after λόγος, and refers ἐν ἀνοίξει τοῦ στόματος to the following V. γνωρίσαι. The apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning* or *discoursing.* Κατὰ λόγον, *agreeably to reason.* Acts xviii. 14. This sense of λόγος is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T.; and in Acts xviii. 14. it should be observed, that a heathen is the speaker. Comp. ἄλογος and λογικός. [*In consideration of my office and duty*, says Schl., adding, that the Syriac translates it *as is reasonable*.] The phrase κατὰ λόγον itself is usual in the best Greek writers, as may be seen in Wetstein.

IX. *An account*, i. e. of one's actions or proceedings, given to a superior; hence the phrase δοῦναι λόγον *to give an account*, Rom. xiv. 12. So Xenophon, Cyrop. lib. i. cited by Raphelius, ἠναγκάζετο ὑπὸ τοῦ διδασκάλου ΔΙΔΟ῎ΝΑΙ ΛΟ῎ΓΟΝ ὧν ἐποίει, 'he was obliged by his preceptor *to give an account* of what he did.' Ἀποδοῦναι λόγον *to give* or *render an account*, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. Plato has the same expression in his Phædon, § 8. p. 171. ed. Forster: ἀλλ' ὑμῖν δὲ τοῖς δικασταῖς βούλομαι τὸν ΛΟ῎ΓΟΝ ἈΠΟΔΟΥ῎ΝΑΙ, ὡς κ.τ.λ. 'but I will *give an account* to you as to my judges, how,' &c. So Dionysius Halicarn. Ant. lib. i. towards the beginning, ἈΠΟΔΙ῎ΔΟΣΘΑΙ ΛΟ῎ΓΟΥΣ, and ἈΠΟΔΙΔΟΥ῎Σ ΛΟ῎ΓΟΥΣ. [To this sense Schleusn. and Bretschn. doubtingly refer Heb. iv. 13. (v. sense XV.) See 1 Pet. iii. 15.]

X. *A discourse in writing, a treatise*, particularly of the *historical* kind. Acts i. 1. So Xenophon at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition, refers to the preceding part of that *history* by the name of ΤΩ῍ι ΠΡΟ῎ΣΘΕΝ, or ᾽ΕΜΠΡΟΣΘΕΝ, ΛΟ῎ΓΩι. St. Luke's phrase ΛΟ῎ΓΟΝ ΠΟΙΕΙ῎ΣΘΑΙ is used by Polybius for *composing an historical narration*. See more in Raphelius, Wetstein, and Kypke. [Schleusn. adduces 1 Kings xvi. 5. (but it seems there and in many other places to mean rather *acts*, ἐν βιβλίῳ λόγων τῶν ἡμερῶν βασιλέων Ἰσραήλ, as in the former part of the verse τὰ λοιπὰ τῶν λόγων Βαάσα, *the rest of the acts of Baasha*) 1 Chron. xxix. 29. 2 Mac. ii. 30. xv. 37. Herod. i. 184. v. 36. &c. Hence λόγιος, which see. In Polyb. ii. 50. λόγοι ἐνδεχόμενοι are *tales feigned with probability*. So λογοποιός is an *historian* or *fabulist*, Herod. ii. 134. Λόγος is used for a *narration, story*. John iv. 28—39. Acts v. 22—24. v. Maii Obss. Sac. iii. p. 120.]

XI. *An account*, "*a computation of debts* or *expenses*[3]." Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See Wolfius and Wetstein on ver. 15. and comp. συναίρω. [Dan. vi. 2. Biel refers hither Mat. xii. 36. and Luke xvi. 2. (see sense IX.) and Schleusner says the word may be so taken in the latter passage, or ἀπόδος τὸν λόγον τῆς οἰκονομίας σου may mean, *give up the account-book of your stewardship*.]

XII. *Account, value, regard.* Acts xx. 24. ἀλλ' οὐδενὸς λόγον ποιοῦμαι, *but I* make account of, or regard, *none* of these things, namely. The phrase ΟΥ᾽ΔΕ῎ΝΑ ΛΟ῎ΓΟΝ ΠΟΙΕΙ῎ΣΘΑΙ᾽ τινος, *to make no account of a thing*, is very common, in Herodotus, as may be seen in Raphelius and Wetstein; the latter of whom cites from Dionysius Halicarn. the expression of the apostle, ΛΟ῎ΓΟΝ ΟΥ᾽ΔΕΝΟ῎Σ αὐτῶν ΠΟΙΗΣΑ῎ΜΕΝΟΣ. [Job xiv. 3. xxii. 4. In Jer. xxxviii. 19. λόγον ἔχειν *to make account of*, seems to be used in the sense of *fearing*. Comp. xlii. 16. and Tobit v. 20. vi. 15. x. 6.]

XIII. *An account, cause.* Mat. v. 32. παρεκτὸς λόγου πορνείας, *except* on account of *whoredom*. Acts x. 29. τίνι λόγῳ; *for what* account? *wherefore?* These expressions may at first sight seem to be used merely in conformity to the Hebrew phrase עַל־דְּבַר, *upon account of*, Gen. xii. 17. Exod. viii. 8. et al. But in Herodotus ἐκ τούτου τοῦ ΛΟ῎ΓΟΥ means *on this account*, or *for this reason*; and in Polybius πρὸς ΤΙ῎ΝΑ ΛΟ῎ΓΟΝ, *on what account, for what reason*. See Raphelius on Acts x. 29. Wetstein on σκύβαλα, Phil. iii. 8. cites from Alexander Aphrodis. διὰ τοῦτον τὸν

[1] [Macknight makes the first to be, *the doctrine of the gospel* communicated by inspiration, so that they who possessed it could direct the faith and practice of mankind infallibly (and so Whitby); the second he thinks is *a full knowledge of the ancient revelations made by Moses and the Prophets*, also given by inspiration.]

[2] See Wetstein and Griesbach.

[3] Johnson.

ΛΟ῾ΓΟΝ ΤΗ῾Σ ᾿ΑΣΘΕΝΕΙ῾ΑΣ—on this *account of weakness*— ; and Kypke on Acts says, that τίνι λόγῳ is a common expression, for which he quotes Euripides and Plutarch, and observes, that ἐπί is understood, which is supplied by Thucydides. [So εἰς φέρνης λόγον *under the name of a dowry.* 2 Mac. i. 14. ἐπὶ λόγῳ κατηχήσεως *under the name* or *pretence of instruction.* Test. xii. Patr. p. 703. (See the next sense.) In LXX, 2 Sam. xiii. 22. ἐπὶ λόγον οὗ, &c. *because.* Schleusn. after interpreting Mat. v. 32. as above, says, that most commentators consider λόγον redundant. Fritzsche denies that it is so, and translates *præter causam* (id est, ad sensum *crimen*), &c. which is better. Schleusner quotes as instances of λόγος redundant[1] Acts xiii. 15. Mat. xv. 23. xxi. 24. xxii. 46. and refers to 2 Kings xviii. 36. Ecclus. xxiii. 13. 2 Mac. iii. 6. and Vorst. Philol. Sacr. c. 14.]

XIV. *Show, appearance, pretence.* Col. ii. 23. ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, *which things have indeed* a show or appearance *of wisdom* ; where Chrysostom remarks, λόγον, φησὶν, οὐ δύναμιν, ἄρα, οὐκ ἀλήθειαν, the apostle says λόγον, 'not the *power*, and therefore not the *reality.*' Wetstein cites several passages from the Greek writers where the phrase λόγον ἔχειν is applied in a similar view, particularly from Demosthenes cont. Leptin. Ἔστι δὲ τοῦτο, οὕτως μὲν ἀκοῦσαι, ΛΟ῾ΓΟΝ *τινὰ* ᾿ΕΧΟΝ· εἰ δέ τις ἀκριβῶς ἐξετάσειε, ψεῦδος ἂν ὂν φανείη, 'the having heard so *carries with* it *some appearance* (of truth) ; but if one examines accurately into the matter, it will appear false.' Comp. also Kypke. [Schol. Soph. Electr. v. 225. Dion. Halic. ix. 20. and *verbum* in Cic. Verr. iii. 13. Nep. Phoc. c. 3.]

XV. *An affair, matter, thing,* which may be the *subject of discourse.* Luke i. 4. Acts viii. 21. xv. 6. [Comp. Mat. xxi. 24. (but see sense I.) Mark i. 45. xi. 29. Luke iv. 36. (LXX, 2 Sam. i. 4.) xx. 3. On Mat. xxii. 46. comp. Is. xxxvi. 21.] It is certain that the Heb. דָּבָר *a word,* is often thus applied in the O. T. and that λόγος in the LXX frequently answers to it in this sense, (see inter al. Lev. viii. 36. Deut. iv. 9, 30. xiii. 14.) yet it would be rash to affirm, that the like application of λόγος in the N. T. is a *mere Hebraism,* or not pure Greek ; for the best Greek writers use it in the same manner. Thus Sophocles, Trach. 254.

——— Τοῦ ΛΟ῾ΓΟΥ δ' οὐ χρὴ φθόνον,
Γύναι, προσεῖναι, Ζεὺς ὅτου ΠΡΑ῾ΚΤΩΡ φανῇ.

——— We may not grudge at that *affair*
Of which Jove seems the *doer.*———

So Herod. i. 189. καὶ δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα ΛΟ῾ΓΟΝ θεράποντος, 'and on the road I hear all the *affair* from the servant ;' and Lucian, de Syr. Deâ, t. ii. p. 893. πάντα οἱ ΛΟ῾ΓΟΝ ἐξέφηνε, 'he discovered to her the whole *affair.*' [See Stanley on Æsch. Pers. 313. Brunck, Soph. Œd. Col. 1150. Œd. Tyr. 1144. Palæph. de Incredib. c. 13. Palairet, Obss. Philol. p. 61.]—Heb. iv. 13. πρὸς ὃν ἡμῖν ὁ λόγος, *with whom is our* affair or business, or, as our English translation better renders it, *with whom we* have to do. "Cum quo nobis *res* est." Wetstein, who cites a parallel expression from Plutarch, ἐάν με πάλιν λοιδορῆτε, ΠΡΟ῾Σ ΤΟΥ῾Σ ΚΥΡΙ῾ΟΥΣ ὑμῶν ἔσται ΜΟΙ ΛΟ῾ΓΟΣ, 'If you rail at me again, *my business will be with your masters.*' [(See sense IX.) Beza states it as above ; others, *to whom we address ourselves,* i. e. *in prayer ;* and others again, *of whom is our present discourse.*]—Phil. iv. 15. εἰς λόγον δόσεως καὶ λήψεως, in the affair or in respect *of giving* and *receiving.* So Polybius, cited by Raphelius and Wetstein, ΕΙ῾Σ ἀργυρίου ΛΟ῾ΓΟΝ, *in the affair* or *respect of* money. See more in Wetstein. [Schleusn. refers this to sense XI.] —῞Εχειν λόγον πρός τινα, *to have* a matter *against any one.* Acts xix. 38. Comp. xxiv. 19. Mat. v. 23. On Acts xix. 38. Kypke shows that the Greek writers use λόγος in like manner for *a matter* or *subject of dispute* or *contention.*

XVI. *The divine and substantial Word of God,* i. e. the second Person of the ever-blessed Trinity. The title is not taken, as some have imagined, either from Plato or from Philo[2], (with whose writings there is no sufficient reason to think that the evangelists were acquainted,) but from the Scriptures of the O. T. and from the subsequent style of the ancient Jews in conformity thereto. Christ is called דְּבַר יְהוָה, *the Word of the Lord,* (inter al.) Gen. xv. 1, 4. (comp. ver. 7—9, 13.) 1 Sam. iii. 7, 21. xv. 10. (comp. ver. 11. &c.) 1 Kings xiii. 9, 17. xix. 9, 15. Ps. cvii. 20 ; and the Targums or Chaldee paraphrasts frequently substitute מֵימְרָא דְיְיָ, *the Word of Jehovah,* for the Heb. יְהוָה *Jehovah.* Thus doth the *Jerusalem* Targum in Gen. iii. 22. and both that and the Targum of Jonathan Ben Uziel in Gen. xix. 24. And Onkelos on Gen. iii. 8. for *the voice* of יְהוָה אֱלֹהִים, *Jehovah Aleim,* has *the voice* מֵימְרָא דְיְיָ of the word of *Jehovah.* The *Jerusalem* on Gen. i. 27. for the Heb. וַיִּבְרָא אֱלֹהִים *the Aleim created man,* &c. has וּבְרָא מֵימְרָא דְיְיָ, the Word of Jehovah *created ;* comp. Targum Jonathan on Is. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14. that of *Jerusalem* says, *Abraham worshipped and prayed* בְּשֵׁם מֵימְרָא דְיְיָ, *in the name* of the Word of Jehovah, *and said,* Thou art Jehovah. So Onkelos, Gen. xxviii. 20, 21. *If* מֵימְרָא דְיְיָ the Word *of Jehovah will be my help,—then* מֵימְרָא דְיְיָ the Word *of Jehovah shall be* my God. And both Onkelos and Jonathan Ben Uziel, in Deut. xviii. 19. instead of *I* (i. e. *Jehovah*) *will require it of him,* substitute מֵימְרִי my Word *will require it of him :* but *vengeance* is the peculiar attribute of *Jehovah.* See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums[3] ; but the preceding passages are abundantly sufficient to prove, that not only

[1] [But it would be easy to show that it is *not strictly redundant* in these instances.]

[2] Since not only Plato, but Pythagoras and Zeno likewise, conversed with the Jews, and derived from them many other of their notions and expressions, it is not at all wonderful that we meet with something about a ΘΕΙ῾ΟΣ ΛΟ῾ΓΟΣ, or DIVINE WORD, not only in Plato, but also in Timæus the Pythagorean, and the Stoics. See Gale's Court of Gent. part ii. book 2. ch. 5. b. 3. ch. 2 and 3. and b. 4. ch. 3. Le Clerc's Comment. on the first eighteen verses of John i. Archbishop Tillotson's first Sermon on the Divinity of our Blessed Saviour, and Lardner's History of Apostles and Evangelists, ch. ix. § 10. Obj. 3. in Bp. Watson's Theological Tracts, vol. ii. p. 166.

[3] See Kidder's Messias, pt. iii. pref. p. xi. and p. 106. &c.

personal[1] but *divine* characters are ascribed to the *Word of the Lord*, by the Chaldee paraphrasts.—The Grecizing Jews speak in the same style. Thus Wisd. ix. 1. *O God, who hast made all things ἐν* ΛΟΓΩι *σου* by thy Word; and ch. xviii. 15, 16. *the Almighty* ΛΟΓΟΣ is described as a *person leaping down from heaven*, and executing vengeance on the Egyptians. Comp. Wisd. xvi. 16. Ecclus. xliii. 28. or 26.—If it be asked why the second Person of the eternal Trinity is thus called *the Word of God*, the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will, or because, as He himself speaketh, Mat. xi. 27. *no one knoweth the Father, save the Son, and he to whomsoever the Son will* reveal *him*. Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called *the Word*, and *the Word of God*, Rev. xix. 13. not only because God at first created and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various *manifestations* which He makes of *Himself* in the works of *creation*, *providence*, and *redemption*, all the *revelations* He has been pleased to give of his *will*, are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." Macknight on John i. 1—5. occ. John i. 1. (thrice) 14. 1 John i. 1. v. 7[2]. Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2. where see Wolfius, Kypke, and Campbell. [Schl. says that λόγος, in John i. 1. may be rendered of Christ in his capacity of *teacher*, without impugning the interpretation of those who prefer the phrases "*the substantial, hypostatical, and eternal word*." He refers for other interpretations of the passage to Cramer. Symbol. Kiloniens. part i. p. 213. Tittmann, de Vest. Gnost. in N. T. frustra quæsitis, p. 163. and other works referred to in Wolf on the passage, Deyling, Obss. Sacr. pt. i. obs. 49. See also Lampe and Tittmann ad loc. If the reader wishes to see the utter failure of attempts to explain away this place of St. John on the part of the Unitarians, he need only consult their own "*improved* version of the N. T." *without referring to the works of* Magee, Nares, Laurence, &c.; in which the errors and the unfairness of that work have been exposed in so masterly a manner.]

Λόγχη, ης, ἡ, from λέλογχα perf. mid. of λαγχάνω *to obtain, reach*. The α appears in the Latin derivative *lancea*, and in the Eng. *lance*.

I. Properly, *the iron head of a lance* or *spear*, which *reaches* an enemy, &c. [See Herod. i. 52. Xen. An. iv. 7, 11. v. 4, 6. Poll. Onom. x. 2.]

II. *The lance* or *spear* itself. occ. John xix. 34. [Xen. Cyr. vi. 2, 11. The LXX use it for רֹמַח *a lance*, or *sword resembling a lance*. Judg. v. 8. Neh. iv. 13, 16. Ezek. xxxix. 9. חֲנִית *a spear*, 1 Sam. xvii. 7. Job xli. 18. (2 Mac. v. 2. xv. 11.)]

Λοιδορέω, ῶ. See λοίδορος.—*To revile, reproach*. occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23. [It occ. in the N. T. with the accus., as in Greek authors, v. Reitz on Lucian, Op. vol. ii. p. 787. Sallier on Thom. M. voc. διαλοιδορεῖται. The LXX use it for *chiding* or *contending* with a person, with πρός, Exod. xvii. 2. v. Num. xx. 3; with εἰς, Gen. xlix. 23; with acc. Deut. xxxiii. 8; dat. Exod. xvii. 2. See 2 Mac. xii. 14. Wetst. N. T. vol. i. p. 906. Hemsterhus. on Arist. Plut. p. 131. It also occ. Exod. xxi. 18. in middle voice.]

Λοιδορία, ας, ἡ, from λοίδορος, which see.—*A reviling, railing*. occ. 1 Tim. v. 14. 1 Pet. iii. 9. [It is opposed in Xen. Hier. i. 14. to ἔπαινος. In the LXX, Prov. x. 18. it is used *of slander, of chiding and contention*, Exod. xvii. 7. Prov. xx. 3. Ecclus. xxii. 24.]

Λοίδορος, ου, ὁ, *a railer, one who useth reproachful language*, or in the style of Solomon, Prov. xii. 18. *who speaketh like the piercings of a sword*. occ. 1 Cor. v. 11. vi. 10. [The LXX, Prov. xxvi. 21. of *a contentious man*. Comp. xxv. 24. xxvii. 15. Ecclus. xxiii. 7. Hesych. λοίδορος· κακολόγος, ὑβριστής. So Alberti, Gloss. Gr. p. 125.] Λοιδορία is by Eustathius derived from λόγος *a word*, and δόρυ *a spear*; λοιδορία, λόγος ὡς δόρυ πλήττων, '*a word* striking like a *spear*,' says he. Thus the Psalmist speaks of *words that are drawn swords*. Ps. lv. 21. Comp. lvii. 4. lix. 7. lxiv. 3. So in Homer we have κερτομίοις ἐπέεσσι, *heart-cutting* words, Il. v. 419. and absolutely κερτομίοις, Il. i. 539. for *reproaches*.

ΛΟΙΜΟ΄Σ, οῦ, ὁ, from λέλειμμαι perf. pass. of λείπω *to fail*, the diphthong ει being, for the sake of sound, changed into οι: [or from λύμη.]

I. *A plague, pestilence*. Mat. xxiv. 7. Luke xxi. 11.

II. *A pestilent, mischievous fellow*. Acts xxiv. 5. So Demosthenes, cont. Aristogiton. ὁ φαρμακός, ὁ ΛΟΙΜΟ΄Σ, 'that villain, that *pestilent fellow*.' See more in Wetstein and Kypke. *Pestis* in the Latin writers is in like manner often applied to a *person*, (see Wetstein and Suicer,) as *plague* or *pest* are sometimes in English. The LXX use λοιμός in this latter sense for the Heb. לֵץ *a scorner*, Ps. i. 1. Prov. xix. 25. et al. פָּרִיץ *a robber*, Ezek. xviii. 10. for עָרִיץ *a violent man*. Jer. xv. 21. et al. comp. also 1 Mac. x. 61. xv. 3, 21. [Ezek. vii. 21. Ælian, V. H. xiv. 11. Triller, Obss. Crit. p. 375. Palairet, Obss. Philol. p. 336. and notes on Thom. M. p. 582. The LXX also use λοιμός as an adjective, and decline it, e. g. 1 Sam. i. 16. *θυγατέρα λοιμήν an evil woman*. comp. ii. 12. x. 27. xxx. 22. and Suid. in voc.]

Λοιπός, ή, όν, from λέλοιπα perf. mid. of λείπω *to leave*.

I. *Remaining, the rest*. Thus the plural (with the article) is in the N. T. applied both to persons and things, *the rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26. [xviii. 9. Acts v. 13. (opp. to ὁ λαός, and meaning *the upper orders*.) Rom. xi. 7. Ephes. ii. 3. (Comp. iv. 17. and 1 Thess. iv. 13.) LXX, Lev. ii. 3. Neh. xi. 20. Is. xvii. 3. xliv. 15, 17. Ezek. xli. 9.]

[1] See Scott's Christian Life, vol. iii. p. 35. note (*a*), 12mo edit. And observe, that in the Jerusalem Targum on Gen. xlix. 18. by מֵימְרָךְ *thy word* (i. e. of the Lord) is plainly meant *the Messiah*.

[2] If indeed this much-controverted text of 1 John v. 7. be *genuine*; of which let the learned reader consult the *critical* writers on both sides, and then judge for himself.

II. Λοιπόν, or τὸ λοιπόν [1], neut. for κατὰ τὸ λοιπόν, *as for the rest*, or *as for what remains*, μέρος *part*, or χρῆμα *thing*, *matter*, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10. [In 1 Cor. iv. 2. ὃ δὲ λοιπόν *and for the rest, moreover:* the same as λοιπὸν δέ.]

III. *Besides, as to the rest.* 1 Cor. i. 16.

IV. It sometimes refers to *time*, and may be rendered *henceforth, for the future, now.* Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29. ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, *the time* henceforth *is short*, where see Wetstein. [In Mat. xxvi. and Mark xiv. 41 [2]. Schleusner and others render it interrogatively *do you sleep now?* i. e. *at such a time as this.* He refers to Diog. L. vi. 2, 11. Joseph. A. J. xi. 6, 11. Wahl and Bretschn. say, "posthac, alio tempore, *sleep hereafter, not now*," and perhaps this is the least objectionable version, though not quite satisfactory. In Acts xxvii. 20. Schl., Wahl, and Bretschn. render it *at length*, and so Bretschn. in other passages.]

V. Τοῦ λοιποῦ for ἐκ or ἀπὸ τοῦ λοιποῦ χρόνου, *from the time remaining*, i. e. *from henceforth*, Gal. vi. 17. The best Greek writers, Herodotus, Xenophon, Demosthenes, &c. apply τοῦ λοιποῦ in the same sense, as may be seen in Wetstein. [Herod. i. 11. iii. 61. Aristoph. Ran. 594. In 2 Mac. xi. 19. εἰς τὸ λοιπόν.]

Λουτρόν, οῦ, τό, from λούω *to wash.—A laver, a vessel to wash in.* So Leigh, Mintert, and Stockius; and thus also the learned Duport on Theophrastus, Eth. Char. p. 281. who confirms this interpretation by remarking, that almost all nouns in τρον denote *instruments*, as ἄροτρον, ἔσοπτρον, κάτοπτρον, σκῆπτρον, &c. &c. Josephus, however, uses λουτρόν for a *bath*, i. e. for the *fluid* itself in which one *bathes*, de Bel. vii. 6, 3. where he speaks of the *hot* and *cold* springs of water, near the castle of Macherus, αἳ μισγόμεναι ποιοῦσι ΛΟΥΤΡΟ'Ν ἡδιστον, 'which being mixed,' says he, 'make a most agreeable *bath*.' And our translation of the N. T. renders it *washing;* and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. רְחָצָה. It is certain that these translators generally use a different word, λουτήρ, for *a laver*. Exod. xxx. 18, 28. xxxi. 8. et al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the *baptismal washing*. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26. there seems a further allusion to the custom, common both to the Jews and Gentiles, for *brides* to be washed with water before they approached their husbands. See Elsner, Wolfius, and Wetstein. [In Ecclus. xxxi. 25. (or xxxiv.) it is used for *washing*, and in the Act. Sancti Thomæ, of *baptism*, καθαρίσας αὐτοὺς τῷ σῷ λουτρῷ.]

Λούω, from λύω *to loosen*, namely, the filth, which before adhered; so Homer uses the N. λύματα for *ablutions, filth washed off*, Il. i. 314.—*To wash.* occ. John xiii. 10. Acts ix. 37. (where see Wetstein,) xvi. 33. "washed from their stripes, i. e. *the blood* from them." Bp. Pearce. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The grammarians," says the learned Duport [3], "remark a difference between λούειν, and πλύνειν, and νίπτειν; that λούειν is spoken of the *whole body*, πλύνειν of *garments and clothes*, and νίπτειν of the *hands*." See νίπτω. [In John xiii. ὁ λελουμένος, "he whose body (or hands) is *washed*," Schl.: "he who is *washed* in the water of baptism," Bretsch. (v. Cyprian in Pole's Synops.) but baptism is not mentioned here. In Acts xi. 37. λούσαντες by a kind of Atticism (v. Valcken. Eur. Hipp. p. 205.) is put for λούσασαι (for *women washed* the dead bodies of women. v. Markland's Suppl. p. 281). In Rev. i. some MSS. read λύσαντι, but Griesbach does not admit it into his margin, and therefore considers the weight of evidence clearly against it. LXX, Exod. ii. 5. xl. 12. Lev. xi. 40. 2 Sam. xii. 20. Song of Sol. v. 12. Ezek. xvi. 9.]

Λύκος, ου, ὁ.

I. *A wolf.* Mat. x. 16. Luke x. 3. So in Homer, Il. xxii. 263.

Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν—
As wolves and lambs can ne'er in concord meet—

II. By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. Mat. vii. 15. John x. 12. Acts xx. 29. So Epictet. in Arrian, i. 3. says that some men, by reason of their animal relation, deviating towards it, become ΛΥ'ΚΟΙΣ ὅμοιοι—ἄπιστοι, καὶ ἐπίβουλοι καὶ βλαβεροί, 'like *wolves*, faithless, and insidious, and hurtful.' [Comp. LXX, Gen. xlix. 27. Jerem. v. 6. Hab. i. 8. Zeph. iii. 3. Glassii Philol. Sacr. p. 1137. ed. Dathe, Bochart, Hieroz. v. ii. p. 823. Æl. H. A. x. 26. Plin. H. N. xi. 37. Parkhurst has here inserted a long and curious passage from Macrobius, on the word λύκος, as formerly designating *Apollo*, and the names λυκάβας *a year*, and λυκόφως *the morning twilight*, as derived from this. (See Macrob. Saturnalia, i. 17.) To those who wish to pursue this notion, the following references may be useful. Blomf. Gloss. ad Sept. c. Theb. 133. Clarke, &c. on Hom. Il. δ'. 101. and Od. ξ'. 161. Erfurdt, Elmsley, and the Schol. on Soph. Œd. Tyr. 203. 919. Strabo, lib. xiv. Thucyd. (Bipont. ed. vol. iv. p. 392. note on vi. 36.) Horat. Carm. iii. 4, 68. Soph. Electr. 7.]

ΛΥΜΑΙ'ΝΩ, *ομαι*, mid. from λύμη *destruction.—To ravage, waste, make havoc of.* It is frequently applied to savage beasts *destroying* the sheep, and *ravaging* the fruits of the earth. (See Alberti, Wolfius, and Wetstein.) [Xen. Œcon. v. 6. Callim. Hym. in Dian. 155. σύες ἔργα, σύες φυτὰ λυμαίνονται. Æl. V. H. iv. 5. Joseph. de Bell. iv. 9, 7.] It is, therefore, with great propriety

[1] [We must observe, that in the only two places where the article is omitted, 2 Cor. xiii. 11. and 1 Thess. iv. 1. several MSS. have it.]

[2] [The Eng. Tr. "Sleep on now and take your *rest*," seems objectionable, as our Lord calls on his disciples to *arise* in the very next verse. Fritzsche (after Euthymius Zigabenus) takes it ironically: "Sleep on," that is, "if you can," whereas our Saviour knew that they must arise immediately. Notwithstanding Fritsche's arguments, surely *irony* is a tone at variance with the rest of our Saviour's conduct on this affecting occasion. The tone of verse 40 (to which Fritzsche appeals) is rather that of calm expostulation and of pity for human weakness, than reproach. The notion of Theophylact, quoted by Fritzsche, deserves consideration: "jam vobis dormire et quiescere licet, non impedio," that is, "I ask you not *on any account any longer* to watch."]

[3] In Theophrast. Eth. Char. p. 454.

spoken of the *persecuting* Saul. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13. Ecclus. xxviii. 23 or 26. [See Prov. xviii. 9. xxvii. 13. 2 Chron. xvi. 10. *καὶ ἐλυμήνατο Ἀσὰ ἐν τῷ λαῷ*, &c. ('And Asa oppressed *some* of the people,' Heb. and Eng. Transl.) Biel supplies *τινάς*. Is. lxv. 25. et al. (In Exod. xxiii. 8. it is *to pervert*.) Polyb. iv. 87. Xen. H. G. ii. 3, 16. vii. 5, 18. with dat.]

Λυπέω, ῶ, from λύπη.—Transitively, *to grieve, cause to grieve, make sorrowful*. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. where Bretschn. (comp. Is. lxiii. 10.) gives it the sense of "*provoking to wrath*." Schl. prefers rendering it, "do not resist God, to whom you owe all your Christian benefits;" or, "do not abuse these benefits;" but the other interpretation is preferable.] Λυπέομαι, -οῦμαι, *to be grieved, sorrowful*, Mat. xiv. 9. xvii. 23. xxvi. 37. [xix. 22. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17.] Rom. xv. 15. "*hurt*," Macknight, whom see: [where Bretschn. renders it *is angered*. Schleusner, *if by thy promiscuous use of meats thy brother is made to sin*, comparing ver. 21. (see σκανδαλίζω.) Schl. refers for λυπεῖν, "to injure or hurt," to Æl. V. H. i. 8. H. A. iv. 23. and *τὰ λυπήσοντα*, "evils," Æsch. Socr. Dial. iii. 16; and hence he takes λυπούμενοι for *afflicted with evils*, in 2 Cor. vi. 10.] 1 Thess. iv. 13. where observe that Lucian, de Luct. tom. ii. p. 431. thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2nd century, *οἰμωγμοὶ—καὶ κωκυτὸς γυναικῶν, καὶ παρὰ πάντων δάκρυα, καὶ στέρνα τυπτόμενα, καὶ σπαραττομένη κόμη, καὶ φοινισσόμεναι παρειαί· καί που καὶ ἐσθὴς καταῤῥήγνυται, καὶ κόνις ἐπὶ τῇ κεφαλῇ πάσσεται· καὶ οἱ ζῶντες οἰκτρότεροι τοῦ νεκροῦ· οἱ μὲν γὰρ χαμαὶ κυλινδοῦνται πολλάκις, καὶ τὰς κεφαλὰς ἀράττουσι πρὸς τὸ ἔδαφος*: 'the shrieks and wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head; so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground.' [Some give this word the sense of *anger*, in Gen. iv. 5. 1 Sam. xxix. 4. 2 Kings xiii. 19. Neh. v. 6. Esth. i. 12. ii. 21. Is. viii. 21. Jonah iv. 1, 4, 9. and Wahl and Bretschneider give it this sense in Mat. xiv. 9; but Fritzsche denies that it can be so taken, and considers the LXX translation *carelessly* executed in the passages appealed to. We say to be *vexed*, either of *anger* or *grief*. It occ. also Gen. xlv. 5. 2 Sam. xix. 2. Jer. xv. 18.]

ΛΥ΄ΠΗ, ης, ἡ. It denotes, in general, any *uneasiness of mind.—Grief, sorrow*. See Luke xxii. 45. [John xvi. 6, 20, 21, (of *a woman in travail*, comp. Gen. iii. 16. Eur. Electr. 534.) 22. Rom. ix. 2. 2 Cor. ii. 1. (Schleusner compares 1 Cor. iv. 21. and renders it *so as to make you sorry*, and Bretschneider, *to inveigh against you*,) ibid. iii. 7. vii. 10. ix. 7. *μὴ ἐκ λύπης*, where Schl. says, *not unwillingly*, and Bretschneider, (comp. Ecclus. xviii. 15.) *not angrily*. Phil. ii. 27. Heb. xii. 11. 1 Pet. ii. 19. LXX, Gen. xlii. 38. Prov. x. 10, 22. Is. l. 11.]

Λύσις, εως, ἡ, from λύω *to loose.—A being loosed*. occ. 1 Cor. vii. 27. [Prov. i. 3. in a different sense.]

Λυσιτελέω, ῶ, from λύω *to pay*, and τέλος *expense, cost.—To be advantageous, profitable*, q. d. *to quit the cost*. Λυσιτελεῖ, impers. *it is profitable, it is worth while*. See Duport on Theophr. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Ecclus. xxix. 11. in the Greek.

Λύτρον, ου, τό, from λύω *to loose, ransom.—A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty*. Thus used by Demosthenes and Josephus. See Wetstein, and comp. below under λυτρόω. occ. Mat. xx. 28. Mark x. 45. where it is applied spiritually to the *ransom* paid by Christ for the delivery of men from the bondage of sin and death. See Vitringa on Is. i. 27. [The LXX use it of a *price to redeem*, (1) *life*, Exod. xxi. 30; (2) *captives*, Isaiah xlv. 13; (3) *slaves*, Lev. xix. 20. xxv. 51. It also occ. Lev. xxv. 24. Prov. vi. 35. xiii. 8. Lex. Cyril. MS. Brem. *λύτρα· δῶρα ἐπ' ἐλευθερίᾳ αἰχμαλώτων γινόμενα, ἤτοι διδόμενα.* v. Diog. L. ii. § 10. Æl. V. H. xiii. 14. Thuc. vi. 5.]

Λυτρόω, ῶ, and -όομαι, οῦμαι, mid. from λύτρον.

I. *To ransom, redeem, deliver by paying a price*. Tit. ii 14. 1 Pet. i. 18. It particularly signifies *to ransom a captive* from the *enemy*. Thus Josephus, Ant. xiv. 14, 1. 'Herod not knowing what had happened to his brother, *ἔσπευδε* ΛΥΤΡΩ΄ΣΑΣΘΑΙ *τῶν πολεμίων αὐτὸν*, ΛΥ΄ΤΡΟΝ *ὑπὲρ αὐτοῦ καταβαλὼν νόμισμα, ἕως τριακοσίων ταλάντων*, hastened to *redeem* him from the enemy, and was willing to pay for his *ransom* a sum of money to the amount of three hundred talents.' [LXX, Lev. xix. 20. xxv. 30. xxvii. 33. Num. xviii. 15, 17. Is. lii. 3. &c. Polyb. xvii. 16, 1.]

II. *To deliver*. Luke xxiv. 21. [Deut. xiii. 5. Ps. cxxx. 8. Is. xliv. 23, 24. Hos. xiii. 14. &c.]

Λύτρωσις, εως, ἡ, from λυτρόω, which see.

Redemption [properly, *deliverance by paying a price, deliverance by ransom from captivity*, and hence from *other evils*. occ. Luke i. 68. ii. 38. (where Schleusner and Wahl take it by meton. for λυτρωτής, but this is unnecessary). Heb. ix. 12. the *deliverance* from sin and its penalties effected for us by Christ. occ. LXX, Ps. cxi. 9. cxxx. 7. Comp. xxv. 22.]

Λυτρωτής, οῦ, ὁ, from λυτρόω.—*A deliverer*. occ. Acts vii. 35. Comp. Mic. vi. 4. [occ. LXX, Ps. xix. 15. lxxviii. 35. for גֹּאֵל *a redeemer*, (according to Biel, Schleusner, and Bretschneider [1],) in Lev. xxv. 31, 32.]

Λυχνία, ας, ἡ, from λύχνος.—*A candlestick, a lamp-sconce* or *stand*. Mat. v. 15. [Mark iv. 21. Luke viii. 16. xi. 33. Comp. Ecclus. xxvi. 17. In Rev. i. 12, 13, 20. ii. 1. *the candlesticks of the vision are Churches*, (probably because the Spirit of God shines through them to the world,) comp. ii. 5. xi. 4.]—This word in the LXX answers con-

[1] [It is probably from λυτρωτός, a verbal in τός. The words are *λυτρωταὶ διαπαντὸς ἔσονται*, '(the houses) *shall be redeemable at any time*,' i. e. not limited to a year, as houses in walled towns. The Heb. is לוֹ תִּהְיֶה גְּאֻלָּה, 'there shall be *redemption* (i. e. *the right of redeeming*).' Simon.]

stantly, except in one passage, to the Heb. מְנוֹרָה which is used for the golden *candlesticks* or *lamp-sconces* in the Mosaic tabernacle and in Solomon's Temple. [See Exod. xxv. 31—35. Lev. xxiv. 4. 1 Chron. xxviii. 15. et al.; it is so used in Heb. ix. 2. On which see Joseph. A. J. iii. 6, 7. Λυχνίον was the other and preferable Greek form, v. Lobeck on Phryn. p. 314. Poll. Onom. x. p. 1294. ed. Hemsterhuis.]

Λύχνος, ου, ὁ. This word is generally deduced from λύω *to dissipate*, and νύξ the same as νύξ *the night*; but may it not be as well derived from the old N. λύκη *light*?

I. *A lamp, an instrument of giving light*; hence English A LINK. Mat. v. 15. [Schl. and Bretschn. here and in some other places understand *a candle of wax* or *tallow*.] Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23. comp. Jer. xxv. 10. and Heb. and English Lexicon in נר II. Λύχνον ἅψας, *lighting a lamp*. Luke viii. 16. xi. 33. Theophrastus, Eth. Char. xviii. has the same phrase, τὸν ΛΥ΄ΧΝΟΝ ΄ΑΨΑΣ. Comp. Arrian, Epictet. ii. 17. towards the end, and Aristophanes, Nub. 18. And to illustrate the sense of λύχνος, I cite from the same comedy, 56, 7.

ΘΕ. Ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ ΛΥ΄ΧΝΩι.
ΣΤ. Οἵ μοι, τί γάρ μοι τὸν πότην' ΗΠΤΕΣ ΛΥ΄ΧΝΟΝ;

SERV. We have no *oil* in the LAMP.
STREPSIADES. Ah me! Why didst thou *light* such a soaking *lamp*?

[Exod. xxv. 37. xxvii. 20. Lev. xxiv. 4. et al.]

II. It is spoken of the *eye*, as being that part of the body which alone is capable of *receiving light*, and so directing the whole body. The Latin poets frequently use lumina *lights* for the *eyes*. Mat. vi. 22. (where see Wetstein); of the Lamb, who is the *Light* of the New Jerusalem. Rev. xxi. 23; of John Baptist, who was like a *burning* and *shining* lamp in his *bright knowledge* of divine truths, and in his *fervent zeal* of communicating them to others. John v. 35. So in *the Martyrdom of* Ignatius, § 2. that holy bishop is said to have been ΛΥ΄ΧΝΟΥ δίκην θεϊκοῦ τὴν ἑκάστου φωτίζων διάνοιαν διὰ τῆς τῶν θείων γραφῶν ἐξηγήσεως, 'after the manner of a divine *lamp*, *illuminating* every man's heart by the exposition of the Holy Scriptures.' Wake. Comp. Ecclus. xlviii. 1. [Also Ps. cxix. 105. (where it is used of the law of God,) Prov. vi. 23. In 2 Sam. xxi. 17. David is called ὁ λύχνος Ἰσραήλ, *the light of Israel*.]

ΛΥ΄Ω, perhaps from the Heb. לָהּ *to faint, fail*, or from לָאָה *to be tired, spent with fatigue*. Homer, speaking of the Grecian ships, uses this V. in the passive for *being worn out* or *decayed*, Il. ii. 135.

Καὶ δὴ δοῦρα σέσηπε νέων, καὶ σπάρτα ΛΕ΄ΛΥΝΤΑΙ.

The planks are rotted, and the threads[1] *decay'd*.

I. *To loose* somewhat *tied* or *bound*, [as (1.) *Animals*. Mat. xxi. 2. Mark xi. 2, 4, 5. Luke xiii. 15. (2.) *Men* or *angels*, (sometimes perhaps with a sense of *letting go free after unbinding, to let loose*.) John xi. 44. Acts xxii. 30. xxiv. 26. Rev. ix. 14, 15. xx. 3, 7. LXX, Ps. cii. 21. Jer. xl. 4. Hesych. ἔλυσεν· ἀπελύτρωσεν. v. Demosth. p. 764. ed. Reiske. Hence λύομαι in middle voice means "*to get a captive liberated, to ransom him*." Hom. Il. xxiv. 118. 195. &c. Kuster de Verb. Med. and Schol. on Hom. Il. α΄. 13. (3.) *To loose* or *untie sandals*. Mark i. 7. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. So Exod. iii. 5. Josh. v. 16. for שָׁלַל *to put off*, and Gen. xlii. 27. *of untying a sack*. It is used metaphorically of *loosing the bands, of the tongue*, Mark vii. 35; *of disease*, Luke xiii. 16. (see δέω); *of death*, Acts ii. 24. (see Job xxxix. 1—7. and ὠδίν below;) *of matrimony*, 1 Cor. vii. 27. λέλυσαι ἀπὸ γυναικός; (*art thou loosed from a wife?* Eng. trans.,) but observe that this only means *art thou free from a wife?* and will apply to those who have never been married. We say, *the tie of matrimony*. It is used in Rev. v. 2, 5. *of breaking seals*, so as to open a sealed book. Thus Chariton. Aphrod. p. 97. ed. Reiske, λύειν τὰ γράμματα, *of opening or unrolling letters*; and in this sense Biel and Bretschn. (referring to Neh. viii. 5.) take λῦσαι in Ezr. ix. 46. which Schl. translates, "*to explain*." See sense III.]

II. *To loose, pronounce*, or *determine not to be binding*. occ. Mat. xvi. 19. xviii. 18. (Comp. δέω IV.) [Schleusner says that all the ancient teachers of the Church (v. Launoii Epist. viii. part. v. p. 658. &c.) understand this "of the power given to the apostles," John xx. 22, 23. *of remitting* or *retaining sins*, which is agreeable to the usage of the Greek language, (v. Aristophan. Ran. 703.[2] or 691. ed. Brunck. λῦσαι τὰς πρότερον ἁμαρτίας,) and of the LXX, (v. Isaiah xl. 2. Ecclus. xxviii. 2. both of which passages are very strong, and deserve to be consulted,) and of the Jewish doctors, (v. Seb. Schmidt. Faseic. Disput. Theol. p. 676. and Hackspan. de Usu Script. Jud. p. 458). "Many others," says Schleusner, "rejecting this, interpret it *of declaring lawful*, or *commanding, permitting*, from the Heb. שָׁרָה and הִתִּיר (v. Buxtorf. Lex. Talm. col. 1410. and 2524. Comp. also אָסַר, p. 174. and Lightfoot, Hor. Heb., on this passage,) so that it may mean *whatsoever ye declare lawful and enjoin, shall be ratified by God*." Fritzsche and Wahl are decidedly for this sense. Bretschn. referring to Mat. xviii. 15—17. supposes it to mean "*ejecting from their society, like publicans and sinners*," and quotes Ezr. ix. 13. λῦσαι τὴν ὀργὴν Κυρίου ἀφ' ἡμῶν *to remove* or *avert*, which hardly applies.]

III. *To break* or *violate* a commandment or law, Mat. v. 19. (where see Wolfius, Kypke, and Campbell.) [Here Bretschn. and Schleusn. both prefer the sense of *explaining*, (as ἐπιλύω, Mark iv. 34. Acts xix. 39. according to some, but this is doubtful. Comp. Arrian, Epict. iii. 21, 7.) So λύσις is *interpretation* in Eccl. vii. 30. (viii. 1. Eng. Tr.) Wisd. viii. 9. v. Joseph. c. Ap. i. § 17. A. J. viii. 6, 5. Liban. Epist. 34. Observe, however, with Fritzsche, that the opposition in Mat. v. is between λύειν and ποιεῖν, which plainly

[1] Σπάρτα. "Not the *cordage*, but the *threads* or *thongs* with which the ships were *sewed together*, τὰ ῥάμματα τῶν νέων. Salmas. The Liburnians *sewed* most of their ships with *thongs*; the Greeks more commonly with *hemp* or *tow*, or *threads* made of other *plants* (sativis rebus), whence they were called σπάρτα (from σπείρω *to sow* namely). Varro in Gellius, xvii. 3." Dr. Clarke's note. Comp. Niebuhr, Voyage en Arabie, t. i. pp. 228, 230.

[2] [This quotation is not quite in point. It is there used of a person *wiping away* or *correcting his former errors*. A passage is required where it means *remitting the penalties of another person's transgressions*.]

supports Parkhurst's interpretation.)] John vii. 23. (where see Raphelius and Wetstein); the Sabbath, John v. 18; the Scripture, John x. 35. [Bretschn. adds that, in the sense of *violating*, it only occurs in St. John's writings in the New Testament.]

IV. *To dissolve, destroy.* John ii. 19. [Schleusn. understands here an allusion to the *body as a prison*, and interprets the saying of our Saviour thus, "You will sometime release me from *this body* of mine," (comp. Mat. xxvi. 61. xxvii. 40.) considering it to possess a certain "*elegant ambiguity.*" On the notion of the body as a prison, v. Artemid. Oneiro-Crit. iii. 61. Æl. V. H. v. 6. Gataker on M. Antonin. ii. 17. and Barth. on Claudian, p. 1263.] Eph. ii. 14. [Schleusner says that Wetstein here appears to have joined λύσας with τὴν ἔχθραν, which is a Greek phrase, (v. Plut. Coriol. p. 235. Eur. Troad. 50.) and so with compounds of λύω. The difficulty is then the government of τὸ μεσότοιχον.] 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19. Elsner cites from Herodian, vii. 2. ed. Oxon. ΛΥΕΙΝ γέφυραν *to demolish* a bridge; and from the Apocryphal 1 Esdras i. 55. ΕΛΥΣΑΝ τὰ τείχη Ἱερουσαλήμ. Comp. Homer, Il. ii. 117, 118. xvi. 100. and see Kypke. [Test. xii. Patriarch. p. 684. ἵνα λυθῶσι δύο σκῆπτρα ἐν Ἰσραήλ, *that two tribes of Israel might be destroyed.*]

V. *To break* or *beat to pieces*, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τὰς νῆας ΛΥΕΙΝ, from Achilles Tatius τὸ πλοῖον ΔΙΕΛΥΘΗ, and from Lucian τὸ σκάφος—ΔΙΕΛΥΣΕΝ.

VI. *To dissolve, break up*, as a congregation or synagogue. Acts xiii. 43. where Kypke cites from Lucian, ἐπειδὰν ΛΥΘῇ τὸ συμπόσιον, 'after the feast *was broken up*;' and from Diod. Sic. τότε μὲν ΕΛΥΣΕ τὴν ἐκκλησίαν, 'then he *dissolved* the assembly.'

M.

M, μ, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering μ is used for the fourth decade, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phœnician *Mem* in name, order, and power; but in both its forms, M and μ, it has a much greater resemblance to the Phœnician than to the Hebrew letter.

☞ Μαγεία, ας, ἡ, from μαγεύω.—*Magic, magical art.* occ. Acts viii. 11. [Joseph. A. J. ii. 13, 3. Phavorinus from Suidas says μαγεία· ἐπίκλησις δαιμόνων.]

☞ Μαγεύω, from μάγος.—*To use magical arts*, as incantations, &c., pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9. where see Doddridge.

ΜΑ'ΓΟΣ, ου, ὁ.—*A Mage, a Gentile philosopher* or *sage of the Magian religion.* occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said Mat. ii. 16. it seems much more probable that the *Magi*, who arrived at Jerusalem some[1] *considerable time* after our Saviour's birth, should come from the distant part of Persia, or Parthia[2], than from the neighbouring region of Arabia. Suetonius, not to mention other historians[3], expressly tells us, that 'an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed *by the Fates*, that *at that time* (namely, at the beginning of the last Jewish war) some coming out of Judea should obtain the dominion[4].' No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of Ahasuerus or Artaxerxes Longimanus[5], the Jews were dispersed throughout all the provinces of the vast Persian empire, Esth. iii. 8. and that in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and *many of the people of the land* also *became Jews*, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that[6] we find them not only throughout Asia, but in Africa, particularly in Egypt[7], in great numbers, and in many cities and islands of Europe, (comp. Acts ii. 5—11. and Philo, Legat. ad Caium, p. 16.) and wherever[8] they dwelt, they made many proselytes to their religion; and in their attempts to this purpose, no doubt, they must have very much spread the expectation of the Messiah's coming—an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching advent of the *Great King*, the Magians of Persia had in common with many other people. Add to which, that Zoroaster, the famous reformer of the Magian sect, had in all probability been a servant to the prophet Daniel[9]; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think he

[1] See Doddridge's note (*m*) on Mat. ii. 11. and note (*f*) on Mat. ii. 16. Bishop Chandler's Vindication of Defence of Christianity, book ii. p. 455. and Univ. Hist. vol. v. p. 408. Note P. 8vo.

[2] See Wetstein's notes on Mat. ii. 1.

[3] As Josephus and Tacitus, whose testimonies are cited by Bishop Chandler with pertinent remarks, in his Defence of Christianity, chap. i. sect. i. p. 26. &c.

[4] "*Percrebuerat* oriente toto *vetus et constans opinio, esse* in fatis ut eo tempore *Judæâ* profecti rerum potirentur." Suetonius in Vespas. cap. 4.

[5] See Whitby's note (*c*) on Mat. ii. 2. and note (*c*) on James i. 1. and note (*a*) on 1 Pet. i. 1.

[6] See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and Leland's Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

[7] See the 3rd Book of the Maccabees, ch. iii. iv. Vitringa on Is. tom. i. p. 582.

[8] Thus Strabo in Josephus, Ant. xiv. 7, 2. whom see, speaking of the *Jewish people* in the time when Sylla was sent against Mithridates, about 87 years before Christ: Αὕτη δ' εἰς πᾶσαν πόλιν ἤδη παρεληλύθει, καὶ τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον, μηδ' ἐπικρατεῖται ὑπ' αὐτοῦ. Τήν τε Αἴγυπτον καὶ Κυρηναίαν, ἅτε τῶν αὐτῶν ἡγεμόνων τυχοῦσαν, τῶν τε ἄλλων συχνὰ, ζηλῶσαι συνέβη καὶ δὴ τὰ συντάγματα τῶν Ἰουδαίων θρέψαι διαφερόντως, καὶ συναυξῆσαι, χρώμενα τοῖς πατρίοις τῶν Ἰουδαίων νόμοις. 'This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that Egypt and the country of Cyrene, (comp. Acts ii. 10.) as being subject to the same princes, and many others, imitated this people, and were exceedingly favourable to their rites, and *increased their numbers by adopting the Jewish laws.*' Comp. also under προσήλυτος III.

[9] See Hyde, Relig. Vet. Pers. cap. 24. Prideaux, Connex. part i. book 4. anno 486.

would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master. Dan. ix. 24—27. Accordingly the writers of the Univ. Hist. observe, that "Zoroaster is said by *credible* authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." Univ. Hist. vol. v. p. 407. 1st edit. 8vo, where, in the notes, the reader may find the testimonies here referred to. It seems a groundless conjecture to suppose that the Magi knew the signification of the *star* by some tradition of Balaam's prophecy, Num. xxiv. 17. "It is much more probable," as Doddridge has remarked, "that they learned it by (*immediate*) *divine revelation*, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else we may observe with Bishop Chandler[1], that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: that the Magi being constant in the same belief, and being acquainted with the tradition or report, that about this time a great prince was to be born in Judea, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that HE was then born, and his birth was in this manner notified to the world; and that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it." Comp. Wetstein on Mat. ii. 2. For a more particular account of the principles and doctrines of the Magian religion, and of Zoroaster or Zerdhusht, the great reformer of it, I refer the reader to Hyde's Religio Veterum Persarum, cap. 31. and cap. 24. et seq.; to Prideaux's Connexion, vol. i. pt. 1. book 3. anno 522. p. 179. &c. and book 4. anno 486. p. 211. &c. 1st edit. 8vo; and to the Universal History, vol. v. p. 143. &c. See also Wetstein on Mat. ii. 1. I proceed to observe, that as the Greek Σοφός *a Sage* seems plainly derived from the Heb. שָׂחָה *to speculate*, so the Persian *Mog*[2], or *Mag*, and with a Greek termination Μάγος, may very probably[3] be deduced from the Heb. הָגָה *to meditate, mutter*, with the formative מ prefixed, as it is in the plural מֶהְגִּים, Is. viii. 19. [We learn from ancient authors that the Magi were the priests of the Persian religion; that they were thought preeminently skilled and learned in human and divine matters; that they were held in so great honour, that the kings took them as friends and counsellors; and that public measures seemed to require their sanction, in order to become quite legitimate acts. See Justin i. 9. 7. xii. 13. Curtius v. 1. Xen. Cyr. iv. 5, 16. and 6, 6. Herod. i. 132. Cic. de Div. i. 23. Diog. Laert. i. 1—9. (and Menagii Not.) Æl. V. H. ii. 17. iv. 20. (and Perizonii Not.) Porphyr. de Abst. Anim. iv. 16. p. 165. says, *παρά γε μὴν τοῖς Πέρσαις οἱ περὶ τὸ Θεῖον σοφοὶ καὶ τούτου θεράποντες*, ΜΑ'ΓΟΙ *μὲν προσαγορεύονται. Τοῦτο γὰρ δηλοῖ κατὰ τὴν ἐπιχώριον διάλεκτον ὁ Μάγος.* Strabo i. p. 43. xv. p. 1045. Joseph. A. J. xi. 3, 1. Plin. xxiv. 29. Suid. Hesych. Ammon. and the Scholion in the London edit. of LXX, on Dan. iv. 7. Brisson. de R. Persar. lib. ii. p. 179. In Mat. ii. 1. Schleusner and Bretschn. (after a writer quoted in Wetstein,) construe *ἀπ' Ἀνατολῶν* after *μάγοι*, and not after *παρεγένοντο*, so as to make it *Eastern Magi*; but Fritzsche denies that it can be so taken, on account of the absence of *the article* οἱ. On the time at which the Magi came to Bethlehem, see Townshend's New Test. and Benson's "Chronology of our Saviour's Life."]

II. We may remark with Prideaux, Connex. vol. i. p. 221. 1st edit. 8vo, that as the Magi had great skill in mathematics, astronomy, and natural philosophy, "a learned man and a magician became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions, (as were Friar Bacon, Dr. Faustus, and Cornelius Agrippa,) the name of conjurors: and from hence, those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of Magians, drew on it that ill signification which now the word Magician bears among us:" "whereas the true and ancient Magians," adds the Doctor, "were the great mathematicians, philosophers, and divines of the ages in which they lived." Dio Chrysostom, as cited in the Universal History, vol. v. p. 393. note, observes, that "the Persians called those Magi who were employed in the service of the gods; but the Greeks, being ignorant of the meaning of that word, applied it to such as were skilled in magic, a science unknown to the Persians." In the N. T. however, Μάγος is used in the bad sense also. occ. Acts xiii. 6, 8. [Comp. Test. xii. Patr. p. 522. *the woman καὶ μάγους παρεκάλεσε καὶ φάρμακα αὐτῷ προσήνεγκε.*] Comp. *μαγεία* and *μαγεύω*. [Hesych. *μάγον· τὸν ἀπατεῶνα· φαρμακευτήν·* Ammon. *μάγον· φαρμάκον·* v. Æschin. c. Ctesiph.]—In Theodotion's version of Daniel this word several times answers to the Heb. and Chald. אַשָּׁף, a kind of *astrologer* or *pretended conjuror* among the *Babylonians*. [Dan. i. 20. ii. 2, 10, 27.]

☞ Μαθητεύω, from *μαθητής*.

I. Governing a dative, *to be a disciple to*, or *follower of another's doctrine*. Mat. xxvii. 57. In this manner Plutarch, cited by Wetstein, several times applies the V. active to such as *were disciples to* others in oratory. Comp. also Kypke. [Thus Jamblich. Vit. Pythag. c. 23. p. 103. *μα-*

[1] Vindication of Defence of Christianity, book ii. p. 419.

[2] Hyde, Relig. Vet. Pers. cap. xxi. p. 373. 1st edit. conjectures that רַב־מָג *Rab-mag*, mentioned Jer. xxxix. 3, 13. means *the head* or *chief of the Magians*, whom *Nebuchadnezzar* had sent for from *Persia*, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

[3] See Gale's Court of Gent. part ii. book 1. chap. 5. and Vossius, Etymolog. Latin. in *Magus*.

θητεύσαντες τῷ Πυθαγόρᾳ πρεσβύτῃ νέοι· and Plut. Vit. x. Or. p. 837.]

II. Governing an accusative, *to make a disciple.* [Mat. xxviii. 19. Acts xiv. 21. Comp. John iv. 1.]

III. *To instruct.* Mat. xiii. 52. But *μαθητευθείς* in this text may perhaps as well be rendered *made a disciple* according to sense II. [The phrase is *μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν* which Bretschn. takes in a middle sense, (see Matth. Gr. Gr. § 493.) *who applies himself to heavenly learning.* Schleusner says *who knows well my doctrine;* but Fritzsche translates it, *prepared* or *instructed for the Messiah's kingdom,* i. e. so as understand its nature. Bp. Blomfield[1] says, *discipled into the kingdom of heaven,* i. e. converted to Christianity.]

☞ Μαθητής, οῦ, ὁ, from *μαθέω to learn.*—*A disciple, follower of doctrine.* [Mat. x. 24, 25. Luke vi. 40. In John ix. 28. the Pharisees are called followers of Moses. (v. Joseph. c. Apion. i. § 2. and 22.) It is used in the N. T. of the followers of John the Baptist, Mat. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25; of the followers of the Pharisees, Mat. xxii. 16. Mark ii. 18; of the twelve apostles *κατ' ἐξοχήν,* Mat. x. 1. xi. 1. Luke vi. 13. ix. 1. &c. and of the seventy disciples, Luke x. 1, 17, 21, 23. After the death of our Saviour, it is used for any follower of Christ, *a Christian.* Comp. Acts vi. 1, 2. xi. 26. In John xiii. 35. xv. 8. it may refer to the imitation of our Saviour's life. Joseph. Ant. vi. 5, 4.]

☞ Μαθήτρια, ας, ἡ, formed from *μαθητής,* as *ποιήτρια a poetess,* from *ποιητής a poet.*—*A female disciple.* occ. Acts ix. 36. [Thom. M. condemns this form (*μαθητρίς· ὡς αὐλητρὶς, οὐ μαθήτρια*); but it occurs in Diog. Laert. iv. 2. viii. 24. Diod. Sic. ii. 52. On words in —*τρις* and —*τις,* see Lobeck on Phryn. p. 256.]

Μαίνομαι, from *μάω to be eager after, desire eagerly* or *ardently.*—*To be mad, furious.* occ. John x. 20. [*δαιμόνιον ἔχει καὶ μαίνεται,* where Schleusner refers to Bos, Exerc. Philolog. on John vii. 20. and Alberti, Obss. Philol. on Mat. xi. 18. to show that *μαίνεται* is a kind of explanation of *δαιμόνιον ἔχει.*] Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. [*Μαίνεσθαι* is applied to persons *acting* or *speaking* under the influence of extravagant enthusiasm. See Ælian, V. H. ii. 44. iii. 9, 52. Porphyr. Vit. Platon. c. 15. Xen. Cyr. viii. 3, 13. Diog. Laert. i. 104. &c. Jer. xxix. 26. Wisd. xiv. 28.]

Μακαρίζω, from *μακάριος happy.*—*To pronounce or call happy.* occ. Luke i. 48. James v. 11. Herodotus uses the V. in this sense, vii. 45, 46. (see Wetstein,) and so likewise the LXX, Gen. xxx. 13. for Heb. אָשַׁר. [On Luke i. comp. Ps. lxxii. 17. (on the fut. *μακαριῶ,* see Matth. Gr. Gr. § 174.) In James v. 11. Schleusner and Bretschn. give it simply the sense of *praising* or *celebrating.* occ. Job xxix. 11. Song of Sol. vi. 8. Is. iii. 12. ix. 16. Ecclus. xi. 28. (*to pronounce happy,* comp. Solon's Dialogue with Crœsus, Herod. i. 32.) xxv. 7.]

Μακάριος, α, ον, from *μάκαρ* the same, [which some derive from *μὴ κηρί not subject to fate,* supposing it thus applied to the gods as *immortal.* v. Hom. Il. *α'.* 339. &c. Damm. Lex. col. 1170. Reiske's Demosth. p. 1400. 1. *ἐν μακάρων νήσοις.*]—*Happy, blessed.* See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. James i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11. see Wetstein and Suicer Thesaur. in *μακάριος* I. [In Acts xx. 35. *μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν,* Schleusner makes it mean *the cause of happiness,* thus: "It brings eternal happiness to give more readily than to receive," joining *μᾶλλον* with *διδόναι*; but Wahl and Bretschn. join it more properly with *μακάριον.* (See Matth. Gr. Gr. § 458. Hermann on Viger. note 60.) Schleusner says of 1 Tim. i. 11. that God is so called as *the source of happiness;* Bretschn. as *most worthy of praise.* occ. LXX, Deut. xxxiii. 29. 2 Chron. ix. 7. Job v. 17. Dan. xii. 12.]

☞ Μακαρισμός, οῦ, ὁ, from *μακαρίζω.*—*A calling* or *pronouncing happy, felicitation:* also *happiness, felicity, blessedness.* occ. Rom. iv. 6, 9. Gal. iv. 15. *τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; how great then was your* felicitation *of yourselves? How* happy *did you* boast *yourselves to be?* See Wolfius. [Not *happiness itself,* says Schl., which in Greek would be *μακαριότης*; but rather, *a pronouncing* or *calling happy;* and he takes *λέγει τὸν μακαρισμόν* in Rom. iv. 6. for *μακαρίζει.* On words in —*σμος,* see Lobeck on Phryn. p. 511.]

☞ ΜΑ'ΚΕΛΛΟΝ, ου, τό. Latin. [Also written *ὁ μάκελλος, ἡ μακέλλη,* and *τὸ μακέλιον* in Plut. vol. ix. p. 14. ed. Reiske.]—A word formed from the Latin *macellum,* which signifies "*a market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row*[2]." occ. 1 Cor. x. 25. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin *macellum,* and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name."—"Μάκελλον occurs also in Plutarch. See Kypke, Obs. Sacr. t. ii. p. 219. But as Plutarch thought it necessary to explain it by *κρεωπώλιον,* it is probable that the word was of Latin origin." Marsh's Michaelis, vol. i. p. 163. and Marsh's note 3. p. 431. [Schl. derives *macellum* from *mactare,* (v. Donat. on Ter. Eun. act ii. sc. ii. v. 91.) and says, that besides "ordinary provisions, avaricious persons sold there even the flesh of victims." v. Theoph. Char. x. and Servius on Virg. Æn. viii. 183. Varro, de Ling. Lat. iv. 12.]

Μακράν, adv. [1. Sometimes elliptically used for *κατὰ μακρὰν ὁδόν far, a long way off.* Luke vii. 6. xv. 20. John xxi. 8. Acts xxii. 21. 2 Sam. xv. 17. 1 Kings viii. 46. (comp. 2 Chron. vi. 36. Luke xv. 13.) Arrian, Exp. Alex. iv. 3, 6. v. 3, 25. Eur. Phœn. 913. (920 Pors.) In order to reconcile Mat. viii. 30. with Mark v. 11. Luke viii. 32. Schleusner would translate it *prope* or *near.* (He refers to Thuc. i. 13. Hesych. *ἐκεῖ· μακράν· πόρρω·* and רָחוֹק Exod. ii. 4. xxxiii. 7. Ps. xxxviii. 12; to the Latin *procul* in Liv. xl. 8. Virg. Ecl. vi. 15. Æn. vi. 10. x. 864. and Servius's note. The Vulgate translates *non longe.*) Now it cannot mean *prope,* and it is quite need-

[1] [Reference to Jewish Tradition, &c. p. 7.]

[2] Ainsworth's Dictionary.

less to force this meaning on it, for the ἐκεῖ of Mark refers to the *region*; "there was in *that part of the country*;" and Matthew's μακράν means *a good way off*[1], from our Saviour and those around him, just as in Luke xv. 20. Μακράν is only a relative term, as Fritzsche justly observes, and this remark applies to the instances of רָחוֹק adduced by Schl. In Num. ix. 10. Judg. xviii. 7. et al. Biel supplies the ellipsis thus, κατὰ μακρὰν χώραν. 2. Μακρὰν εἶναι is sometimes used metaphorically, as Mark xii. 34. Acts xvii. 27. which Schleusner explains to mean, *for the Divine nature may be known easily from his works.* Bretsch. *for there is intercourse between God and us, so that we may know he cares for us.* In Acts ii. 39. Schleusner understands by πᾶσι τοῖς εἰς μακράν *to all the Gentiles*, as dwellers afar off and aliens from the Jewish state; Bretschneider (who refers to 2 Sam. vii. 19. Comp. ver. 16. Ecclus. xxiv. 32, 33. Joseph. A. J. vi. 13, 2. Xen. Cyr. v. 4, 21.) takes it of *time*, "to all those in distant ages," *sera posteritas.* In Ephes. ii. 13. ὑμεῖς οἱ ποτὲ ὄντες μακράν *ye that were once Gentiles*, the same as *aliens from the commonwealth of Israel*, verse 12. Comp. 17. v. Wetstein and Schoettgen, Hor. Heb. vol. i. p. 761. Is. lvii. 19.]

Μακρόθεν, an adv. of place, from μακρός *far*, and θεν a syllabic adjection denoting *from* or *at*.

I. *From far.* Mark viii. 3. [Prov. xxv. 25. Jer. iv. 16. &c.]

II. *At a distance, afar off.* [Mark v. 6. xi. 13. xiv. 54. xv. 40. Luke xvi. 23. xviii. 13. (which Schleusn. translates *near*, but see μακράν above,) xxii. 54. xxiii. 49. Rev. xviii. 10, 15, 17. Gen. xxi. 16. xxxvii. 18. &c.] It is frequently in the N. T. construed with the preposition ἀπό, ἀπὸ μακρόθεν *afar off, at a distance.* Mat. xxvi. 58. xxvii. 55. et al. The LXX use it in like manner, Ps. xxxviii. 11. or 12. et al. And Wetstein, on Mat. xxvi. 58. cites several similar phrases from the ancient Greek writers, particularly ΄ΑΠ΄ ΟΥΡΑΝΟΎΘΕΝ from Homer, Il. viii. 365. xx. (read xxi.) 199. Od. xii. 381. [Fritzsche compares Soph. Phil. 550. ἀμφὶ σοῦνεκα. v. Hermann's note, and Achill. Tat. v. 26. βοτανῶν ἕνεκεν χάριν. v. Schaefer on Greg. Cor. p. 32.]

Μακροθυμέω, ῶ, from μακρόθυμος, which see under μακροθύμως.

I. *To have patience, suffer long, be long-suffering*, as opposed to hasty anger or punishment. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9. [See Prov. xix. 11. Aquila in Job vi. 11. Ecclus. xviii. 11. xxxii. 18.]

II. *To have patience, forbear.* Mat. xviii. 26, 29.

III. *To have patience, endure* or *wait patiently*, as opposed to despondency or impatience. Heb. vi. 15. James v. 7, 8. [Baruch iv. 25. Ecclus. ii. 4.]

IV. *To tarry, delay.* Luke xviii. 7. καὶ μακροθυμῶν ἐπ' αὐτοῖς, *though he* linger (i. e. seem to delay, comp. 2 Pet. iii. 9.) *with regard to them*, the elect namely. We have an exactly parallel expression Ecclus. xxxii. 22. or xxxv. 18. καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ ΜΑΚΡΟΘΥΜΗΣΗι ἐπ' αὐτοῖς, *and the Lord will not delay, neither will he* linger *with regard to them*, i. e. the humble, mentioned ver. 17. So Martin's French translat. (ver. 20.)—*n'usera point* de long delai *envers eux.* See more in Suicer, Thesaur., under μακροθύμως, and comp. Campbell's note on Luke.

Μακροθυμία, ας, ἡ, from μακρόθυμος, which see under μακροθύμως.

I. *Forbearance, long-suffering.* Rom. ii. 4. [ix. 22. 2 Cor. vi. 6. Gal. v. 22. Ephes. iv. 2. Col. iii. 12. 1 Tim. i. 16. 1 Pet. iii. 20. 2 Pet. iii. 15. Prov. xxv. 15. Jerem. xv. 15. Aquila and Theodot. in Prov. xix. 11.]

II. *Patience* under trials and afflictions. Heb. vi. 12. James v. 10. Comp. Col. i. 11. [2 Tim. iii. 10. iv. 2. Is. lvii. 15. Plut. in Lucullo, p. 514.]

☞ Μακροθύμως, adv. from μακρόθυμος *long-suffering*, a N. often used in the LXX, and derived from μακρός *long*, and θυμός *the mind, anger.*—*Patiently.* occ. Acts xxvi. 3.

ΜΑΚΡΟΣ, ά, όν.

I. *Far, distant.* Luke xv. 13. xix. 12. εἰς χώραν μακράν, *into a far country.* [See under μακράν, which is acc. sing. taken adverbially. 1 Chron. xvii. 17. 2 Chron. vi. 36. Ezek. xii. 27. εἰς καιροὺς μακρούς *times* (*that are*) *far off.* Eng. transl. in Ecclus. x. 10. μακρὸν ἀῤῥώστημα a *protracted illness*, if the passage be genuine, on which see Bretschneider's note in his edition of Ecclus.]

II. *Long, prolix.* Μακρὰ προσεύχεσθαι, *to make long prayers*, q. d. *to pray long.* Mat. xxiii. 14. (where see Wetstein.) Mark xii. 40. Luke xx. 47. So Homer, Il. i. 35. ΠΟΛΛΑ΄ δ' ΄ΗΡΑΤΟ', *he prayed many things* or *much.* Compare 351. [Theophr. Char. iii. 1. Callim. Epig. 5. οὐκ ἔτι μακρὰ λέγω. Joseph. A. J. vi. 11, 10. Aristoph. Plut. 612. μακρὰ κλαίειν. Hom. Il. γ'. 22. μακρά· Schol. μεγάλως. LXX, Prov. xxviii. 16. Poll. Onom. vi. 1, 12. i. 9.]

Μακροχρόνιος, ου, ὁ, ἡ, from μακρός *long*, and χρόνος *time.*—*Enduring a long time.* occ. Eph. vi. 3.—In the LXX of Exod. xx. 12. Deut. v. 16. μακροχρόνιος γίνεσθαι answers to the Heb. הַאֲרִיךְ יָמִים *to prolong the days.* [Comp. also Deut. xxii. 7. iv. 40. and μακροχρονίζω, Deut. xvii. 20. Symm. in Job xii. 12.]

Μαλακία, ας, ἡ, from μαλακός *tender.*—*An indisposition, infirmity.* occ. Mat. iv. 23. ix. 35. x. 1. Comp. νόσος. [Schleusner gives as its primary sense, *weakness* or *softness*, chiefly of mind, *laziness.* Suid. μαλακία· ῥᾳθυμία. v. Polyb. iii. 79. Joseph. A. J. ii. 10, 1. Xen. de Venat. iii. 8. It is used in the LXX for חֳלִי *any bodily weakness* or *infirmity.* Deut. vii. 15. 2 Chron. xxi. 15—19. Is. xxxviii. 9. Comp. Exod. xxiii. 25. 2 Chron. xxiv. 25. Suid. and Hesychius, μαλακία· νόσος. Poll. Onom. iii. c. 21. Thus μαλακιᾷν or μακακίζεσθαι *to be sick.* Is. xxxvii. 9. xxxix. 1. &c. Test. xii. Patr. p. 420. Ælian, V. H. iii. 9. Xen. de Ven. viii. 4. Duport on Theophr. Char. c. i. p. 189. Hence, says Schl., Salmasius is erroneous in referring this use of the word to a peculiar idiom. (Ossileg. Hellen. p. 291.)]

Μαλακός, ή, όν, from μαλάσσω *to soften*, which from the Heb. רָפָה *to soothe.*

I. *Soft, delicate*, spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So Lucian, de Salt. t. i. p. 908. ἐσθῆσι ΜΑΛΑΚΑΙΣ, *in soft garments*; and

[1] [Thus our translation rightly.]

Homer, Il. ii. 42. ΜΑΛΑΚΟ῎Ν *χιτῶνα*, a *soft* or *fine* vest; xxiv. 796. *πέπλοισι* ΜΑΛΑΚΟΙ῏ΣΙ, *soft* veils; Od. xxiii. 290. *ἐσθῆτος* ΜΑΛΑΚΗ῏Σ, a *soft* coverlet for a bed. See more in Wetstein and Kypke. [So in Demosth. p. 1155, 4. ed. Reiske, *πρόβατα μαλακά woolly sheep*, and therefore *soft to the touch*. LXX, Prov. xxvi. 22. *λόγοι μαλακοί, soft, honeyed words*. Comp. xxv. 15. In Mat. xi. 8. it is better to take it of *delicate raiment* in general, and not specifically of *silk*, (as Elsner,) which was extravagantly dear—perhaps of *fine linen*. v. Forster de Bysso, p. 79. Elsner, Obss. Sacr. vol. i. p. 57. Alberti, Obss. Philol. p. 82. Olear. ad Philostr. Vit. Apollon. c. 27. p. 167.]

II. *A man who suffers himself to be abused contrary to nature, a catamite, a pathic*, (so Theophylact, *τοὺς αἰσχροπαθοῦντας*,) hence *μαλακοί* are by the apostle joined with *᾽Αρσενοκοῖται Sodomites*. These wretches affected the dress and behaviour of *women*[1]. [It appears (v. Wetstein and Kypke) that the Greeks themselves applied the term *μαλακός* to these monsters. v. Dion. Hal. Ant. vii. p. 418. Diog. Laert. vii. 5, 4. The Romans also used the term *malacus* in the same sense. (v. Plaut. Miles Glorios. iii. 1, 73.) and also *mollis*, (Ovid, Fast. iv. 342. Mart. iii. 73.)—Hesych. *μαλακός· μαλθακός· ἔκλυτος, γυναικοήθης*.] occ. 1 Cor. vi. 9.

☞ *Μάλιστα*, adv. of the superlative degree, from *μάλα*, which see under *μᾶλλον*.—*Most of all, chiefly, especially*. Acts xx. 38. xxv. 26. xxvi. 3. [Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10. Hesychius, *μάλιστα· λίαν, πάνυ, πλέον, σφόδρα, μᾶλλον*.]

Μᾶλλον, an adv. of the comparative degree, from *μάλα much*.

I. *More*. [See Mat. vi. 30. (*πολλῷ μᾶλλον*.) vii. 11. (*πόσῳ μᾶλλον*;) x. 25. xviii. 13. Mark ix. 42. xiv. 31. Luke v. 15. xi. 13. 1 Cor. xiv. 18. In Mark x. 48. *πολλῷ μᾶλλον the more a great deal*, as the E. T. has it, comp. Luke xviii. 39. John v. 18. The LXX use *πολὺ μᾶλλον*, Num. xiv. 12. Deut. ix. 14. Is. liv. 1.] It is *emphatically* joined with nouns or verbs expressing a *comparison*. See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23. where Wetstein cites many instances from the best Greek writers, of the like use of *μᾶλλον* with comparative adjectives. Thus from Isocrates, *πολὺ γὰρ* ΜΑ῏ΛΛΟΝ ΚΡΕΙ῏ΤΤΟΝ, and from Isæus, *πολὺ* ΜΑ῏ΛΛΟΝ *᾽ΕΤΟΙΜΟ῾ΤΕΡΟΝ*. He further shows, that in the Latin writers magis, *more*, is sometimes likewise added to comparatives. [See Eur. Hec. 377. Aristoph Concion. 1131. Herod. i. 23. Æl. V. H. x. 9. H. A. iv. 34. and for *magis* see Hirtii P. de Bello Africano, 54. Plaut. Menæchm. Prolog. 55. Vechn. Hellenolexia, p. 76. Bergler on Alciphr. p. 228. Abresch on Æsch. i. 20. and the notes on Thom. M. p. 596.]

II. *Rather*. [Mat. x. 6, 28. xxv. 9. Mark xv. 11. Luke x. 20. Rom. xiv. 13. 1 Cor. v. 2.] *Μᾶλλον ἑλόμενος, choosing rather*. Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as Wetstein has abundantly shown. [Schleusner gives the following list of passages where this *elective* sense is joined with the first, and *μᾶλλον* is to be rendered *magis et potius*. Mat. xxvii. 24. John iii. 19. xii. 43. Acts iv. 19. v. 29. xxvii. 11. 1 Cor. ix. 12. xiv. 1, 5. 2 Cor. v. 8. xii. 9. 2 Tim. iii. 4; but in some of them this seems rather fanciful.]

III. *Μᾶλλον δέ, or rather, yea rather*, in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See Vig. Idiot. sect. viii. reg. 1. and Hoogeveen's note. [v. Gal. iv. 9. and Raphel. Obss. Polyb. on that passage, and Palairet, Obss. Philol. p. 432.]

IV. *῎Ετι μᾶλλον καὶ μᾶλλον, more and more*, occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, Kypke cites (inter al.) from Polybius, ΜΑ῏ΛΛΟΝ *᾽ΑΕΙ῾* ΚΑΙ῾ ΜΑ῏ΛΛΟΝ *ἐξετυφοῦτο*, 'he was *continually* puffed up *more and more*:' and from Diog. Laert. *πτίσσετε* ΜΑ῏ΛΛΟΝ *῎ΕΤΙ* ΚΑΙ῾ ΜΑ῏ΛΛΟΝ, 'pound *yet more and more*.' [So *magis magisque* in Latin, e. g. Cic. Epist. ad Fam. ii. 18. v. Tursellin. de Particul. Ling. Lat. Μᾶλλον (as well as the Latin *magis*, v. Vechneri Hellenol. lib. i. pt. ii. c. 5. p. 138.) is often omitted, according to Schleusner[2] and some other critics; as in Mat. xviii. 8. *καλόν σοι ἐστὶν . . . . ἢ*, &c. for *μᾶλλον καλὸν . . . . ἢ*, &c. (comp. Ecclus. xx. 1.) See Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Herod. ix. 26. Hom. Il. *α*. 117. *βούλομ᾽ ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι*, (v. Schol.) and in LXX, Gen. xlix. 12. 2 Mac. xiv. 42. Tobit iii. 6. xii. 8. Andoc. de Myst. p. 60. ed. Reiske. Wesseling on Diod. Sic. xi. p. 412. Duker on Thuc. vi. p. 436.]

Μάμμη, ης, ἡ, from the Heb. אֵם *a mother*.

I. Anciently, an infantile name for *a mother, a mamma*, as we likewise speak.

II. *A grandmother*. occ. 2 Tim. i. 5. where see Wetstein and Wolfius. [It means here *the maternal grandmother*. v. Schol. on Arist. Acharn. 39. Spanh. on Arist. Nub. 1386. and Wetstein, N. T. vol. ii. p. 354. Phavorinus says, that *μάμμη* ought not to be used for *grandmother*, (which is *τίθη*,) but *mother*, and derives it from *μαμᾶν* a child's word for *φαγεῖν*. "It occ. for a *grandmother*, 4 Mac. xvi. 9." Biel.]

ΜΑΜΜΩΝΑ῏Σ, or ΜΑΜΩΝΑ῏Σ, *ᾶ, ὁ*.—*Mammon*. מָמוֹן is used for *money* in the Chaldee Targum of Onkelos, Exod. xviii. 21. et al., and of Jonathan, Judg. v. 19. 1 Sam. viii. 3. So the Syriac ܡܰܡ̈ܳܘܢܳܐ Exod. xxi. 30. Mat. vi. 24. Luke xvi. 9. Castell deduces these words from the Heb. אָמַן *to trust, confide*, because men are apt to *trust in riches*, q. d. מאמון *what is confided in*. And Austin observes, that *mammon* in the Punic or Carthaginian language signified *gain*[3].

[1] The reader may find a remarkable description of such in Josephus, de Bel. iv. 9, 10.

[2] [Fritzsche entirely rejects this explanation, and also that which takes *καλόν* as positive put for comparative. His own theory is, that there is a change of design in the speaker, who first intends to enunciate the matter fully and absolutely, but then changes his intention and enunciates it *comparatively*. He supplies the comparative before *ἤ*. "It is good for thee," &c. (and better) *than*, &c. Hermann on Vig. p. 884. gives a different theory. It is worth observing, that the Heb. has no comparative form, but uses the positive with מִ following it.]

[3] "*Mammona* apud Hebræos *divitiæ* appellari dicuntur. Convenit et Punicum nomen: nam *lucrum* Punicè *Mammon* dicitur." Augustin. de Serm. Dom. lib. ii.

The word plainly denotes *riches*, Luke xvi. 9, 11. in which latter verse mention is made not only of the *deceitful mammon*, but of τὸ ἀληθινόν *the true*. St. Luke's phrase μαμωνᾶ ἀδικίας very exactly answers to the Chaldee דְּשֶׁקֶר מָמוֹן, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13. *Mammon* is beautifully represented by our Saviour as a *person*, which has made some suppose it was the name of an *idol* or *god of riches* worshipped in Syria: but I find no sufficient proof of this. [Schleusner appeals for a proof of it to Tertullian; to Wetstein on the Dialogue against the Marcionites, attributed to Origen, p. 36; to Barthii[1] Advers. lib. lv. c. 4. and lx. p. 2978. (I find no mention of this sense in Buxtorf, Lex. Talmud. in voc. p. 1216.) In Luke xvi. 9, 11. he takes it for *perishable*, i. e. *uncertain and deceitful wealth*, and not *wealth unjustly acquired*. Fritzsche on Mat. takes it for a personification of riches.] The above-cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω.

I. *To learn.* [See Mat. ix. 13. xi. 29. xxiv. 32. Mark xiii. 28. John vi. 45. (where it is distinguished from ἀκούειν, and means *to profit by hearing, to understand.*) vii. 15. (where μὴ μεμαθηκώς means *not having frequented the schools of Jewish doctors, having had no learned instruction.*) Rom. xvi. 17. 1 Cor. iv. 6. xiv. 31, 35. Gal. iii. 2. (*to be informed*, as also in Acts xxiii. 27.) Ephes. iv. 20. Phil. iv. 9. Col. i. 7. 1 Tim. ii. 11. (where μανθάνειν seems to mean, *to learn by hearing public discourses*, comp. 1 Cor. xiv. 34. and is opposed to διδάσκειν.) 2 Tim. iii. 7, 14. Rev. xiv. 3. which some take in the sense of *learning by heart*, others of *understanding.*]

II. *To learn, acquire a custom* or *habit.* Tit. iii. 14. 1 Tim. v. 13. where observe, that μανθάνουσι may be either joined with ἀργαί, and considered as a Greek idiom for ἀργαὶ εἶναι μανθάνουσι, *they learn to be idle*, (so Pricæus in Pole, Synops. cites from Eurip. Med. 295. ἐκδιδάσκεσθαι σοφούς for ἐκδιδάσκεσθαι σοφοὺς εἶναι, *to teach to be wise*); or, according to Wolfius and others, μανθάνουσι may be construed with the participle περιερχόμεναι, used for the infinitive περιέρχεσθαι, '*being idle* they learn to go about *from house to house.*' A very similar construction is produced from Aristotle's Politic. viii. 6. πότερον δὲ δεῖ ΜΑΝΘΆΝΕΙΝ αὐτοὺς ΤΑ῾ΣΔΟΝΤΑΣ καὶ ΧΕΙΡΟΥΡΓΟΥ῎ΝΤΑΣ, 'but whether they ought *to learn to sing*, and *to perform on musical instruments.*' See more in Pole, Synops. and Wolfius on the place. But does not the following part of the verse in 1 Tim. v. show the former interpretation to be preferable? [Comp. Phil. iv. 11. 1 Tim. v. 4. Heb. v. 8. and the LXX, in Deut. iv. 10. xviii. 9. Is. i. 17. ii. 4. Jer. ix. 5. Xen. Anab. iii. 2, 25. μάθωμεν ἀργοὶ ζῆν, occ. LXX, for לָמַד *he learnt.* Deut. v. 1. xvii. 19. for אָלַף. Prov. xxii. 25. and יָדַע *he knew* or *understood.* Exod. ii. 4. Esth. iv. 5. et al. In the passage which Parkhurst quotes from the Medea ἐκδιδάσκεσθαι rather means, *to get them taught*, by the force of the middle voice. v. Porson's note.]

[1] [On consulting Barthius as above, I find very little towards proving the point in question; and Barthius himself does not seem of the opinion that it means a Syrian *idol.*]

Μανία, ας, ἡ, from μαίνομαι *to be mad.*—*Madness, distraction.* occ. Acts xxvi. 24. [LXX, Hos. ix. 7, 8.]

MA῾NNA, τό. Indeclinable. Heb. *Manna*, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מָן *a species.* "At its first falling, Exod. xvi. 15. *the children of Israel said* אִישׁ אֶל־אָחִיו מָן הוּא *this* (*is*) a particular species, a peculiar thing, *for they knew not what it* (*was*). Comp. ver. 31. Deut. viii. 3. *who fed thee with* אֶת־הַמָּן, that peculiar thing *which thou knewest not, neither did thy fathers know*[2]." [Schleusner makes מָן the same as מָה *what?* as in Chaldee and Syriac; and hence מָן הוּא would be, (as the LXX take it,) *what* (is) this? Others deduce it from מָנָה *he measured*, (as there was an appointed portion for each Israelite,) or in Piel *he prepared*, so called as being food prepared by the Deity. Comp. Wisd. xvi. 20. v. Drusius on John vi. 31. and Ottii Obss. Flav. p. 198. Schleusner further adds, that it cannot be ascertained whether this manna was produced by a divine miracle, or was like that which still bedews the ground in the east, and particularly in the deserts of Arabia, (v. Niebuhr's Descript. Arab. p. 146.) and is collected in the morning, and made into a sort of cake. Vander Hardt (Ephem. Philol. c. 7.) supports the affirmative, but is opposed by Deyling[3], Obss. Sacr. iii. 7.] To account for its being called in the N. T. not μᾶν but μάννα, we may observe that the Heb. מָנָה is several times in Scripture applied to a *portion*, and that too of *food*, as 1 Sam. iv. 5. Neh. viii. 10, 12. et al. and that the LXX almost constantly use μάννα for מָן, as Num. xi. 6, 7, 9. et al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17. where comp. κρύπτω II. [Schleusner takes the hidden manna for the rewards of Christians in a future state. There is probably an allusion to a tradition of the ark of the covenant and the vessel of manna kept in it, having been hidden by Jeremiah from fear of Nebuchadnezzar, and the expectation that it would re-appear in the time of the Messiah. See Eichhorn on the passage.]

[2] Heb. and Eng. Lexicon in מנה III.

[3] [Deyling states, after Le Clerc and others, several material differences between the manna of the Israelites and common manna. The manna of the Jews, too, putrified in the course of the night, *except on the 6th day*, and on the 7th *none was found*. This must clearly establish the miraculous nature of the transaction with those who give credit to Moses. Schleusner's doubt, therefore, is unreasonable and improper. See Graves on the Pentateuch, App. § 2. p. 407.]

Μαντεύομαι, *to prophesy, divine.* occ. Acts xvi. 16. This V. is plainly from μάντις *a soothsayer, a diviner*, which we may, with Eustathius, very properly deduce from μαίνομαι *to be mad, distracted, beside oneself*, on account of the *mad extravagant behaviour* of such persons among the heathen. To justify this derivation, the reader may consider the picture of one of these *frantic prophetesses*[4], as drawn by the masterly hand of Virgil, Æn. vi. 46. &c. Comp. 76. &c. and 100—102. "Few that pretended to inspiration (says Arch-

[4] *Insanam vatem*, as she is called, Æn. iii. 443.

bishop Potter[1], after citing the former of these passages) but *raged* after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand antic motions." In confirmation of these assertions I shall subjoin a passage or two from Plato[2], where speaking of those who are under the dominion of what he elsewhere calls ἀπὸ Μουσῶν κατοχὴ καὶ MANI'A, '*a possession* and *madness* from the Muses,' which excites and inspires the mind into enthusiastic songs and poems, he says, (in *Io*,) Βακχεύουσι καὶ κατεχόμενοι, ὥσπερ αἱ Βάκχαι, 'they who are possessed *rage* like the priestesses of Bacchus;' and that this his diviner was ἔνθεος καὶ ἔκφρων, καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἔνῃ, &c. 'rapt into a divine ecstasy and *mad*, neither did his understanding remain in him, being moved θείᾳ μοίρᾳ by a divine fate;' and in his *Timæus*, ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφροσύνῃ Θεὸς δέδωκεν. "This circumstance, namely, that οὐδεὶς ἔννους ἐφάπτεται μαντικῆς ἐνθέου καὶ ἀληθοῦς, no one in his *right senses* is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human *madness*;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the eastern nations in general, that *madmen are inspired*. Comp. Πύθων. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. "Herein also," says the learned Gale, "the devil played the ape, and imitated the divine mode of prophetie, which for the most part was by *extatic raptures and visions*." Comp. 2 Kings ix. 11. Jer. xxiii. 9. xxix. 26. Hos. ix. 7. Ezek. iii. 14, 15. [Μαντεύομαι for מָקַם *he divined*. Deut. xviii. 10. 1 Sam. xxviii. 8. Ezek. xii. 24. Æl. V. H. i. 29. ii. 17. Apollodor. iii. 6, 7. Græv. on Lucian, Solœc. c. 9. p. 755. Sometimes it is *to ask an oracle* (Lucian, as above). Sometimes it is found passively, Æl. V. H. iii. 25.]

MAPAI'NΩ, from the Heb. מָאַר *to fret, corrode*. —*To cause to decay* or *fade*. So Isocrates ad Demon. cap. 4. κάλλος μὲν γὰρ ἡ χρόνος ἀνάλωσεν ἡ νόσος 'EMA'PANE, 'as for beauty, either time consumes, or disease *withers* it.' Hence μαραίνομαι, pass. *to be decayed* or *faded*, *to fade*, *fade away*. occ. Jam. i. 11. Wetstein has shown in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced, I add from Lucian, de Syr. Deâ, t. ii. p. 887. τὸ σῶμα δι' ἡμέρης 'EMAPAI'NETO, 'his body *wasted away* daily.' [LXX, Job xv. 30. xxiv. 24. Wisd. ii. 8. xix. 21. Phavorin. μαραίνομαι· ἀπανθῶ· ταβεφίω Λατινιστί.]

☞ MAPA'N 'AΘA'. Heb., Chald., or Syr. —*MARAN ATHA*. It denotes a *solemn curse*. occ. 1 Cor. xvi. 22. where the Syriac version, מָרָן אֲתָא which signifies *the* or *our Lord cometh*. אֲתָא is a pure Hebrew, as well as that or אֲתָא are Syriac and Chaldee words. [Cheitomæus (Græcobarbar. N. T. p. 104.) gives nearly this derivation, and Hesychius says, μαραναθά· ὁ Κύριος ἦλθεν ἢ εἶδον τὸν Κύριον·] מָרָא is used in Chald. for *a sovereign* or *supreme lord*, Dan. ii. 47. et al. So מרן may be regarded either as a simple N. of the same root with the formative ן postfixed, (see Castell in מָר,) or else as compounded of מָר *a lord*, and the Syriac suffix ן *our*. If this[3] interpretation of MAPA'N 'AΘA', which is not only favoured by the Syriac version, but also given by Theodoret and several of the Greek Scholia cited by Wetstein, be right, the expression will refer either to the *miraculous*[4] *interposition*, or to the *final coming of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. Jude 14, 15. and Macknight there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether Chaldee or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. אָתָּה מָחֳרָם *cursed art thou*, which might be the *form* of the anathema or curse, called in Heb. חֵרֶם. As for the substitution of the ν for מ in μαράν we may observe with the learned Montfaucon[5], that at the end of words the Greeks do *very frequently* put their ν for the Heb. ם, because the latter termination is very disagreeable to the Greek language; and probably the *Grecizing* Jews might in common conversation pronounce אָתָּה מָחֳרָם MAPA'N 'AΘA'. But let the reader consider, and judge for himself.

☞ Μαργαρίτης, ου, ὁ, *a pearl*, so called from μάργαρον the same. [Mat. xiii. 45, 46. 1 Tim. ii. 9. (where see Wetstein.) Rev. xvii. 4. xviii. 12, 16. xxi. 21. which last passage some interpret of *marble as white and bright as pearls*. Schleusner, of *precious stones* in general. It is used metaphorically for any thing of great *value* and *price*, as Mat. vii. 6. μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, *of offering Christian doctrine to those who would reject it with contempt*. v. Vorst. de Adagiis N. T. c. 4. p. 779. (ed. Fischer.) In Arabic *wise sayings* are called pearls, v. Schultens on Hariri Consess. i. p. 12. ii. p. 102. and Hist. Timur. c. 52.]

Μάρμαρος, ου, ὁ, ἡ, from μαρμαίρω *to glister, shine*. [Schleusner and Wahl give μάρμαρον, ου, τό, a substantive from the adjective. Bretschneider is with Parkhurst. Μάρμαρον πέτρον occ. Eur. Phœn. 1416. ed. Pors. See also 674. and Schol. on Hom. Il. π'. 735. Ἡ μάρμαρος, Epist. Jerem. 72. and μαρμάρινος, Song of Sol. v. 15.]

I. Properly, an adjective, *bright, shining, white*.

II. Λίθος being understood, *a white kind of stone, marble*, marmor. So Hesychius explains

[1] Antiquities of Greece, book ii. ch. 12.

[2] For further satisfaction the reader may consult the learned Gale's Court of the Gentiles, vol. ii. part 3. book i. ch. 3. § 7. to whom I am indebted for the testimonies from Plato.

[3] Of which see more in Whitby on 1 Cor. xvi. 22. and in Vitringa on Rev. iii. 11.

[4] See Doddridge.

[5] "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) מ per M exprimunt, præterquam *in fine vocum, ubi* N *pro* M *frequentissimè ponunt Græci*, quia nempe à terminatione μ abhorret Græca lingua." Hexapla, vol. ii. Prævia Disquisitio, p. 396.

μάρμαρος by λευκὴ λίθος *a white stone*, occ. Rev. xviii. 12.

☞ ΜΑ΄ΡΤΥΡ, υρος, ὁ, ἡ. It is generally derived from μείρω *to divide, decide*, because a witness *decides* controversies (comp. Heb. vi. 16); but the learned Damm, in Lex. col. 1495. deduces it from the old word μάρη *the hand*, because witnesses anciently used to hold up their *hands* in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks[1], Apollo in Pindar, Olymp. vii. 119, 120. orders Lachesis, one of the *Fates*, χεῖρας ἀντεῖναι Θεῶν δ' ὅρκον μέγαν μὴ παφάμεν, '*to lift up her hands*, and not violate the great *oath* of the gods.'

I. *A person witnessing, a witness.* [Mat. xviii. 16. xxiv. 65. Mark xiv. 63. Luke xxiv. 48. Acts i. 8, 22. ii. 32. iii. 15. v. 32. vi. 13. vii. 58. x. 39. xiii. 31. xxvi. 16. 2 Cor. i. 23. ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι. (comp. Thuc. i. 78. ii. 71.) 2 Cor. xiii. 1. 1 Thess. ii. 10. 1 Tim. v. 19. vi. 12. Heb. xii. 1.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Diss. p. 442. [Schleusner gives Heb. xii. 1. under this sense, "*a multitude of men* who have suffered evil for the true worship of God," comparing chap. xi. See Suicer, Thes. Eccles. vol. ii. p. 310. In 2 Tim, ii. 2. he takes this word (by metonymy of concrete for abstract) for "a testimony or argument adduced for the truth of any thing," *a proof.* Wahl says it is *a witness;* and so Bretschneider, who however suggests that it may mean *the books of the Old Testament, as affording testimony to Christianity;* but this is very far-fetched. He quotes Joseph. contr. Apion. i. 7. as using it of the testimony of genealogies, πολλοὺς παρασχόμενον μάρτυρας.]

Μαρτυρέω, ῶ, from μάρτυρ.

I. *To witness, bear witness, testify.* [See John i. 7. (where, and in xv. 26. xviii. 23. Schleusner gives the sense of *teaching* or *explaining.*) iii. 26, 28. v. 31—33. μεμαρτύρηκε τῇ ἀληθείᾳ. x. 25. xii. 17. Acts xxii. 5. xxvi. 5. Heb. xi. 5. (pass. voice.) 1 John v. 6—10. et al. In LXX it translates הֵעִיד *he gave witness*, Gen. xliii. 3. Hence]

[II. *To declare, profess.* John iv. 44. vii. 7. 1 Tim. vi. 13. τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν *who freely and openly put forth a profession*, Schl.; and the word is used *of declaring prophetically*, Acts x. 43. Rom. iii. 21. μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν *which Moses and the prophets have prophesied and promised*, as Schl. translates the place.]

III. With a dative following, *to bear witness to* or *concerning.* Mat. xxiii. 31. Implying *praise* or *commendation*, Luke iv. 22. [See John iii. 26. In Luke xi. 48. Schleusn.[2] translates "ye approve of the deeds of your forefathers," and he gives this sense also to Rom. x. 2. See Xen. Mem. i. 2, 21. Æsch. Socr. Dial. iii. 6. Krebs, Comm. ad Decr. Athen. p. 72.] So Josephus, Ant. xiv. 10, 2. ΑΥ̓ΤΩ῾ι πολλοὶ ΜΕΜΑΡΤΥΡΗ΄ΚΑΣΙΝ. See other instances in Elsner and Kypke on Luke. So μαρτυρέομαι, οῦμαι, pass. *to be of good report, have a good character.* Acts vi. 3. x. 22. [xvi. 2.] xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5. [add 1 Tim. v. 10. comp. 3 John 6, 12.]

IV. *To bear witness to*, denoting *assent* or *confirmation.* Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe, that μαρτυρέω is applied in the same manner by the profane writers. See also Elsner on Luke iv. 22.

V. Μαρτυρέομαι, οῦμαι, *to implore, beseech*, or as our English translators, *to charge.* 1 Thess. ii. 12. [So μαρτύρομαι Thuc. vi. 80. Comp. Deut. xxxii. 46.]

Μαρτυρία, ας, ἡ, from μάρτυρ.

I. *A bearing witness, testification.* John i. 7. [*Testimony, evidence, witness borne* or *to be borne*, Mark xiv. 55. (where Schleusner takes it for μάρτυρ, the abstract for the concrete,) 56, 59. Luke xxii. 71. John i. 7, 19. iii. 11, 32. (where Schleusner understands *doctrine, the thing professed.*) v. 32. 36. (where Schleusner, as in John v. 9. understands *the proofs* given by God to our Saviour's divine mission.) viii. 13, 14, (Schl. and Bretschn. give it the sense of *confirmation* or *praise*,) 17. (comp. Mat. xviii. 16.) xix. 35. xxi. 24. Acts xxii. 18. (where Schl. translates it *teaching* or *instruction.*) Titus i. 13. 1 John v. 9. In Rev. i. 9. ἡ μαρτυρία Ἰησοῦ Χριστοῦ seems the *constant profession of Christianity*, testimony to the truth of Christ and his religion. comp. i. 2. vi. 9. xii. 11, 17. xix. 10. xx. 4. In 1 Tim. iii. 7. μαρτυρίαν καλὴν *a good report* or *character.* Comp. μαρτυρέω III. and 3 John 12. Ecclus. xxiv. 23. for *testimony* or *evidence* in Exod. xx. 16. Deut. v. 20. Prov. xxv. 18.—and in Ps. xviii. 8. of the *ordinances of God.*]

Μαρτύριον, ου, τό, from μάρτυρ.

I. *A witness, testimony.* [See Mat.[3] viii. 4. (comp. Mark i. 44. Luke v. 14.) xxiv. 14. Mark vi. 11. (comp. Luke ix. 5.) xiii. 9. Acts iv. 33. 2 Cor. i. 12. where Schl. takes it for *commendation*, James v. 3. In Mark xiii. 9. εἰς μαρτύριον αὐτοῖς, *so that ye may testify to them, boldly profess Christianity before them;* others, as Bretschn. *for a testimony against them*, but comp. Mat. x. 18. Luke xxi. 13.] 1 Tim. ii. 6. τὸ μαρτύριον καιροῖς ἰδίοις. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that *Christ gave himself a ransom for all* to be testified, i. e. the *object* or *subject* of a public testimony to be borne, *in due time:* but Bengelius puts a colon after πάντων, and a

[1] Of which see Homer, Il. vii. 412. x. 321. Comp. Virgil, Æn. xi. 196; and Heb. and Eng. Lex. under יהוה V. 1.

[2] [Perhaps as *the approval* is expressed by καὶ συνευδοκεῖτε (which Schl. does not quote) we may translate it, *ye bear witness to them, record them*, as it were. Our translators appear to have used the various reading ὅτι for καί; but καί is best supported. Bretschneider translates it *laudatis atque probatis.*]

[3] [Fritzsche takes εἰς μαρτύριον αὐτοῖς as a reflection of St. Matthew, and not part of our Saviour's speech, explaining it thus: "This he said for *a testimony to the multitude*, that he revered the law of Moses;" but this has its difficulties. He refers to Thuc. i. 87. δείξας τι χωρίον αὐτοῖς, and similar expressions, but all of them have *a participle agreeing with the speaker*, and are not therefore quite in point. Besides in Thuc. the αὐτοῖς are the persons addressed in the speech, but not so in St. Matthew.]

comma only after *ἰδίοις*; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: *the testimony* (namely, that Christ gave himself a ransom for all) was to be borne *in due time, for which testimony I was appointed a preacher*, &c. Comp. Bowyer's Conject. [Gen. xxi. 30. xxxi. 44. Deut. iv. 45. xxxi. 26. Josh. xxii. 27. Ruth iv. 7. In Prov. xxix. 14. Amos i. 11. they have pointed עָד differently from the common method, (which gives *perpetually* or *for ever*, *εἰς ἀεί* Symm. in Prov.) and they translate it *εἰς μαρτύριον*.]

II. *The testimony* of *Christ* is the *testimony* concerning *Christ*, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8. [In these passages Schl. and Bretsch. understand the doctrine of Christ, the Christian doctrine. In Heb. iii. 5. Schl. translates *εἰς μαρτύριον τῶν λαληθησομένων for the promulgation of those things about to be delivered to the Jews*. In Acts vii. 44. *ἡ σκηνὴ τοῦ μαρτυρίου* (comp. Rev. xv. 5.) some take for *ἡ κιβωτὸς τοῦ μαρτ.* or *the ark of the covenant, kept in the tabernacle of the covenant*. Bretschn. says that *νόμος* and *μαρτύριον* are often the same thing, in LXX, e. g. Deut. iv. 45. vi. 17, 20. Ps. lxxviii. 5. and hence the *ark of the covenant*, where the tables of the Law were kept, was called *ἡ κιβωτὸς τοῦ μαρτ.*, and the tables themselves *μαρτύριον* (and thus nearly Suidas). See Exod. xxv. 16. xxvi. 33. xxx. 6. xxxi. 18. comp. xvi. 34. (Heb. and Gr.) The LXX have also translated אֹהֶל מוֹעֵד *the tabernacle of the congregation*, by this phrase *ἡ σκ. τοῦ μ.* in Num. xviii. 4, 6. Lev. iv. 4. Exod. xxix. 42, 44. et al. apparently deducing מוֹעֵד from יעד *he witnessed*, instead of יָעַד *he appointed*. But it may be observed, that as this is also called מִשְׁכַּן הָעֵדֻת, e. g. Num. i. 50. and translated by the same words in LXX, where *μαρτύριον* is an appropriate translation of הָעֵדֻת, they may have used their phrase indifferently, without regard to the Hebrew word used in each passage. It is called עֵדֻת simply in Exod. xvi. 34. See Iken. Ant. Heb. i. vii. 6. 32—41. Reland, Ant. Jud. i. ch. iii.]

Μαρτύρομαι, from *μάρτυρ*.

I. Governing a dative, *to testify, bear witness to*, Acts xx. 26. Gal. v. 3. [Bretschn. supplies *τὸν Θεόν, I call God to witness to you, I declare to you by God;* and compares Ecclus. xlvi. 19. Schleusner translates *I declare to you.*] In the former text our translators render *μαρτύρομαι ὑμῖν* by *I take you to record*, but, I apprehend, erroneously; for *μαρτύρομαι*, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative of the person. Thus Plutarch in Alcib. *χαλεπῶς φέροντα καὶ* ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ *καὶ* ΑΝΘΡΩΠΟΥΣ, taking it grievously, and *calling gods and men to witness*. So Josephus, on occasion of the horrid pollution of the Temple by the Zealots, introduces Titus thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ *ἐγὼ πατρίους*—ΜΑΡΤΥΡΟΜΑΙ *δὲ καὶ* ΣΤΡΑΤΙΑΝ *ἐμήν, καὶ* ΤΟΥΣ *παρ' ἐμοὶ* ΙΟΥΔΑΙΟΥΣ *καὶ* ΥΜΑΣ ΑΥΤΟΥΣ, *ὡς οὐκ ἐγὼ ταῦθ' ὑμᾶς ἀναγκάζω μιαίνειν, I call to witness* my country's *gods—I call to witness* also *my army*, and *the Jews* who are with me, and even *you yourselves*, that I do not force you to pollute this holy place. De Bel. vi. 2, 4. Comp. ii. 16, 4. ad fin. [See also Judith vii. 28.]

II. *To testify*, or rather *to beseech*, or *charge*, obtestor. Polybius, as cited by Raphelius, uses the V. in this latter sense. Eph. iv. 17. Comp. *μαρτυρέω* III.

ΜΑΡΤΥΣ, *ὁ, ἡ*, dat. plur. *μάρτυσι*. The same as *μάρτυρ*. See Grammar, sect. v. 3, 4.

I. *A witness*. [Acts x. 41. xxii. 15. Heb. x. 28. 1 Pet. v. 1. In Rom. i. 9. *μάρτυς γάρ μου ἐστὶν ὁ Θεός, God knows and can testify, I declare by the Almighty*, the same as the Jewish oath עֵד יְהוָה. Comp. Phil. i. 8. 1 Thess. ii. 5. Gen. xxxi. 50. Job xvi. 19. and Augustin. ad Hilar. Epist. 89.] On Acts x. 41. the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10. &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138. &c. and letter xi. p. 271. 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173. and his View of our Blessed Saviour's Ministry, p. 374. and Lardner's Collection of Testimonies, vol. ii. p. 308. [LXX, Exod. xxiii. 1. Deut. xvii. 6. Prov. xiv. 5. et al. In Num. xxiii. 18. Prov. xii. 19. they seem to have pointed with Tzere instead of Pathack.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood*. Rev. ii. 13. [See also xi. 3, 7. In i. 5. iii. 14. our Saviour is called *ὁ μάρτυς ὁ πιστός*, &c. Schleusn. says he knows not in what sense, unless it be perhaps as *the interpreter of the Divine will*, and he refers to John i. 9. xiv. 6. Bretsch. gives the same sense, and says that God is so called in the O. T. as manifesting his will (in promises or threats), and executing it faithfully. Comp. Ps. lxxxix. 36. Jer. xxix. 23. Mal. iii. 5.]

ΜΑΣΣΑ'ΟΜΑΙ or ΜΑΣΑ'ΟΜΑΙ, *ῶμαι*, from the Heb. מָצָה *to squeeze, press.—To chew, champ.* occ. Rev. xvi. 10. [LXX, Job xxx. 4. Aristoph. Plut. 320. Equit. 717. Vesp. 780. Eccles. 554. Schl. deduces it from *μάσσω to pound.*]

Μαστιγόω, *ῶ*, from *μάστιξ, ιγος*.

I. *To scourge*. [Mat. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xvii. 33. John xix. 1.] On Mat. x. 17. see Doddridge's and Wetstein's notes. On Mat. xx. 19. John xix. 1. we may observe with Lardner[1], that it was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with Mintert, that this *scourging* was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also Wetstein on Mat. xxvii. 26. and Josephus, de Bel. ii. 14, 9. v. 11, 1. [See also Lipsius de Cruce, ii. 3. LXX, Exod. v. 14, 16. Deut. xxv. 3. Jer. v. 3. (for הִכָּה Hiph. from נָכָה.) 2 Mac. iii. 26, 34.]

II. *To correct, scourge*, in a figurative sense. Heb. xii. 6. (Comp. *μάστιξ* II.) [The passage is a quotation from the LXX version of Prov. iii. 12. which does not quite agree with the Heb. (Schl. and Bretschn. suppose them to have read יְיַאֵב for וּכְאָב.) Comp. Job xv. 11. Ps. lxxiii. 4, 5. Tobit xiii. 2. Judith viii. 27. Prov. xvii. 10.]

[1] Credibility of Gospel Hist. vol. i. book i. ch. vii. § 13.

Μαστίζω, from μάστιξ *a scourge.*—*To scourge.* occ. Acts xxii. 25. where see Wetstein. [Num. xxii. 25. Wisd. v. 11.]

ΜΑ΄ΣΤΙΞ, ιγος, ἡ.

I. *A scourge,* or *whip.* Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3. for the Heb. שׁוֹט, the same. [Comp. 1 Kings xii. 11, 14. Ecclus. xxviii. 17.]

II. *A grievous distemper* considered under the notion of a *divine scourge.* (Comp. Heb. xii. 6. John v. 14. ix. 2.) Mark iii. 10. v. 29, 34. Luke vii. 21. [Comp. Apocryph. Ecclus. xxx. 14. xl. 9. 2 Mac. ix. 9, 11. It is used also by the LXX to denote any *calamity* or *affliction,* as a chastisement from God; e. g. Ps. xxxii. 11. xxxv. 15. xxxviii. 17. xxxix. 11. Jer. vi. 7. Tobit xiii. 14. In Ecclus. xxii. 6. it is put for *correction* or *discipline.* (comp. Prov. xix. 29. Ecclus. xxiii. 2.) To the gods among the Heathens were sometimes attributed *scourges,* by a like metaphor, comp. Hom. Il. ν΄. 812. διὸς μάστιγι κακῇ. v. Schwartz, Comment. Crit. Gr. Ling. p. 879. Potter on Lycophr. Cass. 436.]

ΜΑΣΤΟ΄Σ, οῦ, ὁ, from μαζός[1], the same. *The breast,* properly *the female breast.* occ. Luke xi. 27. xxiii. 29. Rev. i. 13. [On Luke, see Glass, Philolog. Sacr. p. 1270. ed. Dath. In Rev. i. 13. it is used of a *man's breast,* but Schleusn. takes it there for *loins* or *navel,* from the LXX translation of Ezek. xvi. 4 or 7. but the LXX have probably confused ר and ד. Gen. xlix. 25. Job iii. 12. Song of Sol. i. 2, 5. (where, as in iv. 10. the LXX read דֹּד from דָּד, not יָדַד. †?†) vii. 4. Joel ii. 16. et al.]

☞ Ματαιολογία, ας, ἡ, from ματαιολόγος *a vain talker.*—*Vain, useless talking* or *babbling,* '*vain jangling,*' Eng. Translat. occ. 1 Tim. i. 6.

☞ Ματαιολόγος, ου, ὁ, from μάταιος *vain,* and λέλογα perf. mid. of λέγω *to speak, talk.*—*A vain talker, one idly prating what is of no use.* occ. Tit. i. 10.

☞ Μάταιος, α, ον, and ὁ, ἡ, from μάτην *in vain,* which see.—*Vain, useless, unprofitable.* occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18. [In Acts xiv. 15. it is applied to *idols,* comp. in LXX, Lev. xvii. 7. 1 Kings xvi. 2. Is. ii. 20. Hos. v. 11. et al. (So the Heb. הֶבֶל and שָׁוְא denoting *vanity,* are used of *idols* as *vain* and *fruitless,* Jer. ii. 5. xviii. 15. Ps. xxxi. 7.) Some give it this sense in 1 Pet. i. 18. but Schleusn. thinks it means *perverse,* as the Hebrew words for *vanity* are used of *perversity* also, and he cites Ps. lviii. 2. Prov. xiii. 11. LXX, Exod. xx. 7. xxiii. 1. Deut. v. 11. Is. xxxi. 2. xxxii. 6. xliv. 9. Ezek. xi. 2. et al. freq. In Ezek. xiii. 6—9. it is put for בָּזָב *a lie, a false thing.* comp. Zeph. iii. 13.]

Ματαιότης, ητος, ἡ, from μάταιος.

I. *Vanity, disappointing misery.* Rom. viii. 20. In this sense the word is often used by the LXX in the book of Ecclesiastes for the Heb. הֶבֶל. [Theodoret on this pass. explains it by φθορά (which see), comp. verse 21. So Phavorinus. Schleusner says, *miseria, calamitas;* but Bretschn. *fragilitas,* comp. Ps. xxxix. 6. lxii. 9. Eccles. i. 2, 14. where it is used to denote *that earthly things are vain and fleeting, subject to decay, mutability, and corruption,* which suits with the sense of φθορά here.]

II. *Vanity, want of real wisdom, foolishness.* Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18. [Some take it here in the sense of *idolatry,* Schleusner of *perversity,* comparing Ps. xxxi. 7.]

III. *Vanity, uselessness, unprofitableness,* or rather *falsehood.* 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11. where the Greek ματαιότητα in the LXX answers to the Heb. שָׁוְא *vanity, falsehood.* [Schl. and Bretschn. give it here the sense of *vanity,* comp. Ps. iv. 2. where it translates רִיק *emptiness.* LXX, Ps. xl. 5. lii. 7. et al.]

Ματαιόω, ῶ, from μάταιος.—*To make vain;* whence ματαιόομαι, οῦμαι, pass. *to become vain, destitute of real wisdom,* occ. Rom. i. 21. So in the LXX this verb answers to the Heb. הָבַל *to become vain,* and in Hiph. *to make vain,* Jer. ii. 5. xxiii. 16; and to הִסְכִּיל or נָסְכַּל *to be perverse, foolish,* or *to act perversely, foolishly,* from the root סָכַל *to pervert,* 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Compare 2 Sam. xii. 13. [In Judith vi. 8. *to be brought to nought, to fail.*]

ΜΑ΄ΤΗΝ, adv.—*In vain.* occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Is. xxix. 13. [Εἰς μάτην Ps. lxiii. 10. cxxvii. 1, 2. Jer. iv. 30. Sometimes μάτην is put for חִנָּם *gratis, without a cause,* as Prov. iii. 30. Ps. xxxv. 7.—in Ps. xxxix. 7, 12. for הֶבֶל *in vain.*—in Ps. xli. 7. for שָׁוְא.]

ΜΑ΄ΧΑΙΡΑ, ας, ἡ. The Greek lexicographers deduce it from μάχομαι *to fight,* or from μάχην αἴρειν *to excite battle;* but it may with much greater probability be deduced from the Heb. מָרָה *to cut,* with the formative מ prefixed, as in מַכֶּרֶת *cutting instruments, swords.* Gen. xlix. 5. from Heb. כָּרַת *to cut off.* †?† [See Vitringa, Obss. Sacr. i. 7. p. 79.]

I. *A sword.* Mat. xxvi. 47, 51, 52. et al. Compare Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52. is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended." Campbell. Comp. under πᾶς IV. [Mark xiv. 43—48. Luke xxi. 24. xxii. 36—52. John xviii. 10, 11. Acts xii. 2. Heb. iv. 12. xi. 34. Rev. vi. 4. xiii. 10. (which ought to be compared with Mat. xxvi. 52.) and ver. 14. occ. for חֶרֶב, the same, in Gen. xxvii. 40. xxxi. 26. Exod. xv. 9. et al. In Gen. xxii. 6, 10. it translates the Heb. מַאֲכֶלֶת *a knife.* Heinsius, Aristarch. Sacr. p. 483. and Feith, Ant. Hom. book i. ch. x. p. 60. bring passages to prove that it is used by Greek authors for the knife used in sacrificing (*culter sacrificulus*). Alberti, on Mat. xxvi. 51. shows that it is used of a large kind of knife (*culter major*) from Ælian, V. H. viii. 3. Hom. Il. γ΄. 271. Herod. ii. 41.]

II. [The form μάχαιραν φορεῖν] imports *the authority of inflicting punishment,* especially *capital.* Rom. xiii. 4. *he beareth not* the sword *in vain.* This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus not more than twelve or thirteen years

[1] The old Greek grammarians distinguish between μαζός and μαστός, and tell us, that μαζός is properly spoken of a *man,* and μαστός of a *woman.*

after the date of this epistle, Vitellius, when he resigned the empire, "*assistenti consuli—exsolutum à latere* pugionem *velut* jus necis vitæque civium, *reddebat*[1]," gave up his *dagger*, which he had taken from his side, to the attending consul, thus surrendering *the authority of life and death* over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the *sword of state*, but this is afterwards carried before them on public occasions, as a *sword* is likewise before some other inferior magistrates among us. See Vitringa on Rev. vi. 4. [Seneca de Clementia, i. 11. the commentators on Aurelius Victor, Vit. Trajan. c. 13. and Schwartz, Comment. Crit. Ling. Gr. p. 881.]

III. It denotes *deadly discord*. Mat. x. 34. [Comp. 1 Mac. ix. 73. So חֶרֶב Levit. xxvi. 6. comp. Gen. xxxi. 26. Jer. xiv. 13. In Rom. viii. 35. Schl. understands *danger of a violent death*, by *μάχαιρα*.]

ΜΑ'ΧΗ, ης, ἡ, from the Heb. מַכָּה *a smiting*, as of enemies in battle, Josh. x. 20. Judg. xi. 33. et al. which from the V. נָגָה *to smite*, the Hiph. of which הִגָּה answers to *μάχομαι* of the LXX, Josh. ix. 18.

I. *A fighting, battle.* Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the *violent* and *hostile opposition* made by the enemies of the Gospel. So Chrysostom, ἔξωθεν *μάχαι, παρὰ τῶν ἀπίστων· ἔσωθεν φόβοι, διὰ τοὺς ἀσθενεῖς τῶν πιστῶν, μὴ παρασυρῶσι*, '*without were* fightings, from the *unbelievers; within were* fears, on account of the weak *believers*, lest they should be perverted.'

II. *A strife, contention, dispute.* 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by Arrian, Epictet. i. 22. [Thus also is it used, Jam. iv. 1. In the LXX it occ. for רִיב *contention, strife.* Gen. xiii. 7. Prov. xvii. 1. comp. 17. xxvi. 20. Ecclus. xxvii. 14. xxviii. 11. et al. It occ. 2 Mac. x. 29. xii. 11. in its proper sense of *battle.* comp. 1 Mac. vii. 28. where Bretschn. translates it *war.*]

Μάχομαι, from *μάχη*.

I. *To fight, contend in fighting* or *battle.* Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13. [In Acts vii. it is used of *two men fighting*, as appears from Exod. ii. 13. It is also used thus in Exod. xxi. 22. Lev. xxiv. 10. Deut. xxv. 11. 2 Sam. xiv. 6; and in its proper sense, 2 Kings iii. 23. 2 Chron. xxvii. 5.]

II. *To strive, contend* in words. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that *an angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the *only* thing here forbidden to Christians. [Comp. LXX, Gen. xxxi. 36. Neh. xiii. 11. Xen. Anab. iv. 5, 12. Theophr. Char. xiii.]

Μεγαλαυχέω, ῶ, from *μέγας*, gen. *μεγάλου great*, and *αὐχέω to boast*, effero cervicem, glorior. [See under *καυχάομαι*.]—*To boast great things, to boast, vaunt, brag much*, magnificè me effero. occ. Jam. iii. 5. The LXX have this verb for the Heb. גָּבַהּ *to be lofty, haughty*, Ezek. xvi. 50. Zeph. iii. 11. It is also used by the best Greek writers. See Wetstein on Jam. [See also Ps. x. 20. Ecclus. xlviii. 18. 2 Mac. xv. 32. in which Bretschneider, comparing vi. 5. takes it of *insolence against God.* v. Diod. Sic. xv. 16. Heliodor. vii. 19. Porphyr. de Abst. i. 39. and notes on Thom. M. p. 601. In James iii. 5. Schleusner translates it *effects great things.*]

Μεγαλεῖος, *α*, *ον*, from *μέγας*, gen. *μεγάλου*, *great.—Great, magnificent, glorious, illustrious.* occ. Luke i. 49. Acts ii. 11. [Ps. lxxi. 17. of *God's mighty works* or *signal kindnesses*, comp. 1 Chron. xvii. 17. Tobit xi. 15. Ecclus. xvii. 9, 13. xviii. 3. xxxiii. 8. xlii. 21. 2 Mac. iii. 34. vii. 17. Xen. Rep. Lac. i. 3. Mem. iv. 5, 2. Polyb. viii. 3.]

Μεγαλειότης, ητος, ἡ, from *μεγαλεῖος*.

I. *Majesty, magnificence.* Acts xix. 27. 2 Pet. i. 16. [Jerem. xxxiii. 9. for הִתְפָּאֶרֶת *an ornament, a glory.* Esdr. i. 5. Symm. Ps. lxxi. 21. cxxxi. 1.]

II. *Mighty* or *glorious power.* Luke ix. 43.

Μεγαλοπρεπής, έος, οῦς, ὁ, ἡ, from *μέγας*, gen. *μεγάλου*, *great*, and *πρέπω to be conspicuous, excellent.—Magnificent, glorious, very excellent.* occ. 2 Pet. i. 17. [Deut. xxxiii. 26. 2 Mac. viii. 15. xv. 15. Xen. Mem. iii. 10, 5.]

Μεγαλύνω, from *μέγας*, gen. *μεγάλου*, *great.*

I. *To make great* or *large.* Mat. xxiii. 5. Luke i. 58. Engl. Transl. *hath showed great* mercy. [Comp. Gen. xix. 19. 1 Sam. xii. 24. 2 Sam. xxii. 51. 1 Kings x. 23. In 1 Sam. ii. 21. iii. 19. the word is used in pass. voice, of *a child growing*; in Dan. iv. 30. of *being increased.*]

II. *To magnify, extol, celebrate with praises.* Luke i. 46. Acts v. 13. [x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20.] In this latter sense, as well as in the former, the V. is used by the LXX, Ps. xxxiv. 3. lxix. 30. lxx. 4. et al. for the Heb. גָּדַל *to be great*, in Niph. or Hiph. Nor is this meaning peculiar to the Hellenistical style; for Elsner and Wetstein, on Luke i. 46. cite Thucydides, Diod. Sic., and Plutarch, applying the V. in the same view. See also Kypke. [See 2 Sam. vii. 26. Diod. Sic. i. 20. Xen. H. G. vii. 1, 13. Thuc. viii. 81.]

Μεγάλως, adv. from *μέγας*, gen. *μεγάλου*, *great.—Greatly, very much.* occ. Phil. iv. 10. [1 Chron. xxix. 9. Nehem. xii. 42. Wisd. xi. 21. 2 Mac. x. 38. In Zech. xi. 2. Cappellus (Crit. S. p. 754.) would read *μεγάλοι.*]

Μεγαλωσύνη, ης, ἡ, from *μέγας*, gen. *μεγάλου*. —*Majesty.* [This word, which is hardly met with in profane writings, is used by the LXX for the *might* and *majesty* of kings, or more especially of God. See Ps. lxxix. 11. 2 Sam. vii. 21, 23. Dan. vii. 27. Zech. xi. 3. Ecclus. xviii. 5. It is used (the abstract for the concrete) for God, in Heb. i. 3. viii. 1. (perhaps, as Bretschneider suggests, with some reference to the Shechinah.) In the book of Enoch, (Fabr. Cod. Pseud. V. T. p. 187.) we have *ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης*. vid. Test. xii. Patr. 586. In the doxology, Jude 25. Schleusner translates it, "laus, celebratio majestatis, &c.;" but it seems rather to bear its proper sense of *might* or *majesty*; though, of course, when we say, *to God be glory and might*, we mean, *let them be attributed to him.* Schleusner

[1] Tacit. Hist. iii. 68. Comp. Sueton. in Vitel. 15.

refers to Deut. xxxii. 3. 1 Chron. xxix. 11. Ps. cxlv. 6.]

ΜΕ'ΓΑΣ, *μεγάλη, μέγα*, gen. *μεγάλου, -ης, -ου*, &c.

I. *Great*, in quantity, size, or capacity, *large*. See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. [Rev. xx. 1. *ἅλυσιν μεγάλην, a long chain*, according to Schleusner, who quotes Etym. M. *μέγα· σημαίνει καὶ τὸ ἐπίμηκες*, and Hom. Il. *δ'*. 124. (*μέγα τόξον,*) but others explain it of the *strength of the chain, a great chain*. In Heb. xi. 24. (comp. Exod. ii. 10, 11.) *Μωσῆς μέγας γενόμενος after he had come to manhood*, i. e. was about forty years of age, comparing Acts vii. 23. In Acts viii. 10. *ἀπὸ μικροῦ ἕως μεγάλου*, Schl. explains it in the same sense, *both young and old*, that is to say, "*all to a man*, ad unum omnes," in imitation of the Heb. phrase מִקָּטֹן וְעַד־גָּדוֹל in 1 Sam. v. 9. comp. Esth. i. 20. Jerem. xxxi. 34. 2 Chron. xv. 13. (where the LXX translate *ἀπὸ νεωτέρου ἕως πρεσβυτέρου,*) xxxiv. 30. and N. T. Acts xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xix. 5, 18. xx. 12. Hom. Od. *β'*. 314. *σ'*. 216. and Abresch on Æschyl. p. 287. Others, however, explain the phrase in the sense of persons of all ranks, *both high and low*; v. Fischer, on Vorst de Hebraismis N. T. ch. xxv. p. 512. *Οἱ μεγάλοι* is used for *great men*, in Mat. xx. 25. Mark x. 42. Comp. 2 Sam. vii. 9. Neh. xi. 14. Job ix. 22. Polyb. iii. 98. Herodian i. 6, 17. also Acts viii. 9.]

II. *Great* in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18. see Wetstein for instances of similar expressions in the Greek writers. [See Thuc. ii. 21. Hom. Od. *ξ'*. 458. On Mat. xxvii. 50. *κράξας φωνῇ μεγάλῃ*, comp. Rev. xiv. 18. 2 Chron. xv. 14. xx. 20. Deut. xxvii. 14. and Luke xvii. 15. et al.]

III. *Great* in number, *numerous*. Mark v. 11. [Comp. Mat. viii. 30. Luke viii. 32. and Exod. i. 9. 1 Kings viii. 65. *ἐκκλησία μεγάλη*. 2 Chron. vii. 8. Thence, says Bretschn., *οἱ μεγάλοι*, Is. v. 14. means *the multitude*, for הָמוֹן; but Schleusner takes it in the same sense as *οἱ μεγ.* above, in Mat. xx. 25.]

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48; of Christ, God-man, Luke i. 32. et al.; of a day, John xix. 31. *ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ Σαββάτου*, '*for that* particular *Sabbath-day was* a great or high *day*,' i. e. a day of *peculiar sacredness* and *solemnity*, as being not only the *weekly Sabbath*, but *the second day of the feast of unleavened bread*. Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of tabernacles is called *μεγάλη*, John vii. 37. from the *peculiar solemnities* observed thereon. See Lev. xxiii. 36. Num. xxix. 35. &c. See Is. i. 13. Heb. and Greek. In Jude 6. *μεγάλη ἡμέρα* is used in reference to the *day of judgment*, and so in Acts ii. 20. of the day of the destruction of Jerusalem, as *signal* or *terrible days*.] Comp. Mal. iv. 5. Joel ii. 11, 31. Jerem. xxx. 7. Hos. i. 11. Zeph. i. 14. and see Pole's Synops. on the passage of Acts.] *Οὐ μέγα*, 2 Cor. xi. 15. is of the same import as *οὐ θαυμαστόν*, ver. 14. *not wonderful, no great matter*, as we say in English. Raphelius shows, that *μέγα* is used in like manner by Arrian for *wonderful, remarkable, extraordinary*. Comp. 1 Cor. ix. 1. and Kypke. [See Hemsterhus. on Lucian, Nigrin. c. i. vol. i. p. 39. ed. Reitz. Soph. Antig. 847. In 1 Cor. ix. 11. *μέγα* may be rendered, *is it a great thing*. In Gen. xlv. 28. *μέγα μοι ἐστίν, it is a great thing for me*.]

[V. God is called *μέγας* in Scripture, as denoting his power and majesty. Rev. xix. 17. Deut. vii. 21. Comp. Exod. xviii. 11. The word is also thus used of *Christ*[1] (see sense IV.). Tit. ii. 13. Heb. iv. 14. xiii. 20. It is applied to the heathen gods, Acts xix. 27, 34. but observe that the words are in the mouth of the heathen.]

[VI. *Great* in importance, said of a commandment. Mat. xxii. 36, 38. which Schleusner and others take as the positive put for superlative. Fritzsche denies this, but his explanation comes to the same point, "*the really great commandment*; so great, that the rest dwindle in comparison of it." In ver. 38. he reads, *ἡ μεγάλη καὶ πρώτη*. See his notes.]

[VII. *Proud* or *lofty*; thus Rev. xiii. 5. *στόμα λαλοῦν μεγάλα καὶ βλασφημίας*. Comp. Dan. vii. 8, 11, 20.]

Μέγεθος, *εος, ους, τό*, from *μέγας great*.—*Greatness*. occ. Eph. i. 19. [Applied here to the greatness of God's power. So in Exod. xv. 16. *μεγέθει βραχίονός σου*, 2 Mac. xv. 24. Sometimes it is used in a more proper sense of greatness of *size, stature*, &c. See 1 Sam. xvi. 7. 1 Kings vi. 23. Ezek. xix. 11. In Wisd. vi. 7. of greatness in *station* or *power*, &c.]

Μεγιστᾶνες, *ων, οἱ*, from *μέγιστος*.—*Persons of the highest rank, great men, lords*, magnates. occ. Mark vi. 21. Rev. vi. 15. xviii. 23. See Wetstein on Mark vi. 21. who cites Salmasius, remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shows not only that Josephus has several times used it, but that it is found also in the later Roman writers, Suetonius, Seneca, Tacitus, and Curtius. It is also frequently used in the LXX, in Theodotion's version of Daniel, and in Ecclus., also in 1 Mac. ix. 37. [LXX, 2 Chron. xxxvi. 18. Prov. viii. 16. Is. xxxiv. 12. Jer. xiv. 3. Dan. v. 1—3, 9, 23. Jonah iii. 7. Nah. iii. 10. Ecclus. iv. 7. &c. Sturzius (de Dial. Maced. p. 180—182.) considers the word *as Greek in its form and termination*, but says, that it probably belongs to the Macedonian or Alexandrian dialect, being a recently invented word to express a foreign notion, and used only by later writers, such as Artemidor. Oneirocrit. i. 2. iii. 9, 13. and the LXX, &c. For words similar in termination, see his work, ubi supra, and comp. Lobeck on Phryn. p. 196. Sueton. Calig. 5. Tac. Ann. xv. 27. Senec. Epist. xxi. Brisson, de Regno Pers. book i. n. 209. p. 282. Freinshem. ad Curt. v. 13, 3. Joseph. A. J. ix. 3, 2. xx. 2, 3.]

Μέγιστος, *η, ον*, superlative of *μέγας great*.—*Greatest, very great*. occ. 2 Pet. i. 4. [Job xxvi. 3. xxxi. 28.]

[1] [Some refer it here to God the Father; but see Pole's Synopsis: Schleusner, to our Saviour.]

☞ Μεθερμηνεύω, from *μετά* denoting *change*, and *ἑρμηνεύω to interpret.—To interpret, translate out of one language into another*, or *out of one less known into another better known.* [Mat. i. 23[1]. *ὅ ἐστι μεθερμηνευόμενον.* Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8. Prologue to Ecclus.] So Polybius, vi. p. 468. ed. Paris, 1616. *ἐκτραορδιναρίους, ὃ* ΜΕΘΕΡΜΗΝΕΥΌΜΕΝΟΝ, *ἐπιλέκτους δηλοῖ*, 'extraordinary, *which being interpreted*, signifies chosen.' See Raphelius and Wetstein.

ΜΈΘΗ, *ης, ἡ, drunkenness.* occ. Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Ps. cvii. 27. [Hagg. i. 6. Is. xxviii. 7. Prov. xx. 1. Ezek. xxxix. 19. Clemens Alex. (Pæd. ii. 2.) makes *μέθη excess in wine, παροινία the drunkenness, &c. consequent on it*, and *κραιπάλη the headache remaining from it* (which see). In Prov. xx. 1. and some other places it translates שֵׁכָר *a strong liquor.*]

☞ Μεθίστανω[2], from *μετά* denoting *change of place*, and *ἱστάνω to place.—To remove from its place, to transfer.* occ. 1 Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21. [So Judg. x. 16. Is. liv. 10. Xen. An. ii. 3, 5. H. G. iv. 1, 3. Joseph. A. J. ix. 11, 1. *μεθίστημι* in the same sense.]

Μεθίστημι, from *μετά* denoting *change of place*, and *ἵστημι to place.*

I. *To remove*, as from an office. Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21. in Theodotion's version. The profane writers apply the word in the same view, as may be seen in Raphelius and Wetstein on Luke. But on Acts xiii. 22. Raphelius and Kypke observe, that it may denote *removing* Saul, not only *from his legal office*, but *from life*; and of this latter application Kypke produces several instances from Josephus, and remarks, that Diodorus Siculus expresses himself fully, ΜΕΤΈΣΤΗΣΕΝ *ἑαυτὸν* ἘΚ ΤΟΥ͂ ΖΗ͂Ν. So 3 Mac. ii. 20. iii. 1. ΜΕΤΑΣΤΗ͂ΣΑΙ ΤΟΥ͂ ΖΗ͂Ν. [Comp. also 2 Mac. xi. 23. Diod. Sic. ii. 57. iv. 55. It is used in 1 Kings xv. 13. 2 Kings xxiii. 33. for *removing from an office*, and in Joseph. A. J. passim. Polyb. iv. 87. On the government of the genitive, see Matthiæ Gr. Gr. § 331.]

II. *To remove, translate* into the kingdom of the Son of God. Col. i. 13. where see Raphelius, Wolfius, and Wetstein.

III. *To turn away, pervert.* Acts xix. 26. where Kypke shows that both Thucydides and Plutarch use the V. for *turning* or *bringing over* persons *to other opinions* or *sentiments*; and Plutarch, in a bad sense, for *perverting.* [Comp. Deut. xvii. 17. xxx. 17.]

☞ Μεθοδεία, *ας, ἡ*, from *μεθοδεύω to contrive, devise*, which from *μέθοδος a way, method, device, artifice*, and this from *μετά* denoting *change of place*, and *ὁδός a way.—A device, artifice, art, artificial method, a wile.* occ. Eph. iv. 14. vi. 11. So Theodoret on the former text explains *μεθοδείαν* by *μηχανήν machination, artificial contrivance*; and Suidas, having his eye on the latter, expounds *μεθοδείας* by *τέχνας ἢ δόλους arts or deceits*; and Chrysostom, Hom. xxii. in Ephes. asks, *τί ἐστι μεθοδεία*; *μεθοδεῦσαί ἐστι τὸ ἀπατῆσαι καὶ διὰ μηχανῆς ἑλεῖν, ὅπερ καὶ ἐπὶ τῶν τεχνῶν γίνεται, καὶ ἐν λόγοις, καὶ ἐν ἔργοις, καὶ ἐν παλαίσμασιν ἐπὶ τῶν παραγόντων ἡμᾶς*: 'what is *μεθοδεία*? *μεθοδεύω* signifies *to deceive* and *to overcome by artifice*, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us.' So also Theophylact. See Suicer, Thesaur. in *μεθοδεία.* This N. occurs not in the LXX, but we meet with the V. *μεθοδεύω*, 2 Sam. xix. 27. for the Heb. רָגַל *to calumniate, καὶ μεθώδευσεν ἐν τῷ δούλῳ σου, and he hath* acted deceitfully *against thy servant.* St. Polycarp also, in his Epistle to the Philippians, uses the V. transitively for *artfully perverting*, § 7. *ὃς ἂν* ΜΕΘΟΔΕΎΗι *τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας*, 'whosoever *perverts* the oracles of the Lord to his own lusts.' Wake. [Aquila, in Exod. xxi. 13. translates צָדָה *he lay in wait*, by *μεθώδευσε.* In 2 Mac. xiii. 18. *διὰ μεθόδων* means *by cunning, artifice.* Comp. Artemidor. iii. 25. For *μεθοδεύω to investigate*, in a good sense, see Diod. Sic. i. 15. ed. Bipont.]

☞ Μεθόρια, *ων, τά*, from *μετά with*, and *ὅρος a bound, limit.* So the Latin confinia, *confines*, is likewise from con or cum *with*, and finis *a border, bound.—Borders, confines*, where the *common bounds* of two countries coincide. occ. Mark vii. 24. See Wetstein, who shows it is applied in like manner by the profane writers. To the instances he has produced I add from Josephus, de Bel. vii. 1, 3. speaking of Melitene, *ἐν* ΜΕΘΟΡΊΟΙΣ ΤΗ͂Σ ἈΡΜΗΝΊΑΣ *ἐστὶ* ΚΑΙ͂ ΚΑΠΠΑΔΟΚΊΑΣ, 'it is situated in the *borders of Armenia and Cappadocia.*' Comp. Ant. xx. 5, 1. [Dio Cass. lib. xlvii. Herodian v. 4, 10. Thuc. ii. 18, 27. Xen. Cyr. i. 4, 16.]

Μεθύσκω, from *μέθυ wine.—To make drunk. inebriate.* Μεθύσκομαι, pass. *to be drunken, drunk.* occ. Luke xii. 45. Eph. v. 18. 1 Thess. v. 7. [Prov. iv. 17. xxiii. 30. and in act. voice, Jer. li. 7. Hab. ii. 15. and in the sense of *filling plenteously*, Ecclus. i. 16. (see *μεθύω* III.) Some deduce from this form the aor. 1. pass. *ἐμεθύσθην*, which occurs Rev. xvii. 2. *ἐμεθύσθησαν, they satiated themselves*, in a middle sense according to Bretschneider, but Schleusner would translate it rather *they were maddened*, like drunken people, who lose their senses and self-government.]

Μέθυσος, *ου, ὁ, ἡ*, from *μεθύω.—A drunkard, one given to excessive drinking.* occ. 1 Cor. v. 11. vi. 10. [Prov. xxiii. 21. xxvi. 9. Ecclus. xix. 1. xxvi. 9. *γυνὴ μέθυσος.* v. Schwarz, Comm. Crit. Gr. Ling. p. 886. and Lobeck on Phryn. p. 151.]

Μεθύω, from *μέθυ wine.* See under *μεθύσκω.* [Some have derived it from *μετά* and *θύω*, because after sacrifices the ancients indulged in feasting and wine. See Athen. Deipnos. ii. 3. Eustath. Hom. Il. p. 890. lin. 50. and Dresig. de Verb. Med. N. T. i. 82. p. 330.]—It denotes in general *to drink wine* or *strong drink more freely than usual, and that whether to drunkenness or not.*

I. *To be drunken, inebriated.* Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Is. xlix. 26. and see Daubuz, Vitringa, and Bp. Newton on Rev. [On the phrase *μεθύειν ἐκ*, Rev. xvii. 6. v. Matth. Gr. Gr

[1] [As *ἐστί* is not merely the copula here, but rather means *δηλοῖ* or *signifies*, Fritzsche accentuates it (*ἔστιν*), both here and in similar passages. See his note.]

[2] [This is only another form of the following verb, but I have left them separate, to show that this form does not occur in the LXX.]

§ 401, 2. Is. xxiv. 20. 1 Sam. i. 13. xxv. 36. and in active sense, Jerem. li. 39. (fut. *μεθύσω I will make drunk.*)]

II. Pass. *to drink freely and to cheerfulness*, though *not to drunkenness*. John ii. 10. And in this sense the verb is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1. and also, I think, in Gen. ix. 21. for the Heb. שָׁכַר, which in like manner admits of a good or indifferent, as well as of a bad sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass., as in St. John. Comp. 1 Mac. xvi. 16. [Wahl in John ii. understands *actual inebriation.*]

III. "*To be filled, plentifully fed.*" Macknight. 1 Cor. xi. 21. Comp. LXX in Ps. xxxvi. 8. or 9. [In Isaiah lviii. 11. *κῆπος μεθύων a well-watered garden.* Comp. Ecclus. xxxix. 22. Ps. lxv. 9.]

☞ Μειζότερος, *α, ον.—Greater.* It is an *emphatical* comparative formed from the comparative *μείζων*. Thus Schmidius observes, that in Homer we have *χερειότερος worse* from *χερείων*, *πλειότερος more* from *πλείων* ; in Thucydides, *καλλιώτερος more beautiful* from *καλλίων* ; in Apollonius Rhod. *μειότερος less* from *μείων* ; and in Aratus, *χειρότερος worse* from *χείρων*. Comp. *ἐλαχιστότερος*. occ. 3 John 4. [Lobeck on Phryn. p. 136. condemns these comparatives in prose. He says, that in Thuc. iv. 118. from which *καλλιώτερον* is cited, the MSS. are for *κάλλιον*.]

Μείζων, *ονος, ὁ, ἡ, καὶ τὸ μεῖζον*. An irregular comparative from *μέγας great.*

I. *Greater* in quantity, size, or capacity, *larger.* Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree *μείζων* is used for the superlative *μέγιστος greatest*, as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So Herod. i. 26. uses the Ionic *μέζονας* for *μεγίστας*. Comp. under *ἐλεεινός*. [Fritzsche on Mat. xiii. 32. denies that comparatives are put for superlatives. (See *μέγας* V.)]

II. *Greater* in intenseness or degree. John xv. 13. xix. 11. James iii. 1. iv. 6.

III. *Greater* in number or abundance. Heb. xi. 26.

IV. *Greater* in quality, dignity, authority, excellence. Mat. xi. 11. xii. 6. xviii. 1. xxiii. 17, 19. et al. freq.

V. *Greater* in age, *elder.* Rom. ix. 12. which is a citation from the LXX version of Gen. xxv. 23. This sense of *μείζων* seems Hellenistical ; and thus the LXX have used it not only in the passage just cited for the Heb. רַב *great*, but also Gen. x. 21. xxix. 16. et al. for גָּדוֹל *great, old, elder.*

☞ Μέλαν, *ανος, τό*, from *μέλας black* ; so the Latin atramentum *ink*, from ater *black.—Ink.* occ. 2 Cor. iii. 3. 2 John 12. 3 John 13.

Μέλας, *αινα, αν.—Black*, either when *the sun shineth not.* Rev. vi. 12. [*ὁ ἥλιος ἐγένετο μέλας.* Comp. Joel ii. 10.] or where *his light* or *rays* are *not* reflected, which circumstance constitutes *blackness* of colour. Mat. v. 36. Rev. vi. 5. [Song of Sol. i. 5. v. 11.]

ΜΕ΄ΛΕΙ. [Fut. *μελήσει* imp. *ἔμελε*, an impersonal verb.]—*It is a care* or *concern*, curæ est. [It is followed by a *dative* of the *person* caring, with (1) A *genitive* of the thing cared for, as 1 Cor. ix. 9. See Ælian, V. H. xii. 50. Xen. Cyrop. iii. 1, 30. Matth. Gr. Gr. § 326. (2) A *nominative*, as Acts xiii. 17. *οὐδὲν τούτων Γαλλίωνι ἔμελεν, Gallio cared for none of these things*, E. T. This is given by Schl. and Wahl as an instance of *μέλει* with *nom.* ; but it rather belongs to case (1), taking *οὐδέν* for *not at all*, as Bretschneider gives it, comparing Job xxii. 3. On *μέλει* with *nom.*, see Blomf. on Æsch. Prom. V. 2. and Matthiæ's Greek Grammar, § 326. Obs. 2. (3) With a *genitive* governed by *περί*, as Mat. xxii. 16. *οὐ μέλει σοι περὶ οὐδενός*, literally *there is not care to thee about any one*, i. e. *thou carest not for any one*, in the sense of *fearing* (comp. Mark xii. 14) ; and in the sense of *caring*, for having a regard and care for any one, John x. 13. xii. 6. 1 Pet. v. 7. Comp. Wisd. xii. 13. (*Θεὸς — ᾧ μέλει περὶ πάντων*) 1 Mac. xiv. 43. So with *ὑπέρ* Ælian, V. H. xiv. 1. (4) With *ὅτι*, as Mark iv. 38. *οὐ μέλει σοι ὅτι ἀπολλύμεθα ; is it no concern to thee* (*carest thou not*) *that we perish?* Luke x. 40. (See Matth. Gr. Gr. § 530, 531. Obs. 1.) (5) It is put absolutely, *the thing cared for being supplied*, as 1 Cor. vii. 21. *μή σοι μελέτω let not* (*this*) *be a care to, let not this trouble you.* Comp. Tobit x. 5. and see Drusius. Our translators have given a different sense. See Xen. Cyrop. iv. 3, 7.]

Μελετάω, *ῶ*, from *μελέτη care, meditation*, which from *μέλει.*

I. *To meditate.* Acts iv. 25. [Comp. Ps. ii. 1. In 1 Tim. iv. 15. *ταῦτα μελέτα*, it means, *give your attention to these things, exercise yourself in thinking upon them.* Comp. Ps. i. 2. cxix. 16, 47, 70, 148. Prov. viii. 7. xv. 28. Is. lix. 3, 13. et al. Arrian, Diss. Epict. iv. 1. On Ps. xxxv. 28. (xxxiv. 32. Biel.) see Schleusner and Biel in Thes. LXX, &c. The word is used by Greek writers of the *exercises* or *trainings* of any profession or art, whether physical or intellectual, e. g. of rhetoricians or soldiers. Vid. Xen. H. G. iii. 4, 16. Demosth. ed. Reiske, p. 328 and 1414.]

II. *To premeditate.* Mark xiii. 11. on which text Wetstein remarks, that *μελετάω* in the Greek writers is often applied to a *studied* and *elaborate* discourse, as opposed to an extemporary one. [Comp. Luke xxi. 14. where *προμελετᾶν* is used.]

ΜΕ΄ΛΙ, *ιτος, τό.—Honey.* occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4. Wetstein cites from Diodorus Sic. speaking of the Nabathæans, *παρ' αὐτοῖς*—ΜΕ΄ΛΙ *πολὺ τὸ καλούμενον* ΄ΑΓΡΙΟΝ, 'in their country is a great deal of *wild honey*, as it is called.' Comp. *ἄγριος* I. [Bochart, Hieroz. pt. ii. book iv. ch. 11, 12. takes it of *honey deposited by bees on the ground*, or *in clefts of trees* or *rocks* (comp. 1 Sam. xiv. 25. et seq. Ps. lxxxi. 16. Deut. xxxii. 13) ; but others, as Fritzsche, Kuinoel, &c. after Wesseling on Diod. Sic. xix. 94. and Suidas, (voc. *ἀκρίς,*) understand by it a kind of honey that exudes from the leaves of certain trees in the East, (Schleusn. says, *in folia depluit,*) gets hard, and is gathered. The LXX use *μέλι* for דְּבַשׁ Deut. xxxii. 13. Josh. v. 6. et al. freq.]

☞ Μελίσσιος, *ὁ, ἡ*, from *μέλισσα a bee*, which from *μέλι honey.—Of* or *belonging to bees* or *honey.* So *μελίσσιον κηρίον a bees'* or *honey-comb.* occ. Luke xxiv. 42. [Schl. and Bretsch. suppose the

μελίσσιον added, because there were other kinds of honey in use in the East, made from dates and grapes, &c. See Joseph. p. 1191. ed. Hudson. The passage above cited from Diod. Sic. should be consulted in Wesseling, as the sense depends on the position of καί, which he alters.]

ΜΕΛΙ'ΤΗ, ης, ἡ.—*Melita*, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek μέλι, ιτος, because it abounded in *honey;* but I apprehend the name may be much more probably deduced from the Heb. מָלַט *to escape, take refuge;* and that the Phœnicians, who established a colony in it, called it מְלִיטָא or מְלִיטָה because, as Diodorus Sic. lib. v. informs us, 'when they extended their traffic to the ocean, ΚΑΤΑΦΥΓΗ`Ν εἶχον ταύτην εὐλίμενον οὖσαν, καὶ κειμένην πελαγίαν, they made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea.' See more on this subject in the learned and entertaining Bochart, vol. i. 499, 500. occ. Acts xxviii. 1. In the Appendix to the former edition of this work, I mentioned with approbation the opinion so ably *revived* by Bryant, that the island Μελίτη, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the Illyrian island of Melité, lying in the Adriatic Gulf, near Corcyra Nigra. But I now revert to the more received opinion, principally for these two reasons: 1st, because it appears from two passages of Strabo, cited by Wetstein, that the name Ἀδρίας, or Adria, was, *in his time*, i. e. in the reign of Augustus Cæsar, extended at least as far as to the Ionian Gulf, as it certainly afterwards was to the Sicilian Sea[1], and even to the south of Peloponnesus. 2ndly, Because, (to borrow the words of Bp. Pearce, whom see,) "in Paul's voyage to Italy from Melita on board the Alexandrian ship, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at Syracuse, and from thence went to Rhegium: but if Melita had been the Illyrian isle of that name, the proper course of the ship would have been to Rhegium before it reached Syracuse, and it needed not to have gone to Syracuse at all: whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily before the ship could arrive at Rhegium in Italy."

ΜΕ'ΛΛΩ.

I. *To delay.* Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ' ΜΕ'ΛΛΕΙΣ; see Wetstein and Hoogeveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 11. [Aristoph. Nub. 1298. ὕπαγε, τί μέλλεις; Plut. 606. Schol. Eur. Hec. 726. μέλλειν· τὸ βραδύνειν.]

II. With an infinitive following, *to be about* to do a thing, *futurus sum*. [(1.) Sometimes it refers to that which is to take place *immediately*, and is nearly equivalent to our phrase *to be on the point* of doing any thing, as Acts iii. 3. xvi. 27. xxi. 27. xxvii. 33. Luke vii. 2. Comp. John iv. 47. where Schleusner (referring to the Schol. on Hom. Il. β'. 316. and on Eur. Hec. 726. and Hesych. μέλλει· φαίνεται, ἔοικε, &c.) would translate ἤμελλε γὰρ ἀποθνήσκειν *seemed to be at death's door*, much as we should say vulgarly, *was like to die;* but the English translation *was at the point of death*, is perhaps better. So elsewhere frequently. (2.) Sometimes it refers to that which is to take place at a more remote period, as Mat. xvi. 27. John vi. 71. Acts xxiv. 15. Rev. i. 19. xvii. 8. &c. (3.) In Mat. ii. 13. μέλλει γὰρ Ἡρῴδης ζητεῖν, &c. Schleusner and Bretschn. translate it by *vult, intends*, and so John vi. 15. et al. freq.; but *is going to* or *is about to seek*, gives good sense. (4.) It seems sometimes used of things *ordained* to happen, as Mat. xi. 14. Ἠλίας ὁ μέλλων ἔρχεσθαι *which was to come*. Comp. Luke xxiv. 21. Rev. iii. 10. Acts xxvi. 22. et al.] Μέλλων, particip. *future, what is to come*. Mat. iii. 7. xii. 32. [Comp. Rom. viii. 38. 1 Cor. iii. 22. 1 Tim. vi. 19.] Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25. particularly with ἔσεσθαι. So likewise in the purest Greek writers. Thus in Herod. iv. 98. τέρας τῶν ΜΕΛΛΟ'ΝΤΩΝ ΄ΕΣΕΣΘΑΙ κακῶν, a sign of *future evils*. See more instances in Wetstein on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23. the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned Forster, in his Notes on Plato, p. 348. cites from Lysias, ΄ΟΝΟ΄ΜΑΣΑΙ ΜΕ΄ΛΛΩΝ, and from Ælian, ΜΕΛΛΟ΄ΝΤΩΝ ΄ΑΛΩ`ΝΑΙ. Comp. Zeunius's note on Vigerus, de Idiotism. p. 260. ed. Lips. 1788. On Acts xxvii. 30. observe that μελλόντων is not governed by προφάσει, but is the genitive agreeing with αὐτῶν understood, put absolute. Kypke produces instances of the like construction after ὡς from Arrian, Josephus, and Appian. Comp. also Luke viii. 20. xii. 86. [Lobeck on Phryn. p. 746. says that μέλλω resembles θέλω, διανοοῦμαι, ἔοικα, ὀφείλω, ἐλπίζω, which, though each has its favourite tense to be coupled with (as aorist or future), are yet not immutably joined to that alone; and he shows that it takes present, future, and aorist infinitives. See his Excursus on the subject, and Porson on Orest. 929. Elmsley on Eur. Heracl. 710.]

ΜΕ'ΛΟΣ, εος, ους, τό. [Μέλος, according to Hesychius, is applied to the parts of the body, from their harmonious adaptation to one another and the body. For the Greeks call every thing *congruous and harmonious*, μέλος, which also signifies *musical harmony, songs*, &c. whence our word *melody*. In this latter sense it occurs Ecclus. xlvii. 10. Comp. xl. 21. Ezek. ii. 10.]

I. *A member* or *part* of the animal or human body.

[(1.) Singly, as Mat. v. 29, 30. Rom. xii. 4. 1 Cor. xii. 14—26. James iii. 5.]

[(2.) Collectively, τὰ μέλη is used for *the body*, as Rom. vi. 13, 19. vii. 5, 23. where ἐν τοῖς μέλεσί μου answers to ver. 18. ἐν τῇ σαρκί μου *in my flesh*, that is, the flesh opposed to the Spirit. See σάρξ, and comp. Coloss. iii. 5. (where it means *the fleshy appetites*,) and James iv. 1. In the LXX, κατὰ μέλη, *in pieces*, occ. in the directions given for the burnt-offering of the ram. Exod. xxix. 17. Lev. i. 6, 12. viii. 19.]

II. It denotes *a member* of Christ's *mystical* body.

[1] See Bp. Pearce and Wetstein on Acts xxvii. 27.

See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30. [See also 1 Cor. vi. 15. where some, however, translate *τὰ μέλη τοῦ Χριστοῦ bodies dedicated to the service of Christ.*]

☞ ΜΕΜΒΡΑ΄ΝΑ, ης, ἡ. It is the Latin *membrana* in Greek letters, which signifies,

I. "*A membrane, the upper and little thin skin* of any thing[1]," so called from membra *the limbs* or *members*, which it covers. [v. Plin. H. N. ix. 29. xvi. 14.]

II. *Parchment, vellum*, which is made of the *skins* of sheep, and it is said[2] to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our English *parchment*. In this latter sense only the word is used in the N. T. 2 Tim. iv. 13; where the *parchments* which Timothy is directed *especially* to bring with him, probably mean (as the learned Bp. Bull[3] and others have observed) St. Paul's Adversaria or Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human *βιβλία*, whether Jewish or Heathen, just before mentioned.

☞ Μέμφομαι, depon. *to find fault, blame.* occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8. where Wetstein abundantly shows that it is in like manner construed with a dative in the Greek writers. [Comp. on Heb. viii. 2 Mac. ii. 7. *μεμψάμενος αὐτοῖς εἶπεν.* Ecclus. xli. 7. Arrian, Diss. Epict. ii. 23. Thucyd. iv. 61. Matth. Gr. Gr. § 383, 6.]

☞ Μεμψίμοιρος, ου, ὁ, ἡ, from *μέμψις a finding fault, a complaining*, (from *μέμφομαι*,) and *μοῖρα a portion, allotment*, which from *μείρω to divide, share.—A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint.* occ. Jude ver. 16. The word is often used in the purest Greek writers (see Wetstein); and Theophrastus has sketched the character with great elegance, Eth. Char. cap. 17. which is given us by Mr. Addison in The Lover, No. 39. as translated by Mr. Budgell.

ΜΕ΄Ν, a conjunction, plainly derived, I think, from the Heb. אֱמֶן denoting *truth*. ["It occurs but rarely in the Gospels of Mark, John, and Luke, and not at all in the Epistles of St. John and the Revelations." Bretschn.] Concessive or affirmative, *truly, indeed*, in which sense it often corresponds to *δέ but* in the latter member of the sentence, as Mat. iii. 11. ix. 37. [xiii. 32. where Fritzsche's note should be consulted, xvi. 3. Mark x. 39, 40. Acts xxv. 11. Rom. viii. 17. 1 Cor. xv. 51. Jude 8. et al. freq.] though it is sometimes used without *δέ* following, as Acts i. 1. iii. 21; nor is this application of *μέν* unusual in the Greek writers. Thus Xenophon, Cyrop. iv. p. 225. edit. Hutchinson, 8vo. *πρῶτον* ΜΕ΄Ν *παύσεται φοβούμενος,* ΄ΕΠΕΙΤΑ *γνώσεται ὅτι, κ. τ. λ.* 'first he will cease being afraid, then he will know that,' &c. for *ἔπειτα δέ*. See Hutchinson's note, and comp. Herodotus, i. 102. Demosthenes, de Coronâ, at the beginning, and see Zeunius's note on Vigerus, de Idiotism. p. 536. ed. Lips. 1788. And on Acts i. 1. Kypke remarks that the particle *μέν* is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This, he says, is done by Herodian at the beginning of each of his books except the 2nd. And Wetstein cites Xenophon doing the same at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition. [Comp. Thuc. i. 20; and on the omission of *δέ* see Hermann on Viger, de Idiotism. p. 841. (Lips. ed. 1822.) and indeed the whole of Hermann's remarks on Vig. ch. viii. § 8. should be consulted, as correcting Viger and Zeune. See Matth. Gr. Gr. § 606. The constructions *μὲν—καί, μὲν—τε* Hermann explains as instances of *anacoluthon*, in which a transition takes place from a disjunctive scheme with *μέν* to a conjunctive with *καί*. See Acts xxvii. 21. where Wahl refers the *τε* to *μέν* and Schleusner the *καί* in verse 22. In Acts xiii. 4. which Bretschneider quotes as *μὲν οὖν* followed by *τε*, the *τε* only serves to connect its own clause with *κατῆλθον*, &c. and so perhaps in xxvii. 21. It is used in *divisions, distinctions*, and the like, as, for example, with *the article* in Mat. xxii. 5. *ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δέ*, &c. *one to his farm, another to*, &c. Comp. Phil. i. 17. et al. So also in many similar schemes, one of which deserves notice, *ὃς μὲν—ὃς δέ*, as Mat. xiii. 8. xxi. 35. 1 Cor. xi. 21. Jude 22. This construction Sturzius (de Dial. Maced. &c. p. 205—209.) considers peculiar *to the later and less pure Greek writers*, and declares that the instances adduced from Demosthenes all require emendation, and he corrects some by the aid of MSS. For more on this subject I must refer to his work, and to Matth. Gr. Gr. § 286, 290. In Heb. x. 33. we find *τοῦτο μὲν—τοῦτο δέ partly—partly*, a common phrase in Herodotus, &c.]—Μὲν *γάρ, for indeed.* Acts xiii. 36. where Wetstein cites Homer and Thucydides joining these particles in like manner. [Also Acts xxviii. 22. Rom. iii. 2. Thuc. vii 27. 55. Hom. Od. σ΄. 131.]—Μὲν *οὖν*. [This phrase is sometimes followed by *δέ* referring to *μέν*, and sometimes without it. The *οὖν* seems to connect the matter with what precedes, and often with a certain sense of *conclusion*, much as our *now, then, therefore*, &c. Lobeck on Phrynich. p. 342. refers to Hesych. in voc. and Sturz. de Dial. Maced. for instances from the N. T. of *μὲν οὖν* and *μὲν οὖν γε* beginning a sentence. Sturzius indeed (p. 203.) condemns them both, as well as the *ἀλλὰ μὲν οὖν* (*with* or *without* the *γε*) in Phil. iii. 8. and approves of Buhle's and Harles's reading of *τὸ μὲν οὖν* in Aristotle, de Poet. xxii. 3. (see next word); but I do not find any passage quoted from N. T. which begins with *μὲν οὖν* without *γε*.] 1. *And indeed*, Luke iii. 18. (where see Wolfius,) John xx. 30.—2. *Further, moreover.* Acts i. 6, 18. viii. 4, 25. et al.]

Μενοῦνγε, a conjunction, from *μέν indeed, οὖν therefore*, and *γε truly.* [It should be written *μὲν οὖν γε*, separately, according to Sturzius as above.]

1. *Yea, rather*, quin imò. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me; *therefore* I think proper to *affirm*, that blessed,

[1] Ainsworth's Dictionary.

[2] See Pliny's Nat. Hist. xiii. 11. Prideaux's Connexion, part i. book 7. at the end; and Wetstein's note on 2 Tim. iv. 13.

[3] Sermon x. vol. ii. p. 407.

&c. It may be justly questioned whether this particle be by the *more ancient* and *pure* Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. Theophylact Simocatta, who is cited by Wetstein on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. Wolfius and Wetstein, however, quote a passage from Aristotle, which begins with *μενοῦν*, a construction which is also very unusual. See Vigerus, de Idiotism. cap. viii. sect. 8. reg. 15.

2. *Yea, verily.* Rom. x. 18. So *ἀλλὰ μενοῦνγε but indeed*, or *yea verily.* Phil. iii. 8.

3. Used interrogatively, *nay, but?* imò verò? Rom. ix. 20. q. d. Thou presumest to arraign the conduct of God, *therefore, truly* let me ask thee, who art thou, O man, &c.?

Μέντοι. A conjunction, from *μέν indeed*, and *τοι truly.* [Μέντοι, says Hermann, first means *sanè, enim verò, certainly, indeed*, and is chiefly used thus in replying. See Plat. Phæd. § 45. where it occurs thus three times, and the last time with *οὐ : οὐ μέν τοι certainly not.* He adds, that its *most usual* signification is *tamen*, but he doubts whether *μέντοι* and *δέ* are ever so used that the *μέν* and *δέ* are in opposition, as Wahl and Bretschneider take them in James ii. 8, 9. Bretschneider quotes Xen. Cyrop. ii. 4, 2; but Schneider has (from MSS.) edited *μέν* for *μέντοι.* See more in Hermann on Viger as above.] It is an affirmative and adversative particle. *Yet indeed, yet truly.* See John iv. 27. vii. 13. [xii. 42. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude 8. Prov. v. 4. Ps. xxxix. 6. *μέν τοί γε.*] In some copies it is in several texts written in two separate words, *μέν τοι.*

ΜΕ'ΝΩ.

I. Intransitively, *to remain, abide, dwell.* [Mat. x. 11. Mark vi. 10. xiv. 34. Luke i. 56. viii. 27. ix. 4. x. 7. John ii. 12. iv. 40. Acts ix. 43. xviii. 3. xxi. 8. &c. See also John i. 39, 40. Luke xix. 5. xxiv. 29. where it rather bears the sense of the Latin diverto, *to tarry a little while*, especially on a journey, nearly like the English *to put up.* Comp. Acts xx. 15. The LXX use it for יָשַׁב Gen. xxiv. 55. Ps. cii. 12. and for לִין *to pass the night, to lodge*, in Judg. xix. 6, 9. in some copies. It is used to express the in-dwelling of the Spirit of God in the Christian's heart, and of the intimate union thus wrought. See John xiv. 10—17. Comp. 23. xv. 4—7. 1 John iv. 12—16. Comp. ii. 6. iii. 15, 17.]

II. *To remain, endure, last.* Mat. xi. 23. [Rev. xvii. 10. Heb. vii. 3, 24. (comp. Ps. lxxxix. 35.) x. 34. xiii. 14. Comp. xii. 27. 2 Cor. iii. 11. 1 Cor. iii. 14. xiii. 13. (see Gill.) Heb. xiii. 1. So of *continuing in any one state*, as opposed to change, as *πιστὸς μένει.* 2 Tim. ii. 13. 1 Cor. vii. 8, 11, 20, et al. To this sense may be referred some passages quoted under sense III. See 2 Tim. iii. 14. *μένε ἐν οἷς ἔμαθες.* Comp. 1 John iv. 16. 2 Mac. viii. 1. Eccles. viii. 15. In Acts v. 4. it is said of an estate as continuing to its owner in opposition to *πραθέν*, though Bretschneider would translate *οὐχὶ μένον σοὶ ἔμενε* (removing the comma after *μένον*) *did not the remainder (of the price) belong to you?* but even if this agreed with the sense of the passage, it would require *τὸ μένον.* occ. LXX, Job xv. 29. &c. for *continuing.*]

III. *To persevere.* 1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31. see Kypke.

IV. *To stand firm* or *stedfast.* Rom. ix. 11.

V. *To remain alive.* John xxi. 22, 23. 1 Cor. xv. 6. Wolfius on John cites Arrian using it in the same sense, Epictet. iii. 24. p. 342. ed. Cantab. *μέχρι νῦν διά σε* ΈΜΕΝΟΝ—*I have continued in life* thus long for thy sake. See more instances in Kypke. [Comp. also John xii. 34.]

VI. Transitively, with an accusative, *to wait for.* Acts xx. 5. This use and construction of the V. is very common in the Greek writers. See Scapula. [LXX, Is. viii. 17. Comp. xxx. 18. v. 2, 3, 7. 2 Mac. vii. 30.]

Μερίζω, from *μερίς a part.*

I. *To divide, part, share.* Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2. where Macknight "imparted." [On Heb. vii. see below, sense III. In LXX, *μερίζω* occ. for חָלַק *to divide*, Exod. xv. 9. Num. xxvi. 53. et al.]

II. *To divide, separate into parts.* 1 Cor. i. 13.

III. *To distribute.* Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. [In LXX, it sometimes answers to the Heb. הִנְחִיל *he gave to possess*, as Prov. viii. 21. Comp. xiv. 18. and in Heb. vii. 2. Schleusner renders it *to give* simply.]

IV. Pass. *to be divided, disunited, by discord.* Mat. xii. 25, 26. Mark iii. 24—26.

V. *To be differenced* or *different, to differ.* 1 Cor. vii. 34. [So Chrysostom, who renders it well, *διεστήκασι.*] But see Vulg., Wolfius, and Bowyer. But Kypke renders *μεμέρισται, is divided, perplexed*, i. e. *by their several cares*, which are specified ver. 34; so he makes *μεμέρισται* parallel to *μεριμνᾷ*, and produces Achilles Tatius using *ἐμεμέριστο* in the like sense. Comp. Macknight.

Μέριμνα, ης, ἡ, from *μερίζειν τὸν νοῦν, dividing* or *distracting the mind*, according to that of Virgil, Æn. iv. 285.

——*Animum* nunc huc celerem, nunc *dividit* illuc.

A thousand ways his restless *mind divides.*

And of Terence in the Andria, act i. sc. 5. or 6. lin. 26.

Tot me impediunt curæ, quæ *meum animum divorsim trahunt.*

So many cares encompass me, which *draw my mind different ways.*

Anxious, distracting or *perplexing care, carefulness, solicitude.* [See Mat. xiii. 22. Mark iv. 19. Luke viii. 14. xxi. 34. 1 Pet. v. 7. Comp. Ps. lv. 22. In 2 Cor. xi. 28. *the care*, or *taking care of.* Ecclus. xxxi. 1, 2. xlii. 9. vide 1 Mac. vi. 10.]

Μεριμνάω, ῶ, from *μέριμνα.*—*To care, to be careful, anxious, anxiously careful* or *solicitous.* Our translators render it by *being careful*, Luke x. 41. Phil. iv. 6; by *caring*, 1 Cor. vii. 32—34; and by *having care*, 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought.* Thus Mat. vi. 25. Luke xii. 22. *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν*, 'take *no* thought *for your life;*' Mat. vi. 31. *μὴ οὖν μεριμνήσητε*, '*therefore*, take *no* thought, *saying, what shall we eat?*' and again, Mat. vi. 34. *μὴ οὖν μεριμνήσητε*, 'take *therefore no* thought *for the morrow.*' These, I must confess, have long appeared to me some of the most

unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious translators in the instances just cited; but am inclined to think that at the time our last translation was made (which is now above 170 years ago) the phrase *to take thought* did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: however, in the Original Letters published by Sir John Fenn, vol. ii. p. 71. Letter 41. at the end, I find, "Also ye shall be of good cher (*cheer*) and *take no thought*." Dated April 14, 1471. In Shakspeare's Julius Cæsar, act ii. sc. 1. towards the middle:

> If he love Cæsar, all that he can do
> Is to himself *take thought*, and die for Cæsar.

And in the Life of Mr. John Fox prefixed to his Book of Martyrs, I meet with this passage, p. 11. "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be *overcome* or *drawn aside*." So our translators, 1 Sam. ix. 5. use *taking thought* for the Heb. דָּאַג, which certainly denotes *solicitude* or *anxiety*, ("sollicitus, anxius, anxiè timuit," Robertson,) and which on the same subject, 1 Sam. x. 2. they interpret by *sorroweth*. To all this we may add, that the English translation by the divines who fled to Geneva in Queen Mary's reign, renders μὴ μεριμνᾶτε, in Mat. vi. 25. *be not* careful; τί μεριμνᾶτε; ver. 28. *why* care *ye?* μὴ οὖν μεριμνήσητε, ver. 34. care *not then;* but ver. 31. for these very same words it has *therefore* take *no* thought—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring, being careful*. [LXX, Ps. xxxviii. 18. for דָּאַג. See 2 Sam. vii. 10. 1 Chron. xvii. 9.]

Μερίς, ίδος, ἡ, from μείρω *to divide, share.*—*A share, part, portion, division.* Luke x. 42. where see Wolfius, Wetstein, Kypke, [and Elsner, who shows that the Greeks use μερίς for *an office*, Obss. Sacr. vol. i. p. 225. On Acts viii. 21. comp. Deut. xii. 12. Gen. xxxi. 14. Num. xviii. 20. &c. In 2 Cor. vi. 15. it seems to be synonymous with κοινωνία *fellowship*. Comp. 2 Sam. xx. 1. 1 Kings xii. 16. In Col. i. 12. εἰς τὴν μερίδα τοῦ κλήρου *into the participation of*, &c. See Macknight. It is used of a *region* or *division of the country*, Acts xvi. 12. Comp. Josh. xviii. 6, 9. and μεριδάρχης. 1 Mac. x. 65. Joseph. A. J. xii. 5, 5. In Neh. viii. 12. it occurs for מָנָה *a measured portion*.]

Μερισμός, οῦ, ὁ, from μεμέρισμαι perf. pass. of μερίζω.

1. *A distribution, gift distributed.* Heb. ii. 4. [LXX, Josh. xi. 23. Ezra vi. 18. &c.]

II. *A dividing.* Heb. iv. 12.

☞ Μεριστής, οῦ, ὁ, from μερίζω.—*A divider,* (386)

an umpire for dividing an estate among coheirs. occ. Luke xii. 14. where see Grotius. [This must be distinguished from μερίτης, *a partaker*, or συμμεριστής. v. Phavorin.]

Μέρος, εος, ους, τό, from μείρω *to divide, part.*

I. *A part, piece.* Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. [Acts v. 2. Rev. xvi. 19. Gen. xlvii. 24. Exod. xxv. 26. for פֵּאָה *a corner*. Josh. xviii. 14. &c.] Hence the following phrases.

1. Μέρος τι (κατά being understood) literally, *as to some part, partly, in some measure.* 1 Cor. xi. 18. This is a pure and Attic expression, used several times by Thucydides. See Wetstein. [Comp. Dan. ii. 33.—Thucyd. ii. 64. iv. 30.]

2. Ἀνὰ μέρος, *by course* or *turn*, q. d. *by part* or *share*. (Comp. below, sense II.) 1 Cor. xiv. 27.

3. Ἀπὸ μέρους, *in part.* Rom. xi. 25. 2 Cor. i. 14. *In some sort* or *respect*, Rom. xv. 15. *In some degree*, xv. 24. On 2 Cor. ii. 5. see Whitby, Wolfius, Bowyer, and Macknight. [occ. Dan. i. 2.]

4. Ἐν μέρει, with a genitive following, *in respect of*, Col. ii. 16. So Wolfius and Wetstein cite from Ælian, ΚΡΙΝΑΝΤΕΣ ἕκαστον ἐν ΤΩ῍ι ΜΕ῎ΡΕΙ *φόνου*, and from Diogenes Laertius, ᾽ΕΝ ΜΕ῎ΡΕΙ σκώμματος *in respect* of a scoff. [Ælian, V. H. viii. 3.]

5. Ἐν τῷ μέρει τούτῳ, *in this respect* or *behalf.* 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10. where Wetstein cites from Polybius τὴν πίστιν ᾽ΕΝ ΤΟΥ῎ΤΩΙ ΤΩ῍ι ΜΕ῎ΡΕΙ διαφυλάττειν, to preserve fidelity *in this respect.*

6. Ἐκ μέρους, *in part, partially, imperfectly.* 1 Cor. xiii. 9, 10, 12. *In particular*, xii. 27.

7. Κατὰ μέρος, *part by part, by parts, particularly*, sigillatim, Heb. ix. 5. where see Wetstein. Comp. κατά II. 20. [Heraclid. Alleg. Hom. p. 425. Thucyd. iv. 26.]

II. *A share, portion, fellowship.* Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8. where see Kypke. [Rev. xxi. 8. xxii. 19. Comp. the use of μερίς in Is. xvii. 14. Jerem. xiii. 25. &c.]

III. *A lot, employment, occupation.* Acts xix. 27. where see Wolfius and Kypke.

IV. *A part, faction.* Acts xxiii. 9. where Kypke cites Dionysius Halicarn. using it in the like sense.

V. Μέρη, τά, *the parts, region, country.* Mat. ii. 22. xv. 21. xvi. 13. [Mark viii. 10. Acts ii. 10. xix. 1. xx. 2. In Mark vi. 24. Schleusner considers it omitted in this sense, and so Matt. xxvii. 51. In Exod. xvi. 35. he translates it *fines, boundaries.*]

VI. Μέρη, τά, *the parts, side.* John xxi. 6.

Μεσημβρία, ας, ἡ, from μέση *the middle*, and ἡμέρα *day.*

I. *The middle of the day, mid-day.* Acts xxii. 6.

II. *The south, that part of the heavens where the sun is at mid-day.* Acts viii. 26. [Gen. xviii. 1. xliii. 16, 25. 2 Sam. iv. 5. Jer. vi. 4. for צָהֳרַיִם *noon*. In Symmachus, 1 Sam. xx. 41. for נֶגֶב *the south*. Hesych. μεσημβρία· τὰ τοῦ νότου μέρη καὶ τὸ τῆς ἡμέρας μέσον.]

☞ Μεσιτεύω from μεσίτης. [*To be between two*, and hence, *to act as mediator*, see Diod. Sic. xix. 71. Joseph. A. J. vii. 8, 5. xvi. 4, 3.] occ. Heb. vi. 17. [ἐμεσίτευσεν ὅρκῳ (*God*) *interposed* with an oath, perhaps with some allusion to the sense of *witness* which μεσίτης sometimes bears. (See below.)]

Μεσίτης, ου, ὁ, from μέσος *the middle.*—*A mediator, one who mediates between two parties.* Gal. iii. 20. This title is in the N. T. ascribed to Christ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. —to Moses, Gal. iii. 19. Josephus uses this word for a *mediator* or *intercessor*, Ant. xvi. 2 2. τῶν παρ' Ἀγρίππᾳ τισὶν ἐπιζητουμένων ΜΕΣΙΤΗΣ ἦν, 'he (Herod) was the *intercessor* with Agrippa for whatever was desired.' Theodotion applies it for an *umpire*, Job ix. 33. where ὁ μεσίτης ἡμῶν answers to the Heb. בֵּינֵנוּ *between us;* and Josephus, in a similar sense, Ant. iv. 6, 7. ταῦτα δὲ ὀμνύντες ἔλεγον, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ὑπισχνοῦντο ποιούμενοι, 'these things they confirmed with oaths, and making God the *umpire* or *witness* of what they promised—.' So Lucian, Amor. t. i. p. 1063. speaking of Pylades and Orestes, Θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαβόντες, 'taking a God for *a witness* of their mutual affection.' [Wahl on 1 Tim. ii. 5. says, (after Lobeck on Phryn. p. 122.) that μέσος δικαστής would be purer Greek, and quotes Thuc. iv. 83; but it there means *a referee, an arbitrator*, and I doubt if this notion can be applied to our Saviour's mediation. They also quote μεσίδιος from Aristot. Polit. v. 6.]

Μεσονύκτιον, ου, τό, from μέσος *the middle*, and νύξ, νυκτός *the night.*—*Midnight.* occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. [(On the Jewish division of the night, see φυλακή.) It occurs in LXX, for חֲצִי הַלַּיְלָה in Judg. xvi. 3. Ruth iii. 8. Comp. Ps. cxxix. 62. and for נֶשֶׁף *darkness*, Is. lix. 10. On the purity of the word see Lobeck, Phryn. p. 53.] The old Greek grammarians, Thomas Magister and Phrynichus, have condemned the use of μεσονύκτιον in prose as being a poetical word: Alberti, however, on Luke xi. 5. and Wetstein and Kypke on Mark xiii. 35. have cited instances of its being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, η, ον.—*The middle, midst*, of time or place. Mat. xxv. 6. [Μέσης δὲ νυκτός, &c.; so in Xen. H. G. i. 6, 28. περὶ μέσας νύκτας, (which occ. also Exod. xi. 4.) Comp. Anab. ii. 2, 8. iii. 1, 33. Herod. iv. 181. In Acts xxvi. 13. ἡμέρας μέσης *at mid-day*, comp. Esdr. ix. 41. and Neh. viii. 3. (in some copies.)] John i. 26. μέσος δὲ ὑμῶν ἕστηκεν, *there standeth one* in the midst (q. d. middlemost) *of you.* So Mat. xiv. 24. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, q. d. navis autem jam *media* maris erat. The Latins, however, would say, in *medio* maris. [Or rather, *in medio mari.* Schleusner, Bretsch., and Wahl, take μέσον as the accusative case and supply κατά; but Parkhurst's construction of it is better, as may be seen from Fritzsche in loc. Observe also, that we must not take βασανιζόμενον in connexion with ἦν, (as Wahl does, who supplies ὂν *being* to μέσον,) but with πλοῖον. The μέσον and ἦν are to be construed together.] Acts i. 18. ἐλάκησε μέσος, *he burst in sunder* in the midst or middle. So Plautus, cited by Ainsworth, *medius disrumpi.* Μέσον, τό, μέρος *part* being understood, *the middle part, the midst.* Acts xxvii. 27. Hence,

1. Ἐκ μέσου, *from the midst, from among, away.* Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14. [LXX for מִתּוֹךְ Gen. xix. 29. Exod. vii. 5. xxiv. 16. Is. lii. 11. and for מִקֶּרֶב Exod. xxxi. 14. Mic. v. 10—13. In Gen. xxxv. 2. Lam. i. 15. the LXX have altered the form of the sentence, and we must not take this phrase as translating בְּתוֹךְ or בְּקֶרֶב.]

2. Ἀνὰ μέσον, *in*, or *through, the midst, between.* Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5. [LXX for בֵּין Ezek. xxii. 26. Judg. xv. 4. 1 Kings v. 12. and for בְּתוֹךְ Num. xxxiii. 8. Josh. xviii. 9. Prov. viii. 20.]

3. Διὰ μέσου, *through the midst.* Luke iv. 20. xvii. 11. "*through the confines,*" Campbell, whom see. [LXX for בְּתוֹךְ Ps. cxxxvi. 14. Jer. xxxvii. 4. and for בְּקֶרֶב Amos v. 17.]

4. Εἰς τὸ μέσον, *in* or *into the midst.* Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26. where Kypke cites from Xen. Cyrop. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΣ ΕΙΣ ΤΟ ΜΕΣΟΝ. [Εἰς μέσον is used in LXX for אֶל־בֵּין, Ezek. xxxi. 10; for בְּתוֹךְ, Exod. xi. 4. xiv. 16. 1 Sam. ix. 14; and for אֶל־תָּוֶךְ, Exod. xiv. 23. Josh. iv. 5.]

5. Ἐν μέσῳ, *in the midst, among.* Mat. xviii. 20. Luke ii. 46. viii. 7. et al. freq. [It occurs for בְּקֶרֶב, Deut. xi. 6. Ps. xlvi. 5. or 6; for בְּתוֹךְ, Gen. i. 6. ii. 9. Neh. ix. 11. 1 Kings vi. 27. et al. Also for אֶל־תָּוֶךְ, Neh. vi. 10.] The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. מִתּוֹךְ or מִקֶּרֶב; the 2nd to בֵּין or בְּתוֹךְ; the 3rd to בְּתוֹךְ or בְּקֶרֶב; the 4th to אֶל־תָּוֶךְ or בְּתוֹךְ; and the 5th to בְּתוֹךְ or בְּקֶרֶב. They are not, however, *merely* Hebraical or Hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11. and Scapula's Lex. in ΜΕΣΟΣ.

☞ Μεσότοιχον, ου, τό, from μέσος, *middle*, and τοῖχος *a wall.*—*A middle wall, a wall separating between two places.* occ. Eph. ii. 14. where the apostle seems plainly to allude to the *wall* or δρυφακτὸς λίθινος *stone pallisado*, as Josephus calls it, which *separated* the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τὸν τῆς ἁγνείας προσημαίνουσαι νόμον, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γράμμασι, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίέναι, 'inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that *no alien must enter that holy place.*' De Bel. v. 5, 2. Comp. vi. 2, 4. Ant. xv. 11, 5. See also Doddridge and Wetstein's note on Eph. ii. 14. [Schleusner will not allow that there is here the smallest allusion to the division in the Temple. This word is of very rare occurrence. It is found in Athenæus, vii. p. 281. (ed. Casaubon.) and Hesychius under κατῆλιψ. See also Phavorinus.]

☞ Μεσουράνημα, ατος, τό, from μέσος *middle*, and οὐρανός *heaven.*—*The mid-heaven, the middle part of the heavens, the meridian.* occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: 'They say there are four signs which preside at every one's birth, and which by one common name they call centres, and more particularly, one, the horoscope, another, the μεσουράνημα, the third, the west (δύνον), and the last, the subterranean (ὑπόγαιον) or ἀντιμεσουράνημα, which itself is also a

μεσουράνημα.' And Eustathius, on that verse of Homer, Il. viii. 68.

> Ἦμος δ' ἠέλιος *μέσον* οὐρανὸν ἀμφιβεβήκει,
> But when the sun gained the *mid vault of heaven*,

observes, that 'the time from the dawning of the day, *μέχρις ἡλιακοῦ* ΜΕΣΟΥΡΑΝΗ΄ΜΑΤΟΣ, till the sun's *gaining the meridian*, is called by Homer (see lin. 66.) the increase of the day, but from thence the day seems to decline.' So Plutarch and Strabo speak of the sun ΜΕΣΟΥΡΑΝΟΥ῀ΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in Wetstein on Rev. viii. 13. [v. Salmasii de Ann. Climacteric.]

Μεσόω, ῶ, from *μέσος middle.* — *To be in the middle* or *midst.* occ. John vii. 14. *τῆς ἑορτῆς μεσούσης, in the midst of the feast.* So in Herodotus, iii. 104. we have ΜΕΣΟΥ῀ΣΑ *ἡ ἡμέρη the middle of the day;* and in Thucydides, v. 57. *τοῦ θέρους* ΜΕΣΟΥ῀ΝΤΟΣ, *in the midst of summer.* See Raphelius and Wetstein. [Exod. xii. 29. *μεσούσης τῆς νυκτός.* Comp. Neh. viii. 3. xv. 9.]

☞ ΜΕΣΣΙ΄ΑΣ, *ου, ὁ.* Heb. — *The MESSIAS, the Christ.* It is plainly the Heb. מָשִׁיחַ, or Chald. מְשִׁיחָא, *Messiah,* with a Greek termination, which from the V. מָשַׁח *to anoint;* so it expresses *one anointed,* or rather *instituted to a certain office* or *offices by unction;* and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's *Christ,* it imports his being *anointed* with the reality of the typical *oil,* (see Ps. xlv. 7 or 8. Heb. i. 9.) even *with the Holy Ghost and with power.* (See Acts x. 38. iv. 27. Luke iv. 18. Is. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 25, 26. and Heb. and Eng. Lexicon in מִשְׁחָה I., and below, Χριστός I.

ΜΕΣΤΟ΄Σ, *ή, όν,* from the Chald. or Syriac מְסַת *sufficient, abundant.* See Castell Lexic. — *Full, replete.* See John xix. 29. xxi. 11. Rom. i. 29. James iii. 8. Mat. xxiii. 28. and Wetstein. [Add James iii. 17. Rom. xv. 14. and 2 Pet. ii. 14. (on which see *μοιχαλίς.*) In Ezek. xxxvii. 1. Nah. i. 10. Prov. vi. 34.]

☞ Μεστόω, ῶ, from *μεστός.*—*To fill.* occ. Acts ii. 13. [3 Mac. v. 1, 10.]

ΜΕΤΑ΄. A preposition.

I. Governing a genitive.

1. *With, together with.* Mat. i. 23. ii. 3, 11. xxviii. 20. et al. freq. [Luke xv. 30. Mat. viii. 11. (*in company with*) et al. freq. (1.) It is sometimes used of persons accompanying any one, as Mat. v. 41. xvi. 27. xx. 20. xxv. 10. et al. pass. (2.) Of *persons dwelling* or *remaining with others,* as ἕως *πότε ἔσομαι μεθ' ὑμῶν*; Mat. xvii. 17. and *καὶ ἦν μετὰ τῶν θηρίων,* Mark i. 13. et al. freq. though perhaps here it rather means, *in the same place with.* vid. (6.) So (3.) *οἱ μετά τινος* are *the companions of any one,* as Mat. xii. 3. Mark i. 36. comp. xvi. 10. et al. freq. (4.) *Εἶναι μετά τινος to be present with any one, so as to assist him.* Mat. i. 23. xxviii. 20. Luke i. 66. John iii. 2. &c. Compare also the use of *μετά* in benedictions, as Rom. xvi. 24. 1 Cor. xvi. 23, 24. Gal. vi. 18. Ephes. vi. 24. &c. (5.) Sometimes it is joined with the *things a man carries or has with him,* as Mat. xxvi. 55. Mark xiv. 48. Luke xxii. 52. John xviii. 3. &c. (6.) Sometimes it expresses *community of place,* as Mark i. 20. xiv. 54. Luke xxiv. 5. John xx. 7. et al. These and other shades of difference occur in the various passages in which it is found, but the context is generally an easy guide to the *nature of the association* it expresses, and therefore more instances are not given. In Rev. i. 7. *μετὰ τῶν νεφελῶν,* Schleusner comparing Mark xiv. 62. takes *μετά* as synonymous with *ἐπί* in Mat. xxiv. 30. (comp. Dan. vii. 13.) but *it cannot bear* the sense of *super* which he gives it; it only expresses that our Saviour is *accompanied* or *surrounded by clouds;* the *ἐπί* of St. Matthew is more particular; the general idea is the same. This is one among the many instances of the mischief of endeavouring to make every word tally in two parallel passages. Μετά cannot be used for *ἐπί,* and there is no need to force the passage. *Some few* MSS. read *ἐπί.*]

2. *As well as.* Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11. and see Bowyer and Campbell on Luke. [Others in Luke xi. 7. understand it to mean, *in the same bed* or *room.*]

3. *With, on the same side* or *party with.* Mat. xii. 30. So in Herodotus, ii. 152. we have ΜΕΤ' ΈΩΥ῀ΤΟΥ῀ *γενέσθαι,* to be *on his side;* and in Aristophanes, *ἦν* ΜΕΘ' ΗΜΩ῀Ν Ἡ.Σ, 'if you were *of our party.*' See Raphelius, Wetstein, and especially Kypke.

4. *Among.* Luke xxiv. 5.

5. *With, against.* Rev. xi. 7. Comp. 1 Cor. vi. 6, 7. [Verbs which express an action performed by more than one agent, as to *fight, contend, converse,* &c. are followed by *μετά,* which thus couples the second agent with the subject of the verb. Thus *πολεμήσω μετ' αὐτῶν,* Rev. ii. 16. where the action is incomplete unless there be some one to war *with.* Comp. xi. 7. xvii. 14. xix. 19. et alibi. Similarly *λαλεῖν μετά τινος* in Gen. xxxi. 29. See also 2 Kings xiv. 15. Gen. xxvi. 20. The same is true of Rev. ii. 22. (*τοὺς μοιχεύοντας μετ' αὐτῆς.*) xiv. 14. xvii. 2. (*μεθ' ἧς ἐπόρνευσαν.*) xviii. 3, 9. where Bretschneider, however, supposes *μετά* to express the *means,* and considers the *ἧς,* &c. as *human instruments.* So *κρίνεσθαι μετά τινος,* 1 Cor. vi. 7. should be explained; but in Mat. xii. 41, 42. it simply means *together with,* (and not *against,* as Schleusner says,) being construed with *ἀναστήσονται.* See Fritzsche and Wahl.]

6. *With, by, by means of,* in the same sense as *διά* with a genitive. Acts xiii. 17. Comp. xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66. where see Raphelius and Kypke, who shows that it is thus used by Demosthenes, Thucydides, Xenophon, and Polybius, and in Mat. construes *μετὰ τῆς κουστωδίας,* with *ἠσφαλίσαντο.* But Qu? [Fritzsche's explanation of Mat. xxvii. seems the best. He construes *μετὰ τῆς κουστωδίας* with *σφραγίσαντες τὸν λίθον* in this sense, *they made it sure, sealing the stone, as well as setting the watch; μετά* joining thus the two precautions they used. I should construe John xix. 40. much in the same manner.] Μετὰ *βίας, with* or *by force.* Acts v. 26. ΆΓΕΙΝ ΜΕΤΑ' ΒΙ΄ΑΣ is several times used by Polybius, as cited by Raphelius and Wetstein. [Μετά often makes a periphrasis of the adverb, as *μετὰ χαρᾶς with joy, joyfully,* Mat. xiii. 20. *μετὰ σπουδῆς,* Mark vi. 45.]

7. *To, towards.* Luke i. 58, 72. x. 37. Comp.

1 John iv. 17. where French translation—*la charité* envers *nous*, and Diodati's Italian—*la carità* inverso *noi*.

[8. Μετὰ διωγμῶν, Mark x. 30. which some render *in return for*; but this it can hardly bear. Bretschneider renders it *statim post*, and compares Amos iv. 2. τοὺς μεθ' ὑμῶν *your posterity*, and viii. 10. Mic. iii. 11. where he translates κρίνειν μετὰ δώρων *acceptis muneribus*.]

II. Governing an accusative.

1. Of time, *after*. Mat. xvii. 1. xxiv. 29. xxv. 19. et al. Μετὰ ταῦτα, John xiii. 7. *after these things*, "not *hereafter*, i. e. at some distant time, as rendered in our translation, but *as soon as I have finished what I am now doing*." Dr. Bell on the Lord's Supper, p. 147. 1st edit. p. 164. 2nd note.

2. Of time, *within*, intra. Mark viii. 31. where μετὰ τρεῖς ἡμέρας is the same as τῇ τρίτῃ ἡμέρᾳ on *the third day*, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63. as is plain from ver. 64. So Josephus, Ant. i. 12, 2. speaking of the circumcision of Isaac, says, εὐθὺς ΜΕΤ' ὀγδόην ἡμέραν περιτέμνουσι, they circumcise them immediately *within* or *on* the eighth day. So the learned Hudson renders it in his version, die *statim* octavo *circumcidunt*. See more in Wetstein and Kypke on Mat. xxvii. 63. [See Mat. i. 12. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, &c. which Kuinoel translates 'tempore exilii' *at the time of the exile* or *sojourn at Babylon*. Fritzsche however translates it 'postquam erat in Babyloniam demigratum' *after the removal to Babylon*; and in a long note, well worth reading, denies that μετά of time ever has any sense but *after*. In the above passage from Josephus he translates it 'exacta die octava,' and on Mat. xxvi. 63. he says that broken days are reckoned as entire ones.—His note should be consulted.]

3. With the neuter article τό and a verb infinitive, *after*, *after that*. Luke xxii. 20. μετὰ τὸ δειπνῆσαι, *after supping* or *supper*, or *after that he had supped*. So Mat. xxvi. 32. Mark xiv. 28. xvi. 19. et al. [Μετά is used *of place* in Heb. ix. 3. meaning '*behind*.']

III. In composition.

1. It denotes *relation*, *connexion*, or *agreement* with some other person or thing, as in μετέχω and μεταλαμβάνω *to partake*.

2. *After*, as in μεταμέλομαι *to be concerned after* a fact, i. e. *to repent*.

3. It denotes *change of place* or *condition*, as in μετάγω *to turn*, μεταβαίνω *to pass*, μεταμορφόω *to transform*.

☞ Μεταβαίνω, from μετά denoting *change of place* or *condition*, and βαίνω *to go*.

I. *To go*, or *pass, from one place to another*. Mat. xvii. 20. Luke x. 7. [*to pass from one state to another*. John v. 24. Comp. xiii. 1. and 1 John iii. 14.]

II. *To go away, depart*. Mat. viii. 34. [xi. 1. xii. 9. xv. 29. John xiii. 1. Acts xviii. 7. It occ. metaphorically 2 Mac. vi. 1. μεταβαίνειν ἐκ (or ἀπὸ) τῶν πατρῴων νόμων. Comp. ver. 9, 29.]

Μεταβάλλω, from μετά denoting *change of place* or *condition*, and βάλλω *to cast, put*. *To change*. occ. Acts xxviii. 6. μεταβαλλόμενοι (γνώμην namely) *changing their mind* or *opinion*. Josephus often uses the 2nd aor. mid. of this V. in the same sense, as de Bel. v. 9, 1, 3. and 11, 2; in Ant. iii. 12, 3. he has the full expression, ΜΕΤΑΒΑΛΕΣΘΑΙ ΤΑ'Σ ΓΝΩ'ΜΑΣ. See also Alberti, Wetstein, and Kypke. [So Joseph. A. J. v. 7, 7. ὁ Θεὸς μεταβαλλόμενος εἰς τὸ ἡμερώτερον. occ. in the act. voice 2 Mac. vi. 29. comp. Exod. vii. 17. καὶ μεταβαλεῖ εἰς αἷμα, *it shall change or turn to blood*, v. 20. Lev. xiii. 3. Ecclus. xviii. 26.]

Μετάγω, from μετά denoting *change of place*, and ἄγω *to lead, guide*.

I. *To turn about, manage*, as a horse by a bridle. James iii. 3.

II. Μετάγομαι, pass. *to be turned about, steered*, as a ship by the helm or rudder. James iii. 4. [2 Chron. xxxvi. 3. 1 Kings viii. 48. of *leading away* captive. Comp. 2 Chron. vi. 37. 2 Mac. i. 33. In Ecclus. x. 8. μετάγεται *is transferred*. In 2 Mac. iv. 10. *of changing* the habits of a people, and in Prol. to Ecclus. of *translating a language*. v. μεθερμηνεύω.]

Μεταδίδωμι, from μετά denoting *change of condition*, and δίδωμι *to give*.—*To impart, to communicate*, q. d. *to transfer*. occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See Wetstein on Luke, and Macknight on Rom. xii. 8. [On 1 Thess. ii. 8. comp. Wisd. vii. 13. where it is used of *communicating knowledge*, and Test. xii. Patr. ἃ ἠκούσατε, μετάδοτε καὶ ὑμεῖς τοῖς τέκνοις ὑμῶν. Comp. 2 Mac. viii. 13. In Rom. xii. 8. Schleusner, Bretsch., and Wahl understand by ὁ μεταδιδούς a *deacon* from his office of *distributing* the alms. (There were similar officers in the Jewish synagogues called פַּרְנָסִים. See Lightfoot, Hor. Hebr. Mat. iv. 23.) Comp. Ephes. iv. 28. Job xxxi. 17. Prov. xi. 26. where the LXX take הַשֹּׁבֵר to mean *breaking so as to distribute*, but it is rather *to sell*.]

☞ Μετάθεσις, εως, ἡ, from μετατίθημι *to transfer*, or *change*.

I. *A being transferred* or *translated from one place to another, a translation*. Heb. xi. 5.

II. *A removal*. Heb. xii. 27.

III. *A change* or *abrogation*. Heb. vii. 12. [In 2 Mac. xi. 24. it denotes a *change of manners* and *customs*.]

Μεταίρω, from μετά denoting *change of place*, and αἴρω *to take up* or *away*.

I. Transitively, *to transfer* from place to place. Thus used in the profane writers. [See also 2 Kings xxv. 11. Ps. lxxx. 8. Prov. xxii. 28.]

II. In the N. T. intransitively, *to transfer oneself, remove, depart*. Mat. xiii. 53. xix. 1. [Aquila, in Gen. xii. 8.]

Μετακαλέομαι, οῦμαι, mid. from μετά denoting *change of place*, and καλέω *to call*.—*To call from one place to another, to call* or *send for*. Acts vii. 14. x. 32. xx. 17. xxiv. 25. [Achilles Tat. bk. iv. p. 243. καὶ δεῖται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλέσασθαι. It occ. in active v. in LXX, Hos. xi. 1, 2.]

Μετακινέω, ῶ, from μετά denoting *change of place* or *condition*, and κινέω *to move*.—*To move away, remove*, dimoveo, transmoveo. occ. Col. i. 23. Deut. xxxii. 30.

☞ Μεταλαμβάνω, from μετά denoting *relation*, and λαμβάνω *to take*.

I. With a genitive of the thing, *to partake*, or

be a partaker, of. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10. [Wisd. xviii. 9. Xen. Cyr. vii. 5, 18. Ælian, V. H. ix. 5.]

II. With an accusative of the thing, *to get, obtain.* Acts xxiv. 25. *Λαβεῖν καιρόν* is often used in the Greek writers for *taking an opportunity* (see Wetstein); and Kypke has produced from Polybius, ii. 16. ΜΕΤΑΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ *ἁρμόττοντα ποιησόμεθα τὴν καθήκουσαν μνήμην*, 'having gotten (nacti) *a convenient opportunity*, we will take proper notice.' [On the accusative joined with verbs of this nature, see Matth. Gr. Gr. § 363. *obs.* It occ. 2 Mac. iv. 21. in the sense of *hearing, learning,* &c. Comp. xi. 6. xii. 5. xiii. 10. xv. 1.]

☞ Μετάληψις, εως, ἡ, from the old verb *μεταλήβω*, —*λήψω*, the same as *μεταλαμβάνω*. —*A partaking,* or *being partaken of.* occ. 1 Tim. iv. 3.

☞ Μεταλλάττω, from *μετά* denoting *change of condition,* and *ἀλλάττω to change.*—*To change one thing for* or *into another, to transmute.* occ. Rom. i. 25, 26. [Esth. ii. 20. It sometimes is used (either with or without *τὸν βίον*) for *changing* life for death, or *dying,* as 2 Mac. iv. 7, 37. v. 5. vi. 31. vii. 7, 13, 40. In vii. 14. Biel would read *μεταλλάσσοντα τὰς ἀπ' ἀνθρώπων* (i. e. *ἐλπίδας*) because *μεταλλάσσοντας ὑπ' ἀνθρώπων* (he says) would require the passive to express *killed by men,* as the Vulgate renders it; but if *μεταλλάσσων* means *dying,* there is no need of the passive.]

Μεταμέλομαι, or *μεταμελέομαι,* from *μετά after,* and *μέλομαι to be concerned,* which from the impers. *μέλει it is a concern.*—*To repent, repent oneself,* properly, *to be concerned after* something said or done. "*Propriè significat,* post *rem aliquam perperam patratam* anxium et sollicitum esse." Mintert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8. [It is applied *ἀνθρωποπαθῶς* to God, in Heb. vii. 21. comp. 1 Sam. xv. 35. and Augustin. de Civit. Dei, xvii. 7. It occ. also Prov. v. 11. xxv. 8. Ecclus. xxxv. 19. et al. In Exod. xiii. 17. the impersonal verb *μεταμέλει* is used.]

☞ Μεταμορφόω, ῶ, from *μετά* denoting *change of condition,* and *μορφόω to form.*

I. *To transform as to external appearance, to transfigure.* Mat. xvii. 2. Mark ix. 2. [Ælian, V. H. i. 1. says of the polypus, that they lie under the rocks *καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν,* and *change* themselves into the colour of the rocks. Symm. in the Title to Ps. xxxiii. (where the LXX use *ἀλλοιοῦν*) uses this word.

II. *To be transformed,* or *changed internally and spiritually.* Rom. xii. 2. Comp. 2 Cor. iii. 18. [Senec. Epist. 5. 'Sentio non emendari me tantum, sed *transfigurari.*' Quintil. vi. 1.]

Μετανοέω, ῶ, from *μετά after,* or denoting *a change of condition,* and *νοέω to think.*

I. *To understand afterwards.* So Plato in Gorg. *ταῦτα προνοήσασι μὲν δυνατά,* ΜΕΤΑΝΟΗΣΑΣΙ δὲ *ἀνίατα,* 'these things are indeed possible to those who understand them before, but to those who *understand them afterwards* irremediable.'

II. *To change one's mind* or *opinion.* So in Xenophon, Cyr. lib. i. at the beginning, *ἠναγκαζόμεθα* ΜΕΤΑΝΟΕΙΝ, we were forced *to change our opinion.* See Raphelius's excellent annotations on Heb. xii. 17. [Wahl, in Acts ii. 38. iii. 19. makes it to *change one's opinion of Christianity, and so receive it,* and in xvii. 30. xxvi. 20. to change *from idolatry to the* true God; but it seems rather used in its common sense of *repenting.*]

III. In the N. T. *to repent,* i. e. either *to be wise after* a fact or facts committed, *to return to one's wits,* as we say, *resipisco;* or rather, I think, *to change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better.* Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4. et al. freq. Comp. *μετάνοια,* and see Campbell's Sixth Preliminary Dissertation on the Gospels, part iii. p. 242. [xii. 41. Mark i. 15. vi. 12. Luke x. 13. xi. 32. xiii. 3, 5. xv. 7, 10. xvi. 30. Rev. ii. 5, 16. iii. 3, 19. xvi. 9. It is followed by *ἀπό* in Acts viii. 22. (*μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης*) and is sometimes rendered *to desist,* but it implies more than merely *desisting*—it is rather desisting in *consequence of repentance.* So with *ἐκ* Rev. ii. 21, 22. ix. 20, 21. xvi. 11. Followed by *ἐπί* before the thing *repented of,* it implies sorrow for it, and a consequent change of heart. So 1 Cor. xii. 21. Comp. Joel ii. 13. (It is also attributed *ἀνθρωποπαθῶς* to God, as Amos vii. 3, 6. Jonah iii. 10. iv. 5. and Jer. xviii. 8, 10. with *περί.*) Observe also that in Mat. xi. 21. xii. 41. Luke x. 13. Bretschneider takes it for 'pœnitentiam agere,' *repenting,* as shown by abstinence from indulgence, by fasting and the like. So Test. xii. Patr. p. 520. *ἑπτὰ ἔτη μετενόησα ἐνώπιον Κυρίου· οἶνον καὶ σίκερα οὐκ ἔπιον, καὶ κρέας οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, κ.τ.λ. Seven years did I pass in repenting before the Lord. Wine and strong drink* (date-wine, Lowth, Is. v. 11.) *I drank not, and meat entered not into my mouth,* &c. So p. 607. Comp. Joel ii. 12. Jonah iii. 16.]—In the LXX this verb almost constantly answers to the Heb. נָחַם, which in like manner denotes *to change the mind.* [e. g. 1 Sam. xv. 29. Jer. iv. 28. xviii. 8. et al. where it is applied to God (see *μεταμέλομαι*). occ. also Wisd. v. 3. Ecclus. xvii. 24. &c.

Μετάνοια, ας, ἡ, from *μετανοέω.*

I. *A change* or *alteration of mind.* Heb. xii. 17. 'He found no room *μετανοίας for* (*his father Isaac's*) change of mind, (or *for his father* to change his mind,) *though he sought αὐτήν* it (this change of mind) *with tears.*' I think with Raphelius, that the pronoun feminine *αὐτήν,* referring not to *τόπον,* but to *μετανοίας,* clearly shows, that *μετανοίας means* Isaac's, not Esau's, change of mind. See more in Raphelius on the place. [See Polyb. iv. 66.]

II. *Repentance, change* or *alteration of mind,* and consequently *of conduct* or *behaviour, from evil to good.* So Athanasius, Quæst. 133. de Parab. *διὰ τοῦτο*—*λέγεται μετάνοια ὅτι μετατίθησι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν,* '*μετάνοια* is so called because it *transfers the mind* from evil to good.' Aretas in cap. 3. Apocal. *μετάνοιά ἐστι μετάστασις ἀπὸ τῶν χειρόνων, καὶ μεταβολὴ ἐπὶ τὸ βέλτιον,* '*μετάνοια* is a *change* from worse to better.' [Mat. ix. 13. Mark ii. 17. Luke v. 32. xv. 7. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Sometimes it is used with more especial reference to the *repentance or change of heart and conduct from*

idolatry or sinfulness) *required by the Christian covenant of its converts*, and also to that preached by John the Baptist. See Mat. iii. 8, 11. Mark i. 4. Luke iii. 3, 8. xxiv. 47. Acts xiii. 24. xix. 4. xx. 21. xxvi. 20. In this sense it is sometimes coupled with the remission of sins obtained through the Christian covenant. See Tittmann, Prolus. ii. de Vocabulis Œconomiæ Salutis, p. 4. and Parkhurst below.] Δοῦναι μετάνοιαν, *to give repentance*, i. e. *to offer terms of peace and reconciliation*, Acts v. 31. "As *repentance* was not actually wrought in Israel by the efficacious grace of *Christ*, I think it evident," says Doddridge, "that δοῦναι μετάνοιαν here signifies *to give place* or *room for repentance*, just as the same phrase does in Josephus, (Ant. xx. 7, 7.) where he says, that the Jews rising up at Cæsarea in a tumultuous manner, the wiser people among them went to intercede with the governor, (Felix,) ΔΟΥ͂ΝΑΙ ΜΕΤΆΝΟΙΑΝ ἐπὶ τοῖς πεπραγμένοις, i. e. *to publish a pardon* to those that should lay down their arms," or more literally, *to give them room for repenting* of what they had done, as Hudson renders it, *ut* daret locum pœnitentiæ *ob ea in quibus* deliquerant. Comp. Acts xi. 18. Aristotle, cited by Wetstein on Acts v., uses the expression in the same sense. So Wisd. xii. 19. *and hast made thy children be of good hope*, ὅτι ΔΊΔΩΣ ἐπὶ ἁμαρτήμασι ΜΕΤΆΝΟΙΑΝ, *that thou* givest repentance *for sins*, i. e. (as the author had expressed it, ver. 10.) ἜΔΙΔΟΥΣ ΤΌΠΟΝ ΜΕΤΑΝΟΊΑΣ, *thou gavest place* or *room for repentance*. The phrase διδόναι μετανοίας τόπον is applied in the same view by Clement, 1 Cor. § 7. ἐν γενεᾷ καὶ γενεᾷ ΜΕΤΑΝΟΊΑΣ ΤΌΠΟΝ ἜΔΩΚΕΝ ὁ Δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν, 'in every generation the Lord hath given *place* or *room for repentance* to those that were willing to turn to him.' Εἰς μετάνοιαν ἄγειν, *to lead, move, incite to repentance*, Rom. ii. 4. where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus. Εἰς μετάνοιαν χωρῆσαι, *to come to repentance*. occ. 2 Pet. iii. 9. So Plutarch, cited by Wetstein, ΕΙ͂Σ ΜΕΤΆΝΟΙΑΝ — ΧΩΡΉΣΑΣ. Compare Kypke. [Μετάνοια occ. LXX, Prov. xiv. 15. There are some remarks on this word in Morini, lib. de Sacramento Pœnitentiæ, i. 2. and Döderlein, Institut. Theolog. Christ. § 320. and a dissertation of Joh. Floder, de Differentia Vocum μετανοίας καὶ μεταμελείας. Upsal, 1774. quarto.]

☞ Μεταξύ. An adv. governing a genitive, from μετά *with* or *after*.

1. *Between*. Mat. xviii. 15. xxiii. 35. [Luke xi. 51. xvi. 26. Acts xii. 6. xv. 9. Apocrypha, Wisd. iv. 10. (*amongst*,) xvi. 19. xviii. 23.] Rom. ii. 15. μεταξὺ ἀλλήλων, *between* or *among* one another, inter se *invicem*, '*between* themselves,' Eng. Marg.

2. With the article prefixed it denotes *time*. John iv. 31. ἐν δὲ τῷ μεταξύ, (χρόνῳ, namely,) *in the mean* or *intermediate time*. So Scapula cites from Demosthenes, Ὁ ΜΕΤΑΞΥ͂ ΧΡΌΝΟΣ, *the mean time*.

3. *After, following, succeeding*. Acts xiii. 42. εἰς τὸ μεταξὺ σάββατον, *on the* following *sabbath*. This expression is plainly equivalent to ἐρχόμενον σάββατον, *the* next *sabbath*, ver. 44. So Josephus speaks, Δαβίδου τε καὶ Σολομῶντος ἔτι δὲ τῶν ΜΕΤΑΞΥ͂ τούτων βασιλέων, 'of David and Solomon, and of the kings *after* (i. e. who *succeeded*, subsequentium, Hudson) these.' de Bel. v. 4, 2. And ii. 11, 4. μεταξύ is used for *afterwards*, as it is also by Clement twice in 1 Cor. § 44. To which from Kypke we may add Plutarch using ΜΕΤΑΞΥ͂ for *afterwards*, and ΤΟΙ͂Σ ΜΕΤΑΞΥ͂ βασιλεῦσιν for *the succeeding* kings. Institut. Lacon. p. 240. [v. Kypke, Obss. Sacr. vol. ii. p. 67. Krebs, ad Decreta Rom. p. 223. and Obs. Flav. p. 220.]

Μεταπέμπω, and *-ομαι*, mid. from μετά denoting *change of place*, and πέμπω *to send*.—*To send for* one from another place, *arcesso*. [In mid. voice, or 1 aor. pass.] Acts x. 5, 22, 29. [xi. 13. xxiv. 24, 26. xxv. 3. and Gen. xxvii. 45. Num. xxiii. 7. 2 Mac. xv. 31.]

Μεταστρέφω, from μετά denoting *change of place* or *condition*, and στρέφω *to turn*.

I. Properly, *to turn from one side to the other*, converto. [In Deut. xxiii. 5. יַהֲפֹךְ *to turn away*.]

II. *To turn, change*. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. הָפַךְ. See inter al. Joel ii. 31. Amos viii. 10. [Comp. Ecclus. xi. 31. 1 Mac. ix. 41. Test. xii. Patr. p. 688. ὁ Βελιὰρ τὸ ἀγαθὸν ἐν πονηρίᾳ (εἰς πονηρίαν, that is) μεταστρέφει.]

III. *To pervert*, or *to subvert, overthrow*. Gal. i. 7.

☞ Μετασχηματίζω, from μετά denoting *change of condition*, and σχηματίζω *to fashion*, which from σχῆμα *a fashion, form*, or *a rhetorical figure*, which see.

I. *To transfigure, transform*. 2 Cor. xi. 13—15. Phil. iii. 31. [See Symm. in 1 Sam. x. 5. and Joseph. A. J. vii. 10, 5. μετασχηματίσας αὐτόν *having changed his outward appearance*. Test. xii. Patr. p. 530.]

II. *To transfer figuratively*, i. e. *by a rhetorical figure*, or *figurative manner of expression*. occ. 1 Cor. iv. 6. ταῦτα — μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλώ, *these things* (namely what he says concerning the authority of their teachers, ch. iii. 5—8.) *I have* by a figure transferred *to myself and to Apollos*, by that figure namely, "in which[1]," to use the words of Quinctilian, ix. 2. "*we want the hearers to understand by a kind of suspicion what we do not express*; not indeed the contrary of what we say, as in the irony, but something *latent however, and to be discovered by our audience*, which (adds he) is now almost the only thing called *schema* among us, and whence debates are called *figurative*." See more in Wetstein.

Μετατίθημι, from μετά denoting *change of place* or *condition*, and τίθημι *to place*.

I. *To transfer, translate from place to place*. Acts vii. 16. Heb. xi. 5. [Comp. LXX, Gen. v. 24. Wisd. iv. 10. and Joseph. A. J. i. 3, 4. Ecclus. xliv. 16.]

II. *To remove*. [Thus ὁ μετατιθεὶς ὅρια of *removing* boundaries. Deut. xxvii. 17. Hos. v. 10.] Pass. *to be removed, changed*, or *perverted*, spiritually or mentally. Gal. i. 6. where see Wetstein and Kypke. [It is rather *middle* than pass. here.

[1] "*In quo*, per quandam suspicionem, quod non dicimus accipi volumus: *non utique contrarium ut in εἰρωνείᾳ*, sed aliud latens, et auditori quasi inveniendum, quod—*jam ferè solum* schema *à nostris vocatur, et unde controversiæ* figuratæ *dicuntur*."

Comp. 2 Mac. vii. 34. Ecclus. vi. 9. and active in 1 Kings xx. 25.]

III. *To change* or *turn*. Heb. vii. 12. [So Joseph. A. J. xii. 9, 7. μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. In Jude 4. it means *perverting*.]

☞ Μετέπειτα, adv. of time, from *μετά after*, and ἔπειτα *then*.—*Afterwards*. occ. Heb. xii. 17. [Apocrypha, Judith ix. 7. καὶ τὰ μετέπειτα. Comp. Addit. Esth. xiii. 4. Xen. Cyrop. i. 5, 7. τὸν ἔπειτα χρόνον.]

Μετέχω, from *μετά* denoting *relation*, and ἔχω *to have*.—*To partake, take part, be a partaker*. It governs a genitive. occ. 1 Cor. ix. 10. (where see Bowyer,) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13. φυλῆς ἑτέρας μετέσχηκεν, 'partook of, i. e. belonged to, *another tribe*.' [Prov. i. 18. Esdras v. 40. Wisd. xvi. 3. 2 Mac. iv. 14. v. 10, 27. On its government see Matth. Gr. Gr. 361, 4.] On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2nd.

Μετεωρίζω, from *μετέωρος high*, which from *μετά* denoting *change of place*, and *ἀείρω to lift up*. See Scapula.

I. In the Greek writers, *to lift up on high*. [See LXX, in Micah iv. 1. It is applied to the *flight of birds*, Ælian, H. A. iii. 20. vii. 30. xi. 33. See the LXX, Obad. 4. Ezek. x. 16—19. Metaphorically of *pride* and *lofty imaginations*. 2 Mac. v. 17. vii. 34. 3 Mac. vi. 5. Comp. Ps. cxxx. 1. Hence μετεωρισμὸς ὀφθαλμῶν, Ecclus. xxiii. 4. (which, however, Bretschneider, comparing xxvi. 9. understands of *lascivious* rather than *lofty* looks,) and τῆς καρδίας, 2 Mac. v. 21.]

II. *To put* a ship *out to sea*. Thus Philostratus, cited by Scapula and Wetstein, ΜΕΤΕΩΡΙΣΑΙ τὴν ναῦν εἰς τὸ πέλαγος; and Thucydides, vii. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πελάγει, '*being out* at sea.' So the adjective *μετέωροι* is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under *κατάγω* II.). And because these are in *perpetual agitation by the winds and waves*, hence

III. The adjective *μετέωρος* often denotes being *agitated with hopes and fears, being anxious, in anxious suspense*, or the like. So Lucian, Jup. Trag. t. ii. p. 191. καὶ νῦν ΜΕΤΕΏΡΟΙ πάντες πρὸς τὴν ἀκρόασιν—, 'and now they are all *anxiously solicitous* to hear—.' And thus it is frequently used in Josephus, as de Bell. i. 27, 3. speaking of the condemnation of Herod's sons, Alexander and Aristobulus: ἔνθα δὲ ΜΕΤΕΏΡΟΣ ἦ τε Συρία πᾶσα, καὶ τὸ Ἰουδαϊκὸν ἮΝ, ἐκδεχομένων (or rather ἐκδεχόμενον) τὸ τέλος τοῦ δράματος, 'then was all Syria and Judea *agitated with anxious thoughts*, expecting the end of this tragedy.' So iv. 9, 2. καὶ οἱ μὲν ΜΕΤΕΏΡΟΙ περὶ τῶν ὅλων ΌΝΤΕΣ, ὡς ἂν σαλευομένης τῆς Ῥωμαίων ἡγεμονίας—, 'and they *being anxious* for the whole, since the Roman empire was now tossed in a storm—.' Comp. ii. 21, 1. and Ant. viii. 8, 2. And in this view *μετεωρίζομαι* in St. Luke seems to signify *to be agitated with hopes and fears, with anxious, uneasy, restless thoughts*, or the like, *curarum fluctuare æstu*. Luke xii. 29. See Doddridge, Alberti, Wolfius, and Wetstein on the place. [Bretschneider makes *μετέωρος attentus, cupidus*, in passages similar to the above. "Metaphora," says he, "desumpta ab iis, qui de alto prospiciunt quasi speculatores, (Ecclus. xxxvii. 4.) vel quod magis placet, qui *oculis sublatis cupide prospiciunt, igitur magna cupiditate feruntur*." He takes therefore Luke xii. 29. thus: *do not be intent on these things, or be carried away by eagerness for them*. But his metaphor is very far-fetched. Parkhurst's explanation seems the best. So Wahl and Schleusner. See also the Glosses in Stephens's Thes. p. 1636. ed. Valpy. On this word see Loesner, Obss. Philon. p. 116. Munthe, Obss. Philol. e Diod. Sic. p. 157. and Krebs, Obss. Flav. p. 123.]

Μετοικεσία, ας, ἡ, from *μετοικέω to remove from one habitation to another*, which from *μετά* denoting *change of place*, and *οἰκέω to inhabit*.—*A removing from one habitation* or *country to another, a transportation*, or *transplantation*. Mat. i. 11, 12, 17. [2 Kings xxiv. 16. 1 Chron. v. 22. Ezek. xii. 11. Obad. 20. Nahum iii. 10. Schleusner, after Jensius, (in Ferculo Litterario, p. 4.) says, that it is not used in Greek authors. Wahl refers to Jacobs's Gr. Anthol. vol. i. p. 175. The term *μέτοικος a sojourner*, of one who is settled for a time in a foreign state, is common.]

Μετοικίζω, from *μετά* denoting *change of place*, and *οἰκίζω to cause to dwell*, which from *οἶκος a house*.—*To cause to change his habitation, to remove from one habitation to another*. occ. Acts vii. 4, 43 or 44. where μετοικιῶ is the 1st fut. Attic for *μετοικίσω*. [2 Sam. xv. 19. 1 Chron. v. 6, 26. Jer. xxii. 12. et al. Æl. V. H. i. 11. Thuc. i. 12.]

Μετοχή, ῆς, ἡ, from *μετέχω to partake*.—*A partaking, participation, agreement*. occ. 2 Cor. vi. 14. [Ps. cxxi. 3. but in a different sense.]

Μέτοχος, ου, ὁ, from *μετέχω to partake*.

I. *A partaker*. Heb. iii. 1, 14. vi. 4. xii. 8. [Hos. iv. 17. and for *associate*, Ps. cxix. 63. Eccles. iv. 10.]

II. *An associate*. Heb. i. 9. The correspondent Heb. word in Ps. xlv. 8. to *παρὰ τοὺς μετόχους σου* of the LXX and of the Apostle is חֲבֵרֶיךָ above thy *associates*, and by these are meant *all men who believe on Christ*. Comp. Heb. ii. 11. &c. Rom. viii. 17. [Schleusner understands by *μετόχους* other kings, as does Wahl, who says, "those of the same craft or of the same rank, as Luke v. 7. Heb. i. 9."]

III. *A partner*. Luke v. 7.

Μετρέω, ῶ, from *μέτρον*.—*To measure, mete*. [It is used literally of measuring *dry* or *liquid* things, or *height* and *length*, &c. Rev. xi. 1, 2. xxi. 15—17. Exod. xvi. 18. Num. xxxiii. 5. Ruth iii. 15. and metaphorically in Mat. vii. 2. which is a proverbial phrase (comp. Luke vi. 38. Mark iv. 24.) found in the Chaldee paraphrase of Gen. xxxviii. 25, 26. vid. Vorst, de Adagiis N. T. ch. 8. p. 800. Andr. Schott. Adagialia Sacra N. T. p. 16. On 2 Cor. x. 12. where it means to *estimate*, comp. Hor. 1 Epist. vii. 98.]

Μετρητής, οῦ, ὁ, from *μετρέω*.—*A measure* of capacity. occ. John ii. 6. It is very difficult to determine the exact quantity of the *μετρητής* here mentioned. In the LXX the word is used once, 1 Kings xviii. 32. for the Heb. סְאָה *a seah*, equal to about two gallons and a half English: but as the *seah* is mentioned in Scripture only as a measure of things *dry*, it is more probable that

μετρητής in St. John means the Jewish בַּת *bath*, for which also it is once used by the LXX, 2 Chron. iv. 5. and which is generally reckoned equal to seven gallons and a half English, though Calmet reduces it to less than six gallons, Lami to less than four, and Le Clerc to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about 114 gallons, this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (Comp. John ii. 3, 10.) So large a quantity was probably designed not only to supply the new-married couple with wine during the *seven days* that the nuptial feast lasted, (Judg. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.) and to provide for their future occasions, but, what was of infinitely greater consequence, to ascertain *the reality of our Lord's miracle*. Had he exerted his miraculous power over *a small quantity* only, those who can be now so unreasonable as to charge our blessed Saviour with *encouraging drunkenness*, would, no doubt, have been ready to insinuate, that there was *some sleight of hand* in the case, or *a juggle between Jesus and the servants*; and would have asked why he did not turn *all* the water in the vessels into wine. Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about *forty-five gallons*, shows, that there was no room for *legerdemain* or *deception*. See Bp. Pearce's Miracles of Jesus vindicated, part iii. [Schl., Wahl, and Bretschneider give μετρητής as the Attic *amphora* containing 72 sextarii or 12 congii. The Roman *amphora* contained 42 sextarii. A sextarius is about an English pint.]

☞ Μετριοπαθέω, ῶ, from μετριοπαθής *moderate in his passions*, which from μέτριος *moderate*, (see μετρίως,) and πάθος *passion*. Hesychius explains μετριοπαθής by μικρὰ πάσχων *suffering* or *bearing small things*, συγγινώσκων ἐπιεικῶς, *mildly pardoning*; and in Plutarch in Colot. μετριοπάθεια is the same as πραότης *meekness*. With a dative following, *to moderate one's anger towards, to pardon*, or *treat with mildness* or *gentleness*. occ. Heb. v. 2. So Josephus, Ant. xii. 3, 2. speaks of Vespasian and Titus, ΜΕΤΡΙΟΠΑΘΗΣΑ΄ΝΤΩΝ, *behaving with moderation* and *gentleness* towards the Jews after such disputes and wars as they had had with them. See more in Wetstein and Kypke.

☞ Μετρίως, adv. from μέτριος *moderate*, which from μέτρον.—*Moderately, a little*. occ. Acts xx. 12. So in Josephus, Ant. xv. 8, 1. ΟΥ᾽ ΜΕΤΡΙ΄ΩΣ ἐδυσχέραινον, 'they were *not a little* provoked.' [2 Mac. xv. 38.]

ΜΕ΄ΤΡΟΝ, *ου*, *τό*, *a measure* of capacity or length. In the N. T. it is generally used metaphorically. Mat. vii. 2. [where see Lightfoot and Vorst, de Adagiis N. T. ch. viii. p. 803. Comp. Mark iv. 24. Luke vi. 38. There is a similar Jewish proverb בְּמָדָּה שֶׁמָּדַד מְמַדְּדִין בָּהּ *measure for measure*. In Rev. xxi. 17. Schleusner and Bretschneider translate it *amussis, a carpenter's line*, so that μέτρον ἀνθρώπου, or *funis messorius* may be *by man's measure*, to show that *common cubits* were meant. Others (as Hammond and Wahl) translate it *stature*, and refer it to the κάλαμος, verse 15. which they make 6 cubits long, comparing Ezek. xl. 5. and taking the *cubit* here only as a *foot*, instead of a foot and a half; but the construction in this case would be very awkward. In John iii. 34. ἐκ μέτρου means *by measure* or *sparingly*. It is also used for the *quantity measured*; and hence metaphorically is used for *a share* of any quality, as *faith* and the like. Rom. xii. 3. comp. Ephes. iv. 7. In Ephes. iv. 13. it is used much as we use the word *standard*. Comp. 2 Cor. x. 13. Ἐν μέτρῳ, Eph. iv. 16. is *in proportion to*.] On Mat. xxiii. 32. comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16. [Μέτρον, for סְאָה *a measure*, Lev. xix. 25. Ezek. xl. 3, 5. et al.; for אֵיפָה *an ephah*, Deut. xxv. 14, 15; for בַּת *a bath*, (Heb. measure,) 2 Chron. ii. 10; for סָאָה *a seah*, 2 Kings vii. 1, 16, 18; for קָו *amussis, a measuring-line*, Ezek. xlvii. 3. Isaiah xliv. 13.]

Μέτωπον, *ου*, *τό*, from μετά *after*, i. e. *above*, and ὤψ, ὠπός, *the eye*, which see.—*The forehead, that part of the face which is above the eyes*, "frons, q. d. pars faciei quæ est *post* oculos." Scapula. Rev. vii. 3. [ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Ezek. ix. 4.]

ΜΕ΄ΧΡΙ, before a consonant; ΜΕ΄ΧΡΙΣ, before a vowel. [It appears rather, from Lobeck on Phryn. p. 14. that they are used *indiscriminately*.]

I. Of place, with a genitive following. *Unto, even unto*. occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *until*. It sometimes denotes the *mere interval* of time, so as to *exclude* what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the *intermediate time*, so as *not to exclude* what is beyond. Mat. xi. 23. [xxviii. 15. Rom. v. 14.] Μέχρις οὗ, *until*, for μέχρις τοῦ χρόνου ἐν ᾧ, *until the time in which*. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein, Var. Lect. on the place. Comp. ἕως οὗ under ἕως I.

2. With a V. in the subjunctive mood following, *until, till*. Eph. iv. 13. [Comp. Ps. civ. 19. Job viii. 2.]

III. Of condition, *unto*. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4. [Comp. 2 Mac. xiii. 14.]

ΜΗ΄. [A negative particle. The grammarians say, that *οὐ denies*, and *μή forbids*. This Hermann considers merely a consequence of their primary difference, which he conceives to consist in this, that *οὐ* denies a thing, while *μή* denies the thought of it ("cogitationem rei"); *οὐ* denies it therefore absolutely, while *μή* denies it conditionally, or as proposed under some modification of thought, with reference to some word, expressed or understood, by which thought, suspicion, or volition, (cogitatio, suspicio, voluntas,) is implied. Thus to μὴ ταῦτα γένηται he supplies φοβοῦμαι, to μὴ τοῦτο ἔδρασας, ὅρα, and μὴ κεῦθε, he translates, *noli celare*. He further instances οὐ τολμήσεις and μὴ τολμήσεις; the first of which *predicates absolutely*, that such a person *will not dare*, the second *cautions* one,

whom we expect to dare, against doing so. More may be seen in his notes on Viger, from No. 267 to 272. and incidentally in other parts of the work. Buttmann's remark quoted by Wahl is very just, that since there are[1] many cases in which *μή* and *οὐ* are both appropriate, we often find that even in similar passages sometimes one is used and sometimes the other. All that the limits of this work will allow is to collect some instances of each usage of *μή* in the N. T. It may be proper here to state, that the remarks made on *μή* and *οὐ* are equally applicable to their compounds, *οὐδείς* and *μηδείς*, &c., which are followed by the same moods, &c.]

1. Of denying, *not*. Mat. i. 19. iii. 10. et al. freq. [It occ. thus in the N. T. with a participle, as in Luke xxii. 36. *ὁ μὴ ἔχων*. John v. 23. James ii. 13. et al. On John iii. 18. see Hermann on Vig. No. 267. Also without the article, as Acts ix. 26.]

[2. Before an infinitive, as 2 Cor. ii. 1. *ἔκρινα τοῦτο, τὸ μὴ ἐλθεῖν*, &c. Comp. Rom. xiv. 13. et al. freq. See Matth. Gr. Gr. § 539.]

[3. It is used with the relatives *ὅς, ὅσοι*, &c., with *ἐάν* and other *conditional* words, as Mark vi. 11. Luke viii. 18. John xv. 4. et al. freq.]

4. After verbs of *contradicting* or *denying* it is *pleonastic*, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27. and Wetstein and Kypke on this last-cited text, and Kypke on the former. [It sometimes follows *λέγω* in the sense of *denying*, as Acts xxiii. 8. *λέγουσι μὴ εἶναι ἀνάστασιν, say that there is no resurrection*. Comp. Luke xx. 27; but generally after *λέγω* it is prohibitive, as Rom. ii. 22. *ὁ λέγων μὴ μοιχεύειν thou that commandest not to commit adultery* (comp. *λέγω*). So also after *κηρύσσω*, Rom. ii. 21. *χρηματίζω*, Mat. ii. 13. and *γράφω*, 1 Cor. v. 9, 11. &c.]

5. Of forbidding, or the like, *not*, ne. In this sense it is often joined with an imperative, as Mat. vi. 19, 25. [This imperative is sometimes of the present, as above, sometimes of the 1st or 2nd aor., as Mat. xxiv. 18.] And sometimes with a subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19. [This subjunctive is sometimes aor. 1 and 2. act. as Mat. iii. 9. v. 17. vii. 6. x. 5. Heb. x. 35. et alibi; or passive, as Mat. i. 20. v. 42; or aor. 1. middle, Mat. x. 9.] but when detestation or abhorrence is intimated, with an optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

6. *Not only*, *μόνον* being understood. Phil. ii. 4. where see Wolfius. Comp. 1 Cor. x. 24, 33. and under *οὐ* 1.

7. After the verbs *ὁράω* and *βλέπω*, *that not*, ne; joined with an indicative, Mat. xxiv. 6; but generally with a subjunctive, Mat. xviii. 10. xxiv. 4.

8. *Lest*. Mark xiii. 36.

[9. It follows *οὐ*, and is joined in the N. T. with the following tenses. (a.) Subjunctive[2] aor. 1. pass., as Mat. xxiv. 3. *οὐ μὴ ἀφεθῇ*, &c. *these shall not be suffered* or *left*. (b.) Subj. aor. 2. act., as Mat. v. 18. xxiii. 39. *οὐ μή με ἴδητε ye shall not see me*, et al. freq. (c.) Future indicative, Mat. xvi. 22. xxvi. 35. et al. Elmsley and Monk would in this case subjoin a note of interrogation; thus, *οὐ μὴ λῃρήσεις; will you not not talk nonsense? will you not cease to do so?* See Quart. Rev. June, 1812. p. 453. and Monk's Hippolytus, p. 30, 76. (d.) Subjunct. aor. 1. mid., Mat. xvi. 2, 8. Mark ix. 1. Rom. iv. 8. (e.) Subj. aor. 2. mid., Mat. xxiv. 21. The three 1st constructions are used by Attic writers, the two last are not correct. See Lobeck on Phryn. p. 735. Matth. Gr. Gr. § 516. and the article on Dawes's Canons in the Mus. Crit. No. 4. p. 528. et seqq.]

10. Of interrogation, and answering to the Latin an? num? q. d. *what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41. et al. So *μὴ οὐκ*; to the Latin *an non?* q. d. *what—not?* Rom. x. 18, 19. 1 Cor. ix. 4, 5.

11. Interrogat. *μὴ γάρ—*; *for, what?* 1 Cor. xi. 22. where see Wetstein.

Μήγε, an adv. from *μή not*, and *γε truly*.—*Not truly*. In the N. T. it is constructed only with *εἰ δὲ μή but if, εἰ δὲ μήγε*, literally, *but if not truly*, or *but if truly not*, i. e. *if otherwise, otherwise*. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32. et al.

Μηδαμῶς. An adv. from *μηδαμός not even one*, which from *μηδέ not even*, and *ἀμός one, some one*, a word which Eustathius says belongs to the Ionic and Doric dialects[3].—*By no means*. occ. Acts x. 14. xi. 8. [Used by the LXX for חָלִילָה *absit, God forbid!* (it literally means, *a profane thing, an abomination;* but see Simonis's Heb. Lex. on חָלַל, and this word.) occ. Gen. xviii. 25. 1 Sam. xx. 2. &c.]

Μηδέ. A conjunction, from *μή not*, and *δέ but, and*.—*Nor, neither, not even*, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15. [It usually follows *μή*, as Mat. vi. 25. vii. 6. sometimes repeated, as Mat. x. 9, 10. In Acts xxiii. 8. *μή—μηδέ—μήτε*. In Rom. ix. 11. it follows *μήπω*. In Mark ii. 2. it means, *not even*. Comp. Ephes. v. 13.]

Μηδείς, μηδεμία, μηδέν, from *μή not*, or *μηδέ not even*, and *εἷς one*.—*Not one, no one, none*. Mat. viii. 4. xxvii. 19. [It occurs sometimes without a substantive, as Acts xxiv. 25. in the neuter for *nothing*, and Rom. xiii. 8. both of *persons* and *things*, *μηδενὶ μηδὲν ὀφείλετε*. In Acts ix. 7. the author of the 'New Trial of the Witnesses of the Resurrection,' &c. p. 19. has translated *μηδένα nothing*. (It is *no person* or *no man*, as the Eng. translation properly renders it[4].) Sometimes with a substantive, as *ἀναβολὴν μηδεμίαν*.] **Μηδέν**, *τό*, neut. *nothing*, or adverbially, (*κατά* being understood,) *not at all*. Mark v. 26. Luke iii. 13. iv. 35.

Μηδέποτε, an adv. from *μηδέ not even*, and *ποτε at any time, ever*.—*Never, at no time*. occ. 2 Tim. iii. 7.

Μηδέπω, an adv. from *μηδέ not even*, and *πω* (a word rarely used but in composition) *yet*.—*Not yet*. occ. Heb. xi. 7.

Μηκέτι, an adv. from *μή not*, and *ἔτι any more, yet*, the *κ* being inserted for the sake of sound.—*No more, no longer*. Mat. xxi. 19. Mark i. 45. [ii. 2. ix. 25. xi. 4. John v. 14. viii. 11. Acts iv. 17. xiii. 23. xxv. 24. Rom. vi. 6. xiv. 13. xv. 23. 2 Cor. v. 15. Ephes. iv. 14, 17, 28. 1 Thess. iii.

[1] [There are of course many also where *only one of them can* be used.]

[2] [It is sometimes thus explained, *οὐ μὴ θάνωσι, there is not (any danger) lest they should die*, i. e. *they shall not die*.]

[3] See Damm's Lex. col. 15.

[4] [See the excellent 'Letters of an Oxford Layman,' in reply to this work, especially p. 62 and 106.]

5. 1 Tim. v. 24. 1 Pet. iv. 2. and in no other passages in N. T. Exod. xxxvi. 6. Josh. xxii. 33. Ecclus. xxi. 7. &c.]

Μῆκος, εος, ους, τό, *length.* occ. Eph. iii. 18. Rev. xxi. 16 bis. [for אֹרֶךְ *length*, Gen. vi. 15. xiii. 17. et al. Also for קוֹמָה *height*, Jerem. lii. 22.]

Μηκύνω, from μῆκος.—*To lengthen, stretch out in length.* Μηκύνομαι, pass. *to be lengthened, grow up*, as a blade of corn, *assurgo.* occ. Mark iv. 27. In the LXX of Is. xliv. 14. μηκύνω signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. גָּדַל in Hiph. *to make great.* [Ezek. xii. 25—28. in the sense of *delaying.* In Greek writers it is often used of *long speeches.*]

Μηλωτή, ῆς, ἡ, (i. e. δορά *a skin* or *hide*,) from μῆλον, Doric μᾶλον, *a sheep.*—*A sheep's skin* or *hide with the wool on.* occ. Heb. xi. 37. *they wandered about* ἐν μηλωταῖς in sheep-skins, *in goat-skins.* So Clement in his 1st Epistle to the Corinthians, § 17. μιμηταὶ γενώμεθα κἀκείνων, οἵτινες ἐν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, καὶ ΜΗΛΩΤΑΙΣ περιεπάτησαν, κηρύσσοντες τὴν ἔλευσιν τοῦ Χριστοῦ· λέγομεν δὲ Ἠλίαν, καὶ Ἐλισσαῖον, ἔτι δὲ καὶ Ἰεζεκιὴλ, τοὺς προφήτας, 'let us be imitators of those who went about in *goat-skins* and *sheep-skins*, preaching the coming of Christ: we mean Elias, and Eliséus, and Ezekiel, the prophets.' That Elias or Elijah had a *hairy garment* appears from 2 Kings i. 8; and that this was the usual dress of the prophets seems evident from Zech. xiii. 4. where it is styled אַדֶּרֶת שֵׂעָר, *a garment of rough hair.* The garment or mantle of Elijah is in Heb. called אַדֶּרֶת. 1 Kings xix. 13, 19. 2 Kings ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by μηλωτή a *sheep-skin.* [Μῆλον is used of *goats* as well as *sheep*, though chiefly applied to the latter. v. Schol. Callim. Hymn. in Apoll. 50. and Spanheim's notes. Jul. Poll. Onom. x. ch. 45. p. 1366. ed. Hemsterhus. εἴπερ δ' ἂν καὶ μηλωτὴν τὴν τοῦ προβάτου δορὰν, Φιλήμονος εἰπόντος ἐν Εὐρίπῳ· Στρῶμα, μηλωτήν τ' ἔχει, *he hath a coverlet and a sheep-skin.* The Etym. M. μηλωτή· προβάτειος δορά. In Heb. xi. 37. ἐν μηλωταῖς *clothed in sheep-skin dresses*, compare the use of ἐν, Joseph. A. J. xviii. 6, 7.]

ΜΗ'Ν, *μηνός*, ὁ, *a month.* This word may be derived either from μήνη *the moon*, by the phases of which the *month* is reckoned, (so the Eng. *month* from *moon*,) or else it may be deduced immediately from the Heb. מָנָה *to number, compute*, as being a certain period of days, or space of time *numbered* or *computed* by the lunar phases; and μήνη may be considered as a derivative from μήν. [Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xviii. 11. xix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xxii. 2. and only once besides, i. e. Gal. iv. 10. where many take it for *νουμηνία*, which see. occ. for חֹדֶשׁ, Gen. vii. 11. Judg. xi. 37. et al. freq.; also for יֶרַח, Exod. ii. 2. Zech. xi. 8. et al. freq.]

ΜΗ'Ν. A conjunction subjoined to many other particles. It may be derived either from μέν *truly*, or immediately from the Heb. אָמֵן *truth.*—Ἦ μήν, (אָמֵן ἀμήν,) *truly, verily, surely.* occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn *oaths.* So Eustathius in Odyss. xi. ἔστιν Ἦ καὶ ὅρκιον μετὰ τοῦ ΜΗ'Ν, οἷον, Ἦ ΜΗ'Ν ποιήσω τόδε, 'Ἦ joined with μήν is also used in *swearing*, as ἦ μήν *verily* I will do this.' See Raphelius and Wetstein, and comp. Gen. xxii. 16, 17. in the LXX, and ἦ II. 2. above.

☞ Μηνύω, *to indicate, show, signify, declare.* occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28. [2 Mac. iii. 7. vi. 11. xiv. 37.]

Μήποτε, an adv. from μή denoting *negation* or *interrogation*, and ποτε *at any time.*

1. *Lest at any time, lest.* Mat. iv. 6. v. 25. vii. 6. xxv. 9. "lest *there be not enough for us and you, go rather to them who sell, and buy for yourselves.*" So Campbell, who thinks there is no ellipsis, and observes that δέ after πορεύεσθε is wanting in some MSS. of principal note. But see the learned translator himself, also Wetstein and Griesbach, (Var. Lect.) the latter of whom rejects δέ from the text. [Even granting δέ to be spurious, (see Fritzsche,) the government by πορεύεσθε is surely awkward. It would be better to supply οὐ *nay*, as we have in Mat. xiii. 29. Some, however, would render μήποτε in this case *perhaps*, as below. Μήποτε occ. also Mat. xiii. 15, 29. xv. 32. xxvii. 64. Luke iv. 11. xii. 58. xiv. 8, 12, 29. xxi. 34. Heb. iv. 1. In Mark xiv. 2. Heb. iii. 12. it is followed by the future indicative. v. Matthiæ, Gr. Gr. § 520. obs. 4. In Acts v. 39. Schleusner translates it *nam tunc*, or *quoniam;* but it is better to refer it to something understood, either with the sense of *beware*, or perhaps *desist therefore.* In Acts xxviii. 27. Mark iv. 12. it denotes an *effect*, and may be construed *so that not.* It occurs LXX, for פֶּן *lest.* Exod. i. 10. v. 3. et al. freq.] In Acts v. 39. either βλέπετε, *see, beware*, which is expressed Heb. iii. 12. may be understood before μήποτε, or else this word be connected with ἐάσατε αὐτούς, ver. 38. and the intermediate words may be read in a parenthesis. See Bowyer.

2. *Whether.* Luke iii. 15. where it signifies a doubt. [John vii. 26. and according to some in 1 Tim. ii. 25.]

3. *If so be, if perhaps.* 2 Tim. ii. 25. Or *perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 Kings xviii. 27. for the Heb. particle אוּלַי. Ecclus. xix. 13, 14. So Arrian, Epictet. iii. 22. p. 313. ed. Cantab. τί οὖν οὐδὲν ἔχετε ἐλεύθερον; ΜΗ'ΠΟΤΕ οὐδέν, 'what then, have you nothing free? *Perhaps* nothing.' And in this sense of *perhaps*, Kypke (after Alberti) understands it in Mat. xxv. 9. and produces several other instances of its being thus applied by the Greek writers.

[4. In Heb. ix. 17. it occ. for *not then*, if read in one word.]

Μήπω, an adv. from μή *not*, and πω *yet.*—*Not yet.* occ. Rom. ix. 11. Heb. ix. 8.

Μήπως, a conjunction, from μή *lest*, and πως *by any means.*—*Lest by any means, lest peradventure.* Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρός, οῦ, ὁ, perhaps from μείρω *to divide*, because the body is there *divided* or *split*, as it were.—*The thigh.* occ. Rev. xix. 16. [Schleusner thinks the name written not on the thigh, but on the sword; but he refers to Montfaucon, Palæogr. Gr. i. 2. to show that *names were written*

on the garments about the thigh. v. Zornii Opuscula SS. vol. ii. p. 759. occ. Gen. xxiv. 2, 9. Num. v. 21, 22, 27. In Deut. xxviii. 57. Gen. xlix. 10. the Heb. is רֶגֶל *foot*, and this word give the same sense ex naturâ loci. In Gen. l. 23. Ezek. vii. 17. it translates בֶּרֶךְ *the knee.*]

Μήτε, a conjunction, from μή *not*, and τε *and.* —*Neither, nor.* [Μήτε—μήτε. Mat. xi. 18. &c. and after μή, v. 34—36. Rev. vii. 3. See also 2 Thess. ii. 2. 1 Tim. i. 7. Rev. vii. 1; μή—μηδέ —μήτε, Acts xxiii. 8; μήτε—μήτε—τε, Acts xxvii. 20; μήτε—μήτε—δέ, Heb. vii. 3. In Mark iii. 20. it occ. in the middle of a sentence, and means, *not even.*]

ΜΗ'ΤΗΡ, τέρος, by syncope τρός, ἡ. The Greek grammarians deduce it from μάω *to desire*, on account of the intense στοργή or *natural affection* which *mothers* bear to their offspring. This word is found not only in the Greek and Latin, but, with little variation, in the northern[1] languages, and even in the Persic[2]. In the Doric dialect it is written μάτηρ, whence Latin *mater.*

I. *A mother.* Mat. i. 18. ii. 11. xix. 5, 12. et al. On Mat. xii. 50. [comp. Mark iii. 34, 35. John xix. 27. and Rom. xvi. 13. where St. Paul calls the mother of Rufus τὴν μητέρα αὐτοῦ καὶ ἐμοῦ, probably intimating her kindness towards him. See Cuper, Obss. book i. ch. 8. and Hom. Il. vi. 429. especially.]

II. It is applied to the *Jerusalem which is above*, i. e. *to the celestial society* to which all true believers, as *spiritual sons*, belong. Gal. iv. 26. [*A city* was anciently called μήτηρ, either as a *metropolis*, (see Spanheim on Julian. Imp. p. 31.) or in regard to the *colonies* which it planted, (see Spanh. de Usu et Præst. Numism. vol. ii. p. 318. Achill. Tat. i. p. 3. Florus iii. 7, 4.) or in regard to the *citizens* considered as its sons. See Mat. xxiii. 37. also, and comp. LXX in Jerem. xv. 8. where by μήτηρ is understood Jerusalem, according to Biel. See Jerem. l. 12. and Isaiah l. 1.]

III.—To mystical Babylon, *the mother of whores* or *whoredoms* (for some copies read πορνείων), i. e. the author and promoter of idolatries. Rev. xvii. 5. See the learned Daubuz on the place. [Test. xii. Patr. p. 539. ἡ πορνεία μήτηρ ἐστὶ πάντων τῶν κακῶν, and p. 735. ἡ δὲ μάχαιρα ἑπτὰ κακῶν μήτηρ ἐστί. As our proverb, "Necessity is the *mother of invention.*"]

Μήτι, an adv. from μή denoting *a question*, and τι *any thing.*

1. It denotes *a question asked*, and answers to the Latin *numquid? num? an? What?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our translators, as importing a *negative* interrogation, Campbell (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For,

2. Μήτι γε seems to denote, literally, *what not truly*, or *—at least*, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See Wetstein and Kypke.

[1] "MOTHER, mater; Anglo-Saxon, meder, moder, moður; *Alaman*, muater, muoter, muder; Dan. moder; Suec. moder; Belg. moeder." Junius, Etymolog. Anglican.

[2] See Heb. and Eng. Lexicon in אמא, and comp. above, under θυγάτηρ.

Μήτις, —τινος, from μή denoting *a question*, and τίς *any one.—Any one?* occ. John iv. 33. Comp. John vii. 48.

Μήτρα, ας, ἡ, from μήτηρ *a mother.—The womb, matrix.* occ. Luke ii. 23. Rom. iv. 19. [Gen. xx. 18. Num. viii. 16. 1 Sam. i. 5. Ezek. xx. 26. et al. In Judith ix. 2. Grotius would read μίτραν after ἔλυσαν. v. Eichhorn, Introd. in Libr. Apocryph. V. T. p. 325. In Ecclus. i. 14. ἐν μήτρᾳ like the Hebr. מִבֶּטֶן *from the womb*, means *from the earliest infancy.*]

☞ Μητραλῴας[3], ου, ὁ, Attic for μητραλοίας, which from μήτηρ *a mother*, and ἀλοιάω *to strike, smite, beat*, and this from ἀλοάω *to thresh.—A murderer*, or rather, *a smiter* or *striker of his mother.* occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. Ammonius, de Vocum Differentiis, Ἀριστοφάνης, Ἢ ΜΗΤΕ'Ρ' 'ΗΛΟΙ'ΗΣΕΝ, ἢ πατρὸς γνάθον ἐπάταξεν. Ἀφ' οὗ καὶ ΜΗΤΡΑΛΟΙ'ΑΝ φασὶν καὶ ΠΑΤΡΑΛΟΙ'ΑΝ, 'Aristophanes, he hath either *beaten his mother*, or struck his father on the face, whence the terms μητραλοίας and πατραλοίας.' See Wetstein.

Μία, ᾶς, ἡ. The feminine of εἷς *one*, which see. But it seems properly derived from ἴα fem. of ἴος *one, alone*, with μ prefixed. [On the old form ἴος see Hom. Il. vi. 422. and Payne Knight on Il. ix. 320.]

ΜΙΑΙ'ΝΩ, perhaps from the Heb. מָאַן *to refuse, reject.* — *To pollute, defile*, ceremonially, John xviii. 28. [So LXX, Lev. xi. 24, 43, 44. xxii. 5, 8. et al.] morally and spiritually, Tit. i. 15. Heb. xii. 15. Jude 8. Westein on Tit. i. 15. cites from Dionysius Halicarn. ΜΙΑΙ'ΝΕΙΝ ΤΗ'Ν ΑΥ'ΤΟΥ ΣΥΝΕΙ'ΔΗΣΙΝ, *to defile his own conscience.* [See Ezek. xviii. 6. xxiii. 17. of *defiling a woman*, and so al.]—It is very frequently used by the LXX in both these senses, and generally answers to the Heb. טָמֵא *to pollute, defile.* [Schl. says its proper sense is to *colour* or *bedaub.*]

Μίασμα, ατος, τό, from μεμίασμαι, 1 pers. perf. pass. Attic of μιαίνω.—*A pollution, defilement.* occ. 2 Pet. ii. 20. [In LXX, Lev. vii. 18. it is used of a thing that brings *legal pollution*, in Jerem. xxxii. 34. *an abomination.* See 1 Mac. xiii. 50.]

☞ Μιασμός, οῦ, ὁ, from μεμίασμαι, 1 pers. perf. pass. Attic of μιαίνω.—*A pollution, defiling.* occ. 2 Pet. ii. 10. ἐπιθυμία μιασμοῦ, *lust of pollution*, i. e. *polluting lust*, an Hebraism. Comp. under διαλογισμός 1. [1 Mac. iv. 43.]

☞ Μίγμα, ατος, τό, from μέμιγμαι, 1 pers. perf. pass. of μίγνυμι *to mix.—A mixture.* occ. John xix. 39. [Ecclus. xxxviii. 8.]

Μίγνυμι.—*To mix, mingle.* occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. [In Luke xiii. 1. Pilate is said to have "mingled the blood of some Galilæans with their sacrifices," which means that he caused them to be slain at the altar. Parkhurst, considering the answer of our Saviour, in verse 3. as a prophecy, has quoted Josephus, de Bell. v. 1, 3. as a fulfilment of it, and it is well worth consulting in this respect. References to other circumstances which agree with it may be found in Hammond and Whitby.

[3] So Eustathius, on Hom. Il. iv. p. 385. cited by Wetstein on 1 Tim. i. 9. spells it with an α, and not μητραλῴης with an η.

occ. Gen. xxx. 40. Ps. cv. 35. Is. xxxvi. 8. Comp. 2 Kings xviii. 23. where it means *to join*, in the sense of joining a party or side.]

ΜΙΚΡΟ΄Σ, ά, όν, Doric ΜΙΚΚΟ΄Σ.

I. *Little, small*, in size or quantity. Luke xix. 3. 1 Cor. v. 6. James iii. 5. Comp. Mat. xviii. 6, 10, 14. [Gen. xxiv. 17. xliii. 2. xliv. 25. 2 Sam. xvii. 20. Ezek. xvii. 6. et al.]

II. *Little, short*, of time. Rev. vi. 11. Μικρὸν (*χρόνον time* namely, which is expressed John vii. 33. xii. 45.) *a little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. ὅσος IV. [See LXX, Is. xxvi. 20. xxviii. 10, 13. liv. 7. 2 Chron. xii. 7. In Exod. xvii. 4. *ἔτι μικρὸν καὶ καταλιθοβολήσουσί με*, which Bretschn. takes of time, and as meaning "in a little while they will stone me;" Biel supplies *διάστημα χρόνου ἐστί*, and translates it "parum abest quin," *they are not far from stoning me*. (See Jerem. li. 33. Hos. i. 4.) The phrase denotes an event near at hand. Comp. the use of *μικροῦ* Gen. xxvi. 10. Xen. Cyr. i. 4. In Xen. Anab. i. 3, 2. we have *μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι narrowly escaped being stoned*.] Of distance, *μικρόν, τό, a little, a little way*. Mat. xxvi. 39. Mark xiv. 35. *διάστημα distance* or *space* is understood.

III. *Little, small*, in number. Luke xii. 32. [So Gen. xlvii. 9. *μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι, few and evil*.]

IV. *Little*, in dignity, *mean*, i. e. in appearance. Mat. x. 42. [It is here applied to the disciples of Christ.] Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11. [In the passages in which it is opposed to *μέγας*, as *ἀπὸ μικροῦ ἕως μεγάλου*, many writers take it in the next sense (see *μέγας*). It occurs in the LXX. for *things of little consequence*, as Num. xvi. 13.]

V. *Little* in age, *young*. Mark xv. 40. See Vitringa, Obs. Sacr. iii. 3, 17.

Μικρότερος, α, ον, comparative of *μικρός*. *Less*, in size, dignity, or spiritual advantages. occ. Mat. xi. 11. xiii. 32. Mark iv. 31. Luke vii. 28. ix. 48. But observe, that in all these passages *μικρότερος* is used for the superlative *μικρότατος the least*. Comp. *μείζων* I. and *ἐλεεινός*. [See under *μᾶλλον*.] On Mat. xi. 11. comp. Luke vii. 28. and see Whitby, Wolfius, and Wetstein.

☞ ΜΙ΄ΛΙΟΝ, ου, τό.—*A mile*. occ. Mat. v. 41. It is a word formed from the Latin mille *a thousand;* for a Roman *mile* consisted mille *passuum* (see under *ὀργυιά*), of a *thousand* paces, each of which was nearly equal to five feet English. [v. Polyb. xxxiv. 11, 8. Strabo, Geogr. v. p. 332. vi. p. 425. vii. p. 497. See Bergier, de Viis Publicis, iii. 11. and Everard Otton. de Tutela Viar. Publicar. ii. 4.] See Raphelius and Wolfius.]

☞ Μιμέομαι, οῦμαι, from *μῖμος an imitator*, properly of the *scurrilous kind, a buffoon, a mimic*.—*To imitate, follow*, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John 11. [Wisd. iv. 2. xv. 9. Thucyd. ii. 37.]

☞ Μιμητής, οῦ, ὁ, from *μεμίμηται*, 3rd pers. perf. of *μιμέομαι*.—*An imitator, a follower*. [1 Cor. iv. 16. xi. 1. Ephes. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12.] In 1 Pet. iii. 13. ten MSS., two of which are ancient, for *μιμηταί* have *ζηλωταί*, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and Griesbach marks it as perhaps the preferable reading. [Herodian vi. 8, 6. *ὡς μὴ μαθητὰς εἶναι μόνον, ἀλλὰ ζηλωτάς, καὶ μιμητὰς τῆς ἐκείνου ἀνδρείας*.]

Μιμνήσκω, from *μνάω to remind*, by prefixing the reduplicate syllable *μι*, and adding the termination *σκω*, as in *διδράσκω* from *δράω*, *γιγνώσκω* from *γνόω*.—*To cause to remember, to remind*. Μιμνήσκομαι, pass. *to be mindful, to remember*. Heb. ii. 6. xiii. 2. [(For *μέμνημαι* and *ἐμνήσθην* see *μνάομαι*.) occ. LXX, Is. xii. 4. xlviii. 1. lxii. 6.]

ΜΙΣΕ΄Ω, ῶ, from the Heb. מָאַס *to reject with disgust*, "ex odio reprobavit." Mintert, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Is. xxxiii. 15. liv. 6.

I. *To hate*. Mat. v. 43, 44. [x. 22. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 22, 27. xix. 14. xxi. 17. John iii. 20. vii. 7. xv. 18—25. xvii. 14. Rom. vii. 15. Tit. iii. 3. Heb. i. 9. 1 John ii. 9, 11. iii. 13, 15. iv. 20. Jude 23. Rev. ii. 6. xvii. 16. xviii. 3.] But in Rev. ii. 15. observe that for ὃ *μισῶ* the Alexandrian and another ancient MS., with many later ones, several ancient versions, and several printed editions, read *ὁμοίως*; which reading is approved by Grotius, Wetstein, and Griesbach, the last of whom has received it into the text. [Gen. xxvi. 27. Exod. xviii. 21. Deut. xii. 31. 2 Sam. xiii. 15. Prov. xxii. 14. et al.]

II. *To hate*, comparatively, *to postpone in love* or *esteem*. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17. [See also Luke xvi. 13. Prov. xxv. 17. Ecclus. vii. 26. and Vorst. de Hebraism. N. T. p. 150. ed. Fischer. Schleusner also takes it nearly in this sense, in Ephes. v. 29.]

☞ Μισθαποδοσία, ας, ἡ, from *μισθός a recompense*, and *ἀποδίδωμι to render*.—*A recompense*, whether of reward, Heb. x. 35. xi. 26; or of punishment, ii. 2.

☞ Μισθαποδότης, ου, ὁ, from *μισθός a reward*, and *ἀποδίδωμι to render*.—*A recompenser, a rewarder*. occ. Heb. xi. 6.

Μίσθιος, ου, ὁ, from *μισθός a reward, hire*.—*A hired servant, a hireling*, whose condition was, perhaps, in many respects, worse than that of a household slave[1]. occ. Luke xv. 17, 19. [Job vii. 1. Levit. xxv. 50. Tobit v. 11. Ecclus. xxxi. 22. xxxvii. 11.]

Μισθόομαι, οῦμαι, mid. from *μισθός hire*.—*To hire, to engage to labour for wages*. occ. Mat. xx. 1, 7. [Gen. xxx. 16. 2 Chron. xxiv. 12. xxv. 6. Hos. iii. 2. et al. See Æl. V. H. xiv. 17. Xen. de Vect. iv. 19, 20, 22. The active is used by Lysias, Orat. xxxiii. p. 444. Æl. V. H. vi. 1. Pollux, Onom. i. sect. 75. says, *εἴποις δ' ἂν μισθώσασθαι καὶ μισθῶσαι οἶκον*. In Isaiah vii. 20. it occurs in a passive sense.]

ΜΙΣΘΟ΄Σ, οῦ, ὁ.

I. Properly, *hire, wages due for work done*. [Mat. xx. 8. Luke x. 7. Acts i. 18. (*μισθὸς τῆς ἀδικίας* "*merces injusta*," Schleusner; but the English translation is better, "*the reward of iniquity*." Justin, ii. 15. uses "præmium proditionis.") Rom. iv. 4. 1 Tim. v. 18. James v. 14. 2 Pet. ii. 15. LXX, Gen. xxxi. 7, 41.]

II. *A reward, recompense*, in a good sense, though far exceeding the merit of the receiver.

[1] See Dr. Powell's Disc. xiv. p. 231.

Mat. v. 12. x. 41. [46. vi. 1—5, 16. x. 41, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John 8. Rev. xi. 18. See Prov. xi. 21. Doederlein, Inst. Theol. Christ. § 329.] "It signifieth a *reward* of mere grace, as well as an *hire* or *wages;* and so the apostle useth it plainly, Rom. iv. 4." Dr. Fulk in Leigh's Crit. Sacr. In Jude 11. construe *μισθοῦ* with *πλάνῃ—in the deception* of Balaam's reward. Comp. 2 Pet. ii. 15. and see Wolfius. [Others supply *χάριν* to *μισθοῦ* here.]

III. *A recompense* of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See Blackwall's Sacred Classics, vol. i. p. 176. [Callim. Hymn. in Dian. v. 264. and Spanheim's notes. Ælian (V. H. Fragm. p. 937.) says of one executed for sacrilege, *τὸν μισθὸν ἠνέγκατο τοῦτον πικρότατον.* So Lact. de Mort. Persec. ch. 5. says "dignam scelere suo recipere mercedem."]

Μίσθωμα, ατος, τό, from *μεμίσθωμαι*, 1 pers. perf. pass. of *μισθόω to let out to hire.—A hired house.* occ. Acts xxviii. 30. So Philo, cited by Wetstein, 'ΕΝ ΜΙΣΘΩ΄ΜΑΤΙ *οἰκεῖν.* [See the notes on Thom. M. p. 617. Its proper sense, however, is *wages, or that which is given for the services or use of any person or thing;* thus Deut. xxiii. 18. *μίσθωμα πόρνης.* Comp. Ezek. xvi. 32, 33, 41. Hos. ii. 12. Micah i. 7. So Suidas, *μίσθωμα· ὁ μισθὸς ὁ ἑταιρικός,* and he quotes Ælian. (See vol. ii. p. 356. of Kühn's edition of Ælian.) Ælian (V. H. iv. 12.) uses it for the pay of a painter; and Isocrates (Orat. Areopag. ed. Steph. p. 145.) for the *revenues arising from lands let.*]

Μισθωτός, οῦ, ὁ, from *μεμίσθωται*, 3 pers. perf. pass. of *μισθόω to let for hire.—A hired servant, a hireling.* occ. Mark i. 20. John x. 12, 13. [Exod. xii. 45. xxii. 15. Lev. xix. 13. et al. In Judith vi. 2. it is applied to *mercenary troops.* Comp. 1 Mac. vi. 29.]

ΜΝΑ΄Α, *μνᾶ*, gen. *μνάας, μνᾶς, ἡ.*—The LXX use this word several times for the Heb. מָנֶה *maneh*, whence it is evidently derived, and which, from Ezek. xlv. 12. seems in money to have been equal to sixty *shekels*, of which see under *ἀργύριον* II. [Luke xix. 13—25. Michaelis (vol. iii. ch. vi. § 2.) argues, that ten minæ being too small for the *whole of a royal treasure*, St. Luke has rendered מָנָה *a portion* by *μνᾶ, from mispointing it.* But *the parable* does not suppose *the nobleman a king when he left his country*, nor ten minæ his *whole treasure.* See Marsh's note, and observe, that the wrapping up in a napkin suits *a mina*, but not the tenth part of a royal treasure. LXX, 1 Kings x. 17. Ezr. ii. 69. Esdr. v. 45. 1 Mac. xiv. 24. xv. 18. The value of the mina seems uncertain; for comparing 1 Kings x. 17. with 2 Chron. ix. 16. it appears equal to 100 shekels. Prideaux reckons *in money the Hebrew mina at* 60 *shekels*, (as Parkhurst,) and 9*l.* English money. See Eisenschmidt, de Ponder. et Mensur. p. 58. and Salmas. de Usur. p. 566.]

Μνάομαι, μνῶμαι, from the active *μνάω, ῶ, to remind, cause to remember, bring into another's memory*, as the V. is used in Homer, Il. xv. 31. Od. iii. 101. et al.

[I. *To remember* (i. e. to retain or keep in mind or memory) or *to recollect* (i. e. to call to mind or remembrance). Mat. v. 23. xxvi. 75. xxvii. 63. Luke xvi. 25. xxiv. 6, 8. John ii. 17, 22. xii. 16. Acts x. 31. (*αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ*, are known and approved of by God. Comp. ver. 4.) xi. 16. 1 Cor. vi. 2 [1]. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. It occurs in LXX, sometimes followed by the genitive, sometimes by the accusative, Gen. xl. 23. Deut. v. 15. viii. 2. xv. 15. Josh. i. 13. Ecclus. xv. 8. et al. In Ezek. xviii. 22. it occurs in a passive sense.]

[II. It is applied *ἀνθρωποπαθῶς to God.*]

[1. *When he shows himself mindful of his covenants*, &c. *by signal acts*, as Luke i. 54, 72. Comp. Gen. ix. 15, 16. Exod. vi. 5. Ps. xxv. 6. cxix. 49.]

[2. When he pardons men's sins he is said "*not to remember them*," and vice versâ. See Heb. viii. 12. x. 17. Rev. xvi. 19. and comp. Ps. xxv. 7. lxxix. 8. Is. xliii. 25. Jerem. xxxiii. 8. Ecclus. xxiii. 18. See also Luke xxiii. 42, 43.]

Μνεία, ας, ἡ, from *μνάομαι.*

I. *Remembrance.* 1 Thess. iii. 6. 2 Tim. i. 3. Comp. Phil. i. 3. On the first text Wetstein cites from Isocrates the same phrase ΜΝΕΙ΄ΑΝ ΄ΕΧΕΙΝ.

II. *Mention.* Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4. In all which texts it is joined with the V. *ποιεῖσθαι to make*, as it often is in the same sense by the Greek writers. See Wetstein on Rom. i. 9. [So Ps. cxi. 4. Job xiv. 13. Μνεία also occurs Deut. vii. 18. Is. xxiii. 16. Jer. xxxi. 20. Ezek. xxi. 32. xxv. 10. Zech. xiii. 2.]

Μνῆμα, ατος, τό, from *μέμνημαι*, 1st pers. perf. of *μνάομαι.—A monument in memory* of the dead, *a tomb, a sepulchre.* Luke xxiii. 53. [Mark v. 5. Luke xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Exod. xiv. 11. Num. xi. 34, 35. xix. 16. Ezek. xxxii. 23. et al.] On Mark v. 5. Luke viii. 27. see the following word.

Μνημεῖον, ου, τό, from *μνῆμα* the same.—*A monument, tomb, sepulchre.* See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. [Mat. xxiii. 29. xxvii. 52, 53, 60. Mark v. 2. vi. 29. xv. 46. xvi. 2—8. Luke xi. 47. et al. Gen. xxiii. 6, 9. xxxv. 20. l. 5, 13. Nehem. ii. 3, 5, &c.] The history of the demoniacs in Mat. viii. 28. &c. is well illustrated by what we are told of the philosopher Democritus by Diogenes Laert. *ἐρημάζων ἐνίοτε καὶ τοῖς τάφοις ἐνδιατρίβων*, that he frequented solitary places, and even lived sometimes in *tombs;* and by Lucian, that *καθείρξας ἑαυτὸν εἰς* ΜΝΗ͂ΜΑ, shutting himself up in a *tomb* without the gates (of the city), he there continued writing and composing both night and day. Philopseud. t. ii. p. 495. See also Wetstein on Mat. viii. 28. [The sepulchres of the Jews were often in caves [2], (v. Gen. xxiii. et al.) with which Palestine abounded, and which often served as lurking-places. (1 Sam. xxiv. 4.) On the splendid monuments sometimes erected to the dead (Luke xi. 47.) comp. Joseph. A. J. xiii. 6, 5. and 1 Mac. xiii. 27. See Iken. Ant. pt. iii.

[1] [Schleusner (and so Hammond) understands here, *consulting* the apostle by letter; others, *remembering and abiding by his directions.*]

[2] [See Nicolaus de Sepulchris Hebræorum, book iii. ch. x.; and indeed the whole of the 3rd book contains curious matter on the Hebrew tombs, and the 4th on their ornaments, inscriptions, &c.]

ch. xiv. 8. Horne's Introd. pt. iv. ch. viii.—On *μνημεῖον*, which is also used for any kind of *monument* or *memorial*, (e. g. Thucyd. ii. 41.) consult Duker and Wasse on Thucyd. i. 138. and see Wisd. x. 7.]

Μνήμη, ης, ἡ, from *μέμνημαι*, perf. of *μνάομαι*.

I. *Remembrance, memory.* Thus used in the Greek writers. See Scapula. [Ps. xxx. 4. (Comp. xcvii. 12.) Eccl. i. 11. ii. 16. ix. 5. Wisd. viii. 13. 2 Mac. ii. 16. *διὰ μνήμης ἀναλαβεῖν to commit to memory.*]

II. *Mention.* occ. 2 Pet. i. 15. *τὴν τούτων μνήμην ποιεῖσθαι*, to make mention *of these things*; for thus the phrase *τινὸς μνήμην ποιεῖσθαι* is used in the Greek writers, particularly Herodotus; nor can I find that it is ever applied in any other sense. See Raphelius and Wetstein. To these passages they have produced, I add from Herodotus, i. 15. Ἄρδυος — ΜΝΗ΄ΜΗΝ ΠΟΙΗ΄ΣΟΜΑΙ, *I will make mention of Ardys:* ii. 102. ΤΟΥ΄ΤΟΥ ΜΝΗ΄ΜΗΝ ΠΟΙΗ΄ΣΟΜΑΙ; and from Lucian, Pseudom. t. i. p. 859. *ἡμεῖς μὲν πολὺ ὠμοτέρου λῃστοῦ* ΜΝΗ΄ΜΗΝ ΠΟΙΗΣΟ΄ΜΕΘΑ, 'we will *make mention* or *speak of* a much more horrid robber.'

Μνημονεύω, from *μνήμων mindful*, which from *μνήμη*.—It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember.* [Mat. xvi. 9. Mark viii. 18. Luke xvii. 32. John xv. 20. xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Thess. ii. 5. Heb. xiii. 7. Rev. ii. 5. iii. 3. It occurs in LXX, for זָכַר *he remembered.* Exod. xiii. 3. 1 Chron. xvi. 12, 15. Is. xliii. 18. See Tobit iv. 5. Wisd. ii. 4.] On 2 Tim. ii. 8. Wetstein remarks, that both in Demosthenes [v. Reiske's ed. p. 1478.] and Isocrates, the V. governs an accusative. [In Rev. xviii. 5. Schleusner takes it (as in *μνάομαι*) *ἀνθρωποπαθῶς* for *punishing.*]

II. *To be mindful of.* Heb. xi. 15.

III. *To recollect.* John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention.* Heb. xi. 22. It is used in this sense also by the profane writers. See Scapula's Lexicon.

[V. *To remember*, in the sense of *doing kindness to*, or *having compassion on.* v. Gal. ii. 20. Col. iv. 19. Comp. זָכַר Ps. viii. 5. cvi. 4.]

Μνημόσυνον, ου, τό, from *μνήμων mindful*, which from *μνήμη*.—*A memorial*, "somewhat to preserve memory[1]." [See Herod. ii. 121.] occ. Mat. xxvi. 13. Mark xiv. 9. [Exod. xvii. 14. Deut. xxxii. 26. Ps. xxxiv. 16. Ecclus. x. 17. xxxv. 7.] In Acts x. 4. there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16. where the LXX use the word *μνημόσυνον* for the Heb. אַזְכָּרָה *a memorial*, which denotes a *part of the bread-offering*, including all the *frankincense*, which was ordered to be burnt on the altar, to be an offering made by fire for a *sweet savour unto the Lord.* [Comp. Lev. v. 12. vi. 15. Is. lxvi. 3. Ecclus. xxxviii. 11. xlv. 20.]

Μνηστεύω, from *μνάομαι to court* for a wife, as the V. is frequently used by Homer, (see Odyss. i. 248. vi. 34. 284.) which from *μνάομαι to remember, have in mind.*—*To court for a wife*, nuptias ambio, sum procus. Pass. *μνηστεύομαι*, *to be courted*, as the woman. Also, *to be betrothed*, or *contracted, in consequence of being courted.* Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Judg. xiv. 7, 8. it appears that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. אָרַשׂ *to betroth*, which see in Kircher's Concordance. [LXX, Deut. xxii. 23—28. It is also used of a *man betrothing a wife*, as ὅστις *μεμνήστευται γυναῖκα.* Deut. xx. 7. Comp. Hos. ii. 19. 1 Mac. iii. 56. Eurip. Alcest. 723. Iphig. in Aul. 841. Phavorinus says *μνηστεύω· ἐπὶ συμφωνίας γάμου· ὅθεν μνηστεία ἡ περὶ γάμον συμφωνία· καὶ μνηστήρ, ὁ μεμνηστευμένος· καὶ μνηστή, ἡ μεμνηστευμένη· μνηστεύω* is used of *a contract of marriage*; whence *μνηστεία the espousals*, *μνηστήρ the betrothed man*, and *μνηστή the betrothed woman.* See Ireland's Nuptiæ Sacræ, p. 28. et seq.]

Μογιλάλος, ου, ὁ, ἡ, from *μόγις scarcely, hardly, with difficulty*, and λάλος *speaking. Speaking with difficulty, having an impediment in his speech, a stammerer.* occ. Mark vii. 32. where see Wolfius and Wetstein. [In LXX, Is. xxxv. 6. for אִלֵּם *dumb*, as also in Aquila, Symm., and Theodot. in Exod. iv. 11. and some translate it thus in Mark vii. comparing ver. 37. Properly it is the same as כְּבַד פֶּה *heavy* or *slow of speech* (*ἰσχνόφωνος*) in Exod. iv. 10.]

☞ Μόγις, adv. from *μόγος labour, toil.*—*Scarcely, hardly.* occ. Luke ix. 39. [Phavorin. *μόγις καὶ μόλις τὸ αὐτό· ἀλλὰ τὸ μόλις μόνον τοῖς ῥήτορσι χρήσιμον. ἀναλογώτερον δὲ τὸ μόγις ἀπὸ τοῦ μογῶ, τὸ κακοπαθῶ.* See Wasse on Thuc. i. 12.]

☞ ΜΟ΄ΔΙΟΣ, ου, ὁ, from the Heb. מָדַד = מָתַד *to measure*, and as Ns. מַד and מִדָּה *a measure*; whence also Eng. *mete*, Latin *modus, moderor*, &c. and Eng. *mode, moderate*, &c. *A measure of capacity, a bushel*, or rather *a peck*; for the Roman *modius* did not much exceed this latter quantity. [See Eisenschmidt de Pond. et Mens. p. 164. Schl. makes it either the Roman modius at 16 sextarii, or the סָאָה at 24 sextarii.] Some have supposed that this word is formed from the Latin *modius*; but Grotius observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for Dinarchus, says he, uses it. So Scapula and Wetstein in Mat. v. 15. cite *χίλιοι μόδιοι*, from Dinarchus in Demosthenes. Comp. also Kypke, who observes that the word came from the Greeks to the Latins.—For proof that the ancients used sometimes *to hide their burning lamps under bushels*, or the like, see Wolfius and Wetstein. [v. Fulgent. Mythol. book iii. ch. 6. p. 115. 'lucernamque modio tegit.']

Μοιχαλίς, ίδος, ἡ, from *μοιχάομαι.*

I. *An adulteress, a woman who commits adultery* or *whoredom.* occ. Rom. vii. 3. 2 Pet. ii. 14. *having eyes μεστοὺς μοιχαλίδος full of* adultery, say our translators, but literally *full of* an adulteress. So Plato, *αὐγῆς* Ἔ΄ΧΟΝΤΑ ΤΑ΄ Ἄ΄ΜΜΑΤΑ ΜΕ΄ΣΤΑ΄, *having his eyes full of* light; and *σκότους* Ἀ΄ΝΑΠΛΕΩΣ ΣΧΟΙΗ *τοὺς ὀφθαλμούς should have his eyes full of* darkness; and Moschus, coming still nearer to the expression of the apostle, Idyll. ii. 18. where he is speaking of

[1] Johnson's Dictionary.

Europa, who had seen two women so plainly in her sleep, that when awake

——— Ἀμφοτέρας δὲ
Εἰσέτι πεπταμένοισιν ἐν ὄμμασιν εἶχε γυναῖκας.

Still *had* she both the *women in her eyes.*

Thus Elsner, whom see. Doddridge remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies (says he) their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or *full* of her, that they could see nothing else. Thus Œcumenius, οὗτοι γὰρ ὀφθαλμοὺς ἔχοντες οὐδὲν ἄλλο βλέπουσιν ἢ μοιχαλίδας, 'for though these men have eyes, yet *they see nothing but adulteresses.*' Comp. Kypke. [It is perhaps better to take it here as the *concrete* for the abstract, and translate it *adultery, adulterous looks.* The word occurs LXX, Ezek. xvi. 37. xxii. 45. Hos. iii. 1. Mal. iii. 5.]

II. *An adulteress,* in a spiritual sense, *a woman who transfers her best affections* from God to the world. occ. James iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called γενεὰ μοιχαλίς *an* adulterous *generation.* occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. Doddridge interprets γενεὰ μοιχαλίς 'a *spurious race,* degenerated from the piety of their ancestors;' but I find no proof that μοιχαλίς ever signifies *spurious.* See Suicer, Thesaur. under γενεά IV.

Μοιχάομαι, ῶμαι, from μοιχός.

I. *To commit adultery,* strictly and properly so called. occ. Mat. v. 32. twice, (comp. Lev. xx. 10.) Mat. xix. 9. (latter part.) Mark x. 11, 12.

II. *To be guilty of adultery, by causing another to commit it.* Mat. xix. 9. (former part.) Mark x. 11. The former text runs thus, *but I say unto you, that whosoever shall put away his wife, unless for whoredom, and marry* ἄλλην *another woman,* μοιχᾶται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a *second wife,* while the *first* was living; for *polygamy* was, without doubt, permitted to the *Israelites,* both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of king Joash, 2 Chron. xxiv. 1—3. Comp. 2 Kings xii. 2. Yea, the Mosaic law actually provides for cases of a supposed *polygamy,* without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and, according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the *man* mentioned Mat. xix. 9. *guilty of adultery?* I answer, *by causing his former wife to commit it;* as our Saviour had explained himself, Mat. v. 32. So Clemens Alexandrinus, Strom. xi. interprets the former μοιχᾶται in Mat. xix. 9. by ἀναγκάζει μοιχευθῆναι *forces to commit adultery;* and indeed two Greek MSS., referred to by Wetstein, for this μοιχᾶται read ποιεῖ αὐτὴν μοιχευθῆναι *makes her commit adultery;* but this I take to be a *gloss* from Mat. v. 32. [In Mark x. 11. Parkhurst translates μοιχᾶται ἐπ' αὐτήν in the same way, but suspects the genuineness of the two last words, as not found in the parallel passages, as omitted in three of Wetstein's *later* MSS. and the ancient Syriac version, and as there is a point or stop before them in the Alexandrian MS. ed. Woide. These grounds seem hardly sufficient. Griesbach leaves the words untouched. The sense of μοιχάομαι given above would require more to defend it than the passage from Clemens[1], and, even if it is Greek, hardly suits the context. For why, in that case, should our Saviour suppose the man *married* again, as simply *divorcing his wife* would be sufficient? The fact appears to be, that we must from Mat. v. and xix. supply *the limitation* to Mark x. and Luke xvi., and suppose our Saviour in all four passages to condemn as adultery, *divorce and remarriage, except for adultery;* thus restricting the liberty of divorce practised under the Jewish law to one case, and *restoring, or nearly restoring,* (see Ireland, Nupt. Sacr. p. 25.) *the original institution of marriage.* For a fuller discussion of this subject, see Dr. Ireland's Nuptiæ Sacræ, the Quarterly Review of Tebbs's Prize Essay, No. lv. p. 179. and the Christian Remembrancer, vol. ii. p. 738.]

Μοιχεία, ας, ἡ, from μοιχός.—*Adultery.* occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. [Jer. xiii. 27. Hos. ii. 2. iv. 2.] The whole story of the *woman taken in adultery,* ἐν μοιχείᾳ, from John vii. 53. to viii. 11. inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS., or not in this part of St. John's Gospel, or it is noted as dubious. Wetstein accordingly marks it as what ought to be expunged, and Griesbach as probably to be omitted. On the other hand, much the greater number of MSS. retain the passage. Mill thought it authentic, and Bp. Pearce in his notes defends it against the objections of Wetstein. And to the authors here mentioned, together with Wolfius and Campbell in his note on John viii. 1—11. I refer the reader for further satisfaction. [See, however[2], Nolan on the Greek Vulgate, p. 239. et seq.]

Μοιχεύω, from μοιχός.

I. *To commit adultery.* Mat. v. 27. xix. 18. [Mark x. 19. Luke xvi. 18. xviii. 20. Rom. ii. 22. xiii. 2. James ii. 11. LXX, Exod. xx. 13. Deut. v. 18. et al.]

II. Transitively with an accusative, *to commit adultery with, to debauch,* a woman. Mat. v. 28. So Lysias, p. 4. ed. Taylor, 4to. 'ΕΜΟΙ΄ΧΕΥΕΝ—ΓΥΝΑΙ΄ΚΑ ΤΗ῾Ν 'ΕΜΗ΄Ν; and Lucian de Merc. Cond. t. i. p. 506. ΜΟΙΧΕΥ΄ΩΝ τοῦ ἀδελφοῦ ΤΗ῾Ν ΓΥΝΑΙ΄ΚΑ, *committing adultery* with his brother's *wife.* Μοιχεύομαι, pass. *to be debauched, commit adultery,* as a woman, *mœchari.* occ. John viii. 4; where Wetstein cites from Plutarch, τὴν μητέρα ΜΟΙΧΕΥΟΜΕ΄ΝΗΝ 'ΕΠΙ' 'ΑΥ῾ΤΟΦΩ΄ΡΩι ΚΑΤΑΛΑΒΟΥ΄Ν; and from Ælian, ΜΟΙΧΕΥΟΜΕ΄ΝΗΝ ΓΥΝΑΙ΄ΚΑ 'ΕΠΙ' ΑΥ῾ΤΟΦΩ΄ΡΩι λαβών. [See Lev. xx. 10. Æsch. Socr. Dial. ii. 14. Thom. M. μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνή, a distinction which is not always observed;

[1] The reference in Parkhurst is clearly wrong. The only passage I can find is Clem. Strom. ii last section, but he there quotes it μοιχᾶται αὐτήν, and explains it as above.]

[2] Titmann (Melet. Sacr. p. 318. sq.) seems on the whole against it. Staüdlin published at Gottingen, in 1806, two Commentationes in its defence, and Kuinoel admits its authenticity.

and Phavorinus says also, *μοιχεύει καὶ μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνὴ ὅτε ἄνδρα ἔχουσα ἑτέρῳ ἀνδρὶ μίγνυται.*]

III. *To be guilty of adultery, by causing another to commit it.* Luke xvi. 18. former part. Comp. under *μοιχάομαι* II. [See also note above on Parkhurst's sense II.] *To commit spiritual adultery*, i. e. *be guilty of idolatry.* occ. Rev. ii. 22.

ΜΟΙΧΟ΄Σ, οῦ, ὁ.

I. *An adulterer.* Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. [LXX, Job xxiv. 15. Ps. iv. 18. Prov. vi. 32.]

II. *An adulterer*, in a spiritual sense. James iv. 4. Comp. *μοιχαλίς* II. [See for similar metaphors, Is. lvii. 7—9. Ezek. xvi. 15. &c.]

Μόλις, adv. from *μόλος labour.* — *Scarcely, hardly, with difficulty.* Acts xiv. 18. xxvii. [7, 8, 16. Rom. v. 7. 1 Pet. iv. 18. comp. Prov. xi. 31. It occurs also Wisd. ix. 16. Ecclus. xxvi. last verse. Diod. Sic. xvii. 55. Thom. M. says *μόλις* is *βραδέως* and *μόγις, μετὰ βίας* ; but see Wasse on Thuc. i. 12.]

ΜΟΛΟ΄Χ, ὁ. Heb.—*Moloch*, Heb. מֶלֶךְ *THE king;* for which the LXX use Μολόχ, 2 Kings xxiii. 10. Amos v. 26 ; Μολὸχ Βασιλεῖ, *Moloch the king*, Jer. xxxii. 35 ; and Ἄρχοντι, *the ruler*, Lev. xviii. 21. xx. 2—4. occ. Acts vii. 43. It is the name of an idol worshipped by the Ammonites, 1 Kings xi. 7. and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 Kings xxiii. 10. who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of *brass*, sitting upon a *throne* of the same metal, adorned with a *royal crown*, having the head of a *calf* (or *steer*), and his arms extended as if to embrace any one. When they would *offer any children* to him, they heated the statue within by a great fire ; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat ; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." Calmet. [The worship of Moloch appears to have had some reference to the *sun*, as Theophyl. on Acts vii. says, from Cyril on Amos, that his image had *λίθον διαφανῆ ἐπὶ μετώποις ἄκροις εἰς ἐωσφόρου τύπον, a shining stone upon his forehead, like the sun.* So also Alberti, Gloss. Gr. p. 212. On Moloch see also Buxtorf, Lex. Rabb. in voc. גֵּיא (These abominations were committed in the valley of Hinnom.) Selden, de Diis Syris, i. ch. 6. Braunius, Select. Sacr. iv. 8. p. 476. Winer, Biblisch. Realwört. in voc. Nicol. de Syr. on Lev. xviii.]—With regard to that horrid, but *general*, custom among the heathen, of offering *human sacrifices*, and particularly *children*, to *Moloch*, Κρόνος or Saturn, the reader may, among some curious particulars, find enough to make his blood run cold in the authors cited in the note[1]. He would also do well to consult at first hand, Porphyry de Abstinentiâ, ii. 53. et seq. and Eusebius's Præp. Evangel. iv. 16, 17. The last-mentioned author quotes from Diodorus Siculus, lib. xx. a passage remarkably to our present purpose. It relates to the Carthaginians, when besieged by Agathocles, tyrant of Sicily: they imputed this calamity, says Diodorus, to Cronus or Saturn's fighting against them ; for whereas they used in former times to *sacrifice the best of their own children* to this god, they had lately offered such children as they had privately purchased and brought up. In haste, then, to rectify their errors, they *chose out two hundred of the noblest children, and sacrificed them publicly.* Other persons who were accused of irreligion *gave up themselves willingly* (*ἑκουσίως ἑαυτοὺς ἔδοσαν*), *to the number of no less than three hundred.* For *they had a brazen statue of Saturn* stretching out his hands towards the ground, *in such a manner that the child placed within them tumbled down into a pit full of fire.*

ΜΟΛΥ΄ΝΩ. *To pollute, defile.* occ. 1 Cor. viii. 7. [metaphorically] Rev. iii. 4. xiv. 4. [on which see Dresig. de Verb. Med. N. T. i. 24. p. 203. ed. Fischer. LXX, Is. lxv. 4. Jer. xii. 9. Lam. iv. 14. Ezek. vii. 17. xxi. 7. Zech. xiv. 2. Tobit iii. 15. Ecclus. xxi. 30 (28). Its proper meaning, says Schleusner, is *to colour*, comp. *μιαίνω, σπιλόω*, and Gen. xxxvii. 31. where it translates טָבַל *to tinge* or *dip*, (v. Simon. Lex. Heb.) and Joseph. A. J. iii. 6, 1. *ἔρια—ἄνθεσι μεμολυσμένα.*]

Μολυσμός, οῦ, ὁ, from *μεμόλυσμαι*, 1 pers. perf. pass. Attic of *μολύνω.—Pollution, defilement.* occ. 2 Cor. vii. 1. [LXX for חֲנֻפָּה *profaneness* or *hypocrisy.* Jer. xxiii. 15. See Ezr. viii. 83. 2 Mac. v. 27.]

☞ Μομφή, ῆς, ἡ, from *μέμομφα* perf. mid. of *μέμφομαι.—Complaint, cause of complaint, quarrel.* occ. Col. iii. 13. [Comp. Eur. Orest. 1067. (ed. Pors.) Thuc. ii. 41.]

☞ Μονή, ῆς, ἡ, from *μέμονα* perf. mid. of *μένω to remain, dwell.* — *A mansion, habitation, abode.* occ. John xiv. 2, 23. [Comp. Thuc. i. 131. Joseph. A. J. viii. 13, 7. *ποιούμενος ἐν αὐτῷ (σπηλαίῳ) μονήν.* xiii. 2, 1. Chariton i. 11. See above *μένω* I.]

Μονογενής, ές, οῦς, ὁ, ἡ, from *μόνος only*, and *γένω* or *γείνω to beget.*

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten* son, in respect of his issue by *Sarah.* Comp. Gen. xxii. 2. [LXX, Ps. xxii. 20. xxxv.

[1] Plutarch de Superstit. towards the end. Parker's Bibliotheca Biblica on Leviticus, p. 286. et seq. Jenkin's Reasonableness of Christianity, vol. i. p. 339. 3rd edit. Dr. H. More's Explanation of Grand Mystery, book iii. cap. 14. &c. Cæsar's Comment. lib. vi. § 15. and Cluverius's and Montanus's Notes. Rollin's Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. Picart's Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. Leland's Advantage and Necessity of Christian Revelation, part i. ch. vii. p. 181 of the 4to, and p. 167. &c. of the 8vo edit. Millar's Hist. of Propagation of Christianity, vol. i. p. 181. &c 257, 262. vol. ii. p. 211, 214, 217, 220. Mallet's Northern Antiquities, vol. i. p. 132. &c. Capt. Cook's Voyage to Pacific Ocean, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

17. for Heb. יָחִיד, and Wisd. vii. 22. (*πνεῦμα μονογενές.*) Tobit iii. 15. viii. 17.]

II. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously [1] some great and good men have insisted that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35. (בֶּן אֱלֹהִים *Son of the* ALEIM, Dan. iii. 25. Comp. John x. 36.) and as *no other man* was thus *begotten*, was the *only-begotten* Son of God [2]. And, according to John i. 18. though *no one* (*οὐδείς*) *had seen God at any time, yet this only-begotten Son, who is in the bosom of the Father*, i. e. "not only the special object of the Father's love, but who is admitted to his most secret counsels [3]," *he hath declared him.* [Some understand by *μονογενής beloved*, as the Heb. יָחִיד is translated by *ἀγαπητός*, or *ἀγαπώμενος* in Gen. xxii. 2, 4, 16. Amos viii. 10. Zech. xii. 10. Prov. iv. 3; but Aquila, in the first and last passages, translates it *μονογενής*. Parkhurst gives no reason for departing from Bp. Bull, &c. except the fact of our Saviour's miraculous birth; nor does the sense which he has substituted agree so well with the passages in which the word occurs.]

Μόνον, neut. of *μόνος*, applied adverbially.—[*Only*, exclusively, as *ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.* Acts xviii. 25. *only that baptism and no other.* So Mat. v. 47. viii. 8. Rom. iii. 29. 1 Cor. xv. 19. et al. In Mat. ix. 21. *ἐὰν μόνον ἅψωμαι if I do but touch*, comp. x. 42. xiv. 36. With an imperative it sometimes denotes the *necessity* of any thing, as Mark v. 36. *μὴ φοβοῦ, μόνον πίστευε*, (comp. Luke viii. 50. Phil. i. 27. &c.) *your faith is the only condition I require.* It follows *εἰ μή* in Mat. xxi. 19. Mark vi. 8. Acts xi. 19.] It is used in elliptical expressions, Gal. ii. 10. v. 13. as Raphelius shows it is likewise by Polybius and Arrian. Comp. Wolfius.—*Οὐ μόνον δέ and not only*, followed by *ἀλλὰ καί but also*, implies an amplification of what precedes, and may frequently be rendered, as in our translation, *and not only so.* See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So Hoogeveen on Vigerus, de Idiotism. cap. viii. sect. 8. reg. 23. cites from Cebes's Picture, 'that fortune is wont *δοῦναι πολλαπλάσια, αὖθις καὶ ἀφελέσθαι ἃ δέδωκεν*, ΟΥ' ΜΟ'ΝΟΝ ΔΕ', 'ΑΛΛΑ' ΚΑΙ' *τὰ προϋπάρχοντα*, to give men many things, and again to take them away, *and not only* these, *but also* what they before had.' Kypke on Rom. v. 3. renders the whole phrase *οὐ μόνον δέ, ἀλλὰ καὶ*—by Quin imo, quod majus est—*yea, what is more*, and produces Philo and Lucian thus applying it. [Schleusner supposes *μόνον* omitted in many passages, as in Mat. v. 46. Comp. 47. and after *οὐκ ἐμὲ δέχεται* Mark ix. 36. also after *μὴ φώνει* Luke xiv. 12; but others suppose the sentence rather *comparative*, so as to mean, *invite the poor rather than richer friends.* See also John xiv. 24. Acts v. 4. (after *ἀνθρώποις.*) Rom. iv. 9. (after *περιτομήν.*) 1 Thess. iv. 8. to which Schleusner supplies *μόνον*, as he does רַק Gen. xlv. 8. Exod. xvi. 8. &c. In Diog. Laert. vi. 2. *οὐ μὴν (μόνον) ἐν ἄστει, ἀλλὰ (καὶ) καθ' ὁδόν.* See Duker's Thuc. iv. 92. &c.]

Μόνος, η, ον, from *μέμονα*, perf. mid. of *μένω to remain.*

I. *Alone, only, single.* Mat. iv. 4, 10. [xviii. 15. Luke iv. 4, 8. ix. 36. x. 40. (see *καταλείπω.*) John vi. 22. viii. 9. xvi. 32. Rom. xi. 3. xvi. 4. 1 Cor. ix. 16. xiv. 36. Col. iv. 11. 1 Thess. iii. 1. 2 Tim. iv. 11. Heb. ix. 7. 2 John 1. On John v. 44. comp. xvii. 3. Rom. xvi. 27. 1 Tim. i. 17. vi. 15, 16. Jude 4, 25. Aristoph. Acharn. 814. Hesychius has *μόνον· τὸ ἕν.* In John xii. 24. it is used of a grain of corn, *αὐτὸς μόνος μένει*, it *remaineth single* or *alone*, i. e. *produces no other grains*, or *is fruitless.* Μόνος almost redundantly follows *εἰ μή*, Mat. xii. 4. Comp. xvii. 8. xxiv. 36. Luke v. 21. vi. 4. Mark ix. 8. Phil. iv. 15. Rev. ix. 4. Μόνος occurs for *μόνον* (as in Mat. iv. 4. et al.) in LXX, Deut. vi. 13. xxxii. 12.] Luke xxiv. 18. *σὺ μόνος* (not *μόνον*) *παροικεῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνως—*; *art thou* alone *a stranger*, or, *art thou* the only *stranger in Jerusalem, and knowest not*, &c.? So Wetstein (whom see) cites from Dio, *σὺ ἄρα, εἰπέ*, ΜΟ'ΝΟΣ *ἀνήκοος εἶ τούτων, ἃ πάντες ἴσασιν*; 'are you, pray tell me, the *only person* who never heard of what all the world knows?'

II. *Alone, without company, solitary.* Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. [(See LXX, Gen. ii. 18. xxi. 28, 29. Num. xxiii. 9. 2 Sam. x. 8.) On John viii. 16, 29. comp. xvi. 32. In Lament. i. 2. *μόνη* is used of a *deserted* city opposed to a *full* one.] So of things, Luke xxiv. 12. *κείμενα μόνα, lying* by themselves.

☞ Μονόφθαλμος, ου, ὁ, ἡ, from *μόνος single*, and *ὀφθαλμός an eye.*—*Having but one eye.* occ. Mat. xviii. 9. Mark ix. 47. [Ammonius (p. 60. ed. Valcken.) says that *ἑτερόφθαλμος* is a person *deprived by accident of one eye*, while *μονόφθαλμος* is a *one-eyed being*, such as the Cyclops, &c. See also Thom. M. and Pollux, Onom. ii. 62. This distinction is not always preserved. See Valck. on Ammon. ii. 1. p. 84. Perizon. on Æl. V. H. xii. 43. Alberti on Hesych. vol. i. p. 1484. Apollodor. Bibl. ii. 8. p. 443.]

☞ Μονόω, ῶ, from *μόνος.*—*To leave alone.* Μονόομαι, οῦμαι, pass. *to be left alone, to be destitute.* occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See Wetstein and Kypke.

ΜΟΡΦΗ', ῆς, ἡ.—*Outward appearance, form*, which last word is from the Latin *forma*, and this, by transposition from the Doric *μορφά* for *μορφή.* occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7. where the 6th verse refers not, I apprehend, to Christ's being *real and essential God*, or JEHOVAH, (though *that* HE IS SO *is the foundation of Christianity*,) but to *his glorious appearances, as God*, before, and under, the Mosaic dispensation. See Whitby and Doddridge, and comp. under *ἴσος* III. [Dr. Jones, in his Greek Lexicon, refers the place to Christ's *transfiguration*; but the present participle *ὑπάρχων* appears to me to form an insuperable objection to

[1] Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313—317. ed. Grabe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241. &c. 2nd ed.

[2] Bp. Pearce on John i. 14. explains *the only-begotten of the Father*, by "*the only-begotten Son of the Father*, ch. iii. 18." Adding, "No *man* was ever born into the world as *Jesus* was," according to Mat. i. 20. and Luke i. 35.

[3] Campbell, in note on John iii. 13.

referring it to *any occasional manifestations of Christ's glory.* Further also, the notion of the *transfiguration* seems at variance with the context. Schleusner here takes *μορφή* by metonymy for *φύσις* or *οὐσία*, referring to Æl. H. A. iii. 24. Eur. Bacch. 54. and Plato, de Rep. ii. p. 431. who says of God *κάλλιστος καὶ ἄριστος ὢν εἰς τὸ δυνατὸν ἕκαστος αὐτῶν μένει ἀεὶ ἐν τῇ αὐτοῦ μορφῇ*, where he translates *μορφὴ nature.* This appears preferable to Parkhurst's explanation. See also *κενόω* above.]—The LXX use it, Is. xliv. 13. for the Heb. תַּבְנִית *fashion, form,* and Job iv. 16. for תְּמוּנָה *a delineation, similitude.* [also for זִין Chald. *splendour.* Dan. v. 6, 9, 10. vii. 28. See Wisd. xviii. 1.]

Μορφόω, ῶ, from *μορφή.—To form.* occ. Gal. iv. 19. [Kopp observes, (says Schleusner,) that *μορφοῦσθαι* is peculiarly used by the Greeks of the formation of the infant in the womb, but adduces no proof. Is. xliv. 13.]

☞ Μόρφωσις, εως, ἡ, from *μορφόω.* [*Μόρφωσις* is more properly *the act of forming,* and *μόρφωμα the form* or *image.* Hesych. *μόρφωμα· μορφή.* But *μόρφωσις* is also explained *σχηματισμός, εἰκών.* See Alberti, Gl. Gr. p. 95. Suidas and Hesychius.]

I. *A form, delineation, sketch, draught, summary.* Rom. ii. 20. where see Whitby and Doddridge. [This seems a metaphor from the notion that what we learn *is formed* (*μορφοῦσθαι*, Gal. iv. 19.) within us, and a *figure* of it imprinted on the mind.]

II. *A form, outward appearance.* 2 Tim. iii. 5. where some understand the word in sense I. See Wolfius on both texts, and Suicer Thesaur. in *μόρφωσις.*

☞ Μοσχοποιέω, ῶ, from *μόσχος a calf,* and *ποιέω to make.—To make a calf.* occ. Acts vii. 41. [This is said of the golden calf made by the Israelites, in imitation (as some say) of the Egyptian worship of Apis. See Selden, de Diis Syris, i. 4.]

ΜΟ΄ΣΧΟΣ, ου, ὁ, [ἡ.] Homer uses this word as an adjective, Il. xi. 105. ΜΟ΄ΣΧΟΙΣΙ *λύγοισι* with *tender flexible* twigs; and this seems its primary meaning; whence it afterwards came to denote *young, tender* animals of the beeve kind. [Thom. M. *δαμάλη· ὁ ἄῤῥην μόσχος· δάμαλις δὲ ἡ θήλεια· μόσχος δέ, κοινόν, ἐπ' ἀμφοτέρων.* Hesych. *μόσχος· ὁ ἁπαλὸς βοῦς.* Phavor. *μόσχος· τὸ τῆς βοὸς ἔκγονον.* See Eur. Hec. 530. and Schol. on 209. ed. Pors. The LXX never use the feminine article with this noun, but it is in apposition with *αἱ βόες,* Num. vii. 87.]—*A calf, a steer, a young bullock.* Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.) [This word is used by the LXX in various places for almost all the Hebrew names of animals of the ox kind, without distinction of *gender* or *age,* as e. g. עֶגְלָ, Exod. xxxii. 4, 8, 19. Neh. ix. 18. and עֶגְלָה fem. Hos. x. 5. for פַּר *juvencus,* Lev. iv. 3—5. Job xlii. 8. &c. for שׁוֹר *bos cujusvis ætatis et sexus,* Prov. xv. 17. Is. lxvi. 3. et al. for בָּקָר the same, Gen. xii. 16. 2 Sam. vi. 6. &c. for בֶּן בָּקָר, Lev. i. 5. for תּוֹר, Ezr. vi. 17. vii. 17. and in Ezek. xxxix. 18. for כַּר *a lamb.* On Luke xv. comp. Jerem. xlvi. 21.]

Μουσικός, οῦ, ὁ.—A musician, a player on a musical instrument. occ. Rev. xviii. 22. [Schl. gives it as an adjective *μουσικός, ἡ, όν.* It occ. LXX, Gen. xxxi. 27. Ezek. xxvi. 13. Dan. iii. 5—15. Ecclus. xxxii. 4—7. xl. 22. xliv. 6. xlix. 2. 1 Mac. ix. 39, 41. Hesych. *μουσικός· ψάλτης, τεχνίτης·* and Schleusner says, that it is used of excellence in any art.]

Μόχθος, ου, ὁ, from *μόγος, labour, toil.* See under *μόγις.—Toil, travel, affliction* or *wearisome labour.* It is more than *κόπος,* and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8. [Num. xxiii. 21. Deut. xxvi. 7. Eccles. passim. Isaiah lxi. 8. Jerem. iii. 24. et al.]

ΜΥΕΛΟ΄Σ, οῦ, ὁ.—*The marrow.* occ. Heb. iv. 12. where, as the learned Dr. Smith[1] has justly remarked, "we are to understand, not medulla ossium, *the marrow of the bones,* but medulla spinalis, *the marrow of the back* or *spinal marrow;* for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those *nervous fibres* whereof the muscles and tendons, which direct the motions of the *joints,* are principally composed[2]. Scapula observes, that Sophocles and the tragic poets use *μυελὸν λευκόν* for the *brain, μυελὸς ἐγκεφαλίτης,* and the *spinal marrow μυελὸς ῥαχίτης.* The etymologist derives *μυελός* from *μυῶ to hide.* [See Eur. Hipp. 255. *πρὸς ἄκρον μυελὸν ψυχῆς·* and Valckenaer's note. Alciphr. i. 23. Heliodorus iii. 7. *ἄχρις ἐπ' ὀστέα καὶ μυελοὺς αὐτοὺς εἰσδύεται.* It is used for חֵלֶב *fat,* Gen. xlv. 18.]

☞ Μυέω, ῶ. Eustathius [on Hom. Il. p. 1356.] deduces it from *μύω to shut,* namely, the *mouth,* because the *initiated* were *μύειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἃ μεμύηνται, to shut their mouths,* and not discover what they were taught in the mysteries. Comp. *καμμύω.* [This word is peculiarly used with reference to the sacred mysteries. See Poll. Onom. i. 1. § 31. Isocrat. Paneg. p. 106. *ἃς οὐχ οἷόν τ' ἄλλοις ἢ τοῖς μεμυημένοις ἀκούειν.*]—*To initiate into secret mysteries.* occ. Phil. iv. 12. where the apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term *μυέω* peculiarly relates. See the passages cited by Wetstein on the place. [Theodoret and Theophylact make *μεμύημαι* here *πεῖραν ἔλαβον*; Vulgat. *institutus sum.* See Irmisch on Herodian, i. 13, 16. p. 577.]

☞ Μῦθος, ου, ὁ, from *μυέω to instruct.*

I. *A word, a speech.* Thus used in the profane writers. [Eustathius on Hom. Il. *α'*. p. 29. says, that Homer used *μῦθος* for *λόγος simply,* but that *later writers* used it of *false stories.* Diod. Sic. i. 93. *μύθους πεπλασμένους.* See Valesius ad Mausacc. Adnott. ad Harpocr. p. 122.]

II. In the N. T. *a tale, a fable, a fiction.* [1 Tim. i. 4. (comp. Tit. i. 14.) 7. 2 Tim. iv. 4. 2 Pet. i. 16.] Wetstein on 2 Pet. i. 16. cites from

[1] King Solomon's Portraiture of Old Age, p. 29. 3rd ed.
[2] See Boerhaave's Institut. Medic. § 393—399. ed. 3tiæ.

Galen *πιθανοῖς*—'ΗΚΟΛΟΥ'ΘΗΣΑΝ ΛΟ'ΓΟΙΣ, 'they have *followed* plausible *accounts*;' and from Josephus, Procem. in Ant. § 4. the very phrase *τοῖς* ΜΥ'ΘΟΙΣ 'ΕΞΑΚΟΛΟΥΘΗ'ΣΑΝΤΕΣ. [Μῦθος occ. Ecclus. xx. 19. Suidas says *μῦθος· λόγος ψευδής, εἰκονίζων τὴν ἀλήθειαν.*]

ΜΥΚΑ'ΟΜΑΙ, *ῶμαι.*—Properly *to low* or *bellow*, as a *beeve*. It is plainly formed from the *sound*, like the Latin *mugio*, and the English *to moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeves;* whence Quintilian calls it mugientem literam, *the mooing* or *bellowing letter*. But *μυκάομαι* is the only passage of the N. T. wherein it occurs, namely, Rev. x. 3. is used for the *roaring of a lion;* and Plutarch, de Solert. Animal. t. ii. p. 972. D. speaking of *young lions* hunting for prey, says *κἂν λάβωσιν ὀτιοῦν, ἀνακαλοῦνται,* ΜΟ'ΣΧΟΥ ΜΥΚΗ'ΜΑΤΙ *τὸ βρύχημα ποιοῦντες ὅμοιον,* 'if they catch any thing, they call (the old lions) by making a roar like the *bleating* of a calf.' Theocritus, Idyll. xxvi. 21. has ΜΥ'ΚΗΜΑ ΛΕΑΙ'ΝΗΣ for the *roar of a lioness*. And Oppian, Cyneget. lib. iv. seems to confound *μυκᾶσθαι* with *βρυχᾶσθαι*, which latter properly denotes a *lion's roaring*, when he says,

ΜΥΧΑ'ΤΑΙ ΒΡΥ'ΧΗΜΑ *πελώριον*———
A horrid *roar* he *bellows*.———

See more in Bochart, vol. ii. 287. and 732. [Hesychius, *μυκᾶσθαι· ὄνοις καὶ καμήλοις ὁμοίως βρύχεσθαι καὶ βουσί.*]

Μυκτηρίζω, from *μυκτήρ the nose, nostril;* which from *μύσσω to blow, clear from mucus by blowing*, mungo, emungo.—*To mock*, properly, *to sneer, to show contempt by looks*, and particularly by *contracting the nose* or *nostrils;* for, as it is observed by Quintilian, xi. 3, 4. ed. Rollin, Naribus derisus, contemptus, fastidium *significari solet*. 'By the *nostrils* we are apt to show *scorn, contempt, disgust*.' Hence Horace drolly expresses *sneering* by *naso suspendere adunco*, 1 Sat. 6, 5. (Comp. 3, 29, 30.) So Persius, i. 40. Rides, *et nimis* uncis naribus *indulges*. (Comp. v. 91.) So we speak of *turning up the nose* at a thing, in the same sense. Μυκτηρίζομαι, pass. *to be mocked, eluded*. occ. Gal. vi. 7. [Prov. i. 30. xv. 20. Job xxii. 19. Jerem. xx. 7. 1 Mac. vii. 34. et al. Hesych. *μυκτηρίζει· χλευάζει, καταγελᾷ ἀπὸ τοῦ μύζειν τοῖς μυκτῆρσι.*]

☞ Μυλικός, ή, όν, from *μύλος.—Belonging to a mill*. occ. Mark ix. 42.

ΜΥ'ΛΟΣ, *ου*, ὁ, from *μύλη a mill*, or immediately from the Heb. טָחַן or מוּל *to cut off* or *to pieces;* whence also the Latin *mola*, and English *mill, meal.—A mill stone*. occ. Mat. xviii. 6. Luke xvii. 2. Rev. xviii. 21, 22. where comp. Jer. xxv. 10. and observe that "in the East they [usually] grind their corn *at break of day;* and that when one goes out in a morning, one hears every where *the noise of the mill*." See more in Harmer's Observations, vol. i. p. 250. &c. [Schl. however, after Grotius, explains the *φωνὴ μύλου* in Rev. xviii. of *the songs of the servants* employed in grinding. That it was the practice of the ancients to sing in their mills, see in Poll. Onom. vii. 33, 8. and Goetzius de Pistrinis Veterum, (1730. 8vo.) p. 382. The *upper* and moveable stone of the mill (Latin *catillus*) was called *μύλος* and also *ὄνος*, because, though at first they were small and worked by hand, yet afterwards they were made so large that they were turned by asses. Hence *μύλος ὀνικός*, Mat. xviii. 6. denotes a *large* mill-stone. It is called רֶכֶב *the horseman* (2 Sam. xi. 21. Judg. ix. 53.) as *riding* on the other, and translated *μύλος* by LXX. The *lower* stone (Latin *meta*) is properly *μύλη*, but this distinction is not always observed. See Goetzius as above, p. 123. Meurs. on Lycophr. Cass. 233. Hesychius, *μύλη οὕτω λέγεται καὶ ὁ κάτω τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος.* Μύλος was also used for the whole mill. It occ. Exod. xi. 5. Deut. xxiv. 6. Is. xlvii. 2. for רֵחַיִם.]

Μύλων, *ωνος*, ὁ, from *μύλη*. See under *μύλος.—A place where corn is ground with a hand-mill*. occ. Mat. xxiv. 41. [Jerem. lii. 9. Others write it *μυλών*, *– ῶνος*. See Jungermann on Poll. Onom. iii. 5, 78.]

Μυριάς, *άδος*, ἡ, from *μύριοι*.

I. *A myriad*, i. e. *ten thousand*. Acts xix. 19. Comp. xxi. 20. [Ezr. ii. 64, 69. Nehem. vii. 71, 72. See also Rev. ix. 6.]

II. *A vast* or *indefinitely great multitude*. Luke xii. 1. Comp. Heb. xii. 22. Jude 14. *with his holy* myriads, of angels namely, as in the preceding text. [See Luke xxi. 20. Rev. v. 11. Gen. xxiv. 60. Ps. iii. 6. Ecclus. xlvii. 6. et al.]

☞ Μυρίζω, from *μῦρον.—To anoint with aromatic* or *odoriferous ointment*. occ. Mark xiv. 8. This V. is used both by Aristophanes and Athenæus. See Wetstein. [Aristoph. Plut. 529. Lys. 937. Athenæus xv. p. 691. Hence *μυρισμός*, Judith xvi. 6.]

Μύριοι, *αι, α*. It is derived from *μυρίος*, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable.—Ten thousand*. occ. Mat. xviii. 24. 1 Cor. iv. 15. xiv. 19. On 1 Cor. iv. 15. Wetstein and Kypke show that the word is, by the Greek writers, used, like the Latin sexcenti, *six* hundred, for *an indefinitely large number*. Wetstein cites from Philo, ΜΥΡΙ'ΟΙ ΔΙΔΑ'ΣΚΑΛΟΙ. [See Cic. de Div. ii. 14. Terent. Phorm. iv. 3, 63. Æschin. Socr. Dial. iii. 12. *μυρίων θανάτων χείρων ἀπότευξις.* Μύριοι is used by LXX for רִבֹּאת אֲלָפִים, *ten thousands*, Esth. iii. 9. and for רִבּוֹ, the same, 1 Chron. xxix. 7. Dan. vii. 10. for רְבָבָה Judg. xx. 10. Suidas says, *μυρία· πολλὰ καὶ ἀναρίθμητα. — μύρια δὲ ὁ ἀριθμός.*]

ΜΥ'ΡΟΝ, *ου, τό, an aromatic, odoriferous ointment*. Galen, cited by Wetstein on Luke vii. 46. says *μῦρον* is properly *oil, in which any aromatic is mixed*. The name seems to be from the Heb. מוֹר *myrrh*, which was a principal ingredient in such compositions. [Others derive it, but not so well, from *μύρω to flow*. See Foesii Œcon. Hipp. p. 254. Plin. H. N. xiii. 2. Mat. xxvi. 7—12. Mark xiv. 3, 4. Luke vii. 37, 38, 46. xxiii. 56. John xi. 2. xii. 3, 5. Rev. xviii. 13. Exod. xxx. 25. Prov. xxvii. 9. Song of Sol. i. 3. iv. 14, 16. v. 1. et al.] Comp. under *ἀλάβαστρον*, and see Campbell on Mat.

Μυστήριον, *ου, τό*, from *μυστής a person initiated in sacred mysteries*, which from *μυέω to initiate.—A mystery*.

I. It denotes in general somewhat *hidden* or *not fully manifest*. Thus, 2 Thess. ii. 7. we read

of τὸ μυστήριον τῆς ἀνομίας, *the mystery of iniquity*, which began to work in *secret*, but was *not* then *completely disclosed* or *manifested*. Josephus has a similar phrase, ΜΥΣΤΉΡΙΟΝ ΚΑΚΊΑΣ, *a mystery of wickedness*, which he applies to Antipater's *crafty conduct* to ensnare and ruin his brother Alexander, de Bel. i. 24, 1. Menander, p. 274. lin. 671. ed. Cleric. uses μυστήριον for *a secret*. ΜΥΣΤΗΡΙΌΝ σου μὴ κατείπῃς τῷ φίλῳ, *tell not* your *secret* to a friend.

II. '*Some sacred thing hidden* or *secret*[1], which is naturally unknown to human reason, and is only known by the revelation of God.' Thus 1 Tim. iii. 16. *great is* the mystery *of godliness; God was manifest in the flesh, justified by the Spirit, &c.* The *mystery* of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle; particulars, indeed, which it would *never have entered into the heart of man to conceive*, (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus *manifested* are *intelligible, as facts*, to the *meanest* understanding. When the apostle styles this mystery of godliness *μέγα great*, he seems plainly to allude to the famous Eleusinian mysteries[2], which were distinguished into μικρὰ καὶ μεγάλα, *small* and *great*, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer, Thesaur. in μυστήριον II. 2. a. b. In like manner the term μυστήριον, Rom. xi. 25. 1 Cor. xv. 51. denotes what was *hidden* or *unknown* till *revealed;* and thus the apostle speaks, 1 Cor. xiii. 2. of a man's *understanding all mysteries*, i. e. all the *revealed truths* of the Christian religion, which is elsewhere called the *mystery of faith*, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said *to speak mysteries*, 1 Cor. xiv. 2. it is plain that these *mysteries*, however unintelligible to others on account of the *language* in which they were spoken, were yet *understood* by the person himself, because he thereby *edified himself*, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6. we read of the *wisdom of God* in a mystery, even the *hidden wisdom*, which (ver. 8.) none of the princes of this world knew, yet, says the apostle, *we speak or declare* this wisdom; and (ver. 10.) he observes, that God had *revealed* the particulars whereof it consisted to them by his Spirit. So when the apostles are called *stewards of the mysteries of God*, 1 Cor. iv. 1. these *mysteries* could not mean what was *unknown* to them; because to them it was given *to know the mysteries* of the kingdom of God, Mat. xiii. 11: yea, the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful stewards, they were to *dispense* or make them *known* to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2. St. Paul mentions his praying for his converts, that their hearts might be comforted, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, '*to the* knowledge of the mystery *of God, even of the Father and of Christ*;' for thus I think the passage should be translated (comp. ἐπίγνωσις). But if with our translators we render ἐπίγνωσιν *acknowledgment*, still the word μυστηρίου can by no means exclude *knowledge;* for *this is life eternal*, saith our Lord, John xviii. 3. *that they may* know *thee, the only true God, and Jesus Christ, whom thou hast sent*. And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7. yet it was something he had *declared* εὐηγγέλισε *to his servants, the prophets*. Comp. Amos iii. 7.

III. The word μυστήριον is sometimes in the writings of St. Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3—9. he styles *the mystery*, and *the mystery of Christ, which in other generations was* not made known *to the sons of men, as it is now* revealed *to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body*, (with the Jews, namely,) *and partakers of his promise in Christ, by the Gospel*. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes *a spiritual truth couched under an external representation* or *similitude*, and *concealed* or *hidden* thereby, unless some explanation be given. Thus, Rev. i. 20. *the mystery*, i. e. the spiritual meaning, *of the seven stars. The seven stars are the angels of the seven Churches*. So Rev. xvii. 5. *and upon her forehead a name written*, Mystery, *Babylon the Great*, i. e. *Babylon*, in a spiritual sense, *the mother of idolatry and abominations;* and, ver. 7. *I will tell thee* the mystery or spiritual signification *of the woman*. Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32. and their respective contexts. I think proper to observe, that I have carefully taken notice of all the passages of the N. T. in which the term μυστήριον *mystery* occurs; and this I have the rather done, because a *most unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant somewhat *absolutely unintelligible* and *incomprehensible*. A strange mistake! since in almost every text wherein μυστήριον is used, it is mentioned as something which *is revealed, declared, shown, spoken*, or which *may be known* or *understood*. Theodotion uses this word, Dan. ii. 18, 19, 27—30, 47. iv. 9. for the Chald. רָז which denotes not a thing *unintelligible*, but *a secret*. In the same sense it is applied in the apocryphal books. See Tobit xii. 7. Judith ii. 2. Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for *sacred* or *divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites* or *ceremonies* of false religion, xiv. 15, 23. The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T., or in the Apocrypha[3]. [There is a dissertation on the word μυστήριον, by J. S. Kuhn, 4to, Quedlinb. 1771. and some remarks upon it in Casaubon, Exercitt. Antibaronian. xvi. N. 43.]

☞ Μυωπάζω, from *μύειν τὰς ὤπας, shutting*

[1] "*Rem occultam seu arcanum sacrum*, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione et patefactione Dei." Suicer, Thesaur. in μυστήριον II. 2.

[2] For a good account of the heathen *mysteries*, and particularly of the Eleusinian, see Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 8 and 9. and Macknight's Pref. to Ephesians, sect. 7.

[3] Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Dissertat. ix. part i., which the reader may do well to consult.

the eyes. See μυέω and καμμύω.—*To shut, wink,* or *close the eyes against the light.* Thus the word is explained by the learned Bochart, vol. ii. p. 31, 32. where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μώλωψ, ωπος, ὁ, from μῶλος *a battle, fighting,* and ὤψ *an appearance.* Μῶλος is from μόλος *labour,* particularly of a *military* kind, *fighting,* which see under μόλις.—*A wound made in war,* also *a wale, weal,* or *whelk,* i. e. *the mark left on the body by the stripe of a scourge.* So the etymologist, μώλωψ—ἡ ἐκ πολέμου γενομένη πληγή—κυρίως γὰρ μώλωπες λέγονται αἱ ἐκ βοείων λώρων πληγαί. In the latter sense it is plainly used Ecclus. xxviii. 17. πληγὴ μάστιγος ποιεῖ μώλωπας, '*the stroke of the whip maketh* marks in the flesh,' Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24. [The LXX use μώλωψ for חַבּוּרָה, Gen. iv. 22. Exod. xxi. 25. Ps. xxxviii. 18. Is. i. 6. liii. 5. and in the Apocrypha it occ. Judith ix. 13. Ecclus. xxiii. 9. xxviii. 18. Hence Aquila, in Song of Sol. v. 8. uses the verb μωλωπέω, where the LXX have τραυματίζω.]

Μωμέομαι, οῦμαι, from μῶμος.—*To play, find fault with.* occ. 2 Cor. vi. 3. viii. 20. [Prov. ix. 7. Wisd. x. 14. Μώμημα (al. μώκημα). Ecclus. xxxiv. 18.]

ΜΩ῞ΜΟΣ, ου, ὁ, from the Heb. מוּם *a spot,* for which the LXX have frequently used this Greek word.—*A spot, blemish, disgrace.* occ. 2 Pet. ii. 13. [where St. Peter calls certain evil-doers σπῖλοι καὶ μῶμοι, as if a blemish or disgrace to the human race. In the LXX this word occ. of *blemishes* properly in Lev. xxi. 16—23. xxii. 20—25. Deut. xv. 21. Song of Sol. iv. 7. et al., and metaphorically in Ecclus. xx. 24. In xviii. 15. for *blame.* See also xi. 31, 33. xlvii. 22.]

Μωραίνω, from μωρός *insipid, foolish,* which see.

I. Μωραίνομαι, pass. spoken of *salt.*—*To lose its savour, to become insipid.* occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the *salt's losing its savour* is well illustrated by Mr. Maundrell[1], who tells us, that in the *Valley of Salt,* near *Gebul,* and about four hours' journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost its savour,* as in Mat. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof." Macknight's Note on Mat. vi. 13. Dr. Shaw, Travels, p. 148, takes notice of a similar circumstance in Barbary: "Jibbel Had-deffa," says he, "is an entire mountain of salt, situated near the eastern extremity of the Lake of Marks. The salt of it is of a quite different quality and appearance from that of the *Salinæ,* being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the *parent rock salt;* it may very properly be said *to have lost,* if not all, yet a great deal at least, *of its* original *savour.*"

[1] Journey to the Euphrates.

II. *To make foolish, infatuate.* occ. Rom. i. 22. 1 Cor. i. 20. [Chrysostom, on 1 Cor. i. 20. paraphrases it thus, ἔδειξεν αὐτὴν μωράν. Μωραίνω occ. LXX, 2 Sam. xxiv. 10. Is. xix. 11. xliv. 25. Jer. x. 14. Ecclus. xxiii. 16.]

☞ Μωρία, ας, ἡ, from μωρός.—*Foolishness, folly.* occ. 1 Cor. i. 18, 21, 23. ii. 14. iii. 19. [Ecclus. xx. 31. xli. 18.]

☞ Μωρολογία, ας, ἡ, from μωρός *foolish,* and λόγος *a word, speech.*—*Foolish talking.* occ. Eph. v. 4. [Heinsius (ad loc.) and Elsner (Obss. Sacr. vol. ii. p. 221.) understand by it not only *foolish* but *indecent* conversation, from the usage of the words ἀφροσύνη (Deut. xxii. 21. Judg. xix. 23, 24. &c.) and μωρία in a similar sense. See Schol. on Eurip. Hippol. v. 642. μωρίαν ἤτοι τὴν πορνείαν. So ἄνοια (Eur. Hipp. 398.) and μωραίνω are used also, as μωραίνουσα γυνή, Eur. Androm. 674. See Monk on Hippol. 640.]

Μωρός, ά, όν.

I. *Tasteless, insipid.* Thus it is used by Hippocrates, lib. ii. de Diæt. cap. 27. ὁκόσα ὑγρὴν φύσιν ἔχει, καὶ ψυχρὴν, καὶ ΜΩΡΗ῎Ν, 'such as are of a moist, cold, and *insipid* nature.' So Dioscorides, iv. 18. p. 122. ῥίζαι γευσαμένῳ ΜΩΡΑΙ῎, 'roots *insipid* to the taste.'

II. By an obvious and easy transition from the bodily taste to the mind, *foolish, silly, stupid,* insulsus. See Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9. Μωρόν, τό, *foolishness, folly.* 1 Cor. i. 25. [Μωρός occ. Deut. xxxii. 6. Is. xix. 11. xxxii. 5, 6. Jer. v. 21. Ecclus. viii. 22. xxi. 15—28. et al.]

III. It denotes *a wicked, graceless, abandoned wretch.* This is agreeable to the style of the Old Testament, where *fools* frequently mean *wicked, profligate persons.* See 2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. xxiii. 17, 19. and observe, that in these latter passages our blessed Saviour spake in his *prophetic* character (comp. ver. 14, 15); and therefore, in whatever sense we take the word μωροί, he was guilty of no violation of the former precept, which was levelled against bitter expressions of *causeless anger* in our *ordinary conversation.*

N.

N, ν, νυ. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decade, or *fifty*. In the old Cadméan alphabet it answered to the Hebrew and Phœnician *nun* in name, order, and power; but in both its forms, N and ν, it rather resembles the Phœnician than the Hebrew letter, though indeed not very like either.

Ναζωραῖος, ου, ὁ.

I. *A Nazarene*, i. e. a native or inhabitant of the town of *Nazareth*, and also, *a Nazarite*. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ii. 23. *and he* (Joseph) *came and dwelt at Nazareth, that it might be fulfilled which was spoken by the prophets, He* (Christ) *shall be called*[1], i. e. he shall not only *be esteemed* and *called*, but he shall *really be* Ναζωραῖος. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant* of *Nazareth*, and it was expressly predicted that he should be *born at Bethlehem*: but as Nathanael objected, John i. 47. *can any good thing come out of* Nazareth? (comp. John viii. 41, 42, 52.) so we find the Jews calling our Saviour Ναζωραῖος or *Nazarene* in *contempt*, John viii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at *Nazareth*, to apply the epithet of Ναζωραῖος to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold that the Messiah should be treated in a *contemptuous* and *reproachful* manner[2]. But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach*. And accordingly in the greater number of passages wherein the title Ναζωραῖος or Ναζαρηνός is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζωραῖος in Mat. ii. 23. by Nazarræus, which is used for a *Nazarite*, in Judg. xiii. 5, 7. xvi. 17. Lam. iv. 7. of that version; and the Greek word answering to the Heb. נְזִירִים, and to the Eng. *Nazarites*, is spelt with an ω, Ναζωραίους, in Theodotion's version of Amos ii. 12. as in Mat. The *Nazarite*, the particulars of whose vow we have Num. vi., is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and[3] many of the qualifications ascribed to the Redeemer in the prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by *one*, but by the *prophets* in general, (*διὰ τῶν προφητῶν*, as St. Matthew says,) that Christ should not only be *despised* and *rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the real[4] *Nazarite*, the great *antitype* of that emblematic character. "So[5] that whilst the Jews and Romans were calling him in contempt Ναζωραῖος and Ναζαρηνός, *the Nazarœan and Nazarene*, the providence of God was at the same time pointing him out as the *true Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the city of THE *Nazarite*: even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ Ναζωραῖος, *the* expected *King of the Jews*, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20." Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23: "And there (i. e. in *Galilee*) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: as the prophets had foretold that he should *be*, in several senses of that word; and particularly as it was prophesied in those words, Judg. xiii. 5. which were spoken of Samson, as a type of Christ: *he shall be* a Nazarite *from* the womb." On which text of Judges the Doctor subjoins this note: "This place, *though scarce taken notice of by commentators*, seems to be more immediately respected by the evangelist than those where only the word נצר or נזר is used in different senses." Thus Dr. Clarke. Diodati, however, not to mention others, had, in his Italian translation, taken *very particular* notice of Judg. xiii. 5; and on the expression, *by the prophets*, Mat. ii. 23. has the following annotation, which I submit to the reader's consideration and judgment: "These words," says he, "are not found any where else, except in Judg. xiii. 5. concerning Samson; who in many particulars of his life was a figure of Christ: and it is credible that the prophets, in their teaching, taught that the true Samson of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient Nazarites, Numb. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. Ναζωραῖοι, οἱ, *Nazarenes* or *Nazarœans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

ΝΑΙ'. An adverb.

1. Of affirming, *verily, indeed, yea*, Mat. v. 37. [*Let your yea be really yea*, i. e. *a sincere affirmation*. Others would explain it to mean *use no stronger affirmations*, &c. as levelled against taking oaths on ordinary occasions. xi. 9, 26. Luke vii. 26. x. 21. xi. 51. xii. 5. 2 Cor. i. 17—20[6]. James v. 12. Rev. i. 7. xiv. 13. xvi. 7. xxii. 20.]

2. Of assenting, *yea, yes*. Mat. ix. 28. [xiii. 51. xvii. 24. xxi. 16. John xi. 27. xxi. 15, 16. Acts

[1] Comp. καλέω IV.

[2] See Whitby on Mat.

[3] See an ingenious treatise entitled, *The Creation the Ground-work of Revelation*, &c. printed at Edinburgh, 1750. p. 60. et seq.

[4] See Wetstein on Mat. ii. 23. and the learned Spearman's Letters on the LXX, &c. Let. iii. p. 257. et seq.

[5] See Heb. and Eng. Lexicon under מר II.

[6] [Schleusner suggests here *τὸ ναὶ καὶ τὸ οὔ*, a phrase which occurs in verse 18. and denotes variableness and deceit, as in English, 'a yea and nay person."]

v. 8. xxii. 27. Rom. iii. 29. Followed by ἀλλά or καί, *it may be so, but yet.* Mat. xv. 27. Mark vii. 28. See Plut. Themist. p. 117. and de Virtut. Mul. p. 258. Arrian, Epict. iv. 6. p. 396. Wesseling on Diod. Sic. xiii. p. 561. Demosth. p. 310. ed. Reiske. Others, however, take *ναί* in the sense given below by Parkhurst, (3.) v. Philost. Vit. Sophist. ch. v. § 2. p. 574. Hom. Il. K. 169—172.]

3. Of beseeching, *I pray*, or *beseech thee.* Mat. xv. 27. Mark vii. 28. Philem. 20. In this last sense *ναί* is used in the purest Greek writers. "Ναὶ πρὸς τῶν θεῶν, I entreat you *by our gods*, is both in Euripides and Aristophanes," says Blackwall, Sacred Classics, vol. i. p. 143.

Ναός, οῦ, ὁ, from *ναίω to dwell, inhabit*, which from Heb. נָוָה the same. The Heb. N. נָוֶה is used for God's *habitation*, 2 Sam. xv. 25.

I. (1) *A temple*, [Ezra vi. 5. Acts vii. 48. xvii. 24.] properly *the building* where God *dwelt*, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9. and Campbell there. Comp. 1 Kings viii. 13. Ps. xxvi. 8. cxxxii. 14. and κατοικέω III. and Kypke on Mat. xxvii. 5. [Especially *the temple of Jerusalem*, Mat. xxiii. 16—21. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29. John ii. 20. 2 Thess. ii. 4. Rev. xi. 1, 2. In Rev. vii. 15. xi. 19. xiv. 15. xv. 6, 8. xvi. 1. xxi. 22. it is used of the *heavenly temple*, and in some of these passages is followed by ἐν τῷ οὐρανῷ. (Comp. Wisd. iii. 14. Rev. iii. 12.) It is also used for *part of the temple of Jerusalem*, as (1.) *the court*, Mat. xxiii. 35. comp. 2 Chron. xxiv. 12. and see Grotius. Mat. xxvii. 5. In the LXX, it often translates אוּלָם *the porch of Solomon.* 1 Chron. xxviii. 11. 2 Chron. viii. 12. xv. 8. xxix. 7, 17. See Simon. Heb. Lex. voc. אוּלָם.]

[(2.) *The Holy.* Luke i. 9. comp. Exod. xxx. 7, 21, 22. Rev. xi. 1. 1 Kings vi. 3, 5.]

[(3.) *The Holy of Holies.* (See 1 Kings vi. 5. Ps. xxviii. 2.) Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. 3 Mac. i. 10. ii. 1.—Generally with the Greeks ἱερόν is the *whole sacred enclosure*, while *ναός* is the *sacred recess.* See Larcher on Herod. i. 181.]

II. The silver *ναοί* of Diana, mentioned Acts xix. 24. seem to have been a kind of *models* made in silver of her famous *temple* at Ephesus. See Raphelius, Wolfius, Wetstein, and Doddridge on the place. [See Lederlin. Meletem. Philol. de Templ. Argent. Dian. Ephes. (Argentor. 1714. 4to.) Herod. ii. 63. Theophr. Char. c. 16. Wesseling. Diod. Sic. xx. 14. Salmas. ad Solin. cap. 53. p. 803. and J. H. a Seelen. Meditt. Exeg. pt. i. p. 507. The Scholiast on Aristot. Rhet. i. 15. says, that *ναοί* are εἰκονοστάσια, *little chapels with images in them.*]

III. *The body of Christ* is called *a temple*, not only because in it *dwelt* all the fulness of the Godhead *bodily*, (Col. ii. 9.) but also because that *indwelling* of the Divinity, and its blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and *temple.* See this latter point particularly proved in Catcott's Sermons, entitled, The Tabernacle of the Sanctuary a Type of the Body of Christ[1]. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed *a temple*, because an *habitation of God* through the Spirit. Eph. ii. 21. (comp. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4. where see Macknight. So *Christians* are called *the temple of God*, because the Spirit of God *dwelleth* in them, or because their *body* is the *temple* of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

ΝΑ΄ΡΔΟΣ, *ου*, ἡ, from the Heb. נֵרְדְּ[2] the same, for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14. —"*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: it puts forth a long small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard*." Thus Calmet. And Brookes[3], describing this aromatic as it comes to us, says, "*Indian spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable[4]." occ. Mark xiv. 3. (where see Wetstein.) John xii. 3. [See Spanheim, Callim. p. 70. Hiller, Hierophyt. pt. ii. ch. 15. p. 64. et seq. and Olai Celsii Hierobot. pt. ii. ch. 1. Schleusner takes it in the N. T. for the *oil* or *ointment* made from the plant, as *nardus* in Latin. Hor. Epod. v. 59.]

☞ Ναναγέω, ῶ, from *ναῦς a ship*, and ἄγνυμι *to break.—To suffer shipwreck.* occ. 2 Cor. xi. 25. 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus Cebes in his Picture, p. 33. ed. Simpson, says of foolish and wicked men, ΝΑΥΑΓΟΥ͂ΣΙΝ ἐν τῷ βίῳ, *they suffer shipwreck* in life. See other instances in Wetstein and Kypke. [In Latin *naufragium* is used for *loss of property* or *reputation*, e. g. Cic. de Invent. i. 5. Orat. pro Sull. 14. see Galen de Rat. Med. 19. and Philo de Somniis, vol. i. p. 678, 26.]

☞ Ναύκληρος, *ου*, ὁ, from *ναῦς a ship*, and κλῆρος *a lot.—An owner of a ship.* occ. Acts xxvii. 11. This word is common in the Greek writers. See Wetstein. [Xen. Anab. vii. 2, 7. de Vectig. iii. 4, 12. v. 3. de Rep. Lac. vii. 1.]

ΝΑΥ͂Σ, *αός*, ἡ, accus. *ναῦν.—A ship.* occ. Acts xxvii. 41. [1 Kings ix. 26. x. 11, 22. 2 Chron. ix. 21. Job ix. 26. Prov. xxxi. 14. It is sometimes to be supplied, as Acts xxvii. 40. κατεῖχον (i. e. τὴν ναῦν.)]

☞ Ναύτης, *ου*, ὁ, from *ναῦς a ship.—A sailor*, q. d. *a ship-man.* occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, *ου*, ὁ, from *νέος new, young.*

[(1.) *A young man, a youth.* Acts xx. 9. xxiii. 17—22. Ruth iii. 10. 2 Sam. vi. 1. x. 9. Judg. xvi. 26. xvii. 7, 11. (al. παιδάριον.) Prov. vii. 7. Zech. ii. 4. v. Polluc. Onom. ii. 1. Herodian iii. 11, 1.]

[1] [Schleusner says that the body of Jesus (John ii. 19.) and the bodies of men (1 Cor. iii. 16, 17. vi. 19.) are called the temples of God, because by all Christ's bodily actions he promoted the worship of God, and we are bound to do the same. How tame and insipid this explanation is, need not be pointed out. He calls in proof only 1 Cor. vi. 20. "glorify God in your bodies."]

[2] Comp. under κινάμωμον.

[3] Nat Hist. vol. vi. p. 16.

[4] For a further account of the Nardus Indica, or *spikenard*, which is a kind of *aromatic* grass, see Dr. Blane, in Philosophical Transactions, vol. xxx. part 2.

[(2.) In Greek, men in their prime are called *νεανίαι*, *νεανίσκοι*, and *νέοι*, even when past thirty. See Joseph. A. J. vii. 9, 2. Casaubon, Exercitt. Antibaron. i. 18, 34. (In Latin *adolescens* and *adolescentulus* are so used. v. Cic. Phil. ii. 21. Senec. Epist. 30. Sallust, Bell. Catil. 49. (where see Cortius.) Manut. Animadv. ad Cic. Epist. Fam. ii. ep. 1.) Hence it is used of Paul, Acts vii. 58.]

Νεανίσκος, ου, ὁ. See *νεανίας*.

[(1.)] *A young man, a youth.* [Mark xvi. 5. Luke vii. 14. Acts ii. 17. (opposed to *πρεσβύτεροι*) v. 10. comp. ver. 6. 1 John iii. 13, 14. Gen. xix. 4. xxv. 27. Exod. x. 9. xxiv. 5. Deut. xxxii. 25. Judg. xiv. 10. Ezra x. 1.] In Mark xiv. 51. *οἱ νεανίσκοι* probably means *the soldiers*, as Campbell renders it, and as the Greek word often signifies in Polybius and the correspondent N. *juvenes* in the Latin writers. See Raphelius and Leigh's Critica Sacra. The LXX use *οἱ νεανίσκοι* for the Heb. הַנְּעָרִים in the sense of *soldiers*, Gen. xiv. 24. But in Mark xiv. 51. three ancient MSS., with the Syriac, Vulg., and other ancient versions, omit *οἱ νεανίσκοι*. Mill was inclined to think them a Scholion, and Griesbach has marked them as what ought probably to be omitted. Michaelis, however, Introduct. to N. T. vol. i. p. 311. ed. Marsh, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

[(2.) *A man in his prime* ("from 23 to 34 or 41." Phavorin.) used for *ἀνήρ*. Xen. Cyr. viii. 3, 12, 13. comp. 11. Anab. vii. 7, 3. comp. § 1. Diog. Laert. viii. 10. See Mat. xix. 20, 22. and comp. Luke xviii. 18. Gen. xli. 5. Herod. v. 12, 13.]

Νεκρός, ά, όν, from *νέκυς* the same, which from the Heb. נָכָה *to smite, kill;* whence also the Latin *neco* to kill, *noceo* to hurt.

I. *Dead*, naturally. Mat. x. 8. xi. 5. et al. freq.[1] But observe, that in Mat. x. 8. *νεκροὺς ἐγείρετε* are wanting in very many MSS., so that Wetstein marks them as words that ought to be expunged, and Griesbach omits them in his text. "This part of Jesus's instructions to his twelve apostles," says Bp. Pearce, "is omitted in a multitude of Greek MSS., and probably it never came from Matthew's pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15. where that evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1. takes no notice of it. See also Mark xvi. 18. and Luke x. 19, 20." [It is used of one that *had been* dead and was just restored to life in Luke vii. 15. Comp. also 2 Tim. iv. 1. 1 Pet. iv. 5. Ὁ *νεκρός* is used of *a dead body* or *carcase*. Deut. xxviii. 16. 2 Chron. xx. 24. Isaiah xxxiv. 3. Jer. vii. 33. xxxiii. 5. See Mat. xxiii. 27. So also in Greek writers, both in the masc. and neut. vid. Æl. V. H. iv. 6, 8. (where see Gronovius and Perizonius,) Palæph. Incred. c. 12. Dion. Hal. lib. iii. p. 158. In Wisdom of Solomon, xiii. 10, 18. *idols* are called *νεκρά*, i. e. *lifeless* or *powerless;* also xv. 17.]—On Luke xv. 24. see Kypke.

II. *Dead*, spiritually, *dead in sin, separated from the vivifying grace of God*, or, more distinctly, *having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal.* Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14. [See Rom. vi. 13. Rev. iii. 1. Schol. on Arist. Ran. 423. and Clem. Alex. Strom. book v.]

III. **Νεκρὸς τῇ ἁμαρτίᾳ,** *dead unto*, or *by, sin*. Rom. vi. 11. Comp. under *ἀποθνήσκω* II. [So in Latin a man is called *dead to that with which he has no communion*. v. Plaut. Cistell. iii. 1, 16. See Rom. viii. 10. and Philostr. Vit. Soph. ii. 1. p. 547.]

IV. *A dead faith*, James ii. 17, 20, 26. is a faith unaccompanied with good works, and therefore unprofitable, 16, 17; and unable to justify, 20, 21; and save, 14.

V. Sin is said, Rom. vii. 8. to have been *dead* without the law, i. e. *apparently* dead and inoperative.

☞ **Νεκρόω, ῶ,** from *νεκρός*.—*To make*, as it were, *dead, to mortify*, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

☞ **Νέκρωσις, εως, ἡ,** from *νεκρόω*.

I. *A putting to death*, 2 Cor. iv. 10. *always carrying about in the body τὴν νέκρωσιν* the putting to death *of the Lord Jesus*, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11. and 1 Cor. xv. 31. and see Suicer, Thesaur. under *νέκρωσις* II. 4.

II. *Deadness*. Rom. iv. 19.

Νέος, α, ον.

I. *Young*, in age. [Tit. ii. 4. Gen. xxxvii. 2. Exod. xxxiii. 11. Deut. xxviii. 50. Prov. i. 4. xxii. 15. Is. lxv. 20. *The man of* 100 *years shall be young*, i. e. shall be as strong as a young man. In Zech. ix. 9. it is used with *πῶλος* for a young ass. See Æsch. Socr. Dial. i. 7, 11, 12. ii. 16. *μειράκιόν τι σφόδρα νέον*. Xen. de Ven. ix. 8.]

II. *New*, as wine. [Mat. ix. 27. Mark ii. 22. Luke v. 37–39. Is. xlix. 26. It is used also by the LXX for the *new fruits*, &c. of the year, as Lev. ii. 14. xxvi. 10. Hence in Exod. xiii. 4. *ἐν τῷ μηνὶ τῶν νέων*, i. e. *καρπῶν*, (or *χίδρων spikes of corn* according to Bochart, Hieroz. pt. i. 2, 50.) is used for אָבִיב, which see in Simon's Heb. Lex. Also in Num. xxviii. 26. the day of firstfruits is called *ἡ ἡμέρα τῶν νέων*. Comp. Ecclus. xxiv. 25. l. 8. Josh. v. 11.—*New* seems more properly this word's primitive sense than *young*.]

III. *The new man*, as opposed to the *old*, Col. iii. 10. denotes that *Christian temper* and *disposition* which is the consequence of a man's being *renewed in knowledge after the image of his Creator*, and which is called by St. Peter *a divine nature*, 2 Eph. i. 4. So *a new mass*, 1 Cor. v. 7. signifies *a mass*, i. e. a society of men, *different from*, and *more excellent than*, a former; and *the new dispensation*, Heb. xii. 24. means the *Christian*, in contradistinction from the *old*, Mosaic, or Sinaitical one.

Νεοσσός, οῦ, ὁ, from *νέος young*.—*A young bird, a chicken*. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8. where *δύο νεοσσοὺς περιστερῶν*

[1] [Schleusner, in Acts xx. 9. most unjustifiably translates it "as if dead." The intention of this is to explain away one of the miracles of the apostles.]

answers to the Heb. שְׁנֵי בְנֵי יוֹנָה, literally *two sons of a pigeon*. [Lev. v. 7. Deut. xxxii. 11. Job xxxviii. 41. xxxix. 30. &c.]

Νεότης, ητος, ἡ, from *νέος young*.—*Youth, age* or *time of youth*. So Hesychius, *ἡ τῶν νέων ἡλικία*. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12. where see Wetstein. [In 1 Tim. iv. 12. Bretschneider says it may mean *newness*, in allusion to Timothy's *recent circumcision* or his *recent appointment* to his office. The other explanation seems preferable. LXX, Gen. viii. 21. Lev. xxii. 13. 1 Sam. xii. 2. Job xxxi. 18. et al. It is used by Greek writers for *rashness* and the like, *as incident to youth*. See Plat. Apol. Socr. § 14.]

Νεόφυτος, ον, ὁ, from *νέος new* and *φυτός planted*, from *φύω*, which see.—Properly, *newly planted*; hence in the N. T. it denotes *one who is but lately converted from Judaism* or *heathenism to Christianity, and* newly implanted *in the Church*. Chrysostom explains it by *νεοκατήχητος newly instructed*, i. e. in the Christian religion. occ. 1 Tim. iii. 6. [In Alberti Gloss. Gr. N. T. p. 157. it is explained by *νεοπροσήλυτος*. It occ. in LXX, in its proper sense of *newly planted*. Job xiv. 9. Ps. cxxviii. 3. cxliv. 12. Is. v. 7.]

ΝΕΎΩ.—*To beckon, nod, make a sign by moving the head* or *eyes*. occ. John xiii. 24. (where see Doddridge.) Acts xxiv. 10. [Prov. iv. 25. Hom. Il. *α'*. 528. *ι'*. 223. &c.]

Νεφέλη, ης, ἡ, from *νέφος* the same.—*A cloud*. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude 12. On Luke xii. 54. comp. 1 Kings xviii. 41. &c. and see Harmer's Observations, vol. iii. p. 16. &c. On 2 Pet. ii. 17. observe that fifteen MSS., three of which are ancient, for *νεφέλαι* read *καὶ ὁμίχλαι and mists*, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1. see below *σκηνόω* III. and Heb. and Eng. Lex. in עָנָן. [On 1 Cor. x. 1. see also *ὑπό* below, and comp. Exod. xiii. 21. xiv. 19. Num. ix. 15. xii. 5, 10. Ps. lxxviii. 14. Neh. ix. 12, 19. Νεφέλη is used by LXX for עָנָן *a cloud*. Gen. ix. 13—16. et al.—for אֵד *a vapour*. Job xxxvi. 27.—for שַׁחַק *a light cloud*. Ps. xxxvi. 5. Is. xlv. 8. and for נְשִׂיא *a vapour* or *an elevated cloud*. Jer. x. 13. li. 16.]

ΝΈΦΟΣ, εος, ους, τό. The Greek lexicon writers derive it from *νε not*, and *φάος* or *φῶς light*; which derivation, Scapula observes, is confirmed by Plutarch.

I. *A cloud*, properly so called. [Eccles. xi. 3. Job xxvi. 8, 9. xxxviii. 37. Wisd. v. 21.]

II. *A vast* or *infinite multitude* or *number*. occ. Heb. xii. 1. Comp. Is. lx. 8. So in Hom. Il. iv. 274. (comp. xvi. 66. xxiii. 133.) we have *νέφος πεζῶν*, and in Virg. Æn. vii. 793. nimbus peditum. So Herodotus, viii. 109. cited by Raphelius, ΝΈΦΟΣ *τοσοῦτον ἀνθρώπων*, so great a *cloud*, i. e. *multitude* of men. See more in Wetstein, Kypke, and Suicer Thesaur. in *νέφος*. [See also Ezek. xxx. 18. Eur. Phœn. 1332. Hec. 908. Porphyr. de Abst. An. i. 25. Potter ad Lycophr. Cass. p. 569.]

ΝΕΦΡΌΣ, οῦ, ὁ.—*A rein* or *kidney*. Exod. xxix. 13, 22. Lev. iii. 4, 10, 15. iv. 9.] As experience shows that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the *reins* or *kidneys*, (see Ps. lxxiii. 21. Prov. xxiii. 16.) so from their *retired* situation in the body, and their being *hidden* in fat, *νεφροί* is used in the N. T. for the most *secret thoughts* and *affections* of the soul. occ. Rev. ii. 23. where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9. or 10. xxvi. 2. Jer. xi. 20. xvii. 10. xx. 12.

☞ Νεωκόρος, ον, ὁ, ἡ, from *νεώς* Attic for *ναός*, *a temple*, and *κορέω to sweep clean*.—Properly, *a person dedicated to the service of some god* or *goddess, and whose peculiar business it was to sweep the temple and keep it clean*. [See Xen. Anab. v. 3, 7. Suid. *νεωκόρος· ὁ τὸν νεὼν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν, the person who decked* or *dressed the temple* (i. e. with garlands), *but not the sweeper of the temple*. Hesych., however, says, *ὁ τὸν ναὸν κοσμῶν. Κορεῖν γὰρ τὸ σαίρειν ἔλεγον*. Alberti, Gloss. Gr. *νεωκόρον, κοσμήτορα, ὑπηρέτην*. Schleusner says also that they held the *aspergillum* (or instrument for persons to sprinkle themselves with) at the entrance of the temple. See the notes on Thom. M. voc. *ζακόρος*, p. 404.] Raphelius observes, that not only the *city of Ephesus*, but other *cities* also, were by the heathen actually entitled *νεωκόροι* of their gods or goddesses. Josephus in like manner tells his countrymen that God delivered their fathers *ἑαυτῷ* ΝΕΩΚΌΡΟΥΣ, *to take care of* his *temple*. De Bel. v. 9, 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text.—I add from *An Essay on Medals*, printed for Dodsley, and cited in the *Critical Review* for September, 1784. p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, *almost perpetual*, of the title ΝΕΩΚΌΡΟΣ to the names of certain *cities*. The word is equivalent to the Latin *Ædituus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power." [See more on this subject in Græv. Thes. Antiq. Gr. et Lat. vol. xi. p. 229. Selden. ad Marm. Arund. p. 170. J. H. a Seelen, Meditatt. Exeg. pt. i. p. 522.]

Νεωτερικός, ή, όν, from *νεώτερος*.—*Youthful, incident to youth*. occ. 2 Tim. ii. 22; where the Vulgate juvenilia *youthful*, and Syriac version ܕܥܘܪܝܐ *of youth*. And though the adj. *νεωτερικός* be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. xvi. 11, 7. where he speaks of the *αὐθαδείας* ΝΕΩΤΕΡΙΚΗ῀Σ, *καὶ βασιλικῆς οἰήσεως* of the *youthful* insolence (juvenili *arrogantia*, Hudson) and royal pride of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in *ἐπιθυμία*, and Wolfius on 2 Tim. ii. 22. where "the apostle," says Macknight, "does not mean

sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." [Others explain it, but not so well, *of a zeal for innovation*. The word occurs also 3 Mac. iv. 8. 4 Mac. iii. 21. Joseph. Ant. iv. 4, 2. Polyb. x. 24, 7.]

Νεώτερος, *α*, *ον*. Comparative of *νέος young*.

I. *Younger*. [Luke xv. 12, 13. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 16. 1 Pet. v. 5. LXX, Gen. ix. 24. xxvii. 15. &c. In Luke xxii. 26. it seems to mean *less in dignity* or *inferior*.]

II. *Young*, i. e. in *comparison* of the age of man. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7. et al. for the Heb. נַעַר *a young man, a youth*; and so Cebes in his Picture. [So Acts v. 6. *οἱ νεώτεροι* is the same as *οἱ νεανίσκοι* in ver. 10.]

ΝΗ'. An adverb.

1. Of affirming or affirmative swearing, with an accusative following, *by*, per. occ. 1 Cor. xv. 31. where see Wetstein and Kypke, who remarks that in the Greek writers *νή* is generally followed by *Δία Jupiter*, or the name of some other of their gods. [So in the LXX, Gen. xlii. 15, 16. *νὴ τὴν ὑγίειαν Φαραώ*. v. Aristoph. Acharn. 751. Aristæn. Ep. xi. On *νή* and *μά* used in adjurations, see Brunck on Arist. Lysistr. 465.]

2. Of denying, *not*. It is thus used only in composition.

Νήθω, [the same as *νέω*, like *πλέω* and *πλήθω*.] *To spin*. occ. Mat. vi. 28. Luke xii. 27. [Exod. xxxv. 19. &c.]

☞ Νηπιάζω, from *νήπιος*.—*To be a child* or *infant*. occ. 1 Cor. xiv. 20.

Νήπιος, *ου*, ὁ, from *νή not*, and *ἔπω to speak*, just as the Latin *infans* from in *not*, and fans *speaking*. It is used by Homer as an adjective in the expressions *νήπιος υἱός*, *νήπιος παῖς*, *an infant son*: *νήπιος παῖς* occurs also in the prose writers.

I. Properly, *an infant, a child not yet able to speak plain*. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6. [The LXX use this word for עוֹלֵל *a child* (perhaps *a suckling*, from עוּל, see Sim. Heb. Lex.) Ps. viii. 2. 1 Sam. xv. 3. xxii. 19. Job iii. 16. Ps. cxxxvii. 9. Lam. i. 5; for טַף *a child*, Jerem. xliii. 6. Ezek. ix. 6; for נַעַר *a boy*, Prov. xxiii. 13. Hos. xi. 1; and for יוֹנֵק *a suckling*, Is. xi. 8.]

II. *A child, a young person under age*, whom our law likewise calls *an infant*. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe*, in ignorance and simplicity. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7. or 8. cxvi. 6. cxix. 130. for the Heb. פֶּתִי *simple*. So Didymus's Scholion in Homer, Il. ii. 31. explains *νήπιος* by *ἄφρων*, *ἀνόητος*, *unwise*, *foolish*. (Comp. Kypke on Mat.) [See Hesiod, Opp. 131. Hom. Od. θ'. 429, 442. The Jews used to call novices in sacred or other literature תִּינוֹקוֹת or *sucklings*.]

IV. *A babe* in Christ, *a person weak in faith, and but a beginner in the divine life*. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

☞ Νησίον, *ου*, *τό*. A diminutive from *νῆσος*. *A small island, an islet*. occ. Acts xxvii. 16.

Νῆσος, *ου*, *ἡ*, from *νέω to swim*. To this etymology of *νῆσος* from *νέω* Dionysius seems to allude in his Periegesis, lin. 7, 8. ed. Wells,

Εἰ δὲ πέδον τυτθὸν παραφαίνεται εἰνὶ θαλάσσῃ,
Ἥὔτε ΝΗΧΟ'ΜΕΝΟΝ κικλήσκεται οὔνομα ΝΗ ΣΟΣ.

But if a small country appears *swimming*, as it were, in the sea, it is called *νῆσος*.

So the Latin name *insula* is derived from being in salo, *in the sea*.—*An island*. Acts xiii. 6. xxvii. 26. [xxviii. 1, 7, 9, 11. Rev. i. 9. (where see Wetstein.) vi. 14. xvi. 20. LXX, Gen. x. 5. Is. xx. 6. li. 5. et al. In Rev. xvi. 20. Schl. understands *an insulated house*, as the Latin *insula* is sometimes used. He refers to Sueton. Nero 38. Tacit. Ann. xv. 43. Græv. Præfat. vol. iv. Thesaur. Ant. Rom. Gesner, Thes. Ling. Lat. voc. *insula*, &c.; but the notion does not seem appropriate here.]

Νηστεία, *ας*, *ἡ*, from *νηστεύω*.

I. *A fasting, an abstaining from food*. Mat. xvii. 21. [Mark ix. 29. Luke ii. 37. Acts xiv. 23. 2 Cor. vi. 5. xi. 27. 2 Sam. xii. 16. Neh. ix. 1. Tobit xii. 8. 2 Mac. xiii. 12. et al.] In 1 Cor. vii. 5. twelve MSS., six of which are ancient, together with the Vulg. and several old versions, omit the words *τῇ νηστείᾳ καὶ*, which omission is approved by Mill, Bengelius, and Bp. Pearce, and those words are by Griesbach rejected from the text.

II. *A solemn fast, a time of solemn fasting*. occ. Acts xxvii. 9. where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6. and see Wolfius, Doddridge, Wetstein, and Kypke on Acts. [This fast was called יוֹם הַכִּפֻּרִים, or in Chald. צוֹמָא רַבָּא *the great fast*. It was (says Wahl, referring to Winer, Biblisch. Realwört. p. 218.) the only public fast enjoined by the Mosaic Law; but after the captivity, fasting and days of abstinence became very frequent, and it was customary, especially for the Pharisees, to fast twice a week. (Mat. ix. 14, 15. Luke xviii. 12.) The reader will find a list of the *public fasts* of the Jews and the occasions of them in Iken. Ant. Hebr. pt. i. ch. xii. § 50, 51. See Hooker, Eccles. Polity, book v. § 72. &c. Sparke's *θυσιαστήριον* sive Scintilla Altaris, p. 169—205. (3rd edition, 1663.) Nelson's Companion to the Fasts, in init.—*Νηστεία* occ. LXX, for a *public fast* or a *fast-day*. Ezr. viii. 21. Joel i. 14. Is. lviii. 3—5.]

Νηστεύω, from *νῆστις*.—*To fast, abstain from food*. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

[(1.) As a religious act of mortification, Mat. iv. 2. vi. 16—18. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. LXX, Judg. xx. 26. Neh. i. 4. Jerem. xiv. 12. When used of *protracted fasting*[1], it means *partial abstinence*, an *abstinence during day-time*, (see Lightfoot on Luke iv. 2.) or from

[1] [Schleusner, Wahl, &c., also explain our Saviour's fast of forty days thus. Observe, however, that St. Luke, iv. 2. says that *he ate nothing*, which must mean, *ate very little*, if we adopt their interpretation. If entire abstinence (as seems to be the case) be intended, no doubt our Saviour's life was miraculously preserved; but he was not the less alive to the pains of hunger.]

certain food, as *meat* and *wine*. See Test. xii. Patr. p. 701. ἐνήστευον ἐν τοῖς ἔπτὰ ἔτεσιν ἐκείνοις καὶ ἐγενόμην—ὡς ἐν τρυφῇ διάγων,' I *fasted* during those seven years, and yet I appeared as if living in luxury.' ibid. p. 710.]

[(2.) In token of grief, under any calamity. Mat. ix. 15. Mark ii. 20. Luke v. 34, 35. See 1 Sam. xxi. 13. 2 Sam. i. 12. xii. 16, 21—23.]

☞ Νῆστις, εως, ὁ, ἡ, from *νή not*, and ἐσθίω *to eat*. [" Declined with gen. *νήστιος*, Hom. Il. xix. 207. Od. xviii. 369. *νήστιδος*, Athen. vii. 79, 126. Plur. *νήστεις*, (as in N. T.) Dion. Hal. Rhet. ix. 16. ὁ, ἡ, *νῆστις*. Plut. Cato Maj. § 23. See Lobeck on Phryn. p. 326." Wahl. In some copies of the LXX, *νήστης* is read for ἄδειπνος in Dan. vii. 18.] — *Fasting*. occ. Mat. xv. 32. Mark viii. 3.

☞ Νηφάλιος, or *νηφαλέος, ον, ὁ, ἡ* ; for in the several texts where the word occurs, the MSS. vary. See Wetstein, and Griesbach, who prefers the former spelling. It is derived from *νήφω*, which see.—*Sober* both in body and mind, *vigilant*. [See Chrysostom, de Sacerd. iii. 12. vi. 5.] occ. 1 Tim. iii. 2, 11. Tit. ii. 2. Hesychius explains *νηφάλιοι* by *νήφοντες, μὴ πεπωκότες, sober, not having drunk*.

☞ Νήφω, from *νή not*, and *πίω* or *πόω to drink*.

I. *To be sober*, as opposed to drunkenness. [Soph. Œd. Col. 100. Νήφων ἀοίνοις. Xen. Cyr. vii. 5, 25.] occ. 1 Thess. v. 6, 8. 1 Pet. v. 8 ; and as in the preceding text it is joined with *γρηγορέω to watch*, so it sometimes signifies,

II. *To be watchful, vigilant, attentive ;* because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7. [See the maxim of Epicharmus, (Lucian. Hermotim. p. 541. and Cic. ad Att. i. Ep. 19.) νῆφε καὶ μέμνησο ἀπιστεῖν—Joseph. de Bell. ii. 13, 1.]

ΝΙΚΑ'Ω, ῶ, from Heb. נָכָה *to smite*, which in the O. T. often implies *victory* in war.

I. *To conquer, overcome*, properly in an outward and temporal sense. See Luke xi. 22. [See Rev. vi. 2. xi. 7. xvii. 14.]

II. *To overcome*, spiritually. See John xvi. 33. Rom. xii. 21. where see Kypke. [Comp. Test. xii. Patr. p. 681. *νικᾷν τὸ μῖσος*.] 1 John ii. 13. v. 5. Rev. ii. 7. (here et al. of perseverance and conquest in the Christian's warfare.) ii. 17, 26. iii. 5, 12, 21. xii. 11. xxi. 7. See Prov. vi. 25. Wisd. iv. 3. Thuc. i. 76. ii. 60. In Rev. xiii. 7. Bretschneider explains it *to injure*, and compares Wisd. xvi. 10. xviii. 22. 2 Mac. iii. 5. In Rev. ii. 26. iii. 12, 21. the nominative ὁ *νικῶν* is put *absolutely*, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphelius and Wolfius. I add from Plato's Apol. Socrat. § 6. ed. Forster, *καὶ* ΔΙΑΛΕΓΟ'ΜΕΝΟΣ *αὐτῷ, ἔδοξέ* ΜΟΙ *οὗτος ὁ ἀνὴρ*, 'and *talking* with him, this man seemed *to me*.' Phædon, § 29. speaking of the soul, *οἳ* 'ΑΦΙΚΟΜΕ'ΝΗ, *ὑπάρχει* ΑΥ'ΤΗ', ' whither *coming*, it happens *to her*.' See Forster's Index, under Nominativus.

III. *To overcome*, in a judicial sense, *to gain* or *carry one's cause*. Rom. iii. 4. (This application of the word is usual in the purest Greek writers. See Wetstein.) [The passage is *καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε*. It is taken from the LXX, Ps. li. 4. or 6. where *νικήσῃς* translates תִּזְכֶּה *thou shalt be pure* or *innocent*, i. e. before the judge. The word נָכָה signifies also in Syriac (according to Bretschneider) *to conquer*. Bretschneider also explains Rev. xv. 2. *τοὺς νικῶντας ἐκ τοῦ θηρίου those who have preserved themselves pure from idolatry*, taking *νικῶντας* as a Syriac idiom for *to be pure*. See נָצַח in Simon. Heb. Lex.]

IV. *To prevail*. Rev. v. 5. where see Vitringa. [Comp. ver. 4. *ἄξιος εὑρέθη ἀνοῖξαι*.]

Νίκη, ης, ἡ, from *νικάω*.—*Victory*. occ. 1 John v. 4. where it signifies *the means* or *instrument of victory*. [1 Chron. xxix. 11. 1 Mac. iii. 19. 2 Mac. x. 28. xiii. 15. xv. 8, 21.]

Νῖκος, εος, ους, τό, from *νικάω*.—*Victory*. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57. [On Mat. xii. 20. see *κρίσις* and *ἐκβάλλω*. In 1 Cor. xv. 54. *κατεπόθη ὁ θάνατος, εἰς νῖκος*, Schleusner translates it, *is swallowed up for ever*, a sense which *εἰς νῖκος* sometimes bears in the LXX translation of the word לָנֶצַח v. 2 Sam. ii. 26. Job xxxvi. 7. Lam. v. 20. Amos i. 11. viii. 7. It appears, however, that נֶצַח has also the sense of *victory*. Comp. LXX, and Heb. 1 Chron. xxix. 11. Lam. iii. 18. Simon. Heb. Lex. in voc. and Buxtorf, Lex. Rabbin. &c. and also Buxtorf, Lex. Heb. in voc. St. Paul has *quoted* and *translated* here Is. xxv. 8. The LXX translation is quite different. The sense *for ever* seems preferable to *in victory*. See Pole's Syn. in loc.]

☞ Νιπτήρ, ῆρος, ὁ, from *νίπτω to wash*.—*A large ewer* or *cistern for washing the feet*. occ. John xiii. 5. [Called also *ποδανιπτήρ* (*pelvis*). Poll. Onom. x. 78.]

Νίπτω, mid. *νίπτομαι, to wash*. It is spoken of some *part* of the body, as of the hands, Mat. xv. 2. Mark vii. 3 ; the feet, John xiii. 5—14. 1 Tim. v. 10 ; the face, Mat. vi. 17. (comp. Gen. xliii. 31. in LXX.) ; the eyes, John ix. 7. (where comp. ver. 6. and see Campbell,) 11, 15. Homer applies this word to the hands, Od. ii. 261. et al. ; to the feet, xix. 356. 376. *τῷ σε* ΠΟ'ΔΑΣ ΝΙ'ΨΩ. [Exod. xxx. 18—20. Deut. xxi. 6. Judg. xix. 21. for רָחַץ and is applied to the *hands* and *feet ;* also for שָׁטַף, Lev. xv. 11. applied to *rinsing the hands*, and ver. 12. to *rinsing a wooden vessel*. Observe, that *generally* in Greek *νίπτομαι* is used for *washing the hands before meals*, and *ἀπονίπτομαι after meals*.]

Νοέω, ῶ, from *νόος the mind*.

I. *To agitate, revolve*, or *turn about in the mind*, mente agito, *to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14. [v. Prov. xxiii. 1.]

II. *To understand* [or *perceive*. Mat. xv. 17. xvi. 9, 11. Mark vii. 18. John xii. 40. Rom. i. 20. Ephes. iii. 4. 1 Tim. i. 7. Heb. xi. 3.]

III. *To think, conceive*. Eph. iii. 20.

☞ Νόημα, ατος, τό, from *νοέω*.

I. *A thought, conception of the mind*. 2 Cor. x. 5. [comp. Baruch ii. 8] ; where Kypke, however, understands it, according to sense II., of the *counsels* or *contrivances* of the enemies of the gospel.

II. *A device, contrivance*. 2 Cor. ii. 11.

III. *The understanding, the mind.* 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

☞ Νόθος, ου, ὁ, ἡ.—*A bastard, spurious, of illegitimate birth.* occ. Heb. xii. 8. [Wisd. iv. 3.]

Νομή, ῆς, ἡ, from *νένομα*, perf. mid. of *νέμω to distribute, feed*, as a shepherd his flock.

I. *Pasture*, properly of cattle, [as in LXX, Gen. xlvii. l. 1 Chron. iv. 39, 40. Hos. xiii. 6. Jerem. x. 25. et al.] occ. John x. 9. where it is spoken figuratively of the *sustenance of God's holy word and Spirit*, by which the soul is *nourished* to everlasting life and happiness. [Comp. Ezek. xxxiv. 14. Ps. lxxiv. 1. lxxix. 13. xcv. 7.]

II. Νομὴν ἔχειν, *to eat*, as a gangrene or mortification: literally *to have pasture* or *food*. occ. 2 Tim. ii. 17. Raphelius shows, that Polybius applies ΝΟΜΗ῾Ν *ποιεῖσθαι τῶ ulcers* in the same sense; and Galen, cited by Wetstein, says, that the Greek physicians usually called *σηπεδονώδη ἕλκη gangrenous ulcers*, ΝΟΜΑ῾Σ. I add from Josephus, de Bel. vi. 2, 9. speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the temple: *καθάπερ σηπομένου σώματος, ἀπέκοπτον τὰ προειλημένα μέλη φθάνοντες τὴν εἰς τὸ πρόσω* ΝΟΜΗ῾Ν, 'they did, as it were, from a body now putrefying, cut off the limbs which were first seized, to stop the *eating* or *spreading* of the mortification.' [See Polyb. i. 81, 6. and i. 48, 5. where he uses *νομὴν λαμβάνειν* also of *a fire*.]

☞ Νομίζω, from *νόμος law*.

I. *To establish* by law. [Æl. V. H. iii. 18.]

II. Because what the legislator *thinks* right and fit *is established by law*, hence it signifies *to think, be of opinion*. Mat. v. 17. [x. 34. xx. 10. Luke ii. 44. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. xxi. 29. Apocrypha, Wisd. xiii. 4.] On 1 Tim. vi. 5. we may observe, that Josephus has a similar expression, de Bel. ii. 21, 1. *ἀρετὴν ἡγούμενος τὴν ἀπάτην*, '*thinking* deceit virtue.' Νομίζομαι, *to be thought, supposed*. occ. Luke iii. 23. where see Campbell.

III. Since what is *established by law* soon becomes *customary*, hence *νομίζομαι*, pass. *to be customary*, or *agreeable to custom*. occ. Acts xvi. 13. *οὗ ἐνομίζετο προσευχὴ εἶναι, where an oratory* was accustomed *to be*, or rather *where there was an oratory* according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of *being accustomed* or *usual*. See Whitby, Elsner, and Wolfius. But Bp. Pearce on Acts xvi. 13. says, "the word *νομίζεσθαι* often signifies, as it seems to do here, what *the laws* or *magistrates* of a country *allow*;" and he accordingly renders the Greek words, "*where an oratory was by law allowed to be*." For an instance of such allowance, see under *προσευχή* II.

☞ Νομικός, ή, όν, from *νόμος*.

I. *Of* or *concerning the law, legal*. occ. Tit. iii. 9.

II. Νομικός, οῦ, ὁ, *a lawyer, a person who professed to be skilled in the law* of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) [Luke[1] vii. 30. x. 25. xi. 45, 46, 52. xiv. 3.] "Whether there be any difference between *lawyers* and *scribes*, or whether they are words perfectly synonymous, I cannot say: perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, bk. i. ch. 4. § 3. And that these two terms are not entirely coincident, Campbell, [Diss. vii. pt. ii. § 2, 3. and Diss. xii. pt. v. § 12.] whom see, appears very justly to infer from Luke xi. 45, 46. [See Reland, Diss. Misc. pt. ii. p. 90. Trigland, de Karæis, p. 66. Some suppose that the *γραμματεῖς* explained the law publicly in the synagogues, and the *νομικοί* privately in schools.]

III. In Tit. iii. 13. Macknight observes, that *νομικὸς may* mean *a Roman lawyer*. [Diog. Laert. vi. 54. uses it for a *lawyer*.]

☞ Νομίμως, adv. from *νόμιμος lawful*, which from *νόμος*.—*Lawfully, according to law*. occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphelius and Wetstein, who cite the same phrase ΝΟΜΙ῾ΜΩΣ *'*ΑΘΛΕΙ῾Ν, from Arrian, Epictet. iii. 10. [See Lydii Agonistica Sacra, ch. 2. p. 5. Xen. Mem. iv. 4, 1. Νόμιμος occ. 2 Mac. iv. 11. and *τὰ νόμιμα* for the *laws* or *customs* of a people, 1 Mac. i. 14. 3 Mac. i. 4. So *νόμιμον* is often used by the LXX for a law, statute, or custom. e. g. Exod. xii. 24. xxix. 28. et al. freq.]

Νόμισμα, ατος, τό, from *νενόμισμαι* perf. pass. of *νομίζω to establish by law*.—*Money, coin*, whose value is *settled by law*, q. d. *lawful money*. [See Aristot. Ethic. v. 5.] occ. Mat. xxii. 19. [Neh. vii. 71. 1 Mac. xv. 6. Aristoph. Ran. 708. et seq. It occurs for *a decree*, Ezra viii. 36; *a custom*, Æsch. S. c. T. 274. (ed. Butler.)]

☞ Νομοδιδάσκαλος, ου, ὁ, from *νόμος a law*, and *διδάσκαλος a teacher*.—*A doctor* or *teacher of the law* of Moses. occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7. [See Lightfoot, Hor. Heb., and Talm. on Luke xi. 45. and Campbell as above, under *νομικός*. In 1 Tim. i. 7. Schleusner and Bretschneider understand *assertors of the Mosaic law*; Wahl more generally, *teachers* or *guides*. The former seems best.]

☞ Νομοθεσία, ας, ἡ, from *νόμος a law*, and *θέσις an appointing, establishing*.—*An appointment* or *ordaining of a law*. occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews, of all times, especially to those then living; and that therefore by *νομοθεσία* is here to be understood, not so much the *promulgation of the law*, which belonged only to the Mosaic age, as the *law itself*, i. e. *the whole system of his laws*. And he shows that this is not an unusual sense of *νομοθεσία*, which is so applied by Dionysius Halicarn. and Diodorus Sic., as we add it likewise is in 2 Mac. vi. 23. [v. Kypke, Obss. Sacr. vol. ii. p. 173. Joseph. de Mac. ch. 5. *νομοθεσίας ἐπιστήμη*.]

Νομοθετέω, ῶ, from *νόμος a law*, and *τίθημι to establish, ordain*.

[1] [Bretschneider remarks that St. Matthew calls those *νομικοὶ whom the other evangelists* call *νομοδιδάσκαλοι* and *γραμματεῖς*, and then gives the above references to the chapters and verses, vii. 30. &c. (of St. Luke,) *as belonging to St. Matthew*. The edition of Schmidt's Concordance (Goth. and Lips. 1717.) which I use, by the *omission* of *Luc.* at the top of column 2. page 426. gives these references apparently to St. Matthew. I suppose Bretschneider used the same edition. He would have done better to use his own eyes.]

I. *To make, establish,* or *ordain a law, to ordain by law.* Thus Josephus applies the V. active, cont. Apion. i. 31. Νομοθετέομαι, οῦμαι, pass. *to be established,* as it were, *by law.* occ. Heb. viii. 6. So Lucian, Timon. t. i. p. 85. ταῦτα—ΝΕΝΟΜΟΘΕΤΗ'ΣΘΩ, 'let these things be *fixed,* as it were, *by law.*'

II. Νομοθετέομαι, οῦμαι, pass. *to receive* or *be instructed in a law.* occ. Heb. vii. 11. [Ὁ λαὸς γὰρ ἐπ' αὐτῇ (i. e. ἱερωσύνῃ) νενομοθέτητο, (for ἐνενομ., the augment being omitted, see Wyssii Dialectologia Sacra, p. 291.) 'for the *people* was taught (or received) the law under the Levitical priesthood.' On this construction, see Matth. Gr. Gr. § 421. observing that the constructions νομοθετεῖν τί τινι and τινά τι both occur, e. g. Exod. xxiv. 12. Ps. cxix. 33. See Deut. xvii. 9. Ps. xxv. 8, 12. xxvii. 11. Schleusner thinks that in this place of Hebrews the verb is *to be ruled,* and translates *was ruled by the priesthood.* Bretschneider translates it *was bound to the Levitical priesthood.*]

Νομοθέτης, ου, ὁ, from νομοθετέω.—*A legislator, lawgiver.* occ. Jam. iv. 12. [Ps. ix. 20. Xen. Mem. i. 21, 3.]

Νόμος, ου, ὁ, from νέμομα perf. mid. of νέμω, either in the sense of *distributing, assigning,* because the law *assigns* to every one his own; or in that of *administering,* because it *administers* all things either by commanding or forbidding.

I. *A law* in general. Rom. iv. 15. v. 13. [In both these verses νόμος occurs twice, and in both, the *first* time is *limited* to the law of Moses, the 2nd time is *general.* Comp. Rom. ii. 14. Gal. v. 23. 1 Tim. i. 9. Heb. viii. 10. x. 16. In John xviii. 31. it seems to mean *a code of laws;* in xix. 7. *a single penal statute,* (which see in Deut. xviii. 20. Lev. xxiv. 14—16.) or generally the *whole Jewish code.* Comp. Grot. on Acts xxi. 28. and 1 Cor. xiv. 34. where ὁ νόμος means *a traditional law.* (See Vitringa de Synag. Vet. bk. iii. pt. i. ch. 8. and Braunius, Selecta Sacra, p. 64.) Also comp. John vii. 51. Acts xxiii. 3. xxiv. 6. xxv. 8. Schleusner takes it for a *single precept,* &c. of Moses, in Luke ii. 22. John vii. 23. In Rom. vii. 1—3. he explains it of *the law relating to matrimony.* The LXX frequently apply it to single ordinances of Moses, as Exod. xii. 49. xiii. 9. xvi. 4. &c. like the Heb. תּוֹרָה, which was afterwards applied to the whole Mosaic institution. See Num. xv. 15. Deut. i. 5. iv. 844. In Heb. ix. 19. Schleusner translates κατὰ νόμον *by divine command.*]

II. And most frequently, *the divine law given by Moses,* and that whether moral, ceremonial, or judicial. See Mat. v. 17. vii. 12. [xxii. 36, 40. xxiii. 23. John i. 17. vii. 19, 49. Acts vi. 13. vii. 53. xv. 5, 24. xviii. 13, 15. xxi. 20—28. Rom. ii. 13, 14. (1st time,) 15, 17, 18, 20, 23. iii. 21. ὑπὸ τοῦ ν. iv. 13—16. vii. 5, 6—21. (on the above chapters of Rom. see note below [1].) viii. 3, 4. ix. 32. xiii. 8, 10. 1 Cor. ix. 20. xv. 56. Gal. ii. 16, 19, 21. iii. 2, 5, 10—24. iv. 4, 5, 21. v. 3, 14, 18. Ephes. ii. 15. Phil. iii. 6, 9. 1 Tim. i. 8. Heb. vii. 5, 12, 19, 28. viii. 4. ix. 22. x. 8. James ii. 9—11. On the phrase ἔργα νόμου, Rom. iii. 28. et al., see Bull, Harm. Apost. ch. vi—ix. et al.] Hence it sometimes signifies the *Book of Moses,* or the *Pentateuch containing that law,* Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes *the Old Testament,* in general, as John x. 34. (comp. Psalm lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isaiah xxviii. 11.) Rom. iii. 19. [It occurs for the Pentateuch, Mat. xi. 13. Luke ii. 23, 24. xvi. 16, 17. John i. 46. viii. 5, 17. Acts xxiv. 14. xxviii. 23. Rom. iii. 21. 1 Cor. ix. 8, 9. Neh. viii. 2. Joseph. B. J. vii. 5, 7. Philo, de Vitâ Mos. lib. ii. p. 657. &c. In Luke xvi. 17. the phrase means *that the law of Moses* (spiritually understood) *shall all be fulfilled,* i. e. *all that was really meant to be binding in it shall endure.*]

III. *The Gospel,* or *Gospel method of justification,* is called the *law of faith,* as opposed to the *law of works,* Rom. iii. 27; and *the law of the spirit of life,* in opposition to the *law,* i. e. *power, dominion* (comp. sense IV.) of sin and death, Rom. viii. 2. *The Gospel* is also styled by St. James, i. 25. *the perfect law of liberty,* (comp. ii. 12.) as opposed to the Mosaic law, *which made nothing perfect* (see Heb. vii. 19. ix. 9); and as freeing believers from the *yoke of ceremonial observances,* and from the *slavery of sin.* [On Rom. ix. 31. see δικαιοσύνη. In Phil. iii. 5. since νόμος sometimes means a *rule of life,* Schleusner takes it for *a sect,* κατὰ νόμον Φαρισαῖος 'in sect a Pharisee.'] St. James, ch. ii. 8. calls that divine command, *thou shalt love thy neighbour as thyself, the royal law.* "Not so much," says Whitby, "because it is a law of Christ our *king,* it being a law of the O. T., as because it is the law which, of all laws that concern our neighbour, is *most excellent,* and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give

[1] [The following remarks from Bp. Middleton on the Gr. Article, (p. 438, &c.) may be useful, as the above selection of passages is made chiefly on his principles. Νόμος is used (says Middleton) by St. Paul of every *rule of life,* of every *revelation,* and especially of the Mosaic law, and even of the moral and ceremonial observances, inculcated by any νόμος. St. Paul's object was to show that all these are equally unavailing for justification, which comes only by the Gospel. Now Middleton defends the old remark, "that νόμος, used for the law of Moses, and even for the whole body of Jewish Scripture, generally (though not universally) has the article." He thinks it subject to no exceptions but those to which (as he shows throughout his work) words the most definite are liable. The two chief sources of exception are the two following principles]

[(a) A noun, though used definitely and κατ' ἐξοχήν, is often without the article *after a preposition,* as κατὰ πόλιν *the* city (Athens). Plat. Theæt. &c. Middleton, pt. i. ch. vi. § 1.]

[(b) When one noun governs another in the gen. case, either *both* have the article or *neither,* though used definitely; e. g. Rom. viii. 4. x. 4. xiii. 10. &c. Middleton's interpretations are here subjoined to several passages of Rom. ii.—vii. Thus, ii. 13. he retains τοῦ (by (b)) against Griesbach, and understands the Mosaic law; 17. the Mosaic law (retaining τῷ); iii. 20. a *general* sense; v. 20. a *rule of life* ("the law of nature," Macknight); for the Mosaic law did not *enter privily,* but with pomp and splendour; vi. 14, 15. any law or rule of life not offering *mediation* nor *atonement,* and thus opposed to *grace* (others of the law of Moses, see (a)); vii. 1. law generally; 7. the Mosaic law, see (a). In ii. 25. iii. 21. (1st time); 31. he understands *moral obedience.* These. with Rom. xiii. 8. Gal. vi 13. I leave to the reader's consideration. Comp. Ecclus. xxxii. 1. 1 Mac. ii. 21. In Gal. ii. 19. Bishop M. says, "for I through law (i. e. the imperfection belonging to law of every kind, in not providing an atonement) died unto law, (i. e. renounced the harsh conditions on which alone it offered me salvation.) that I might live to God."]

place to that of *charity* and *mercy*." See Kypke, and comp. Gal. vi. 2. v. 14.

IV. *A force* or *principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. Theophylact explains *νόμος τῆς ἁμαρτίας*, Rom. vii. 23, 25. by *τὴν δύναμιν, τὴν τυραννίδα τῆς ἁμαρτίας, the power* or *tyranny of sin*. See Locke on the above passages. [Νόμος is most frequently used by the Greeks in the sense of *a law* or *the law*, as *κατὰ τὸν νόμον legally*. Xen. Hell. ii. 3, 22. and it is thus used both sing. and plur., e. g. in the phrases *ἐκ τοῦ νόμου* and *ἐκ τῶν νόμων*, (see Stephens's Thes. in voc.) as we say both *by the law*, and *by the laws*. It occ., however, also in the following senses. (1.) *Custom*, Xen. Cyr. i. 4, 29. 3 Mac. vii. 5. (2.) *A musical air* (from *νέμω* in its sense of *divide*, quasi *modulate*). See Deut. xxxii. 46. Herod. i. 24. Aristot. Probl. xix. 28. Spanheim, Callim. p. 510. Schol. Arist. Equit. v. 9. &c. &c. (3.) *A district*, and then more properly accented *νομός*. See Herod. ii. 164. Sturz, de Dial. Mac. p. 92. comp. 1 Mac. x. 30. xi. 34, 57.]

Νόος, ου, ὁ, see *νοῦς*.

☞ Νοσέω, ῶ, from *νόσος*.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, *to dote*. occ. 1 Tim. vi. 4. where Vulg. languens, *sick*. Wetstein cites from Plato, ΝΟΣΕΙ῾Ν ΠΕΡΙ῾ *λόγων ἀκοήν*; and from Plutarch, ΠΕΡΙ῾ *σφραγίδια*, and ΠΕΡΙ῾ *δόξαν* ΝΟΣΕΙ῾Ν. [Comp. Perizon. on Æl. V. H. iii. 47. Pollux, Onom. x. 30. *νοσῶν εἰς ὀνομάτων χρῆσιν*.]

☞ Νόσημα, ατος, τό, from *νοσέω*.—*A disease, sickness*. occ. John v. 4.

ΝΟ῾ΣΟΣ, ου, ἡ, *a disease, distemper*, properly of a more *grievous* kind, hence joined with *μαλακία*, which denotes *a slighter infirmity*. Theophylact, on Mat. iv., explains *νόσον* by *τὴν χρονίαν κακοπάθειαν a chronical disease*; and *μαλακίαν* by *τὴν πρόσκαιρον ἀνωμαλίαν τοῦ σώματος, a temporary disorder of the body*. So Markland, Append. to Bowyer's Conject., "*νόσος* is a disease of *some standing*; *μαλακία* an indisposition or *temporary* disorder of the body, (Mat.) x. 1; our version is not distinct enough." Mat. iv. 23, 24. [ix. 35. x. 1. Mark i. 35. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. On Mat. viii. 17. see *βαστάζω*, and comp. Is. liii. 4. Eccles. vi. 2. where חֳלִי is used of a *sinful propensity*. LXX, Deut. vii. 15. xxviii. 59. Exod. xv. 26. &c.]

Νοσσιά, ᾶς, ἡ, from *νεοσσός*, by syncope *νοσσός*, *a chicken*, which from *νέος young*. [Atticè *νεοσσιά* (or *νεοττιά*). v. Aristoph. Av. 641. Lobeck on Phryn. p. 207.]—*A brood* of young birds. occ. Luke xiii. 34. [Deut. xxxii. 11. It properly signifies the *nest* itself (or *ἡ καλιά*. See Suidas). So LXX, Ps. lxxxiv. 2. comp. Gen. vi. 14. Deut. xxii. 6. Pausan. ix. 30. In Prov. xvi. 16. it is used of *a habitation*. Comp. Obad. 4. Num. xxiv. 21.]

Νοσσίον, ου, τό. See *νοσσιά*. *A chicken*. Νοσσία, τά, *chickens*. occ. Mat. xxiii. 37. [Atticè *νεοσσίον*. v. Lobeck, Phryn. p. 206. Ps. lxxxiv. 3.]

Νοσφίζω, from *νόσφι apart, separated*, seorsim.

I. *To separate*. Thus used in the profane writers.

II. Νοσφίζομαι, mid. *to secrete, purloin, steal*, interverto, clam subducta in commodum nostrum converto, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10. where see Wetstein, who shows that the word is thus applied by the Greek writers, particularly to *peculation* or *robbery of the public treasure*. To the passages he has produced to this purpose Kypke, on Acts v. 2. adds several others. The LXX use the word in this latter sense, Josh. vii. 1. (comp. 11.) and thus it is also applied, 2 Mac. iv. 32. [See Polyb. x. 16. Dresig. de Verb. Med. N. T. i. 92. p. 354.]

ΝΟ῾ΤΟΣ, ου, ὁ.

I. *The south*, or *south side*. Rev. xxi. 13. [Comp. LXX, Ez. xl. 27, 28, 44, 45.]

II. *A southern country*, or *the southern part of the earth*. Mat. xii. 42. Luke xi. 31. xiii. 29. [On Mat. xii. and Luke xi. (*βασίλισσα νότου*,) comp. 1 Kings x. 1. Arabia is generally understood, of which Saba was the capital. Josephus calls her, (A. J. viii. 6, 5. 6.) *queen of the Egyptians and Æthiopians*, but see Whiston's notes. Νότος occ. for דָּרוֹם, Eccles. i. 5. xi. 3. &c. for נֶגֶב, Judg. i. 9, 15, 16. for תֵּיכָן, Job ix. 9.]

III. *The south wind*. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55. see Harmer's Observations, vol. i. p. 60. &c. I add from Volney, "In March appear (in Syria) the pernicious *southerly* winds with the same circumstances as in Egypt," that is to say, their *heat* "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie et en Egypte, t. i. p. 297. comp. p. 55.

☞ Νουθεσία, ας, ἡ, from *νοῦς the mind*, and *θέσις a putting, regulating*.

I. *A regulating of the mind, instruction, admonition*. 1 Cor. x. 11. Eph. vi. 4. [Judith viii. 27. Wisd. xvi. 6. Phil. Vit. Mos. vol. ii. p. 99.]

II. *An admonition*, as implying *reproof*. Tit. iii. 10.

Νουθετέω, ῶ, from *νοῦς the mind*, and *τίθημι to put, regulate*.

I. *To regulate the mind, instruct, warn, admonish*. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12. [Comp. Job iv. 3. xxxvii. 14. xxxviii. 18.]

II. *To admonish*, importing *reproof*, as it frequently, if not generally, does in the profane writers. See Wetstein on Rom. xv. 14. and Kypke on 1 Thess. v. 14. 2 Thess. iii. 15.

Νουμηνία, ας, ἡ, q. *νεομηνία*, which is several times used in the LXX, from *νέος new*, and *μήνη the moon*, which see under *μήν*.—*The new moon*. occ. Col. ii. 16. Νουμηνία is frequently used in the LXX for the Heb. חֹדֶשׁ *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11. &c. x. 10. Ps. lxxxi. 4. and Heb. and Eng. Lexicon under חדש II. [On the determination of the *νουμηνία* by the Sanhedrim and its proclamation, see Iken, Ant. Heb. pt. i. ch. xii. 6—10. Νουμηνία occurs Exod. xl. 2, 17. Ezra iii. 5. &c.]

☞ **Νουνεχῶς**, adv. from *νουνεχής wise, discreet*, which from *νοῦς a mind*, and *ἔχω to have*.—*Wisely, discreetly, sensibly.* occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by Polybius. See Wetst. and Kypke. [Polyb. v. 88, 2. xvii. 29. **Νουνεχόντως** in the same sense occ. Isocr. ad Philipp. iii. 118. Dio Cass. lxxviii. 28. 1336. Plat. de Legg. iii. p. 126. divides it *εὖ καὶ ἐχόντως νοῦν*. So Lobeck on Phryn. p. 604. which see. Phavorin., voc. *νουνέχοντας*, says, *νουνέχω ὑφ' ἕν, ἀπὸ τοῦ νοῦν ἔχω σύνθετον ῥῆμα*; i. e. '*νουνέχω in one word, compounded of νοῦν ἔχω*.']

Νοῦς, gen. *νοός*, dat. *νοΐ*, acc. *νοῦν*, ὁ, from *νόος*, *νοῦς*, *οῦ*, ὁ.

I. *The mind, understanding.* Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that *νοῦν ἔχειν* is a common phrase in the Greek writers for *having understanding.* Comp. Rev. xvii. 9. and see Vitringa on this text. [In Rom. i. 28. sense II. seems more appropriate. In Phil. iv. 7. (comp. Ephes. iii. 19.) *ὑπερέχουσα πάντα νοῦν* is, *that surpasseth man's power to comprehend its full extent.* In Luke xxiv. Wahl supplies *λόγων* to *αὐτῶν*, and explains *νοῦν their meaning;* but it is better to refer *αὐτῶν* to the disciples. **Νοῦς** occ. LXX, for לֵב or לֵבָב, *the heart*, Exod. vii. 23. Josh. xiv. 7. Job vii. 17. Is. x. 7, 12. xli. 22. and for רוּחַ, Is. xl. 13. In 2 Mac. xv. 8. *ἔχοντας δὲ κατὰ νοῦν* is, *keeping in mind* or *remembering.*]

II. *The mind*, as including the *affections* and *will*, Rom. vii. 25. (comp. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15. [Wisd. iv. 12. ix. 15.]

III. *The mind, intention, design, sentiments.* 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14. where *ὁ νοῦς μου* seems to denote *the meaning of what I say* or *pray*, which not being understood, is with respect to others, unfruitful. See Bp. Pearce and Macknight. [Hammond makes *ὁ νοῦς μου* my faculty of thinking upon and explaining to others the meaning of what I utter in an unknown tongue. And thus also nearly Schleusner. This seems the better sense. Comp. verses 15, 19. though in ver. 15. some take *τῷ νοΐ* as a dativus commodi, and translate it *that others may understand.*]

IV. *Judgment, sentiment, opinion.* Rom. xiv. 5. Comp. 1 Cor. i. 10.

[V. *Counsel* or *intentions.* Rom. xi. 34. Comp. 1 Cor. ii. 16. Isaiah xl. 13. Hom. Il. H'. 143. Joseph. A. J. vii. 4, 4.]

ΝΥ΄ΜΦΗ, *ης*, ἡ. Eustathius derives it from *νέον newly*, and *φάειν* or *φαίνεσθαι to appear*, because *τὰ πρὶν θαλαμευομένη νέον φαίνεται, ὅτε τὸ τῆς ἡλικίας ἔαρ αὐτῇ ἐπανθεῖ*, 'she who was before confined to her chamber *newly appears*, being now in the flower of her age.' So *νύμφη* is, as it were, *νεόμφη*.

I. *A bride, a woman lately married.* John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ.* occ. Rev. xxi. 2, 9. xxii. 17. On Rev. xxi. 2. the learned Daubuz writes thus: "**Νύμφη** signifies properly a woman *betrothed* to a husband till such time as the marriage is *consummated;* and this is the title of *the Church* whilst the faithful are in this mortal state, as may be seen in this exact book, xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) *wife*, *γυνή*; so that the Holy Ghost speaks cautiously here 'ΩΣ *νύμφην* 'AS *a bride.*'—Among the Greeks the title of *νύμφη* was given to the *new-married woman* for some time, as appears by Hesychius, *νύμφη, ἡ νεωστὶ γαμηθεῖσα.* But where it is set in contradistinction to *γυνή wife*, it shows a state *antecedent to the full marriage;* and as it is set in this place, (xxi. 2.) implies the very time when that marriage is *just perfected*, that is, *the wedding-day.*" [In Rev. xviii. 23. Bretschneider says, *φωνὴ νυμφίου καὶ νύμφης* is *the song in honour of the bride and bridegroom.* Comp. LXX, Jerem. vii. 34. xvi. 9. xxv. 10. Is. lxi. 10. Joel i. 8. Wisd. viii. 2. et al.]

II. *A son's wife, a daughter-in-law.* Mat. x. 35. Luke xii. 53. This seems an Hellenistical sense, taken from the similar use of the Heb. כַּלָּה, which signifies both *a bride* and *a daughter-in-law.* Thus the LXX use *νύμφη*, answering to כַּלָּה for *a daughter-in-law.* 1 Sam. iv. 19. 1 Chron. ii. 4. [See Gen. xi. 31. Comp. xxxviii. 24. Lev. xviii. 15. Ruth i. 6—8. (So *νυμφίος* is *a son-in-law.* Judg. xix. 6. Neh. xiii. 28.) The proper Greek term for *a daughter-in-law* is *νυός* or *ἔννυος.*]

Νυμφίος, *ου*, ὁ, from *νύμφη*.

I. *A bridegroom.* John ii. 9. Rev. xviii. 23. Comp. John iii. 29. [Jerem. vii. 34. Is. lxi. 10. lxii. 5.]

II. It denotes *Christ, the spiritual Bridegroom of his Church.* Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφών, *ῶνος*, ὁ, from *νύμφη*. — *A bridal chamber*, thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. *οἱ υἱοὶ τοῦ νυμφῶνος, the sons of the bride-chamber*, is an Hebraism, and seems to denote the *friends* (comp. John iii. 29.) and *companions of the bridegroom*, who attended him during the nuptials, and had free access to the *bridal chamber*[1]; such the מְרֵעִים *companions* of Samson, mentioned Judg. xiv. 11. appear to have been. But in the above-cited passages of the N. T. the expression figuratively denotes the *disciples*, who were *the friends and companions* of Christ. Comp. *νυμφίος*, and John iii. 29. **Νυμφών** is used in the same sense in Tobit vi. 13, 16. [In Joel ii. 16. some copies read *νυμφῶνος* for *κοιτῶνος*.]

ΝΥ῍Ν. A particle.

I. An adv. of *time.*

1. *Now, at this present time.* Mat. xxvii. 42, 43. Mark x. 30. et al. freq. [It is sometimes joined with *past* tenses, as Acts vii. 52. Rom. v. 11. vi. 19; sometimes with future tenses, as John xii. 31. Comp. xvi. 5. Acts xxvi. 17.] Raphelius observes, that in Luke xi. 39. *νῦν* implies somewhat of *admiration*, or rather of *indignation*, and that Arrian, Epictet., applies it in the same manner. With the article prefixed it is used as an adjective. Thus, *οἱ νῦν οὐρανοί, the heavens that* now are, 2 Pet. iii. 7; *ζωῆς τῆς νῦν, the* present *life*, or *the life that* now is, 1 Tim. iv. 8; *ἐν τῷ*

[1] [They were perhaps rather *the guests during the days of the bridal festivities*, (see Iken, Ant. pt. iii. ch. i. § 22.) and not the same as the *νυμφαγωγοί* and *παρανύμφιοι*, for whose office see Potter, iv 11. and Reiske's Plutarch, t. vii. p. 304. The Hebrew marriages are described in Calmet, Fragments, pt. ii. No. 167. and pt. iii. p. 85. and following.]

νῦν καιρῷ, in or *at the* present *time*, 2 Cor. viii. 14; so, *ἕως τοῦ νῦν, καιροῦ* being understood, *till the* present time, or *till* now, as we say, Mat. xxiv. 21. [See LXX, Gen. xviii. 12. xxxii. 4. xlvi. 35. Deut. xii. 9.] *Ἀπὸ τοῦ νῦν, καιροῦ* namely, *from the* present *time*, Luke xxii. 69. Acts xviii. 6. [see LXX, Gen. xlvi. 31. Is. ix. 7. Dan. x. 17. Mic. iv. 7]; with the neut. article plur. *τὰ νῦν* for *κατὰ τὰ νῦν, πράγματα, things, circumstances*, or the like, being understood, *now, according to*, or *in, the present* circumstances. Acts iv. 29. v. 38. et al. *Τὰ νῦν* is often applied in the same manner by the Greek writers, as may be seen in Elsner and Wetstein on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8. where Kypke shows that *νῦν* is used in this sense, not only by Josephus, but by Aristophanes. To the passages produced by him may be added from Josephus, cont. Apion. ii. 37. ΝΥ῍Ν *μὲν γάρ τινα ἱέρειαν ἀπέκτειναν*, 'for they (the Athenians) have *now lately* put to death a certain priestess.'

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the English *now*, and French *or*.—*Νῦν δέ, but now.* John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40. [When used also with the imperative, it has the sense of *οὖν*, as in James iv. 13. v. 1. Acts xiii. 11. &c.]

Νυνί, Attic for *νῦν*.—*Now.* See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16. [et al. LXX, Exod. xxxii. 33. Num. xi. 5. et al.]

ΝΥ΄Ξ, *νυκτός, ἡ.*

I. *A*, or *the, night*, properly so called, Mat. ii. 14. iv. 2. xxiv. 31. et al. freq. [*Νυκτός by night.* occ. Mat. ii. 14. xxvii. 64. xxviii. 13. See also xxv. 6. John vii. 50. xix. 39. *Νυκτὸς καὶ ἡμέρας.* Mark v. 5. Luke xviii. 7. 2 Thess. ii. 9. 2 Tim. i. 3. Rev. iv. 8. et al. *Νύκτα καὶ ἡμέραν constantly.* Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. *Νύξ* occ. LXX, Job iii. 3, 4. Ps. i. 2. et al.]

II. It figuratively denotes *a time of ignorance* and *dissoluteness*. 1 Thess. v. 5. Comp. 7. See *σκότος* II. [Schleusner translates, *οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους, we are not children of the night or darkness*, i. e. *our deeds are not evil ones that shun the light*[1].]

III. It signifies *the time of this present life*, as being a state of *darkness* and *ignorance* in comparison of the *clear light* and *knowledge* of which the saints shall be partakers in the eternal *day* of a better state. Rom. xiii. 12; where see Wolfius and Doddridge, and comp. Rev. xxi. 25. xxii. 5. and *ἡμέρα* III.

[1] [Schleusner also says, that the Greeks called every thing "quod non apparet et diligenter absconditur" *νύξ*. He quotes only Herod. ii. 150. *ὅπως γένοιτο νύξ*; but this cannot mean *that it might be secret*, but simply, *when night came on, every night.*]

IV. It denotes *death*. John ix. 4. So Horace, Carm. i. 4, 16.

——— Jam te premet *Nox*.
Soon will the *night* o'ertake my friend.

And Ode xxviii. 15.

——— Omnes una manet *Nox*.
One *night* remains for all.

Comp. under *κοιμάω* III.

Νυστάζω, from *νευστάζω*, which in Homer, Il. xx. 162. Od. xviii. 153, 239. signifies *to nod*, as *the head*, from *νεύω to nod*.

1. *To slumber*, properly *to nod* with the head, as persons falling asleep. Mat. xxv. 5. Wetstein shows that the Greek writers use it in this sense. To the instances produced by him I add from Plato, Apol. Socr. § xviii. p. 94. ed. Forster, *ἀχθόμενοι, ὥσπερ οἱ* ΝΥΣΤΑ΄ΖΟΝΤΕΣ *ἐγειρόμενοι*, 'being displeased, like persons who when *nodding* are roused.' [LXX, Ps. cxxi. 3, 4. Is. v. 27. for נוּם *to slumber*, and Ps. lxxvi. 7. for נִרְדָּם *to be overwhelmed by sleep*. See also Prov. vi. 10. xxiv. 33. So *νυσταγμός* is *sleep*, Jerem. xxiii. 31. On 2 Sam. iv. 6. where the Hebrew text has nothing corresponding to *ἐνύσταξε καὶ ἐκάθευδε*, comp. Joseph. A. J. vii. 2, 1.]

II. *To slumber, delay, linger.* 2 Pet. ii. 3. where Wetstein cites from Plato ΝΥΣΤΑ΄ΖΟΝΤΟΣ *δικαστοῦ*, 'while the judge *delays*.'

☞ ΝΥ΄ΤΤΩ.—*To stab, pierce*, as with a spear. occ. John xix. 34. [Hom. Il. Λ. 252. et al. In 3 Mac. v. 14. it is used for *poking* a person so as to wake him. See also Ecclus. xxii. 19.]

☞ *Νυχθήμερον, ου, τό*, from *νύξ, νυκτός, a night*, and *ἡμέρα a day*. See Grammar, sect. i. 17, 10.—*A day and a night, a nuchthemeron.* occ. 2 Cor. xi. 25.

Νωθρός, ά, όν, from *νωθής* the same, which from *νῶ* for *νη not*, and *θέω to run*. [Others from *νῶ* and *θορεῖν to leap*, v. Alberti, Gloss. Gr. N. T. p. 174.] *Νωθής* is used by Homer, Il. xi. 558. *ὄνος νωθής*, a *sluggish* ass.

I. *Slothful, sluggish.* Heb. vi. 12. Comp. Ecclus. iv. 29. [xi. 12.]

II. *Slow* or *dull* of hearing. Heb. v. 11. where Wetstein (whom see) cites from Heliodorus ΝΩΘΡΟΤΕΡΟΣ *ὢν* ΤΗ῍Ν *᾽*ΑΚΟΗ΄Ν. [*Dull of hearing* here means *dull in comprehension*, the same as *νωθροκάρδιος*, Prov. xii. 8. *Νωθρός* occ. also Prov. xxii. 29.]

ΝΩ῍ΤΟΣ, *ου, ὁ.—The back* of a man. occ. Rom. xi. 10. [Phrynichus, &c. determine that the Attics always used *τὸ νῶτον* and *τὰ νῶτα*, and not the masculine for *men's backs*. See Fischer, Prol. xxx. de Vitiis Lex. N. T. Lobeck on Phryn. p. 290. The LXX use the masculine, Ps. cxxix. 3. Is. l. 6. *Νῶτος* or *νῶτον*, occ. also Gen. ix. 23. xlix. 8. Josh. xviii. 12. Jer. ii. 27. et al.]

Ξ.

Ξ, ξ, *Xi*. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient.

☞ Ξενία, ας, ἡ, from ξένος.—*A lodging.* occ. Acts xxviii. 23. Philem. 22. [On the phrase ἐπὶ ξενίᾳ *ad mensam hospitalem*, see Perizon. on Æl. V. H. iii. 37. ix. 15. The full phrase ξενίη τράπεζα occ. Hom. Od. xiv. 158. &c. In the N. T., however, the word is only applied to a *lodging*. See Hesych. ξενία· ὑποδοχή, &c. In 2 Sam. viii. 2, 6. ξένια is from ξένιον *a gift*. Comp. Ecclus. xx. 29.]

☞ Ξενίζω, from ξενία or ξένος.

I. *To receive a stranger into one's house, to lodge and entertain* him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. [Æl. V. H. xiii. 26. Herod. vii. 27. Ecclus. xxix. 25.] Ξενίζομαι, pass. or mid. *to be lodged*, or *lodge* in a neuter sense. Acts x. 6, 18, 32. xxi. 16.

II. Ξενίζω, *to be strange*. Acts xvii. 20. So Diodorus Siculus, τῷ ΞΕΝΙΖΟΝΤΙ τῆς λέξεως ἐξέπληξε τοὺς Ἀθηναίους. (Gorgias) by the '*strangeness* of his speech astonished the Athenians.' See more in Wetstein. [Hesychius and Etym. M. explain ξενίζειν *to use a foreign language* or *foreign and strange manners*, i. e. *to be strange*; hence τὰ ξενίζοντα are *strange things*. Comp. 2 Mac. ix. 6.]

III. Ξενίζω, *to make to wonder, to surprise*, (the same as ἐκπλήττω, according to Thom. M.) and hence ξενίζομαι pass. is *to be amazed as at a strange thing*. "Raphelius (Annot. ex Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect *amazement* and *consternation* of mind." Doddridge. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in Polybius, i. p. 32. ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν ὀργάνων ΚΑΤΑΣΚΕΥΑΙΣ, *astonished at the apparatus* of engines. See Kypke on 1 Pet. iv. 4. and Wetstein on ver. 12. [M. Antonin. vii. 58. viii. 11. αἰσχρὸν ξενίζεσθαι, εἰ ἡ συκῆ σῦκα φέρει. So in Joseph. A. J. i. 4. ξενίζω is to *make to wonder, to surprise*.]

☞ Ξενοδοχέω, ῶ, from ξένος *a stranger*, and δέχομαι *to receive, entertain*.—*To receive and entertain strangers*. occ. 1 Tim. v. 10. So Herodotus uses the Ionic ξεινοδοκέω, vi. 127. ΞΕΙΝΟΔΟΚΕΩΝ πάντας ἀνθρώπους, *receiving* all men *hospitably*. See Raphelius, Wetstein, and Kypke. [Ξενοδοκέω is a more approved form. v. Lobeck on Phryn. p. 307.]

ΞΕΝΟΣ, ου, ὁ.

I. Properly, *a person who belonging to one country* dwells or sojourns *in another, a stranger, foreigner*. Acts xvii. 21. Comp. Heb. xi. 13. [See 2 Sam. xii. 4. where it is used of *a traveller sojourning at the house of another*, uniting the sense of *stranger and guest*. (see IV. below.) Comp. Job xxxi. 32.]

II. In a more general sense, *a stranger, a person of another nation* or *religion*. Mat. xxv. 35, 38, 43, 44. Comp. xxvii. 7. 3 John 5. [Ruth ii. 10. 2 Sam. xv. 19. et al.]

III. It is applied to the Gentiles, who before their conversion to Christianity were *strangers from the covenants of promise*. Eph. ii. 12. Comp. 19.

IV. *A host, one who lodges and entertains a stranger*. Eustathius says it is plain from the ancients, that ὁ ποιῶν τὴν ξενίαν καὶ ὁ πάσχων αὐτήν, ΞΕΝΟΣ ἀλλήλοις ἐλέγοντο, 'both he who entertained and he who was entertained were called ξένος, in respect of each other.' Wetstein, on Rom. xvi. 23. produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both *the stranger* and *the person entertaining him*. Thus Ovid, Met. i. 144.

——— non *hospes* ab *hospite* tutus.

Rom. xvi. 23. [In 1 Sam. ix. 13. οἱ ξένοι are *the guests*.]

V. As an adjective, ξένος, η, ον, *strange, foreign*. Acts xvii. 18. where comp. under δαιμόνιον II. and see Wetstein and Kypke, and Josephus, cont. Apion. ii. 37. [In 2 Mac. ix. 28. ἐπὶ ξένης is used for on a *foreign land* (supplying γῆς). For *strange* or *novel* in Wisd. xix. 5. Comp. xvi. 2, 3, 16.]

VI. *Strange, wonderful*. 1 Pet. iv. 12. Thus applied also in the profane authors. See Wetstein on Acts xvii. 20.

☞ Ξέστης, ου, ὁ, Lat.—A kind of *pot*. occ. Mark vii. 4, 8; in which texts ξεστῶν is from the singular ξέστης, which Wetstein, on Mark vii. 4. clearly proves from Galen and others to be a word formed from the Latin *sextarius*, a measure of liquids equal to about one *pint and a half*. [Erasmus, however, deduced ξέστης here from ζεστός *polished*, so as to mean a *wooden vessel, turned and polished*. The Attic ξέστης contained two cotylæ. Some consider the Heb. לג to be the same measure. v. Eisenschmidt de Pond. et Mens. sect. ii. ch. 3. p. 80. and Goodwin, Mos. and Aar. vi. ch. 9.—Josephus (A. J. viii. 2, 9.) says that the Heb. Bath (the measure) contained 72 ξέσται. See Pocock ad Port. Mos. ch. 9. p. 404. Epiphanius (de Mensuris, in Le Moyne, Varr. Sac. p. 484.) says that the Alexandrian ξέστης contained as much oil as would weigh *two pounds*.]

Ξηραίνω, from ξηρός.

I. *To dry up*, as water. Rev. xvi. 12. [As an issue of blood. Mark v. 29. LXX, Is. xix. 5. Ps. cvi. 9. Hos. xiii. 9. &c.]

II. *To dry up, wither*, as the grass. James i. 11. [Comp. LXX, Job xii. 15. (where it means *to scorch up*.) Ezek. xvii. 24. Xen. Mem. iv. 3, 8.] Ξηραίνομαι, pass. *to be dried up, withered*, as a plant or tree. Mat. xiii. 6. xxi. 19. [Mark xi. 20, 21. (on ἐξήρανται 3rd pers. sing. perf. pass. see Matth. Gr. Gr. § 134. Obs.) Luke viii. 6. John xv. 6. LXX, Ps. cii. 4, 11. &c.]—*To be wasted away*, as the hand. Mark iii. 1, 3; as a person, ix. 18. So Syriac version יבש. Comp. ξηρός III.

III. Ξηραίνομαι, pass. *to be dry* or *ripe*, as the corn-harvest. Rev. xiv. 15. [Some give it here the sense of *to be ripe for punishment*. Wahl seems to take it in the sense of *withering*. Bretsch. is with Parkhurst, and this agrees best with the passage itself.]

ΞΗΡΟΣ, ά, όν.

I. *Dry*. Luke xxiii. 31. where, however, the

dry tree means the Jewish people *destitute of God's Holy Spirit, and of the fruits of righteousness,* (comp. Ezek. xx. 37. Mat. xxi. 19, 20.) and, by consequence, proper *fuel* for the divine vengeance, as *dry wood* is for the fire. [The phrase seems to imply, *if an innocent man is thus treated, what shall be done to the wicked?* See Schott's Adagialia Sacr. p. 85. and ξύλον and ὑγρός below.]

II. Ξηρά, ἡ, *the dry land.* It is properly an adj. agreeing with γῆ understood, and is sometimes used in this sense by the profane writers, (see Casaubon, Wetstein, and Kypke on Mat. xxiii. 15.) as it often is by the LXX, answering to the Heb. חָרָבָה or יַבָּשָׁה, which are in like manner fem. adjectives, signifying *dry,* and agreeing with אֶרֶץ *the earth,* or אַדָמָה *the ground,* understood. occ. Mat. xxiii. 15. Heb. xi. 29. [Comp. Gen. i. 9, 10. Jonah i. 10. 1 Mac. viii. 32. &c. Τὸ ξηρόν occ. Exod. iv. 9. (comp. xiv. 16.) and so Aristot. de Mirabil. p. 784. says of some fish, ἐν τῷ ξηρῷ πλανᾶται καὶ πάλιν ἀναρέχει εἰς ποταμόν. Thus ὑγρόν and ὑγρά are used for *the waters* or *the sea.* Hom. Il. Ξ. 308. Strabo i. p. 12.]

III. *Withered, having some part of the body withered.* John v. 3. Applied particularly to the hand. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 Kings xiii. 4. in LXX.

Ξύλινος, η, ον, from ξύλον *wood.*—*Wooden, made of wood.* occ. 2 Tim. ii. 20. Rev. ix. 20. [Lev. xi. 32. xv. 12. Deut. x. 1. Ezra vi. 4. Dan. v. 4, 23.]

Ξύλον, ου, τό. Eustathius and the Etymologist derive it from ξύω *to scrape,* (which from ξέω the same,) because wood is a kind of substance very fit for *being scraped,* and we may add frequently worked in this manner.

I. *Wood.* Rev. xviii. 12. Comp. 1 Cor. iii. 12. where *wood, hay, stubble,* seems to denote such weak or worthless *persons,* as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under πῦρ V. [In Ezra v. 8. ξύλα are *beams* or *timber.* Comp. 1 Kings vi. 15. In 2 Sam. xxiii. 7. the Complutensian edition has ξύλων, others ξύλον. In Ezek. xx. 32. ξύλα are *wooden idols.* Ξύλον is used of a *ship,* as made of wood, Wisd. xiv. 7. comp. v. 5. and x. 4.]

II. It denotes something made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24. where see Elsner, Wolfius, and Doddridge, to whom add Valesius's notes on ξύλῳ, &c. in Eusebius's Eccles. Hist. p. 174, 203. ed. Reading. Aristophanes uses ξύλον in the same sense. [See Bergler's note on Aristoph. Equit. 366. The Scholiast says that it was a *wooden thing with five holes,* into which the prisoner's feet, hands, and neck were thrust. It was also called ποδοκάκη. See Phavorinus and Poll. viii. 72. Lysias, Orat. ix. p. 128. Comp. Herod. vi. 75. and the LXX in Job xxxiii. 11. and Aquila, Job xii. 27. Other names were κᾶλον, ξυλοπέδη, κώλυμα, and στρεβλωτήριον; *Nervus* by the Latins, and מַהְפֶּכֶת in Heb. Job ut supra. See Hesych. in voc. ἐγκαλοσκελεῖς, and Fisch. de Vit. Lex. N. T. Prolus. xix.] See Wetstein, who also cites from Plutarch ΤΟΥ̓Σ ΠΌΔΑΣ ’ΕΝ ΤΩΙ̃ ΞΎΛΩι δεδεμένοι.

III. Ξύλα, τά, *staves,* or rather *clubs;* for Campbell on Luke observes, that ῥάβδος signifies a *staff* for walking with, ξύλον a *club* for offence or defence, and that these words are never in the gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξύλον is thus applied by the Greek writers produced by Wetstein. [See Herod. ii. 63. Lucian, Fugitiv. p. 598. (ed. Vossii, 1687.)]

IV. *The cross* of Christ. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13. and Deut. xxi. 23. in LXX. [In Deut. xxi. 23. it may perhaps mean *a tree.* Comp. Aristoph. Ran. 726. See κατάρα and Pearson on the Creed, note on art. iv. vol. ii. p. 245. ed. 1816.]

V. *A tree.* Though ξύλον often answers in the LXX to the Heb. עֵץ when denoting *a tree,* yet this is not a *merely* Hellenistical or Hebraical application of the word; for Aristotle uses it in the same sense. [See LXX, Gen. i. 11. Ezek. xvii. 24. &c. Theophr. H. P. v. 9. Eur. Cycl. 569.] See Wolfius on Rev. xxii. 2. and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14. Ὑγρῷ ξύλῳ, *the green tree,* in St. Luke, means Christ, considered as *watered* with the continual influence of God's Holy Spirit, and *bringing forth the blessed fruit* of *perfect* holiness and righteousness. The Redeemer is described at large under the same image in the first Psalm. Comp. Ezek. xx. 47. xxi. 3. and see Suicer, Thesaur. in ξύλον I. 2. [It appears to have been common to describe *the righteous as green and flourishing trees.* See Ps. i. 3. Ezek. xx. 47. which, however, Parkhurst applies solely to the Redeemer.] In Rev. ξύλον τῆς ζωῆς, *the tree of life,* denotes Christ as being the *Author of eternal life* to all that obey him. For the *general* promise of our Lord, Rev. ii. 7. *to him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God,* seems nearly similar to the *particular* declaration made by Christ to the penitent thief: *This day shalt thou be with ME in paradise,* Luke xxiii. 43. Comp. Vitringa on Rev. ii. 7. The phrase ξύλον τῆς ζωῆς is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ הַחַיִּים. And when Adam and his wife, after their transgression, were removed from the Edenic paradise, and thus from the outward *emblematic tree,* the Cherubim were set up, Gen. iii. 24. to preserve the way to *the* true *Tree of Life,* i. e. Christ, who not only in Rev. ii. 7. but also in Rev. xxii. 2. is described under this character by St. John, in his delineation of the heavenly Jerusalem: *in the midst of the street of it, and of either side of the river, was there* the Tree of Life, *which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.* Comp. ver. 14. [Other interpretations are given in Pole's Synopsis.]

Ξυράω, ῶ, from ξυρός *a razor,* which from ξύω *to scrape,* and this from ξέω the same. *To shave,* as with a *razor.* occ. Acts xxi. 24. (where see Doddridge.) 1 Cor. xi. 5, 6. [Num. vi. 9, 19. Deut. xxi. 12. Ezra xliv. 20. On 1 Cor. xi. 5. observe that it was the custom to shave the heads of *adulteresses* and *immodest women.* See Barth. on Claudian. p. 1186.]

O.

O, o, *Omicron*, Ο μικρόν, i. e. O *small*, or *short*, in sound namely, so called to distinguish it from *Omega*. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phœnician *Oin:* whence also its name O or *ou* was probably taken, by dropping the *n*, as in the Greek names *Nu* and *Xi* from *Nun* and *Shin*. It is certain that the old Greeks had but one character for their O, whether pronounced *long* or *short*. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phœnicians pronounced their *Oin*, yet that it *sometimes* had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX translators often substituting *o* or *ω*, for the Heb. ע in proper names, as in Ὀδολλάμ for עֲדֻלָּם, 2 Chron. xi. 7; Ὀλά for עֻלָּא, 1 Chron. vii. 39; Ὀζά for עֻזָּא, 2 Kings xxi. 26; Ὠδήδ for עֵדִד, 2 Chron. xv. 8; Ὠγ for עוֹג, Num. xxi. 3. As for the form O, it is not so like to the Hebrew as to the Phœnician *Oin*, which latter is a kind of irregular triangle, and is sometimes written almost circular.

Ὁ, Ἡ, ΤΟ′. The prepositive article of the Greeks[1].

I. Definite, *the, that, this*. Mat. ii. 10, 11. xxi. 7. ΤΗ᾽Ν ὄνον καὶ ΤΟ᾽Ν πῶλον, the *ass* and the *foal*. John vi. 10. Ἐν ΤΩῖ τόπῳ, *in* the, or that, *place*. John vii. 40. ΤΟ᾽Ν λόγον, this *saying*. Gal. v. 8. ἡ πεισμονή, this *persuasion*. Col. iv. 16. ἡ ἐπιστολή, this *letter*. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. ΤΗ῀Σ ὁδοῦ, *of* this or that *way*, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. xxii. 4. The neuter article ΤΟ′ is often applied in a similar sense. Luke xxii. 2. *and the high priests sought* ΤΟ᾽, πῶς ἀνέλωσιν αὐτόν, this, *how* (q. d. the *how*) *they might destroy him*. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, ΤΟ᾽, τίς ἂν εἴη μείζων αὐτῶν, *a reasoning arose among them*, (namely) this, *who should be the greatest of them;* where see Kypke, and comp. Luke i. 62. xxii. 24. Mark ix. 23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ ΤΟ᾽, Εἰ δύνασαι πιστεῦσαι, κ. τ. λ. *and Jesus said unto him* this, or thus, *If thou canst believe*, &c. Majus quoted by Wolfius observes, that the neuter article is elegantly prefixed to answers, and produces an instance from Polyænus: Ἰφικράτης ὑπολαβὼν ἔφη ΤΟ᾽, τίς ἂν ἤλπισε τοῦτο ἔσεσθαι; 'Iphicrates answered *thus*, Who could have hoped that this would happen?' Comp. Mat. xix. 18. and Wetstein on Luke i. 62.

II. Emphatic, ἡ παρθένος, THE *Virgin*, Mat. i. 23. Ὁ υἱός μου, ὁ ἀγαπητός, *My son*, (*even*) THE *beloved*. Mat. iii. 17.

III. It is (like the Heb. ה emphatic) prefixed to the nominative, when used for the *vocative* case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23. υἱοθεσίαν—ΤΗ᾽Ν ἀπολύτρωσιν, κ. τ. λ. *the adoption*, that is to say, or even, *the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as ὁ Ἰησοῦς *Jesus*, ὁ Ἰωάννης *John*, ΤΗ῀Σ Γαλιλαίας *Galilee*. See Mat. iii. 13, 14. So in the French le *Tasse*, la *Fosse*, la *France*, l'*Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as ὁ ἔσω, the *inner;* ὁ ἔξω, the *outer;* ὁ πλησίον, the, or a, *neighbour;* ΤΑ᾽ ἄνω, the *things above*. Comp. below XII. 1.

VII. Indefinite, *a* or *an*, i. e. *any one, some*. Mat. xiii. 2. ΤΟ᾽ πλοῖον, *a ship*. But Qu. ?

VIII. Before verbs it is frequently used in the nominative for αὐτός *he*, as Mat. xiii. 28, 29. ὁ δὲ ἔφη, *but* he *said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28. ΤΟΥ῀ (for αὐτοῦ) γὰρ καὶ γένος ἐσμέν, *for we* his *offspring are*.

IX. Repeated with the particles μέν and δέ subjoined, ὁ μέν—ὁ δέ denote *the one—and the other*, and in the plur. οἱ μέν—οἱ δέ, *some* or *the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.—Ὁ δέ, in the latter part of a distributive sentence, answers to ὃς μέν in the former part. Rom. xiv. 2. So Polybius, cited by Wolfius, ἍΣ ΜΕ᾽Ν προσήγετο, ΤΑ᾽Σ ΔΕ᾽ κατεστρέφετο τῶν πόλεων, 'of the cities he conciliated *some*, and destroyed *others*.'

X. Οἱ δέ is used absolutely for *some*, without οἱ μέν preceding. Mat. xxviii. 17. οἱ δὲ ἐδίστασαν, *but* some *doubted*. Raphelius on the place shows, that Xenophon applies οἱ δέ in the same manner. See Hutchinson's note 3. in Cyri Exp. lib. i. p. 82. 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of οἱ δέ for τινὲς δέ in Strabo, Plutarch, Diogenes Laert. and Arrian, see Kypke on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who, that, which*, and the participle as a V. Thus 1 John ii. 4. ὁ λέγων, he who *saith*, i. e. *the* (*person*) saying. John i. 18. ὁ ὤν, who *is* or *was*.

XII. It is used elliptically.

1. It often implies the participle ὤν, especially before a preposition or adverb, as Mat. vi. 9. ὁ ἐν τοῖς οὐρανοῖς, who art in *heaven;* Mat. v. 12. ΤΟΥ᾽Σ πρὸ ὑμῶν (ὄντας namely) who were *before you;* Col. iii. 2. ΤΑ᾽ ἄνω (ὄντα) the things which are *above;* Acts xiii. 9. Σαῦλος, ὁ καὶ Παῦλος (i. e. ὤν or λεγόμενος) *Saul who* (is or is called) *also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following, it often denotes consanguinity or affinity. Mat. x. 3. Ἰάκωβος ὁ τοῦ Ἁλφαίου (υἱός namely) *James* the son of *Alpheus;* Mark xvi. 1. Μαρία ἡ τοῦ Ἰακώβου (μήτηρ) *Mary* the mother of *James;*

[1] [On the difficult subject of the Greek Article I have been unable to satisfy myself, and I have therefore left Parkhurst's article untouched, though full of errors. But in the Appendix the reader will find a remedy for this in an analysis of Bishop Middleton's work, with some remarks, intended to point out where that learned and admirable person carried his theory too far.] †See Mr. Rose's Preface, for the explanation why this analysis was not inserted.†

(comp. Mark xv. 40.) Acts vii. 16. Ἐμμὸρ ΤΟΥ͂ (*πατρὸς*) Συχέμ, *Emmor* the father of *Sychem;* John xix. 25. Μαρία ἡ τοῦ Κλωπᾶ (*γυνή*), *Mary* the wife of *Cleopas;* Mat. i. 6. ΤΗ͂Σ τοῦ Οὐρίου, the wife of *Uriah.* Υἱός, *πατήρ, μήτηρ, γυνή,* are in like manner dropped in the best Greek writers, the article implying them, as may be seen in Bos, Ellips., under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21. ΤΑ͂ Καίσαρος (*χρήματα* namely) the things *of Cæsar;* Rom. viii. 5. ΤΑ͂ τῆς σαρκός (i. e. *ἔργα*) the works *of the flesh.* Comp. Mat. xxi. 21. 1 Cor. vii. 32—34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers.—Luke ii. 49. ἐν ΤΟΙ͂Σ τοῦ *πατρός, at my Father's,* house namely, as the Syriac version, ܒܒܝܬ ܐܒܝ. So the LXX (Alexand.) Esth. vii. 9. have ἐν ΤΟΙ͂Σ Ἀμάν for Heb. בְּבֵית הָמָן. The Greek writers use the same elliptical expression. See more in Doddridge, Wetstein, Bp. Pearce, and Campbell.

4. The neuter article singular ΤΟ΄ is used in several adverbial phrases, the preposition *κατά,* and the N. *πρᾶγμα,* or the like, being understood, as Acts iv. 18. ΤΟ͂ *καθόλου, at all,* for *κατὰ τὸ πρᾶγμα* or *χρῆμα καθόλου.* So Luke xi. 3. ΤΟ͂ *καθ' ἡμέραν* for *κατὰ τὸ καθ' ἡμέραν χρῆμα, according to our daily need.* Rom. ix. 5. ΤΟ͂ *κατὰ σάρκα* for *κατὰ τὸ κατὰ σάρκα χρῆμα, in respect of the flesh.*

Ὀγδοήκοντα, οἱ, αἱ, τά, undeclined, from ὄγδοος *the eighth,* and ηκοντα the *decimal* termination. See under ἑβδομήκοντα.—*Eighty.* occ. Luke ii. 37. xvi. 7. [Gen. v. 28.]

Ὄγδοος, η, ον, from ὀκτώ *eight,* the tenues κ and τ being changed into their media γ and δ. Comp. ἕβδομος.—*The eighth.* occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5. where the expression ὄγδοον Νῶε—ἐφύλαξε, *he preserved Noah* the eighth (person), meaning *with seven others,* is quite agreeable to the manner of using the *ordinal* numbers in the purest Greek authors, except that these latter *generally,* though not *always,* subjoin *αὐτός he* or *himself* to the numeral noun. See Raphelius, Wetstein, and Kypke on 2 Pet. ii. 5. and Hoogeveen's last note on Vigerus, de Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in Martin's French translation, *mais a gardé Noé,* lui huitième. Compare 1 Pet. iii. 20. [See Hom. Il. H. 223. Athen. x. 5. 2 Mac. v. 27. Thuc. i. 61. ii. 15. D'Orvill. ad Charit. i. 10. Kypke ii. p. 442.]

☞ Ὄγκος, ου, ὁ.

I. *A tumour, swelling.* [Diod. Sic. ii. 36. iv. 33. Ælian, V. H. ix. 13.]

II. In the N. T. *a weight, an incumbering weight.* occ. Heb. xii. 1. where this seems the true sense of the word, because the apostle is there speaking of our Christian course under the similitude of a *race.* So Suidas and others explain ὄγκος by *βάρος a weight,* in which sense the word is also used in the profane writers. See Scapula Lexicon, and Suicer Thesaur. in ὄγκος, and Wolfius on Heb. [The word is used absolutely for *weight* in Ælian, xiv. 7. (*weight of the body* or *flesh,*) and so in ix. 13. Schl. thinks there is a metaphor here taken from *racers,* who avoid every thing which can hinder their active motion, and reduce the weight of flesh by temperance and exercise. See Fabr. Agonist. ii. 3. Lyd. Agon. S. c. 19. p. 71. Some take it to be *pride* here, as it is in Isocr. ad Dem. p. 8. Joseph. de Bell. iv. 5, 2. It is *swelling speech* in Philo Alleg. p. 69.]

Ὅδε, ἥδε, τόδε, from the prepositive article ὁ, and conjunction δέ.—*This, this here, he, she, it.* See Luke x. 39. xvi. 25. James iv. 13. [It occurs also Acts xv. 23. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14. and perhaps nowhere else in the N. T.]

Ὁδεύω, from ὁδός *a way.*—*To journey, travel.* occ. Luke x. 33. [Tobit vi. 5. Symm. Job xxix. 25. LXX, 1 Kings vi. 12. metaphorically. Joseph. Ant. xix. 4, 2. Herodian, vii. 3, 9.]

Ὁδηγέω, ῶ, from ὁδηγός.

I. *To lead* or *guide in a way.* Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. *To lead* or *guide,* in a spiritual sense, *to instruct.* John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39.—The LXX frequently use it, both in its proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in its figurative one, Ps. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20. et al. [So Wisd. ix. 11.]

Ὁδηγός, οῦ, ὁ, from ὁδός *a way,* and ἡγέομαι or ἄγω *to lead.*

I. *A guide in a way,* or *to a place.* Acts i. 16. [It is here used of Judas, but Schl. thinks it means rather *the guide and adviser of the plans for taking Jesus.*]

II. *A guide, an instructor.* Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19. [Wisd. vii. 15. The word occurs Ezra viii. 1. as *a guide* apparently; but the meaning does not suit the original.]

☞ Ὁδοιπορέω, ῶ, from ὁδός *a way,* and πείρω *to pass through.*—*To pass through a way, to journey, travel.* occ. Acts x. 9. [Ælian, V. H. x. 4. Herodian, vii. 9, 1. The substantive ὁδοιπόρος occurs Judg. xix. 17. 2 Sam. xii. 4. Prov. vi. 11. Ecclus. xxvi. 13.]

☞ Ὁδοιπορία, ας, ἡ, from ὁδοιπορέω.—*A journey, journeying* or *travelling.* occ. John iv. 6[1]. 2 Cor. xi. 26. [Inc. Job vi. 19. Wisd. xiii. 19. 1 Mac. vi. 41. Herodian, ii. 15, 11. iii. 6, 31. Xen. Cyr. i. 27.]

ΟΔΟ΄Σ, οῦ, ἡ, either from the Heb. עָדָה or Chald. עֲדָא *to pass, pass away.*

I. *A way,* properly so called, *a road in which one travels.* Mat. ii. 12. viii. 28. et al. freq. Comp. Mat. iv. 13. x. 5. [It is often put with a gen. following for *the road leading to a place,* as in Mat. iv. 15. ὁδὸς θαλάσσης *the road leading to the sea* or *coast;* Mat. x. 5. and Heb. ix. 8. ἡ τῶν ἁγίων ὁδός *the road to the sanctuary.* So Gen. iii. 24. Prov. vii. 27. Jer. ii. 18. See Gesen. ad Is. viii. 23. Sturz, Lex. Xen. t. iii. p. 239. In the phrase ἑτοιμάζειν ὁδόν allusion is made to the custom of the eastern monarchs, who in their progresses sent persons before them to make roads, level

[1] [On the purity of the phrase here used see Pfochen. de Ling. G. N. T. Purit. § 84. and Gataker de Stylo N. T. c. 30. p. 229.]

hills, and fill up hollows. See Arrian, Exp. Alex. iv. 30, 13. Diod. Sic. ii. 13. Bergier, de Publ. Viis Pop. Rom. in Thes. Ant. Rom. x. et Schwarz, Comm. p. 959. Joseph. Bell. J. iii. 6, 2. Justin ii. 10. occ. Mat. iii. 3. Mark i. 3. Luke i. 76. iii. 4; and so of other forms, as κατασκενάζειν τὴν ὁδόν. Luke vii. 27. Mark i. 2. Mat. xi. 10. and εὐθύνειν, John i. 23. See Isaiah xl. 5.]

II. *A journey.* [Mat. x. 10. xv. 32. xx. 17. Mark vi. 8. viii. 3, 27. ix. 33, 34. x. 52. Luke ix. 3. x. 4. xxiv. 32, 35. Acts ix. 17, 27. xxv. 3. xxvi. 13. 1 Thess. iii. 11. It also is often used as a measure of distance in this sense, as Luke ii. 44. *a day's journey;* Acts i. 12. *a sabbath-day's journey;* eight stadia according to some, (see Josh. iii. 4.) seven according to others. (In Mark ii. 23. ὁδὸν ποιεῖν is judged to be a Latinism answering to *iter facere* by Schl., for the meaning of this phrase in good Greek is to *prepare* or *make a road.* See Xen. Anab. iv. 8, 6. v. 1, 7; and the middle is used in the sense of St. Mark.)] So Herodotus, cited by Raphelius, ΗΜΕΡΗΣ ΟΔΟΝ; and Lucian, where he is imitating the style of that author, ΟΔΟΝ ΗΜΕΡΗΣ, de Syr. Deâ, t. ii. p. 880. Josephus in like manner has ΟΔΟΝ τριῶν ΗΜΕΡΩΝ, *a journey of* three *days.* Ant. xii. 8, 3. xv. 8, 5. μιᾶς ΟΔΟΝ ΗΜΕΡΑΣ, 'one *day's journey.*' And it is well known that in the eastern countries they still reckon distances by hours' and days' journeys.

III. *A way, manner of life* or *acting, custom.* See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude 11. [Gen. vi. 12. Ps. i. 1. Job xxiii. 10. Xen. Cyr. i. 3, 4. Mem. i. 7, 1. Æsch. Socr. Dial. iii. 8. And it is used of *God's manner of acting* or *providence.* See Rom. xi. 33. Acts xiii. 10. Heb. iii. 10. (the miracles probably in the desert.) Rev. xv. 3. Ps. xviii. 31.]

IV. Particularly with a genitive following, *a way leading to, a method or manner of obtaining.* Rom. iii. 17. Acts ii. 28. xvi. 17. (comp. Mat. xxi. 32[1].) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness* and *truth,* not so much because it *leads to* righteousness and truth, as because it is itself a *discipline of* righteousness and truth. [See John xiv. 4. Luke i. 79. Mat. vii. 13, 14. 1 Cor. xii. 31. Is. lix. 8. Prov. iv. 11.]

V. *A way* or *manner of religion.* Acts xxiv. 14. See under Ὁ I. Comp. Acts ix. 2. (where see Wolfius.) xix. 9, 23. xxiv. 2.

[VI. *Doctrine, law of life, religion.* Here Θεοῦ, Κυρίου, &c. generally follow, and the meaning is, *the doctrine* or *law of God leading to life eternal.* Mat. xxii. 16. Mark xii. 4. Luke xx. 21. Acts xviii. 25. So Job xxiii. 11. Ps. xxv. 4. cxix. 151.]

VII. Christ calls himself *the way,* John xiv. 6; *because no one cometh to the Father,* or can approach the Divine Essence in a future state of happiness, *but by him.* Comp. Heb. x. 19, 20. and see Suicer, Thesaur. in ὁδός II. 1.

Ὀδούς, ὄντος, ὁ, q. ἐδούς, from ἔδω *to eat;* so the Latin dens *a tooth,* q. edens *eating.*—*A tooth.* Mat. v. 38. et al.

[1] [Schl. says, *a divine doctrine.* Wahl says, *in a just way.* But Parkhurst is right, *a way leading to righteousness and justification.*]

[Ὀδυνάω, ῶ, from ὀδύνη, which see.]

[I. *To inflict pain* or *sorrow.* Hence]

Ὀδυνάομαι, ῶμαι, pass. *to feel sorrow* or *grief, to be grieved.* Luke ii. 48. Acts xx. 38.

II. *To be tormented.* Luke xvi. 24, 25. Here ὀδυνᾶσαι is 2nd pers. indic. by the Doric dialect for ὀδυνᾷ. [The σ is here retained as in καυχᾶσαι.] See καυχάομαι. [The verb occurs in the passive only in the N. T. Lucian, Lexiph. § 13. Æsch. Dial. S. iii. 7. Aristoph. Ran. 650. Is. xl. 29. Zech. ix. 5.]

Ὀδύνη, ης, ἡ.

[I. *Pain of body.* Gen. xxxv. 18. Jer. xxii. 23.]

II. *Grief, sorrow.* occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek etymologists deduce it from ἔδω *to eat, consume,* because it *consumes* both body and mind. So in Homer, Il. xxiv. 128, 9. Thetis says to Achilles, when overwhelmed with *sorrow* and *concern,*

> Τέκνον ἐμὸν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων,
> Σὴν ἔΔΕΑΙ κραδίην;———
>
> How long unhappy shall thy sorrows flow,
> And thy heart *waste* with life-consuming woe?
> POPE.

On the latter line Pope remarks from Eustathius, that "the expression in the original is very particular: were it to be translated literally, it must be rendered, how long wilt thou *eat* or *prey upon thine own heart* by those sorrows? And it seems it was a common way of expressing a deep sorrow; and Pythagoras uses it in this sense, μὴ ἐσθίειν καρδίαν, that is, *grieve not excessively, let not sorrow make too great an impression upon thy heart.*" Comp. Ecclus. xxx. 21—24. In like manner, Odyss. ix. 75. Homer describes persons in great *anxiety* and *distress,* as θυμὸν ἘΔΟΝΤΕΣ; and Il. vi. 202. of a *melancholy* man he says, ὃν θυμὸν ΚΑΤΕΔΩΝ, '*preying upon* his own mind.' So Horace, epist. i. 2, 38, 39. speaking of *corroding* passions, *si quid est animum,* literally, 'if any thing *eats* (your) mind.'

Ὀδυρμός, οῦ, ὁ, from ὀδύρομαι *to lament, bewail.*—*A lamentation, wailing.* occ. Mat. ii. 18. 2 Cor. vii. 7. [The verb ὀδύρομαι is used in Greek to express *weeping,* (as Paus. viii. 12.) and also *the cry of birds for the loss of their young,* as in Homer, Il. B. 315. See also Æsch. Soc. D. iii. 4. It therefore expresses, perhaps, *passionate weeping* in Mat. ii. 18. See Jer. xxxi. 15. 2 Mac. xi. 6. Ælian, V. H. xiv. 22. Themist. x. 133. In 2 Cor. vii. 7. the consequent is put for the antecedent, and the sense is *sorrow* or *mourning.*]

ὈΖΩ, *to smell, emit an odour, good* or *bad;* for though in John xi. 39. the only passage of the N. T. wherein it occ., it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to *sweet,* as well as to *disagreeable,* odours. [The verb is used of *sweet smells,* Aristoph. Ach. 196. Hermipp. ap. Athen. i. p. 29. E. Hom. Od. E. 60. of *bad ones,* Aristoph. Ach. 852. where κακὸν is added, as ἡδύ in Plut. 1020. See Exod. viii. 14. Arrian, Diss. Ep. iv. 11, 15.]

Ὅθεν, from the relative pronoun ὅς, and the syllabic adjection θεν, denoting *from* or *at* a place.

Ὶ. As an adverb.

1. *Whence, from which place.* Mat. xii. 44. Acts xiv. 26. [Thuc. iii. 69. Deut. ix. 28.] Comp. Mat. xxv. 24, 26. where it signifies *from the place in which.*

2. *Whence, from which fact* or *circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. Kypke observes that Homer and Theocritus in like manner use ἐγγύθεν, with the termination usually denoting *from* a place, for *near to;* so that ὅθεν in Mat. is for ὅπου, as indeed the Cambridge, and another MS. cited by Mill and Wetstein, read. [Kuinoel, Schleusner, and Rosenmuller, put Acts xiv. 26. under this head, observing that the expression *whence they had been commended to the grace of God,* is harsh. Indeed Hemsterhuis wished to read ᾖσαν for ἦσαν, and so to translate *whence they had set out, having been commended.* Wahl and Bretschneider agree with Parkhurst.]

II. As a conjunction, *where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17. [iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Xen. Mem. i. 1, 2.]

☞ Ὀθόνη, ης, ἡ, from Heb. אבוּן *fine linen,* or *fine linen thread,* which from עָוָה *to spin.* See Heb. and Eng. Lex. in אבן.—*A piece of linen,* linteum, *a sheet, wrapper,* or the like. occ. Acts x. 11. xi. 5. [Herodian v. 6, 21. of *a sail.* Test. xii. Patr. p. 639.]

Ὀθόνιον, ου, τό, from ὀθόνη.—*A linen swathe* or *roller,* such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5—7. [On this custom of the Jews, see Deyling, Obss. S. ii. 37. Chiflet, de Linteis Sepulchr. Christi, c. 6. Salmas. ad Script. Hist. Aug. p. 347. Cuper, Observ. ii. 9. Fischer, Prol. de Vit. Lex. N. T. p. 79. The word occurs Judg. xiv. 13. Hos. ii. 5.]

Οἶδα, perf. mid. of εἶδω *to know,* which see.

Οἰκεῖος, α, ον, from οἶκος *a house,* or *household.*

I. *A person of* or *belonging to a certain* [*family* or] *household.* occ. 1 Tim. v. 8. [Is. xxxi. 9. 1 Sam. x. 14—16. (*an uncle.*) Again, see Levit. xviii. 6. and Is. lviii. 7. which for construction compare with the place of Galatians quoted in sense II.]

II. [*One connected with another in any way.* In the N. T. it occurs of those connected in religion, as Gal. vi. 10. οἰκεῖοι τῆς πίστεως, *connected with us in Christian belief, Christians.* See Wessel. ad Diod. Sic. xiii. 91. Strab. i. 13. οἰκεῖοι τοῦ Θεοῦ, *they who are of the family of God,* which is often called οἶκος Θεοῦ.] occ. Eph. ii. 19.

Οἰκέτης, ου, ὁ, from οἰκέω *to dwell in a house.*—[*Any one belonging to a house, whether servants or not*[1], but especially *a household servant,* and probably *one born in the house from servants.*] occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. where see Macknight. [See Gen. ix. 25, 26. Exod. v. 15, 16. Xen. Mem. ii. 1, 9, 12. Schl. suggests (after Morus) that this word or οἰκείου should be read in Heb. iii. 3. for οἴκου.]

Οἰκέω, ῶ, from οἶκος.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16. Followed by μετά *with, to dwell with,* or *cohabit,* as man and wife. occ. 1 Cor. vii. 12, 13. The above are all the passages in the N. T. wherein the verb occurs. [See Gen. iv. 16, 20. xvi. 3.]

II. Οἰκουμένη. See below.

Οἴκημα, ατος, τό, from οἰκέω *to dwell.*

I. Properly, *a house, a dwelling.* [Thucyd. iv. 115. Ezek. xvi. 24.]

II. *A prison,* so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names[2]. See under ἀριστερός. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see Wetstein, Bp. Pearce, and Kypke. [See Athen. xiii. 3. Ælian, V. H. vi. 1. Thucyd. iv. 48. Valck. ad Ammon. iii. 4. Dem. 789, 2.]

Οἰκητήριον, ου, τό, from οἰκέω.—*A habitation, dwelling-house.* occ. 2 Cor. v. 2. Jude 6. [Jer. xxv. 30. Schleusner strangely misquotes the first place, τὸ ἐξ οὐρανοῦ, for which he has τὸ ἐν τοῖς οὐρανοῖς. As to the place of Jude, (which Cudworth, vol. iv. p. 46. explains rather of *the angel's heavenly body,* than merely *the place of abode,*) Wahl and Bretschneider, after Jurieu (Hist. Crit. Dogm. i. 4. p. 24.) and Cappellus, think that the apostle alludes to the angels who are said in Jewish tradition[3] to have been connected with women before the flood, thus leaving their own abode. It appears more probable to others, that the apostle refers only to other traditions existing among the Jews, of a great change and fall in some of the angels. Thus (Medrasch. Sohar. fol. 46. p. 2. col. 2.) Aza and Azael murmur against God and are thrown down from heaven. R. Menachem. on Gen. vi. 2. also mentions angels who fell from heaven. See Sohar. on Exod. fol. 8. col. 32. (quoted in Schoettg. Hor. Heb. p. 1078.) where God is about to send the sinful angels into a fiery river, and choose others in their place. But if we read the book of Enoch, (lately translated by Archbishop Lawrence,) it would seem that the Jewish tradition was, that the rebellion of the angels first showed itself by their choosing leaders in order to go on earth and live with women, and teach mankind all evil arts[4]; so that these traditions are consistent[5]. It is not, however, necessary here that St. Jude, in saying that they left their own dwelling, should refer especially to their living with women on earth; but generally to their losing their first estate.]

Οἰκία, ας, ἡ, from οἶκος.

I. *A house.* Mat. ii. 11. vii. 24, 26. et al. freq.

[1] [So Hesychius, Suidas, Thom. M. p. 644. Athenæus vi. p. 261. See Herod. viii. 106.]

[2] [This is the remark of Helladius, Chrestom. p. 22. and see Plutarch, de Vit. Solon.]

[3] [See the Book of Enoch, Cod. Pseudepig. V. t. i. p. 179—199. Test. xii. Patr. p. 529. Joseph. Ant. i. 3, 1. The sons of God, mentioned Gen. vi. 2. probably gave rise to this story. Bretschneider calls these angels the tutelar angels.]

[4] [It is not quite clear whether Azaryel was reckoned one of those who married a mortal. He is not mentioned among them in ch. vii. 9; and from ch. x. 6 and 12. and ch. xiii. 4. there seems to be a distinction made, as if his rebellion had arisen from another source.]

[5] [Cyprian's expressions are, I suppose, collected from this book and Tertullian (de Cult. Fœm. Opp. p. 150). He says, speaking of *the evil arts of ornamenting the person,* &c. "quæ omnia peccatores et apostatæ angeli suis artibus prodiderunt, quando ad terrena contagia devoluti, a cœlesti vigore recessere."]

[*Any dwelling-place*, as the heavens considered as the dwelling of God. John xiv. 2.]

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15. [Perhaps Mat. x. 13. xii. 25. Phil. iv. 22. on which last Schl. is doubtful. Gen. xxiv. 2. l. 8, 21. Xen. Mem. ii. 7, 6.]

III. *Goods, means*, facultates. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under κατεσθίω. [Hom. Od. B. 237. Xen. Mem. iv. 1, 2. See Taubmann on Plaut. Most. i. 1, 11.]

IV. St. Paul applies the term to our *mortal body*, and to the *glorious state of saints* after death. 2 Cor. v. 1. Comp. John xiv. 2. Josephus, de Bel. iii. 7, 5. says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy κλέος μὲν αἰώνιον, ΟΙΚΟΙ δὲ καὶ γενεαὶ βέβαιοι, 'eternal glory, *houses*, and ages of security—.'"

☞ Οἰκιακός, ή, όν, from οἰκία.—*A person belonging to a household, a domestic.* occ. Mat. x. 25, 36. [Some MSS. read οἰκειακός [1].]

☞ Οἰκοδεσποτέω, ῶ, from οἰκοδεσπότης.—*To govern* or *manage a household* or *the domestic affairs of a family*, occ. 1 Tim. v. 14. [Plut. de Plac. Phil. v. 18. It is a recent word, according to Lobeck on Phryn. p. 373.]

☞ Οἰκοδεσπότης, ου, ὁ, from οἶκος *a house*, and δεσπότης *a lord, master.*—*The master of a house.* See Mat. x. 25. xx. 1, 11. Mark xiv. 14. [It seems often put for *master*, simply as in the first passage, and Luke xiii. 25. It occurs in Mat. xiii. 27, 52. xxi. 33. xxiv. 43. Luke xii. 39. xiv. 21. xxii. 11. Plut. Quæst. Rom. 30. Joseph. c. Apion. 2, 11.]

Οἰκοδομέω, ῶ, from οἶκος *a house*, and δομέω *to build*, which from δέδομα perf. mid. of δέμω the same.

I. *To build*, as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20. comp. Bp. Pearce and Campbell; and on Mat. xxiii. 29. see Harmer's Observations, vol. iii. p. 424. &c. [Gen. ii. 22. Xen. Mem. iii. 8, 8.]

[II. *To rebuild.* Mat. xxiii. 29. and Luke xi. 47, 48. Mat. xxvi. 61. xxvii. 40. and Mark xv. 29. John ii. 20. Josh. vi. 26. Amos ix. 14. Is. xliv. 26.]

III. *To build*, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term οἰκοδομοῦντες *builders* is applied to the priests, Scribes, and Pharisees, among the Jews, because they professed to be *teachers*, and ought to have *built up* the Jewish Church in the true faith of a glorious but suffering Redeemer.

IV. *To profit* spiritually, *conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. [x. 23.] xiv. 4, 17. [1 Thess. v. 11.]

V. Οἰκοδομέομαι, οῦμαι, pass. in a bad sense, *to be built up, emboldened, encouraged*, in an evil notion or practice. 1 Cor. viii. 10. [Compare Inc. ii. Chron. xxxii. 5. where the verb is *to strengthen*, and κατισχύω is used in the LXX.] See Blackwall's Sacred Classics, vol. ii. p. 104, 5. who remarks, that "Mons. Le Clerc has paralleled this passage with Mal. iii. 14, 15. where the Heb. נִבְנֵי *are built up*, is well rendered by the Greek interpreters ἀνοικοδομοῦνται, namely ποιοῦντες ἄνομα, *in doing iniquity.*" So Plautus in Trinum. i. 2, 95. *qui* ædificaret, or exædificaret, *suam inchoatam* ignaviam, 'who would *build up* his beginning *worthlessness.*' See Wolfius and Wetstein [2].

Οἰκοδομή, ῆς, ἡ, from the same as οἰκοδομέω.

I. Properly, *the act of building.* It is not, however, used in this sense in the N. T.; but see LXX, in 1 Chron. xxvi. 27. [1 Mac. xvi. 23.]

[II. Metaphorically, *the act of edifying,*] *edification, spiritual profit* or *advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. [xii. 19.] xiii. 10. et al. And so in 1 Tim. i. 4. Beza's, or the Cambridge, MS. reads οἰκοδομήν, which reading is partly adopted by Griesbach. See also Mill and Wetstein.

III. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. [In these three last places the word is used metaphorically. In the 1st and 3rd it is said to be applied to the body of Christians, considered as a temple of God, and sacred to him. But in the 1st, it appears to me clearly to be, that which is built or improved by God, *ye are God's husbandry, ye are God's building*, i. e. *ye are that which has been cultivated by God, which has been built up to the faith by him.*]

☞ Οἰκοδομία, ας, ἡ, from the same as οἰκοδομέω.

[I. *Building.* Thucyd. ii. 65.]

II. *Edification, spiritual advancement.* occ. according to some *printed* editions, 1 Tim. i. 4. where οἰκονομίαν, the reading of almost all the MSS., three of which are ancient, seems the true one. See Mill, Wolfius, Wetstein, and Griesbach. Comp. οἰκοδομή II.

Οἰκονομέω, ῶ, from οἰκονόμος.—*To act as a steward.* occ. Luke xvi. 2. [Diod. Sic. xii. 15. Xen. Mem. iii. 4, 12. and in a metaphorical sense, *to dispense*, in Ps. cxii. 5.]

Οἰκονομία, ας, ἡ, from οἰκονόμος.

I. Properly, *a dispensation, administration*, or *management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4. [It is *power* in Is. xxii. 21. *place* or *office*, ibid. 19 [3]. So in 1 Cor. ix. 17. and Col. i. 25. it appears to be *an office.*]

II. *A spiritual dispensation, management*, or *economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. οἰκονομίαν Θεοῦ, *the dispensation of God*, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9. see under κοινωνία II. [The word seems to be rather *plan, counsel*, in some cases. In Eph. i. 10. the words are εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι. Rosenmüller, Wahl,

[1] [It is here used in an Attic sense. See Hesychius and Ælian, V. H. vi. 1.]

[2] [Bretschneider says, it is rather *to be prepared*, (as the people prepare for building, by getting every thing necessary,) as in Ps. lxxxix. 2. where the answering clause ἑτοιμάζω occurs. The example is good; the explanation is a specimen of what men say when they are determined to find a reason for their whims.]

[3] [Schl. says, that Tertullian translates it very elegantly in Luke xvi. 4. by *ab actu summoveri.* The elegance of a technical phrase is not very conspicuous.]

and Schl., all agree that this is for τοῦ ποιεῖσθαι ἐν τῷ πληρ. τῶν κ., ὥστε ἀνακ. i. e. *in order to produce this arrangement in the fulness of time*, viz., that all things may be collected in Christ. Bretschneider says, 'ut dispensaret, ut daret quod decreverat tempore constituto.' I should translate, *for* or *with a view to* (see εἰς II. 3.) *the plan of the fulness of time*, i. e. *the plan* relating to *the fulness of time*; namely, the plan of bringing all things together in Christ in the fulness of time [1]. This sense of *plan* or *contrivance* occurs often in Polybius, as Hist. ii. 47. v. 34 and 40. In Eph. iii. 2. when I compare it with Col. i. 25. I can hardly doubt that the writer meant, if not to use the same words, to express the same sense, and that he used one of those licences not uncommon in Greek, of attaching the participle or adjective to a different word from that to which it strictly belongs. Thus, τὴν οἰκονομίαν τῆς χάριτος τῆς δοθείσης μοι εἰς ὑμᾶς, is for τὴν οἰκ. τ. χ. τὴν δοθεῖσαν. Then the proper translation of οἰκονομία is *the office*; and so Schleusner, who translates very loosely, *audivisti quomodo mihi demandatum fuerit munus apostolicum quo etiam inter vos functus sum.*]

Οἰκονόμος, ου, ὁ, from οἶκος *a house*, and νέμομαι, perf. mid. of νέμω *to administer*.

I. *A person who manages the domestic affairs of a family, a steward.* Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2. where it denotes *those who manage the affairs of a minor.*—Οἰκονόμος τῆς πόλεως, *a steward, treasurer, cofferer*, or *chamberlain of a city*. So Vulg. *arcarius*. Rom. xvi. 23. on which passage Elsner produces an ancient inscription, where mention is in like manner made of the οἰκονόμος of the city of Smyrna [2]. [Is. xxii. 15.]

II. It is applied in a spiritual sense, not only to the apostles and *ministers of the Gospel*, 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to *private believers*, who had received any miraculous gift of the Spirit, 1 Pet. iv. 10. [and were to use the gift, and impart it to others, thus acting as ministers of God.]

ΟΙ῎ΚΟΣ, ου, ὁ.

I. *A house*, properly so called. Mat. ix. 6, 7. xi. 8. et al. freq. [ἐν οἴκῳ is *at home*. 1 Cor. xi. 34. xiv. 35. κατ' οἶκον or κατ' οἴκους, *in private houses, privately*, Acts ii. 46. v. 42. xx. 20. On Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see ἐκκλησία. The word is often used of a *royal house* or *palace*, though not absolutely, Mat. xi. 8. Luke xxii. 54. (*palace of the high priest.*) Gen. xii. 15; and for *a house of God*, or *temple*, as Acts vii. 47, 49. generally with Θεοῦ added, as Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John ii. 16, 17. of *the temple of Jerusalem*. In Mat. xii. 4. Mark ii. 26. Luke vi. 4. it is *the sanctuary*, and is put absolutely in that sense, Luke xi. 51. (though Kuinoel on Mat. xxiii. 37. says, it is *the temple*; but I think without reason.) See 2 Chron. xxxv. 5. The word προσευχῆς is added in the same sense in Mat. xxi. 13. Mark xi. 17. Luke xix. 46. In John ii. 16. with ἐμπορίου (*traffic*) it means a *place of traffic*, or *shop*. It expresses (and this sense is mentioned by Hesychius, see also Hom. Od. H. 356.) various parts of the house, as (1) the chamber on the top of the house for retirement, Acts x. 30. xi. 13. according to Schleusner, Wahl, and Bretschneider. In Acts ii. 2. (as Josephus mentions, Ant. viii. 3, 2. that there were thirty of these œci or chambers round the temple,) Krebs and Bretschneider choose to imagine that the apostles were assembled in one of them; but it appears absurd to think that the rulers of the temple would have given them permission to assemble there. Wahl takes it for the upper chamber of the house, as in the places just quoted. Something depends on the meaning of κάθημαι in this place, which may be either *to sit* or *to dwell*; and Rosenmüller, taking the last sense, construes *the house where they dwelt*. Schl. avoids the difficulty, saying, *replevit totum ædificium, quo convenerunt*. Wahl's sense appears the most satisfactory. (2) The word denotes an *eating-room*, as in Luke xiv. 23. Xen. Symp. ii. 18.—In Mat. xxiii. 38. Luke xviii. 35. (*your house is left unto you desolate*) it is doubted whether the sense is *your dwelling-place*, (i. e. here *Jerusalem and Judæa*,) or *your nation and power*, or *country, your temple*. The first sense obtains in Luke i. 23, 56. xiii. 35. Mat. xii. 44. and this is preferred by Schleusner; the second, which is that of Grotius, Elsner, and Loesner, is defended by Mat. x. 6. xv. 24. et al. See Loesner in Comment. Theoll. a Vellhusen, Ruperti, and Kuinoel, ii. p. 49. The prediction then is, that the power and honour of the Jewish nation shall be utterly destroyed. The last interpretation is embraced by Olearius, Wolfius, and others, and latterly by Kuinoel. Wahl thinks ὑμῶν against it.]

II. *A household, family dwelling in a house.* Luke xix. 9. Acts [vii. 10.] x. 2. [xi. 6. xvi. 15. xviii. 8.] 1 Cor. i. 16. et al. On Tit. i. 11. [1 Tim. iii. 4, 5, 12. v. 4. 2 Tim. i. 16.] Kypke cites the phrase ΟΙ῎ΚΟΥΣ—᾽ΑΝΑΤΡΕ῎ΠΕΣΘΑΙ from Josephus. [Gen. vii. 1. Xen. Mem. iii. 6, 14. Thucyd. i. 22.]

III. *A family, lineage.* Luke i. 27. ii. 4. where Doddridge, after Grotius, justly I think, refers οἶκον *to the family*, and πατριά *to the household* or *descendants* of David, according to the division of the tribes into *families* and *households*. Comp. Num. i. 18. &c. Josh. vii. 17, 18. [1 Kings xii. 16, 19.] and see Doddridge on Luke ii. 4. In this view it is spoken of *a whole nation sprung from a common progenitor*. Mat. x. 6. xv. 24. et al. [Luke i. 33. Acts ii. 36. vii. 42. Heb. viii. 8, 10.]

IV. *The house of God* denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (comp. Mat. xxiii. 38.) because God *dwelt therein*, or was peculiarly present in it, as Mat. xxiii. 21; or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17. which is the *temple* or *habitation* of God through the Spirit. Comp. ναός IV.

Οἰκουμένη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οἰκέω *to inhabit*.

I. Γῆ *the earth* being understood, *the inhabited* or *habitable earth* or *world*. Mat. xxiv. 14. (where

[1] [Under καιρός I have said that the final consummation of all things is the time here intended, on the ground that the writer had in his mind the *completion* of this plan of union. If he looked to its *commencement*, the publication of Christianity is the proper meaning here.]

[2] [The office was one of some consequence; for in Josephus, Ant. xi. 6, 12. it is mentioned with the ἄρχοντες. The word ταμίας is more common. Its use as applied to the curators of the public money in the temple of Minerva at Athens is well known. I have given instances in Græcæ Inscr. Vetust. p. 212.]

see Doddridge's excellent note,) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31 ; in which last text it denotes the *inhabitants* of the world. [Schl. thinks it is put for *the whole world* in these passages, without respect of its inhabitation, or capability of inhabitation. Add Heb. i. 6. Rev. xvi. 14. So Ps. xviii. 15. It is put for the inhabitants also in Acts xix. 27. Rev. iii. 10. xii. 9. Ps. ix. 8.]

II. *The Roman empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10.—*The Roman empire* might well be called by the evangelists πᾶσα, or ὅλη, ἡ οἰκουμένη ; since near two hundred years before their time Polybius had observed, vi. 48. Ῥωμαῖοι ἐν ὀλίγῳ χρόνῳ ΠΑΣΑΝ ὑφ' ἑαυτοὺς ἐποίησαν ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ, 'the Romans in a short time subdued the *whole inhabited world* ;' and Plutarch, Pomp. p. 631. F. mentions πολλὰ χωρία τῆς ὑπὸ Ῥωμαίων ΟΙΚΟΥΜΕΝΗΣ, 'many countries of the Roman *world.*' [Polyb. iv. 38, 1. Herodian, v. 2, 4.] See more in Wetstein on Mat. xxiv. 14. and Luke ii. 1 ; and on this latter text see Dr. Campbell's excellent note, and on Rev. iii. 10. Vitringa ; and observe, that the LXX in like manner use ἡ οἰκουμένη ὅλη for the *Babylonish empire*, Is. xiii. 11. xiv. 17 ; and ἡ οἰκουμένη, for the *Syrian*, Is. xxiv. 4[1]. [This interpretation of Parkhurst is far too positively stated. In Luke ii. 1. many interpreters, for example, Keuchen, Bynæus, (de Natali J. C. p. 305.) Fabricius, (Cod. Apol. i. p. 103.) Lardner (Credib. vol. i. p. 240.) Fischer, (Prol. iii. 2.) Kuinoel, and many others conceive, that only Judea is meant, as there is not any record of a general census of the Roman empire in the Roman historians at the time spoken of. So again, in Acts xi. 28. the dearth in the whole world spoken of, is referred by most persons to Judea alone, especially as it is known by Josephus (Ant. xx. 5, 2.) that such a dearth existed there at the time noticed. In Luke iv. 3. most persons also understand Palestine (though Wahl as well as others think the whole world is meant) ; and this sense is found in Josephus, Ant. viii. 13, 4. xiv. 7, 2. The Jews also called Judea *the earth*, or *all the earth.* See Ruth i. 1. 2 Sam. xxiv. 8. Parkhurst has omitted Acts xvii. 6. where the Roman empire is clearly meant. In coins it is so designated. See Zoega, Num. Æg. Imp. p. 23.]

III. Οἰκουμένη ἡ μέλλουσα, *the world to come*, Heb. ii. 5. seems to denote *the state of the world under the Messiah*, or *the kingdom of the Messiah*, which began at his first advent, and shall be completed at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* עוֹלָם הַבָּא *the world to come*, probably from the prophecy of Isaiah, lxv. 17. where it is represented by *new heavens and a new earth.* It is observable that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews or *converted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the gentile converts. See Whitby and Doddridge on the place ; and comp. Heb. vi. 5.

[Οἰκουργός, οῦ. See the following word.]

[1] [So Alexander's empire is called in Ælian, V. H. iii. 29; and the Greek dominion in Demosth. de Cor. c. 15 and 19.]

☞ Οἰκουρός, οῦ, ὁ, ἡ, from οἶκος *a house*, and οὖρος *a keeper*, which see under κηπουρός.—*A keeper at home, to look after domestic affairs with prudence and care.* "Elsner has shown, in a learned note on this place, that the word οἰκουρός is used by several of the best authors to express both these ideas[2]." Hesychius explains οἰκουρός by ὁ φρυντίζων τὰ τοῦ οἴκου καὶ φυλάττων, *one who takes care of the things belonging to the house, and keeps them.* It is a pretty observation of Leigh, that our English word *housewife* answers the Greek οἰκουρός. See also Wetstein. occ. Tit. ii. 5. where observe from Wetstein and Griesbach, that six *ancient* MSS. read οἰκουργούς *workers at home.* [The word occurs in its proper sense in Artemid. ii. 11 ; in that of the N. T. in Eur. Hec. 1261. See Fessel. Advers. SS. ii. 17. Οἰκουρέω occurs in Lucian, Nigrin. c. 18. Liban. in Orest. p. 293. Οἰκουρία Plut. t. v. p. 119. vi. p. 538. ed. Reiske.]

Οἰκτειρέω and οἰκτείρω, from οἶκτος *compassion.* Comp. under ἐλεός.—*To compassionate, have compassion upon, tenderly pity.* It is more than ἐλεέω *to pity.* occ. Rom. ix. 15. which is a citation from the LXX of Exod. xxxiii. 19. in which text, as in many others, this V. answers to the Heb. רָחַם, which is likewise a very strong word, properly denoting *to have one's bowels yearn*, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12. where σπλάγχνα *bowels*, and οἰκτιρμοὶ *mercies*, are joined together. See also James v. 11. [Ex. xx. 19. Mic. vii. 19. Ælian, V. H. iii. 22.]

Οἰκτιρμός, οῦ, ὁ, from οἰκτείρω.—*Mercy, tender mercy, compassion.* occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28[3].—This word, when used in the LXX, almost constantly answers to the Heb. רַחֲמִים *bowels of mercy, yearnings of the bowels from compassion.* [See 2 Sam. xxiv. 14. Is. lxiii. 15. Zech. i. 16.]

Οἰκτίρμων, ονος, ὁ, ἡ, from οἰκτείρω.—*Merciful, tenderly merciful, compassionate.* occ. Luke vi. 36. James v. 11.—The word in the LXX most commonly answers to the Heb. רַחוּם properly *one whose bowels yearn with pity.* Comp. under οἰκτείρω. [Exod. xxxiv. 6. Nehem. ix. 17, 34. Ecclus. ii. 11.]

Οἶμαι, by syncope from οἴομαι, which see.—*To think, suppose, judge.* occ. John xxi. 25.

Οἰνοπότης, ου, ὁ, from οἶνος *wine*, and πότης *a drinker*, which from πόω *to drink.*—*A drinker of wine, a wine-bibber.* occ. Mat. xi. 19. Luke vii. 34.—In the LXX of Prov. xxiii. 20. it answers to the Heb. סֹבְאֵי יָיִן *a swiller of wine.* [Polyb. xx. 8, 2. The verb οἰνοποτέω occ. Prov. xxxi. 4.]

ΟΙΝΟΣ, ου, ὁ, from the Heb. יַיִן *wine*, which from יָיָן *to press, squeeze*, as being the *expressed*

[2] Doddridge.

[3] [This word usually occurs in the plural. Fischer, in his 6th Prolusion, accounts for the use of the plural in this and similar cases, by saying, that that number seems fitter than the singular to betoken the dignity of certain persons, and the excellence of certain things; and that it is used not as an intensitive of the excellence of that which is spoken of, but merely an indication of its excellence. Stock says the contrary of this word, viz., that it indicates the infinity of God's love; but Fischer says, that that would be equally expressed in the singular, as all God's attributes are infinite, and that the plural is only used as more fitting his great goodness and love.]

juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, old German uuin, Danish *viin*, Dutch *wiin*, Saxon pin, and English *wine* and *vine*[1].

I. *Wine.* Mat. ix. 17. 1 Tim. v. 23. et al.

II. From the *intoxicating effects of wine*, and the *idolatrous abuse of it* among the heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) *wine* signifies *communion* in the *intoxicating idolatries* of the mystic Babylon. Rev. xiv. 9. Comp. Jer. li. 7. [Οἶνος has not this sense *alone*, but in union with other remarkable words, as θυμός, or πορνεία. Under the word θυμός, with which οἶνος is joined in this place of Revelation, and also in xviii. 3. and which denotes *poison* or *medicaments of a stupifying and intoxicating nature*, Parkhurst interprets the phrase as denoting such *inflammatory philtres* or *love-potions* as were given by prostitutes to their lovers. See θυμός. And I presume that here he means to compare the idolatries of Babylon to such medicated drinks in their intoxicating effects. In the last passage, indeed, we have οἶνος τοῦ θυμοῦ τῆς πορνείας, and in Rev. xvii. 3. again οἶνος τῆς πορνείας simply; and Rosenm. observes on Rev. xiv. 8. that the words describe a city using all sorts of arts to bring other nations under her power, as prostitutes used philtres to entice lovers; and that Babylon is said to have intoxicated all nations with the wine of her fornication, i. e. of her idolatry. See πορνεία. Wahl, Bretschneider, Gataker, (Adv. Misc. v. p. 47.) Blackwall. (Sacred Class. ii. p. 187.) and Vitringa also understand the phrase much in this sense. Hammond takes θυμός in its stronger sense of *absolute poison*, and interprets Rev. xiv. 8. of a *bitter poisonous cup of fornication*, looking to its evil consequences, and not simply to its inebriating quality.]

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of *medicated wine*, to take away their senses, (comp. under κεράω II. and σμυρνίζω,) it denotes figuratively the *dreadful judgments* of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Is. li. 17, 21, 22. Jer. xxv. 15. [Schl., Bretsch., and Wahl say, that the metaphor is taken from the confusion and dismay of the sinner under God's hand, which is similar to that of drunken men, and amounts to madness, and leads them to ruin.]

☞ Οἰνοφλυγία, ας, ἡ, from οἰνόφλυξ, υγος, ὁ, *a drunkard, a person habitually* or *frequently heated with wine*, which from οἶνος *wine*, and φλύω or φλύζω *to be hot, boil.—A being heated*, or *a debauch, with wine, excess of wine.* occ. 1 Pet. iv. 3.—The Greek writers often use this word in the same sense. See Wetstein. [Andronicus Rhodius (περὶ Παθῶν, p. 6.) defines οἰνοφλυγία to be ἐπιθυμία οἴνου ἄπληρος *an insatiable desire for wine.* Hesychius says οἰνοφλυγίαι, μέθαι (*fits of drunkenness*). It occurs in Philo, de Op. Mundi, p. 36. and de Temul. p. 272. Xen. de Rep. Lac. v. 4. Œc. i. 22. Ælian, V. H. iii. 14. Poll. Onom. vi. 22. See also Eustath. ad Il. Φ. p. 1330, 26.

[1] See Junius's Etymol. Anglican. in WINE.

οἰνοφλυγέω occ. Deut. xxi. 20. and Is. lvi. 12. Οἰνόφλυξ (which Hesychius calls *a drunkard*, or *great lover of wine*, and the Etym. M. 618, 34. *one that rushes into wine*, or *drunkenness*) occ. Æsch. Soc. Dial. ii. 40. Ælian, V. H. iii. 14.]

Οἴομαι [or contracted οἶμαι, *to think, be of opinion, suppose.* Hesychius explains it by νομίζω, ὑπονοέω, and ὑπολαμβάνω. It occurs only thrice in the N. T. John xxi. 25. For similar examples of the infin. of the aor. instead of that of the fut. see Lobeck ad Phryn. p. 751. Phil. i. 16. The infin. pres. after νομίζω occurs in Iamblich. de Vit. Pyth. v. 61. and after οἴομαι in Xen. Hell. v. 1, 15. Lobeck on Phryn. p. 753. makes some remarks on the necessity of supplying δεῖν, θέλειν, or δύνασθαι, in such cases. James i. 7. Gen. xli. 1, 17. Job xi. 2. Aristot. Rhet. ii. 13.]

Οἷος, α, ον, from ὡς *as.*

I. *Such as*, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19.

[II. *Of what sort*, without reference to any particular object as a point of comparison. Luke ix. 55. 1 Thess. i. 5. Test. xii. Patr. p. 741. Add 1 Cor. xv. 48. 2 Cor. x. 11. xii. 20. Phil. i. 30. 1 Thess. i. 5. Rev. xvi. 18. Æsch. Soc. Dial. ii. 2. Gen. xliv. 15. In 2 Tim. iii. 11. it occurs twice. In the 2nd place, οἵους διωγμούς, Schl. refers it to this head; but it is difficult to construe it with this sense. It may be perhaps, *what persecutions have I endured.* Erasmus has, *scis quam graves calamitates*, &c. *sustinuerim.* In the other place οἷά μοι ἐγένετο, Schl. says it is simply *which*, and so Erasmus. See Esth. ii. 1. Dan. xii. 1.]

[III. Οἷος (or more usually οἷός τε) is joined often with εἰμί, and a verb in the infin. following, in the sense of *to be able.* Hermann (on Viger, n. 79.) says it is for τοιοῦτός εἰμι ὥστε. The verb εἰμί is often omitted (as in Plat. Rep. iii. p. 386. ed. Serr. Arrian, Exp. Al. i. 13. Xen. Cyr. vi. 1, 4). Many examples will be found in Matthiæ, § 479. obs. 2. or the Notes on Viger, iii. 8, 9. Whether, instead of a verb in the infin., ὅτι and a verb may follow, seems doubtful, though after δυνατός, &c. such a construction is allowed. See Matthiæ, § 531. However, Schleusner, Rosenmüller, and Wahl conceive that οἷον ὅτι is to be taken in that sense in Rom. ix. 6. Rosenmüller adds, that others think it is *as if, as though*, and so Parkhurst.]

ΟΙ″Ω, 1 fut. οἴσω.

To bring, carry. occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οἴσω, οἴσεις, &c.

Ὀκνέω, ῶ, from ὄκνος *sloth, idleness*, which the Greek grammarians derive from οὐ κινεῖν, *not moving.—To delay, be loth, think much*, as we say. occ. Acts ix. 38. where see Wetstein and Kypke. [Judg. xviii. 9. Num. xxii. 16. Ecclus. vii. 35. Polyb. i. 14, 7. Xen. Mem. ii. 3, 14.]

Ὀκνηρός, ά, όν, from ὀκνέω.

I. *Slothful, idle.* occ. Mat. xxv. 26. Rom. xii. 11. [Prov. vi. 6, 9. xx. 3, 4. Herodian viii. 5, 1.]

II. *Tedious, troublesome.* Phil. iii. 1. [Theocr. xxiv. 35.]

Ὀκταήμερος, ου, ὁ, ἡ, from ὀκτώ *eight*, and ἡμέρα *a day*. [*Lasting eight days*, or] *of the eighth day, performed on the eighth day*. occ. Phil. iii. 5. [There is some doubt whether περιτομῆ or περιτομή is the right reading. Schl. is for the latter, Wahl and Bretschneider for the former; and Wahl defends it by a passage cited by Wetstein from Greg. Naz. Or. xxv. 465. D. Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος [1].]

ΟΚΤΩ', οἱ, αἱ, τά, undeclared. A noun of number, *eight*. Luke ii. 21. et al.

Ὄλεθρος, ου, ὁ, from ὀλέω.—*Destruction* [2]. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9. where see Macknight. [Prov. xxi. 7. Jer. xlviii. 3. Obad. 13. Diod. Sic. xiv. 66. Xen. Anab. i. 2, 26.]

☞ Ὀλιγόπιστος, ου, ὁ, ἡ, from ὀλίγος *little*, and πίστις *faith*.—*Of little faith, having but little faith*. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ον, *small* or *little*.

[(1.) *In number*, (ὀλίγος ἀριθμῷ, Deut. iv. 27. i. e. when used in the plural, *few*,) as Mat. vii. 14. ix. 37. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. x. 2. xii. 48. (where understand πληγάς, and see Bos and Matthiæ, § 413 and 420.) xiii. 23. Acts xiv. 28. xvii. 4, 12. Heb. xii. 10. 1 Pet. iii. 20. v. 12. (understand λόγων. Thucyd. iv. 95. uses the singular in the same sense.) Rev. ii. 14, 20. iii. 4. xii. 12. In Eph. iii. 5. ἐν ὀλίγῳ is by some (as Schl. and Bretschn., after Camerarius) said to be *a little time* before; by others to be *shortly, in few words*, (διὰ βραχέων,) and in this way Parkhurst and Wahl, after Chrysostom, take it.]

[(2.) In quantity, of *place* or *time*. It is used as to *space* in Mark i. 19. Luke v. 3. (where Schl. calls it an adverb, and says we must understand κατὰ ὀλίγον μέρος τοῦ τόπου,) as to *time* in Mark v. 31. James iv. 34. Comp. Joseph. Ant. xii. 10, 5. 1 Pet. i. 6. v. 10. Rev. xvii. 10. (where also Schl. calls it an adverb, and understands κατὰ ὀλίγον μέρος τοῦ χρόνου; why not χρόνον at once?)]

[(3.) In *quantity* simply. Thus 1 Tim. v. 23. οἴνῳ ὀλίγῳ is probably *a small* or *moderate quantity of wine*, though some have fancied it was *a light* or *weak wine*. See Wolf's note. Again, 2 Cor. viii. 15. (referring to Exod. xvi. 18.) a *small* quantity of manna. And so perhaps Luke vii. 47. ὀλίγον ἀγαπᾷ, i. e. *his love is little in quantity*, and ὀλίγον ἀφίεται.]

[(4.) In *magnitude*. Acts xii. 18. xv. 2. xix. 23. And so] ἐν ὀλίγῳ, *within a little, almost, well nigh*, propemodum. Acts xxvi. 28, 29. So Chrysostom, παρὰ μικρόν; though I am well aware that in the Greek writers (see Wetstein) ἐν ὀλίγῳ generally signifies *in a little* or *short time*, χρόνῳ being understood: but its being opposed in verse 29. to ἐν πολλῷ, determines its meaning; and see Raphelius, Wolfius, and Doddridge on Acts xxvi. 28. and Plato, Apol. Socrat. § 7. p. 71. ed. Forster, where ἐν ὀλίγῳ *may* mean *almost, nearly*, as τοιοῦτόν τι following seems to show. See Forster's note. I add, that in ver. 29. the modern Greek version explains ἐν ὀλίγῳ by παρ' ὀλίγον. [Comp. Strab. v. p. 372. Παρ' ὀλίγον in Prov. v. 14. and ὀλίγῳ or ὀλίγου has the same sense. See Pausan. i. 13. Thucyd. iv. 129. Ælian, V. H. iv. 28. Abresch, Diluc. Thucyd. p. 483. Ὀλίγος is *small in magnitude* also in Acts xxvii. 20. and perhaps in 1 Tim. iv. 8. (see Diog. L. vi. 70.) though some may understand χρόνον, James iii. 5. There is no doubt that ὀλίγος and μικρός are often interchanged in good Greek. See Theocr. Idyll. i. 47. Hom. Hymn. in Merc. 245. Eustath. ad Hom. Il. E. p. 464, 46. Valck. ad Eur. Hippol. 530.]

Ὀλιγόψυχος, ου, ὁ, ἡ, *feeble-minded, weak-hearted*.—From ὀλίγος *small*, and ψυχή *the mind*; or perhaps this word should be deduced from ὀλίγος *small*, and ψυχή *breath*, and so may *strictly* denote one who *fetches his breath short* and *weakly*, as it is well known *low-spirited* and *sorrowful* persons do. Thus the LXX, Num. xxi. 4. have ὀλιγοψύχησεν ὁ λαός for the Heb. וַתְּקָצַר נֶפֶשׁ הָעָם, literally, *the breath* of the people *was shortened* [3]. So Judg. xvi. 17; and in the LXX of Exod. vi. 9. the N. ὀλιγοψυχία answers to the Heb. קֹצֶר רוּחַ *shortness* (*weakness*) of *breath*, i. e. low-spiritedness; and in Is. lvii. 15. the adjective ὀλιγόψυχος to שְׁפַל רוּחַ *low, depressed in breath*. occ. 1 Thess. v. 14. [Add Prov. xiv. 29. xviii. 14. Is. liv. 6.]

Ὀλιγωρέω, ῶ, from ὀλίγος *little*, and ὠρέω *to care*, which from ὥρα *care*.—*To neglect, despise*. occ. Heb. xii. 5. [The verb occurs in the sense of *neglecting* in Ælian, V. H. ii. 23. Thucyd. ii. 62. Herodian i. 1, 1. Xen. Mem. ii. 4, 3. and so it is explained in the lexicographers. Schleusner here makes it *to refuse* or *reject*, because the words are taken from Prov. iii. 11. where the Heb. is אַל־תְּמָאֵס.]

☞ Ὀλοθρευτής, οῦ, ὁ, from ὀλοθρεύω.—*A destroyer*. occ. 1 Cor. x. 10. [The passage has a reference to the murmuring of the Jews in Num. xiv. 2. The word signifies the same as ὁ ὀλοθρεύων in Heb. xi. 28. where it signifies the *destroying angel* mentioned Exod. xii. 23 [4]. as ὁ ὀλοθρεύων. This destroying angel is mentioned also in 1 Chron. xxi. 12. (ἄγγελος Κυρίου ἐξολοθρεύων.) He was called by the Jews Sammael, and so some explain the word here. But as we do not find that the murmuring Jews were destroyed by the immediate intervention of the destroying angel, like the first-born in Egypt, Rosenmüller and Schleusner understand here *the plague*, by which the murmurers were destroyed, in Num. xvi. 41. and following. Wahl and Bretschneider do not decide for either opinion.]

Ὀλοθρεύω, from ὄλεθρος *destruction*.—*To destroy*. occ. Heb. xi. 28. [See the last word. Exod. xii. 23. Deut. xx. 20. Jer. ii. 30. v. 6. xxv. 36. et al. It seems in the LXX a strong word, and to denote entire destruction.]

[1] [Bp. Middleton is for περιτομῇ; and observes justly, that adjectives in ημερος are usually applied to persons; and also that, in this place, the structure of the whole passage would be disturbed by supposing the nominative used; for the apostle, both *before* and *after* this phrase, is himself the *subject* of the discourse; yet, if the nominative is used, how awkward would it be to restore ἐγώ in the next clause?]

[2] [The proper meaning of this word is perhaps *destroyer*. See Demosth. 119, 8. and 582, 1. ed. Reiske, and Valck. ad Ammon. c. 10.]

[3] [The verb occurs also in Ps. lxxvii. 3. where it is *to be dejected*; in Jonah iv. 9. *to faint*. See likewise Judith vii. 19. viii. 9. Eccius. iv. 9.]

[4] [This answers to the Hebrew מַשְׁחִית.]

Ὁλοκαύτωμα, ατος, τό, from ὁλοκαυτόω *to burn the whole*, spoken of *sacrifices* by Xenophon[1] and Plutarch [t. viii. p. 772. ed. Reiske]; and this from ὅλος *all, the whole*, and κίκαυται, 3 pers. perf. pass. of καίω *to burn.—A burnt-offering, the whole of which was burnt on the altar*, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. עֹלָה *a burnt-offering*, so called from the V. עָלָה *to ascend*, because it *ascended* in flame and smoke towards heaven. [See Exod. x. 25. xxiv. 5. xxxii. 6; and it is for אִשֶּׁה in Exod. xxx. 20. Levit. iv. 35. v. 12. xxiii. 8, 25, 36. The word ὁλοκαυτόω occurs in Josephus, Ant. iii. 9, 1. ix. 7, 4. and the noun, Test. xii. Patr. p. 569. The victim was all burnt except the skin or hide.]

Ὁλοκληρία, ας, ἡ, from ὁλόκληρος, [*integrity* or *entireness of all the parts.*]—*Perfect soundness*, as opposed to *lameness* or *bodily weakness*. occ. Acts iii. 16. Comp. ver. 2. and ch. iv. 9. [The Vulg. has *integram sanitatem.*] In the LXX of Is. i. 6. this word is used nearly in the same sense for the Heb. תָּמִים.

Ὁλόκληρος, ου, ὁ, ἡ, from ὅλος *all, the whole*, and κλῆρος *a part, share*. [Schleusner derives the word from κλῆρος *an inheritance*, and makes its primary signification *an heir to the whole property*, which he got from Budæus; but I doubt this use of it. It is, as Wolfius says, "quod omnibus suis partibus constat," *entire* or *perfect*, and is so used of victims, (in Joseph. iii. 12, 2.) which by the law were to have no defect. See Poll. i. 29. Plut. vi. p. 660. ed. Reiske. Deut. xxvii. 6. Josh. viii. 31. In 1 Mac. iv. 47. it is used of *unhewn* or *untouched stones*; in Ezek. xv. 5. of *a tree not cut*. See also Alciph. iii. 22. Diodor. i. 4. Then it means *the whole*, like ὅλος, but is a stronger word, *the whole in the full integrity of its parts*. Aristot. Eth. iv. 1. And this is the sense in 1 Thess. v. 23. It is used of *sanity of body* by Lucian, Macrob., and Arrian, Diss. Ep. iii. 26. and thence, I presume, transferred to sanity of mental qualities, as in James. See Wisd. xv. 3. Lucian, Am. c. 24. and Hemsterh. ad Lucian. t. i. p. 17.]—*Whole, having all its parts sound, perfect*, integer. Neut. used as a substantive, ὁλόκληρον ὑμῶν, '*your* whole,' compositum, frame, constitution or person, namely, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23. where see Whitby, Wetstein, Doddridge, and Macknight. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4. the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that *bodily soundness* and *perfection* which was required by the Mosaic law in the typical priests of God.

ΟΛΟΛΎΖΩ, either from the Heb. יָלַל, in Hiph. הֵילִיל *to howl, yell*, to which this word when used in the LXX [Is. xiii. 6. xv. 3. Ezek. xxi. 12. Jer. iv. 8.] generally answers; or else it may be, like the Hebrew, formed immediately from the *sound.*

[1] Ὡλόκαυτωσαν τοὺς ταύρους—Ὡλοκαύτωσαν τοὺς ἵππους. Xenophon, Cyrop. viii. p. 464. ed. Hutchinson, 8vo [(viii. 3, 24.) ὁλοκαυτέω occurs Xen. An. vii. 8, 4 & 5. according to Schneider's ed. Joseph. Ant. iii. 8, 6.]

—*To howl, yell.* occ. Jam. v. 1. where see Wolfius and Wetstein. [It is properly expressive of *women's shouting* or *howling*. See Blomf. ad Æsch. Sept. Theb. 254. Both Pollux and Suidas restrict it to women. In Greek it is often expressive of acclamations of joy or festivity made by women in honour of the gods. See Casaub. ad Theophr. Char. c. 21. Spanh. ad Call. H. in Del. 258. and ad Julian. Imp. p. 234. Hemsterh. ad Lucian. Somn. c. 4. However, it is used also, not only in the LXX as above, but in Greek authors, as in the N. T., to express *yells* of sorrow. The noun ὁλολυγμός (not the verb, as Schleusner says) so occurs in Æsch. Choeph. 384. and Sept. Theb. 254. See also Soph. El. 751.]

Ὅλος, η, ον, from the Heb. כֹּל *all, every*, the aspirate breathing being substituted for כ, which in sound it resembles when pronounced *gutturally*, after the oriental manner.—*All, the* WHOLE. Mat. iv. 23, 24. ix. 26. et al. freq. On John vii. 23. Wetstein very pertinently cites from Hippocrates, Ὅλος ἄνθρωπος ἐκ γενετῆς νοῦσός ἐστι, '*the whole* or *entire man* is a disease (i. e. a heap of diseases) from his birth;' and from Aretæus, τὸ κακὸν—ἐνδοθί τε Ὅλῳ τῷ ἀνθρώπῳ ἐνοικεῖ, καὶ Ὅλον ἔξωθεν ἀμπέχει, 'within the malady resides in the *whole man*, and without *wholly* surrounds him.' "Circumcision," says Jesus, "is a *painful thing*, and concerns a *part* of the man: I have restored a man to *ease*, and a *whole* man." Markland in Bowyer's Conject. ὅλην τὴν ἡμέραν, *all the day*. Rom. viii. 36. This seems an Hellenistical phrase; it is used by the LXX, Ps. xliv. 22. where, as in Rom., it answers to the Heb. בַּלְתֵּי, and denotes *always*. This word in the LXX generally answers to the Heb. כֹּל. [Gen. xxv. 25. Lev. iv. 12. See Diod. Sic. xi. 71. Herodian viii. 4, 3. Xen. Cyr. ii. 1, 24.]

Ὁλοτελής, έος, οῦς, ὁ, ἡ, καὶ τὸ -ές, from ὅλος *all, the whole*, and τελέω *to complete.—All* (or *the whole*) *completely* or *entirely*. occ. 1 Thess. v. 23. [Ὁλοτελῶς Aq. Deut. xiii. 17.]

Ὄλυνθος, ου, ὁ, from ὄλλυμαι *to be destroyed, perish.—An early fig*, which in the warmer climates is very apt to fail. occ. Rev. vi. 13. where see Wetstein, and comp. Is. xxxiv. 4. The word is used in the same sense by the LXX in Cant. ii. 13[2]. for the Heb. פֶּג, which is in like manner derived from פָּגַג *to fail*. Accordingly the Vulgate hath *grossos* both in Cant. and Rev., which, says the old dictionary, quoted by Martinius, (Lex. Philol. in Grossus,) are properly[3] *the first figs, which easily fall off by the wind*. Comp. Heb. and Eng. Lexicon in פג III.

Ὅλως, adv. from ὅλος.

1. *At all*, omnino. occ. 1 Cor. xv. 29. Mat. v. 34. where "the person who signs himself R. in Bowyer's Conjectures, (i. e. the late learned Markland, whom see,) proposes to reject the colon after ὅλως, for which we might substitute a comma. According to this arrangement the passage would be, *but I command you* by no means *to swear either by heaven, &c.* The command of

[2] [Schl. quotes Nahum iii. 12. but the LXX has συκαῖ. Ὄλυνθοι is found in one of the minor versions.]

[3] "Grossi *sunt* ficus immaturæ, *inhabiles ad comedendum et propriè* primitivæ, quæ ad pulsum venti facilè cadunt. *Vel. Dict.*" [See Theoph. H. P. ii. 9.]

Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." Michaelis, Introduct. to N. T. by Marsh, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18. and Bp. Pearce on Mat. v. 34.

2. Affirmative, *indeed, by all means*, sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see Elsner and Wetstein on 1 Cor. v. 1. [Wahl and Bretschneider translate these two passages like the first by *omnino*, and give no other meaning. Schleusner just mentions the sense *immo vero* as given by some to 1 Cor. v. 1. In 1 Cor. vi. 7. the sense appears to me to be decidedly, as our E. T. has it, *utterly* or *entirely*. In 1 Cor. v. 1. Salmasius de Fœn. Trap. p. 161. explains it rightly by ἀρα, i. e. *in good truth*. I cannot see how Parkhurst's *by all means* applies to it.]

Ὄμβρος, ου, ὁ, from ὁμοῦ ῥεῖν *to flow together*. So the etymologist, ὄμβρος· ὁ ΟΜΟΥ˜ ΡΕΩΝ καὶ κατερχόμενος, ὁ βαρέως φερόμενος. "Ὄμβρος, what *flows together* and comes down, what falls heavily."—*A heavy shower, a storm of rain*, imber. occ. Luke xii. 54. [It is put for שְׂעִירִים in Deut. xxxii. 2. See Wisd. xvi. 16. Xen. Œc. v. 18.]

[Ὁμείρομαι. The same as ἱμείρομαι. This word is found in some MSS. of 1 Thess. ii. 8. and is acknowledged by Phavorinus, Hesychius, and other authorities.]

Ὁμιλέω, ῶ, from ὄμιλος *a multitude*.

I. Properly, *to be in a multitude* or *an assembly of people*.

II. *To be in company with any one, be conversant with*. [See Prov. xv. 13.]

III. *To converse, talk with*, colloquor. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26. [See Dan. i. 19. (sec. Chish.) Susan. v. 53. Joseph. Ant. x. 11, 7. iv. 2, 2. xi. 5, 6. The word occurs twice in Prov. xxiii. 30. but the first place appears an interpolation, and the second is used in the sense of *ambulo*, or *continenter ambulo*. See Abresch, Lectt. Aristæn. p. 50.]

Ὁμιλία, ας, ἡ, from ὄμιλος.—*Communication, conversation, discourse*. occ. 1 Cor. xv. 33. Hence Eng. Homily. [Parkhurst has here, as elsewhere, joined two different meanings under one head, so that it is not clear what meaning he intended to give the word in the passage quoted. The meanings should be thus divided:]

[I. *Communication, association with, familiarity, commerce with*. Ælian, V. H. xiii. 1. Æsch. Socr. Dial. i. 2, 1. It is used *de congressu venereo*, Exod. xxi. 10. Joseph. Ant. ii. 4, 2.]

[II. *Discourse, conversation*. Wisd. viii. 18. Joseph. Ant. xi. 3, 2. xv. 3, 6. Bretschneider refers 1 Cor. xv. 33. to sense I.; Schleusner, to sense II., but says it may be referred to I.; Wahl makes it *consortium et sermones*. Alberti and Wolf say it means not only *conversation*, but generally *all association*.]

Ὄμιλος, ου, ὁ, from ὁμοῦ *together*, or ὁμοῦ εἱλεῖσθαι *being crowded together* [or from ὁμοῦ and ἴλη, *a band, a crowd*[1]].—*A multitude, company, crowd*. occ. Rev. xviii. 17; where for the words ἐπὶ τῶν πλοίων ὁ ὄμιλος, the Alexandrian and another ancient MS., with fourteen later ones, have ὁ ἐπὶ τόπον πλέων *who saileth to the place*, and this reading is embraced by Wetstein, and by Griesbach, who receives it into the text. [1 Kings xix. 20. Thucyd. iv. 112. Herodian i. 1, 1.]

Ὄμμα, ατος, τό, from ὤμμαι 1 pers. perf. pass. of the V. ὄπτομαι *to see*.—*An eye*. occ. Mark viii. 23. [Prov. vi. 4. vii. 2. Xen. Mem. i. 2, 17.]

[Ὀμνύω, or ὄμνυμι, fut. ὀμόσω, perf. ὤμοκα, from ὁμόω, which see.)]

[I. *To swear*, i. e. *to declare by an oath*. Mark xiv. 71. (with ὅτι,) or *to promise* or *threaten with the confirmation of an oath*, (with a dat. of the person and infin.) Heb. iii. 18. (acc. with πρός and infin.) Acts ii. 30. Luke i. 73. (dat. and fut. indic.) Mark vi. 23. Heb. iii. 11. iv. 3.]

[II. *To swear by* any person or thing. (1.) With the accusat. James v. 12. Is. lxv. 16. So Isocr. ad Demon. § 12. Diod. Sic. i. 29. Demosth. p. 622, 22. Joseph. Ant. v. 1, 1. Xen. An. vii. 6, 18; or (2.) With κατά, Heb. vi. 13, 16. So 1 Sam. xxviii. 10. Is. xlv. 23. lxii. 8. Amos vi. 8. Demosth. p. 852, 19. 1306, 21. Æsop. Fab. 68; or (3.) With ἐν, as Mat. v. 34—36. xxiii. 16, 18, 20, 21. xxvi. 74. Mark xiv. 71. Rev. x. 6. So Jer. v. 7. and Ps. lxii. 11. for נִשְׁבַּע, and Eur. Hippol. 1025. Aristoph. Pax, 138. See Spanh. ad Aristoph. Plut. 129. Drakenb. ad Sil. Ital. viii. 105.]

Ὁμοθυμαδόν, adv. from ὁμόθυμος *unanimous*, which from ὁμός *alike*, and θυμός *mind*.

I. *With one mind, with unanimous affection, unanimously*. Acts i. 14. ii. 1, 46.

II. *With one accord*. Acts iv. 24. vii. 57. xix. 29.—This word is also used by the purest of the Greek writers. See Wetstein on Rom. xv. 6. [Schl. makes no distinction of sense in these passages. Wahl says (1.) *With one mind*. Rom. xv. 6. Acts i. 14. viii. 6. Xen. Hell. ii. 4, 17. (2.) *Together*. Acts ii. 1. iv. 24. v. 12. vii. 57. xii. 10. xv. 25. xviii. 12. xix. 29. So LXX, Lam. ii. 8. Job xvii. 16. The word occurs also Num. xxiv. 24. xxvii. 21. Job xvi. 10. xxi. 26. Aristoph. Av. 1016. Joseph. Ant. xv. 8, 2.]

☞ Ὁμοιάζω, from ὅμοιος.—*To be like*. occ. Mark xiv. 70. [Supply τῇ τῶν Γαλιλαίων.]

☞ Ὁμοιοπαθής, ἐος, οῦς, ὁ, ἡ, from ὅμοιος *like*, and πάθος *affection*.—*Liable to be affected in a like manner, of like infirmities, subject to like infirmities*. occ. Acts xiv. 15. James v. 17. See Wetstein on Acts, and Campbell's Prelim. Dissertat. p. 131. &c. [Wisd. vii. 3. Arist. Eth. viii. 13. Theophr. H. P. v. 8. Themist. xxvi. p. 318. Macrob. Sat. iv. 6.]

Ὅμοιος, α, ον, from ὁμός.—*Like, similar*, in whatever respect. Mat. xi. 16. Gal. v. 21. et al. freq. [It is followed by a dative, as Mat. xi. 16. xiii. 31. or a gen. John viii. 55. (but this is the only example in the N. T.) It is found in the classical writers, as Xen. An. iv. 1, 17. See Matthiæ, § 386. Schleusner, Wahl, and Bretschneider say that in Mat. xxii. 39. (where Christ is

[1] [Hesychius gives both derivations.]

speaking of the two great commandments) the word means *equal*. Thus the second commandment is made *equal* to the first. Kuinoel is silent[1]. Rosenmüller is *expressly* against this opinion, and so is Waterland, Sermon ii. (vol. iv. p. 23. 8vo ed.) The word, no doubt, sometimes expresses *parity of nature*, as in Ecclus. xiii. 15. et al.; but if the equality of these two commandments were here intended, doubtless a more positive form would have been found. The word occurs Dan. iii. 25. Is. xiii. 3.]

Ὁμοιότης, ητος, ἡ, from ὅμοιος.—*Likeness, resemblance.* occ. Heb. iv. 15. [*of parity of nature.*] vii. 15. [*in Christ's human character.* Gen. i. 11. Wisd. xiv. 19. Polyb. xiii. 7, 2.]

Ὁμοιόω, ῶ, from ὅμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11. where observe, that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Judg. xiii. 6, 22.) that their gods used to visit the earth under a *human form*. See Alberti on the place, Hom. Od. xvii. 485, 6. and Duport's Gnomologia on that passage, and the authors by him cited. [Rom. ix. 29. Is. i. 9. xl. 18. Thuc. iii. 82. Diod. iii. 63.]

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30. et al. [Schleusner and Wahl put all the expressions where the word is used to introduce a parable, as *the kingdom of heaven is likened* (i. e. *may be compared*) *to ten virgins*, viz. Mat. xiii. 24. xviii. 23. xxii. 2. xxv. 1. under sense I. Bretschneider with more propriety places them under the present head. Add Luke vii. 31. Lam. ii. 13. Wisd. vii. 10.]

Ὁμοίωμα, ατος, τό, from ὡμοίωμαι perf. pass. of ὁμοιόω.—*A likeness, resemblance.* occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7. [In this last passage it is rather *form* or *figure*, as in Deut. iv. 16—18. Josh. xxii. 28. Aristot. Eth. viii. 10. It is *likeness* in 2 Kings xvi. 10. 2 Chron. iv. 3. Is. xl. 18. In Rom. i. 23. ὁμοίωμα εἰκόνος is explained by Schl. as put for ὁμοίωμα εἰκονικόν, i. e. *simulacrum iconicum*, as Suetonius, Vit. Calig. 22. expresses it. The phrase ἄγαλμα εἰκονικόν occurs Athen. v. p. 205.]

Ὁμοίως, adv. from ὅμοιος.—*Likewise, in like manner.* Mat. xxii. 26. xxvi. 35. et al. [In Luke xvi. 25. Schleus. says, *contra, on the other hand.* So Bretschn. *vicissim, in (his) turn;* a sense which he likewise gives to Luke vi. 31. 1 Cor. vii. 3, 4, 22. 1 Pet. iii. 7. The word occ. Prov. i. 27. iv. 18. Ezek. xiv. 10. Æsch. Socr. Dial. ii. 32, 36.]

Ὁμοίωσις, εως, ἡ, from ὁμοιόω.—*A likeness, resemblance.* occ. James iii. 9. Comp. Gen. i. 26. where the LXX have used κατ' ὁμοίωσιν for the Heb. כִּדְמוּתֵנוּ *according to our likeness.* [Ezek. i. 10. xxviii. 10.]

Ὁμολογέω, ῶ, from ὁμοῦ *together with*, or ὁμός *like*, and λόγος *a word, speech.*

I. *To assent, consent.* Thus used in the profane writers. [Thuc. iv. 69. Strabo, viii. p. 524.]

II. [*To profess, publicly declare*, or *declare assent to.* Mat. vii. 23. John i. 20. ix. 22. xii. 42. Acts xxiii. 8. xxiv. 13. Rom. x. 9, 10. Tit. i. 16. Heb. xi. 13. 1 John iv. 2, 3, 15. 2 John 7. In Mat. x. 32. Luke xii. 8. ὁμολογεῖν ἐν ἐμοί appears to me undoubtedly to be in this sense, *shall profess his belief in me, shall acknowledge or declare me for his master, I will acknowledge him as my disciple.* Parkhurst cites Ps. xliv. 8. ἐν τῷ ὀνόματί σου ἐξομολογησόμεθα, and Vorst (de Hebr. p. 662.) and Gataker (de Stilo N. T. p. 183.) have shown that this is an Hebraism for the acc. In Hebrew, the verb הוֹדָה is construed both with אֵת (Gen. xxix. 35), ב (Job xl. 14), ל (1 Chron. xv. 35), and עַל (Neh. i. 6, 9, 12.) So Schl., Kuinoel, and Bretschn. Wahl says, ἐν ἐμοί is for the simple dative, (see Matthiæ, § 382.) and that the meaning is, *if any one assents to me*, (i. e. *to what I say*, viz. *that I am the Messiah,*) *I will assent to what he says*, viz. *that he is one of my disciples.* But this is harsh, and not probable. In 1 Tim. vi. 12. Schl. says, that the verb signifies *to promise;* but others more rightly refer it to this head. In 1 John i. 9. the verb means *to confess sins*, which may be referred to this head. Ecclus. iv. 29.]

III. *To promise*, q. d. *to speak the same with*, or *consent to* the desire of, another. occ. Mat. xiv. 7. Plutarch uses the word in the same manner. See Wetstein. [See Plat. Crit. c. 10. Phæd. c. 64. Xen. An. vii. 4, 13. Polyb. ii. 95, 1. Ind. Reisk. ad Lys. in voce. Jer. xliv. 25.]

IV. *To confess, celebrate with public praises.* Heb. xiii. 15. [Job xl. 9.]

Ὁμολογία, ας, ἡ, from the same as ὁμολογέω.

[1. *Assent, agreement.* Thuc. iii. 90. vi. 94. Polyb. iii. 15, 18.]

II. *A confession, profession.* occ. 1 Tim. vi. 12, 13.[2] Heb. iii. 1. [The meaning of τὸν ἀρχιερέα τῆς ὁμολογίας is variously taken. Schl., after Luther, Wolf, and many others, says, that the High Priest *of our profession* is the H. P. *whom we profess*, or *own, as our Master.* Camerarius and Deyling (Obs. S. i. p. 371.) say that ὁμολογία here is a law-word, signifying *pledge, undertaking*, or *promise*, and that the meaning is, *the High Priest* (not only *whom we own as the promised Messiah*, but) *who undertook or promised to pay the price of our redemption.* The other is simpler, and more in analogy with the other places where the word occurs in the N. T. It is found for *a vow* in Lev. xxii. 18. Jer. xliv. 25. for *a voluntary and promised sacrifice.* Deut. xii. 16, 17.] Heb. iv. 14. x. 23. 2 Cor. ix. 13. ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον, *for the obedience of your* confession *to the gospel*, i. e. *for your obedient* confession or profession *of the gospel.*

☞ Ὁμολογουμένως, adv. from ὁμολογούμενος particip. pres. pass. contract. of ὁμολογέω.—*Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. Xenophon [Œc. i. 11. Hell. ii. 3, 18.] and Plutarch apply the word in the same sense. See Raphelius and Wetstein. [Polyb. i. 40. and one of the minor versions in Hos. xiv. 5. 4 Mac. vi. 31.]

☞ Ὁμότεχνος, ου, ὁ, ἡ, from ὁμός *like*, and τέχνη *art, trade.*—*Of the same trade* or *handicraft.*

[1] [Hammond has *like;* Doddridge, *much like;* Clarke, *like in excellence and dignity;* Erasmus, *simile.*]

[2] [To this place Schl. gives the sense of *promise*, as he does to the verbs in the same passage. See sense II. of the verb. He also gives this meaning to Heb. iv. 14; but this gives a worse sense.]

occ. Acts xviii. 3. This word is used in the same sense by Herodotus, ii. 89. So Prometheus in Lucian, t. i. p. 108. calls Mercury 'ΟΜΟΤΕΧΝΩι, *of the same trade* with himself, as being likewise a thief; and Demonax, Id. p. 1007. says to a pretended conjuror, καὶ γὰρ αὐτὸς 'ΟΜΟΤΕΧΝΟΣ εἰμί σοι, 'for I myself am *of the same trade* as you.' [Demosth. p. 611, 4.]

'Ομοῦ, adv. the genitive of ὁμός *like*, q. d. ἐφ' οὗ ὁμοῦ τόπου or χρόνου, *upon* or *at the like place* or *time*.—*Together*, whether of *place* or *time*. occ. John iv. 36. xx. 4. xxi. 2. where Kypke cites Xenophon, Cyrop. lib. iii. using ὁμοῦ εἶναι, in like manner, for *being gathered together*. [Æsch. Dial. iii. 1. Job xxxiv. 29.]

☞ 'Ομόφρων, ονος, ὁ, ἡ, from ὁμός *like*, and φρήν *mind*.—*Of like mind, unanimous*. occ. 1 Pet. iii. 8. [Hesiod, Theog. 60.]

'ΟΜΟΩ, ῶ.—*To swear*. An obsolete V. whence in the N. T. we have the 1 aor. ὤμοσα, Heb. iii. 11. et al. Subj. 2nd and 3rd pers. ὀμόσῃς and ὀμόσῃ, Mat. v. 36. xxiii. 16. infin. ὀμόσαι, Mat. v. 34. Heb. vi. 13. particip. ὀμόσας. Mat. xxiii. 20, 21. †See ὄμνυμι.†

☞ ["Ομως, a conjunction.]

[*Yet*, as in 2 Mac. ii. 27. xv. 5. Wisd. xiii. 6. Joseph. Ant. viii. 3, 6. Hesychius says, ὅμως· πλήν. With μέντοι it seems to be like *attamen, but yet* or *nevertheless*; and it so occurs Herod. i. 129[1]. and Demosth. adv. Nausim. p. 991. Gal. iii. 15. is referred by Schleusner and Wahl to this head, though I cannot see with what meaning. Bretschneider says, *vel, even*, and so our E. T. in sense, *though it be but a man's covenant*, and Bengel, *etsi hominis tantummodo*. Luther has, Verachtet man doch eines Menſchen Teſtament nicht. Where doch seems to be, *indeed*, as we use it in English sometimes, in a sense not very different from *even*, as thus, *however*, or *indeed, a man's testament is not annulled*. There is exactly the same difficulty with the word in 1 Cor. xiv. 7. where Parkhurst renders it, *in like manner, so also*, as he seems to do in the place of Galatians. And Wetstein and others, to introduce that meaning, read ὁμῶς (which Hesychius explains by ὁμοίως) for ὅμως. The French translation has *de même*, the E. T. *even*. Luther, Hält ſichs doch auch alſo in den Dingen, die da lauten. For ὅμως, see Æsch. Socr. Dial. ii. 33, 34. Eur. Or. 679. 2 Mac. ii. 28. Inc. 1 Sam. xxi. 5. for ὁμῶς. Hom. Il. i. 196. v. 535. ix. 312. There is a good note by Mr. Tate on Soph. Œd. T. 1326. on the connexion between the meanings of ὅμως.]

"ONAP, τό, undeclined.—*A dream*. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19. in all which texts we have the phrase κατ' ὄναρ[2], which, though condemned by [Suidas], Phrynichus, [and Thom. M. p. 650.] as unusual, is however used by Plutarch, Parallel. t. ii. p. 305, D. and 307, B. and by Iamblichus. [De Myst. Æg. iii. 3.] See Wetstein and Kypke. [Add Strabo, iv. 1, 4. Diog. L. x. 32. Artem. i. 13.]

☞ 'Ονάριον, ου, τό. A diminutive of ὄνος *an ass*.—*A young ass, an ass's colt*. occ. John xii. 14. [Athen. xiii. p. 582, C.]

'Ονειδίζω, from ὄνειδος.—*To upbraid, reproach*, whether unjustly, as Mat. v. 11. xxvii. 44. [Mark xv. 32. Luke vi. 22. Rom. xv. 3. 1 Tim. iv. 10. 1 Pet. iv. 14; in which passages it may be rendered, *to revile*, or *abuse*. And so Judg. viii. 15. Neh. vi. 13. Prov. xxv. 10. Is. xxxvii. 6. Diod. Sic. xiii. 17.]—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44. almost all the MSS., ancient and later, after ὠνείδιζον read αὐτόν, which is accordingly embraced by Wetstein and Griesbach. Kypke remarks that ὀνειδίζειν τινά generally signifies *to upbraid* or *revile any one*, but ὀνειδίζειν τινί *to reproach one with* something. He further explains τὸ δ' αὐτό adverbially for κατὰ τὸ αὐτό, *in the same* or *like manner, likewise*, and shows that ταυτό, and τὸ δ' αὐτό are thus used by Josephus. [The word occurs in this second sense in Xen. Mem. ii. 9, 8. Ælian, V. H. xiv. 28. Prov. xx. 4. In James i. 5. it is *to throw in one's teeth* (a favour conferred), and so Ecclus. xviii. 18. xx. 15. Ælian, V. H. xiii. 39. Polyb. ix. 31, 4. See Eustath. p. 66, 10.]—On James i. 5. see Wolfius and Wetstein.

'Ονειδισμός, οῦ, ὁ, from ὀνειδίζω.—*A reproach*, either which one casts on another, Rom. xv. 3; or which oneself sustains. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the *reproach of Christ* seems to denote *reproach* borne on account of *Christ*, and in the last ὀνειδισμὸν αὐτοῦ moreover intimates, that by being *reproached* we are rendered *conformable* to him. [In 1 Tim. iii. 7. Schl. (after Heumann) takes the word (as also κρῖμα, in v. 6.) in the sense of a *judgment past*, or *reproach cast* on another, and joins it with Διάβολος, which he thinks (with Erasmus and Luther on v. 6.) means, *the adversary* or *calumniator*, translating, *lest he should experience the hard judgments of the adversaries of Christianity*, or *lest his former evil life be brought against him*. Wolf observes, that if ὀνειδισμός as well as παγίς were to be referred to διάβολος, the verb would not be placed between them, and therefore he conceives ὀνειδισμόν here to be *human reproach, infamy*, and the παγὶς τοῦ διαβόλου *the arts by which the devil betrays men to sin*. So Calov and many others. In Heb. xi. 26. xiii. 13.[3] there is some doubt. Chrysostom explains it τὸν ὀνειδισμὸν ὃν ὁ Χριστὸς ὑπέμεινε, *the reproach which Christ bore*, and so Wahl and Bretschneider. Wolf agrees with Parkhurst. Schleusner gives Chrysostom's explanation, but says that there is ambiguity. I agree with Parkhurst; for the phrase in Heb. xi. 26. appears to be the same as θλίψεις τοῦ Χριστοῦ in Col. i. 24. The word occurs Is. xliii. 28. (*insult, reproach*,) and see also Ezek. xxvi. 6. Josh. v. 9.]

"Ονειδος, εος, ους, τό.—*Reproach, disgrace*. occ. Luke i. 25. [1 Sam. xi. 2. Neh. ii. 17. Lev. xx. 17. Prov. xviii. 13. Is. xxx. 3. Micah ii. 6.]

☞ 'Ονημι, †and ὀνίνημι,† from obs. ὀνέω the same.—*To help, profit, benefit*. Pass. ὄνημαι or ὄναμαι, *to be helped, profited, benefited, to receive advantage, pleasure*, or *joy from*. occ. Philem. ver. 20. ἐγώ σου ὀναίμην, *may I*, or *let me*, have joy of

[1] ["Ομως γε μέντοι. Aristoph. Ran. 61. Vesp. 1345. where Hermann (ad Vig. p. 337.) says, *attamen certe*.]

[2] [They say that ὄναρ simply should be used as Plut. Phileb. p. 76. Diog. L. i. 117. Xen. Symp. iv. 33. See Lobeck ad Phryn. p. 422, 423.]

[3] [In this place Schl. cites Χριστοῦ, but the text has αὐτοῦ.]

hee. The phrase *ὀναίμην τινός* is used in the same view by the best Greek writers. See Elsner and Wetstein. [Ælian, V. H. xii. 25. Herodian, v. 1, 2. Xen. An. iii. 1, 38. Aristoph. Thesm. 469. Soph. Trach. 569. Tobit iii. 8. in the Alex. MS.]

☞ Ὀνικός, ή, όν, from *ὄνος an ass.—Belonging to an ass,* asinarius. occ. Mat. xviii. 6. Luke xvii. 2. where *μύλος ὀνικός* means such a *millstone* as was turned about by an *ass,* being too large to be managed by the hand. That the Greeks and Romans[1] used *asses* for the same purpose may be seen abundantly proved in Bochart, vol. ii. 188. See also Wetstein.

Ὄνομα, *ατος, τό,* from *ὄνημι to help,* because the name *helps* us to know the thing; or from *νέμω to attribute,* because a peculiar name is *attributed* or given to every thing. Thus say the Greek etymologists. But I should rather deduce the noun *ὄνομα* from the Heb. נָאַם *to declare,* with the ה emphatic prefixed; so the Gothic and Saxon *nama,* and Eng. *name,* are evidently from the same Hebrew root. Comp. *ὀνομάζω.*

I. *A name.* See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character* described by a *name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5. (where see Campbell.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1. and see Wetstein on Phil. ii. 9. and Suicer, Thesaur. in *ὄνομα* III. [Num. xiv. 15. 2 Chron. ix. 1. Josh. vi. 28. ix. 9. Ælian, V. H. ii. 13. Plat. Apol. c. 29. ed. Fisch. Virg. Æn. ii. 89. and so in Heb. Gen. xi. 4. et al. See too the Syriac in 1 Mac. iii. 41.]

IV. *Name,* as implying *authority, dignity,* Eph. i. 21. Phil. ii. 9. Ὄνομα is sometimes used in this view by the Greek writers. See Wolfius. [Wahl says, *glory.* See 1 Chron. xvii. 8. Xen. Cyr. iv. 2, 3. Thuc. vii. 64.]

V. As a name is the substitute or representative of a person, hence *ὄνομα* is used for the *person* himself. Acts i. 15. Rev. iii. 4. xi. 13. Longinus in like manner uses ἐν ΤΟΝΟΜΑ for one *person,* de Sublim. sect. xxiii. p. 138. ed. 3tiæ. Pearce. See Raphelius, and comp. Num. i. 2. xxvi. 30. [John v. 43.] Acts iv. 7, 12. and Kypke there. [Ælian, V. H. xiii. 20. Eur. Phœn. 425. Liv. i. 10[2]. Stat. Theb. vi. 373. Cic. de Am. c. 5.]

VI. [In the same way, when joined with Θεοῦ, Χριστοῦ, or τοῦ Ἁγίου Πνεύματος, this word designates the *divine persons* of the Trinity, in compliance with the Heb. idiom, where שֵׁם יְהוָה, and שֵׁם אֱלֹהִים are used for *God.* See Deut. xii. 11. Ps. xx. 1. lxxv. 2. Is. xxx. 27. It is especially used thus, (1.) When prayer, praise, &c. is addressed to God, as Rom. x. 13. xv. 9. Heb. xiii. 5. Is. lxiv. 6. Joel iii. 5.]

[(2.) When the *majesty* of God is alluded to, as Mat. vi. 9. Luke i. 49. John xii. 25. xvii. 6[3]. Rom. ii. 24. 1 Tim. vi. 1. See Exod. ix. 16. Ps. viii. 1.]

[(3.) Where a delegation of the power of the Sacred Person whose name is used, is claimed. Mat. vii. 22. xxiv. 5. Mark ix. 38, 39. xiii. 5. xvi. 37. John v. 43. x. 25. Acts iii. 6. iv. 7. So I understand the passages *εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,* where Wahl would join *εὐλ.* with *ἐν ὀνόμ.* Mat. xxi. 9. xxiii. 39. Mark xi. 9.]

[(4.) When any thing is said to be done through the authority of the person named, as Acts xvi. 18. 1 Cor. i. 10. v. 4. 2 Thess. iii. 6. Joseph. Ant. iv. 1, 1. vii. 1, 5. viii. 13, 8. Comp. the Heb. and LXX in Esth. viii. 8.]

[(5.) Where, as in sense V., there is a simple periphrasis of the person, as Luke xxi. 12. John i. 12. iii. 18. 1 John iii. 23. Acts x. 43. 1 Cor. vi. 11. (by Jesus Christ.) In Acts iv. 10. *ἐν ὀνόματι* Ἰ. Χ. is explained by *ἐν τούτῳ,* and in ver. 12. *ὄνομα* is *person.* Acts xxvi. 16.]

[(6.) Where any thing is said to be done *for the sake* of the person, as Mat. x. 22. xviii. 5. xix. 29. xxiv. 9. Mark ix. 37. Luke ix. 48. John xiv. 13, 14, 26. xv. 16, 21. xvi. 23, 24. Acts v. 41. ix. 16. xxi. 13. Rom. i. 5. 1 Pet. iv. 14.]

[(7.) Where the life, actions, doctrine, &c. of the person are spoken of, as Acts iv. 17, 18. viii. 12. ix. 16, 27, 28. xxvi. 9. and in two places, viz. Eph. v. 20. and Col. iii. 17. it seems to imply the *will,* though Vitringa (Obss. iii. 9, 20. p. 327.) says that it is *to the glory* of Christ in the second passage.]

[(8.) Where baptism is spoken of, it appears to denote the *profession* of belief in the person named, and communion with him, as Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48. See *ἐπί* II. 6. Parkhurst says, *into the faith and confession,* or *in token of one's faith,* and *of one's openly confessing.* St. Paul uses *ὄνομα of himself* in the same sense, 1 Cor. i. 16. saying, that he had baptized no one into *a confession of faith in him.* I should say also, that in 2 Tim. ii. 19. *to name the name of the Lord,* means, *to profess the religion of Jesus;* and so Schleusner. Wahl says, it is to *call on God in prayer.* See also 1 Cor. i. 2. which Wahl explains in the same way, but which Schleusner, I think rightly, puts here.]

VII. [The word *ὄνομα* implies *the cause,* or *ground* of any action, as Mark ix. 41. *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε on the ground that ye are Christ's* (disciples). Εἰς *ὄνομα,* with a person following, is the most usual form. Mat. x. 41. *on the ground that he is a prophet, a just man.* So the Hebrews לְשֵׁם. See Vorst. Phil. Sacr. ii. p. 260. and Buxtorf. Lex. Talm. v. שֵׁם. Wahl says, *he who receives a prophet for the sake of a prophet, as, for example, Elisha for the sake of Elijah;* but the other is better.]

VIII. [*A false name, or name without corresponding reality.* Rev. iii. 1. So Aristoph. Plut. 159. Herod. vii. 138. Chariton, v. 7. Polyb. xi. 6, 4. It need hardly be added, that the lexicographers differ widely as to a word applied to so many purposes, but the various cases seem to

[1] [Ovid, Fast. vi. 318.

Et quæ puniceas versat asella molas.

But Hesychius says, that *ὄνος* is the *upper millstone.*]

[2] [See Vechner, Hellenolex. ii. 8. p. 338. Raphel. Obss. Polyb. p. 297. Coteler. Monum. Gr. p. 814. Canter. Nov. Lect. viii. 10.]

[3] [Parkhurst wishes to show that *ὄνομά σου* (i. e. Θεοῦ) is applied to Jesus in this place, and he does it by alleging, that Chrysostom explains the place by saying ἄγαγέ ΜΕ λοιπὸν πρὸς τὸν σταυρόν. But Chrysostom obviously only wished to show how God was to be glorified, i. e. by the death of our Lord, and never meant με to explain *ὄνομά σου.*]

range themselves satisfactorily enough as above, except a few. In Mat. xviii. 20. *where two or three are gathered together* εἰς τὸ ἐμὸν ὄνομα, Schl. says, vel *mea auctoritate*, vel *mei et doctrinæ meæ causa*. Wahl says, *propter Jesum*. John xvii. 11. If ᾧ be the reading, Bretschneider says, ὀνομά σου must be *the doctrine* by which Jesus manifested the glory of the Father; if οὕς, he translates it as *the worship of God*. This last is Wahl's opinion.]

IX. [*A word*. Acts xviii. 15. 2 Chron. i. 9.]

Ὀνομάζω, from ὄνομα.

I. [*To mention*.] 1 Cor. v. 1. Eph. v. 3. [Schl. says, it is *to be* or *exist* in the pass., like καλέομαι, and adds Eph. iii. 15. (*from whom the whole family springs*.)] — Observe, that in 1 Cor. v. 1. six ancient and two later MSS., as also the Vulg. and two other old versions, omit ὀνομάζεται, which is accordingly dropped by Griesbach in his edition; and to the critics referred to by Wetstein, as rejecting this word, add Bp. Pearce.

II. *To name, mention* [*with reverence, worship*.] Eph. i. 21. Rom. xv. 20. (where see Kypke.) 2 Tim. ii. 19. in which last text *to name the name of Christ* denotes *professing his religion*. Comp. Is. xxvi. 13. in the LXX, where the phrase τὸ ὄνομα ὀνομάζειν is used in a similar sense for the Heb. הִזְכִּיר שֵׁם *to make mention of a name*.

III. *To name, impose a name, denominate*. occ. Luke vi. 13, 14. [1 Cor. v. 11.] Comp. Eph. iii. 15. [Polyb. ix. 33, 9. Xen. Mem. iv. 5, 12.]

Ὄνος, ου, ὁ, ἡ, *an ass, he* or *she*. Mat. xxi. 2. Luke xiii. 15. et al. In Luke xiv. 5. very many MSS., six ancient, for ὄνος of the printed editions, read υἱός; so both the Syriac versions; and this reading is approved by Wetstein.—Some derive ὄνος from ὄνημι *to help*; so Latin jumentum *a beast of burden*, properly *an ass*, (Mintert,) from juvo *to help, assist*, because it *helps* or *assists* man in his labours. [For the oriental use of these animals, see Ex. iv. 20. Num. xxii. 21. Judg. v. 10.]

Ὄντως, adv. from ὤν, ὄντος, *being*, particip. pres. of εἰμί *to be*.—*Really, in reality, in truth, truly*. Mark xi. 32. Luke xxiii. 47. John viii. 36. et al. In 2 Pet. ii. 18. the Alexandrian, Vatican, and three or four later MSS., for ὄντως read ὀλίγως *a little*; which reading is favoured by the Vulg., both the Syriac, and several other ancient versions, and received into the text by Griesbach. [Num. xxii. 37. Jer. iii. 23. Xen. Symp. ix. 5.]

Ὄξος, εος, ους, τό, from ὀξύς *sharp*.—*Vinegar*, which English word is in like manner from the French vin *aigre, sharp* wine. Mat. xxvii. 34, 48. et al. [There seems to be reason (from St. Mark xv. 23. and 36.) to think that this was rather the thin sour wine used by the soldiers as their common drink. For such an use of the word, see Galen. de Simpl. Med. fac. (i. 17.) and to show the common use of such drink, see Ulpian, Leg. ix. 1. and others cited by Deyling, Obss. i. p. 257. LXX, Ruth ii. 4.]

Ὀξύς, εῖα, ύ.

I. *Sharp, having a piercing point* or *keen edge*. Rev. i. 16. xiv. 14. et al. [Is. v. 28. Xen. Ven. v. 20.]

II. *Swift, nimble*. Rom. iii. 15. [Amos ii. 15. Prov. xxii. 28. xxvii. 4.] The word is used in this latter sense also by the profane writers; [as Hom. Il. E. 312. Herodian, i. 9, 20. v. 15, 11. Diod. Sic. i. 32.] See Wetstein.

Ὀπή, ῆς, ἡ, from ὄπτομαι *to see*.

I. *A peep-hole*. See Aristoph. Plut. 714.—So *a hole* or *cavern* is called in Hebrew מְאוּרָה from אוֹר *the light*, which it admits.

II. *A hole* or *cavern* in the earth. Heb. xi. 38.

III. *A hole* or *opening* whence a spring of water issues. James iii. 11. [Ælian, V. H. iv. 28. Athen. xiii. p. 569. B. Exod. xxxiii. 22. Song of Sol. v. 4. Obad. 3. Lam. xii. 3. The Greek lexicographers and grammarians seem to make ὀπή *a hole bored*, so as to see through. See Etym. M. Suid. and Poll. ii. 55.]

Ὄπισθεν, adv. q. ὀπίσωθεν from ὀπίσω *behind*, and the syllabic adjection θεν denoting *from* or *at* a place.—*Behind, after*. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6. et al. On Rev. v. 1. we may observe, that Lucian, Vit. Auct. t. i. p. 366. in like manner mentions ὈΠΙΣΘΟΓΡΑΦΩΝ βιβλίων, books *written on the back* or *outer side*. [See also Plin. Epp. iii. 5.] Comp. Ezek. ii. 10 or 14. and see Wetstein and Vitringa on Rev. and Heb. and English Lexicon under אחר II. 1. [Gen. xviii. 10. Polyb. i. 51, 8. Herod. iv. 60.]

ὈΠΙΣΩ, adv. [It is used,]

I. [Absolutely, and means *behind*, Luke vii. 38. whence, (assuming with the article the force of a noun,) in Phil. iii. 14. τὰ ὀπίσω means *the things behind*, i. e. *former advantages*; or *back*, either simply or in the phrase εἰς τὰ ὀπίσω, Mat. xxiv. 18. (where Schl. says it is redundant; and Parkhurst cites Herod. ii. 103. ἐπιστρέψας ὀπίσω.) Mark xiii. 16. (Luke xvii. 31.) and again, Luke ix. 62. John xviii. 6. xx. 14. See Gen. xix. 17. It is used metaphorically of those who, having followed a teacher, go back or desert him. John vi. 66.]

[II. With a genitive following.]

[(1.) *Behind*. Rev. i. 10. xii. 15. Num. xxv. 8. The phrase *Get thee behind me*, i. e. *begone*[1], occ. Mat. iv. 10. xvi. 23. Mark viii. 33. Luke iv. 8.]

[(2.) *After*, of *place*, as (a) *to go, follow*, &c. after any one as a teacher, it being the Jewish custom that the disciples should attend their master. Mat. iv. 19. x. 38. xvi. 24. Mark i. 17, 20. viii. 34. Luke ix. 23. xiv. 27. xxi. 8. John xii. 19. And so 1 Tim. v. 15. In Rev. xiii. 3. Schleusner thinks ὀπίσω redundant, but it may come under this head, understanding ἀπελθοῦσα. In Acts v. 37. xx. 30. we have the phrase *to draw men away* (to follow) *after one*. See Jer. ii. 5. Ecclus. xlvi. 10; or (b) *to go after a thing to get it*, as 2 Pet. ii. 10. Jude 7.]

[(3.) *After*, of *time*. See Mat. iii. 11. Mark i. 7. John i. 15, 27, 30. Neh. xiii. 19. Dan. ii. 19. Eccl. x. 14. Wahl refers Luke xix. 14. (to send a message *after* one) to this head.]

☞ Ὁπλίζω, from ὅπλον, which see. — *To arm*. Ὁπλίζομαι, mid. *to arm oneself*, in a figurative sense. occ. 1 Pet. iv. 1. So Sophocles, Electr. 999. cited by Wetstein, τοιοῦτον ΘΡΑΣΟΣ *αὐτή θ'* ὈΠΑΙΖΗι, 'you both *arm* yourself with such *courage*.' Comp. Kypke. [The word is used in the same metaphorical sense in Joseph. Ant. vi. 9, 4. de Mac. 13. Liban. Ep. 551. p. 268.

[1] [This form is explained by Fischer, Prol. xv. p. 377.]

Hom. Od. B. 289. The apostles frequently use terms relating to military arms in respect of the Christian warfare, as Rom. xiii. 12. Col. iii. 10. et al. The word is found in its proper sense in Herodian, i. 13, 5. in the active; and vi. 9, 5. in the middle.]

Ὅπλον, ου, τό. The learned Damm, Lex. Nov. Græc., deduces it from ὁμοῦ *together with*, and πέλω *to be*, because it *is with* or *assists* a man in his works. [It is most used in the plural.]

I. Ὅπλα, τά, *arms, armour*, whether offensive, John xviii. 3. 2 Cor. x. 4; or defensive, Rom. xiii. 12[1]. 2 Cor. vi. 7. Thus generally used in the profane writers. See Homer, Il. xviii. 613. xix. 21. In 2 Cor. vi. 7. it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See Virgil, Æn. ix. 806, 7. and Ælian in Wetstein. Comp. also Wolfius. [Parkhurst's distinction of *offensive* and *defensive* arms has little truth. Schleusner observes, that in 2 Cor. vi. 7. the apostle probably alludes to the *full* or heavy armed soldier, who was called by the Greeks ἀμφιδέξιος, i. e. *right-handed on both sides*, or possessing all possible helps and arms. Schleusner ranges Rom. xiii. 12. 2 Cor. vi. 7. (with some inconsistency, after the observation cited above,) and x. 4. under head II. They are all metaphorical. The word is used in the sense of *arms* generally in 2 Kings x. 2. Ez. xxxix. 9; and for a *shield*, 1 Kings x. 17; a *lance*, Nah. iii. 3; a *breastplate*, Jer. li. 3. See Diod. Sic. v. 33. Polyb. xxiii. 9, 3. Xen. Cyr. ii. 1, 14.]

II. *Instruments*, Rom. vi. 13. Thus Homer uses ὅπλα for Vulcan's *tools*, Il. xviii. 409; so 412, 413. ΠΟΙΗΣΑΤΟ ΠΑΝΤΑ—ΤΟΙΣ ἙΠΟΝΕΙΤΟ, 'all the *tools* with which he worked;' ὅπλον and ὅπλα, plur. for the *rope* or *tackling* of a ship, Odyss. xxi. 390. ii. 389, 390. πάντα ΩΠΛΑ—τὰ νῆες φορέουσι, 'all the *tackling* which ships carry.' [See Eustath. ad Il. Δ. 325. and Hesychius, for this meaning of ὅπλα. Jer. xxi. 4. Ez. xxxii. 27. Herod. vii. 25, 36. Spanh. ad Callim. H. in Del. v. 325.]

☞ Ὁποῖος, α, ον, from ὅπως, *how*, and οἷος *of what sort*.

Of what sort or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24. [Herodian, vi. 1, 1. Xen. Mem. iv. 4, 13.] τοιοῦτος ὁποῖος καί, *such as*, Vulg. *talis qualis et*, occ. Acts xxvi. 29. So the profane writers use καί for *as* after κατὰ ταὐτα *in the same manner*, after ἴσως *equally*, and ὁμοίως *like*. See Vigerus, Idiotism. cap. viii. sect. 7. reg. 8.

Ὁπότε, adv. *When*. occ. Luke vi. 3. [Hom. Il. i. 339. Æsch. S. Dial. iii. 14. Is. xvi. 14.]

Ὅπου, adv. *where*.

1. *Where, in which place*. Mat. vi. 19, 21. Rev. ii. 13. [Add Mat. xxviii. 6. (ὁ τόπος ὅπου.) So Mark xvi. 6. John iv. 20. and with a similar reference to a preceding substantive, Mark ii. 4. The substantive is omitted Mark v. 40. John vi. 62. xx. 12, 19. It refers to ἐκεῖ also, as Luke xvii. 37. John xii. 26, 36. xiv. 3. and in Col. iii. 11. το ὁ νέος ἄνθρωπος. See also Mat. xxvi. 57. Ἐκεῖ or a substantive is omitted John vi. 62. vii. 34, 36. xi. 32[2]; and is redundant Mark vi. 55. Rev. xii. 14. This, says Parkhurst, is an Hebraism, used likewise Judg. xviii. 10. Ruth iii. 3. et al. for the corresponding Heb. אֲשֶׁר שָׁם, literally, *which there*. Ἐπ' αὐτῶν is similarly redundant in Rev. xvii. 9. See Gesen. p. 743, 744. Schleusner, however, says, that in Mark vi. 55. ὅπου is *quoniam, since* or *because*, as in Dio Cass. xxxix; but this is not necessary. When ἄν or ἐάν is added, this word is *wheresoever*, as in Mat. xxiv. 28.]

2. *Whither, to what place*. John viii. 21, 22. [Add John xiv. 4. With ἄν or ἐάν it is *whithersoever*, as Mat. viii. 19. James iii. 4. Rev. xiv. 4. This generalizing force of ἄν is well known. On the change of ποῦ for ποῖ see Lobeck ad Phryn. p. 43, 128.]

3. *When, whereas*. 1 Cor. iii. 3. 2 Pet. ii. 11. "The best classics use it in the same sense: ΌΠΟΥ γὰρ ἔξεστιν ἐν ὑστέρῳ—ἀγωνίσασθαι, 'for *when* (or *whereas*) hereafter there might be an opportunity of engaging.' Thuc. viii. 27. Xen. Cyr. p. 519." Blackwall's Sacred Classics, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers. [Luc. Dial. Deor. xviii. 3. Herodian, ii. 7, 5. Xen. Cyr. ii. 3, 11.]

Ὀπτάνω, from ὄψ *the eye*. See under ὄπτομαι. —*To see, behold*. Ὀπτάνομαι *to be seen*, occ. Acts i. 3. [or *to offer one's self to be seen*, as Schl. and Wahl think, from Hesychius and other authorities.]—The LXX have used this V. in the pass. for the Heb. נִרְאָה, 1 Kings iii. 5. [See also 1 Kings viii. 8. Tob. xii. 19.]

Ὀπτασία, ας, ἡ, from ὀπτάνω.—*A vision*. occ. Luke i. 22. xxvi. 23. Acts xxiv. 19. 2 Cor. xii. 1. [Dan. ix. 23. x. 1, 7.]

Ὄπτομαι, mid. and pass. from the obsolete active ὄπτω, and this from ὄψ or ὤψ *the eye*[3].

I. *To see*, Mat. xxviii. 7. Mark xvi. 7. John xvi. 17. et al. freq. But ὤφθην in the form of a 1st aor. pass. is used in a passive sense, *to be seen, appear*. Mat. xvii. 3. Luke i. 11. Acts ii. 3. et al. [We have the fut. pass. in the passive sense in Is. xl. 5. the meaning perhaps being rather *shall be shown* or *made to appear*; and in Acts xxvi. 16. we have the same tense with that meaning, but used actively, ὀφθήσομαι *I will make to appear* or *will show you*. In Acts vii. 26. ὤφθην is said by Schl. and Kuinoel to be for ἐπέστην *I came upon* unexpectedly, (whence in 1 Kings iii. 16. the verb translates בּוֹא,) and so Luther translates the place. It is hardly necessary to say that the verb is sometimes used in a metaphorical sense, as Rom. xv. 21. *to see God* is *to be admitted to his presence and joy*. It was an especial favour to be admitted to see a royal personage in the East, whence perhaps the expression (see Esth. i. 14.) Mat. v. 8. Heb. xii. 4. and see 2 Kings xxv. 19. The word occ. Exod. iii. 2, 16. Job v. 1. et al. Xen. Cyr. i. 4, 10.]

II. *To see to, look to, take care*. Mat. xxvii. 4, 24.

[1] [Schleusner makes it here *dress*, and refers for authority to Deyling, iii. p. 328. where I can find nothing of the sort, nor in the volume. At p. 308. Deyling says, that ὅπλα means *instruments in general*.]

[2] [Schleusner says of these places, *præmittitur* ἐκεῖ, which is, I presume, a misprint for *omittitur*.]

[3] Which from the Heb. עָיִן or עוּת *to move quickly*, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. עֲטַעֲטִים denotes the *eyelids*. So the Æolic dialect uses ὄππα for ὄμμα *the eye*.

Acts xviii. 15. Grotius observes on Mat. xxvii. 4. that the phrase *σὺ ὄψει* is taken from the Latin idiom: for the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say tu videris, *see thou* (to it), which the Greeks, says he, expressed by *σοὶ μελέτω*: and thus far may be true. But Stockius goes further, and positively[1] asserts that the verb *ὄπτομαι* is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. iii. 10. at the end? *Οὐκ ἔδει οὕτω μοι προσενεχθῆναι τὸν ἀδελφόν. Οὔ, ἀλλὰ τοῦτο μὲν ἐκεῖνος ΟΨΕΤΑΙ.* 'My brother ought not to have behaved to me in such a manner. True; but this he himself must *look to*:' and again, iii. 18. at the end, 'Such an one blames you, *αὐτὸς ΟΨΕΤΑΙ πῶς ποιεῖ τὸ ἴδιον ἔργον*, 'he himself *must see to it* how he does his own business.' Comp. also iv. 5. p. 395, 7. vii. p. 403. viii. p. 409. ed. Cantab. 1665. [For other examples see Soph. Phil. 839. Marc. Antonin. v. 17. ix. 24. xi. 12. xii. 1. Schwarz. Monum. Ing. i. p. 125. So *video* is used frequently, as Ter. Andr. ii. 6, 25. Cic. ad Brut. Ep. ii. ad Att. v. 1. xiv. 11.]

III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Ps. xxxiv. 13. [2 Chron. xxxiv. 28.] Εἴδω III. and *θεωρέω* III. [Lyc. Cass. 1019. In a sense not very different we must take the phrase *to see the day* or *times of any one*, i. e. *to live in them, to attain to them.* Luke xvii. 22.]

ὈΠΤΟ΄Σ, *ή, όν.—Roasted, broiled, dressed by fire.* occ. Luke xxiv. 42. [Ex. xii. 8, 9. Diod. Sic. ii. 9. Xen. An. ii. 4, 12.]

ὈΠΩ΄ΡΑ, *ας, ἡ.*

[I.] *The autumn.* [Xen. Hell. ii. 4, 25.]

[II. *Autumnal fruit.*] Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from *ὀπός juice*, and *ὥρα time, season*; since autumn is the *season* when fruits in general are full of *juice*, and when the *juices of grapes, apples*, &c. are pressed out for the use of man. [See Jer. xl. 10, 12. xlviii. 32. where the Hebrew קַיִץ which has the same double signification, is translated by *ὀπώρα*. Refer also to Is. i. 8. xxiv. 20. Herodian, i. 6, 3. Xen. Hell. ii. 4, 16. Foes. Œc. Hipp. p. 277. Anacr. Od. i. 8. In this place of Rev. which the Vulg. translates *poma desiderii*, some think that the fruits used as delicacies after meals are intended. So Rosenm., Schl., Wahl, and Bretschn. Wolf seems to think that it refers to all the things mentioned before, *thus have perished all the fruits thou most desiredst.* Grotius and others say, *thou wilt no longer be able to enjoy venereal pleasures.* Others, *the mature time of the desire of thy soul hath perished.*]

Ὅπως, from *πῶς how.*

I. An adverb, *how, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20. [The last is a true example. The first I conceive to belong to II. 1. Wahl and Schl., however, add to it Mat. xxvi. 59. and Wahl (consistently) Mark iii. 6; but this is wholly unnecessary, and though Hermann's 254th note on Viger justifies the construction, it is certainly rare, and here not so simple. The word occurs in this sense 2 Mac. vii. 22. Xen. Hell. i. 4, 5. iv. 1, 14. Æsch. Socr. Dial. ii. 1, 5. iii. 3.]

II. A conjunction. [Construed in good Greek with the subjunctive, when *a thing present* is considered; with an optative, if a thing is mentioned as the *thought* or *intention of any one*, which is especially the case *after verbs in past tenses.* In the N. T., however, the optative never occurs, but uniformly the subjunctive, except in one or two cases noticed below.]

1. Denoting the *final cause.* [*To the end that.* (1.) After a present, Mat. vi. 2, 5. Luke ii. 35. 1 Pet. ii. 9. (2.) With the aor. not in the indicative, Mat. ii. 8. v. 16. vi. 4, 18. Luke xvi. 28. et al. (3.) After a preterite, and therefore for the optative, Acts ix. 2. Heb. ii. 9. et al.]

2. Denoting the *event. So that, and thus.* [(1.) After a fut., Mat. xxiii. 35. et al. (2.) After an aor. not in the indic., Acts iii. 19. according to Wahl. Schl. makes it *when*, referring to Hom. Il. M. 208. Od. Γ. 373. Δ. 109. X. 22. and Parkh. and Bretschn. make it denote the final cause. (3.) After a preterite (for the opt.) Luke xvi. 26. To this belong Mat. ii. 23. xiii. 35. Rom. iii. 4. (where see in LXX, Ps. li. 4.)]

[3. With verbs of praying, &c. (1.) After the pres., Philem. 6. (where it depends on *ποιούμενος* in ver. 4.) (2.) After an aor. not in the indic., Mat. ix. 38. Luke x. 1. (3.) After a preterite, Mat. viii. 31. Luke vii. 3. xi. 37.]

Ὅραμα, *ατος, τό*, from *ὥραμαι* perf. pass. of *ὁράω to see.—A sight, a vision*, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3.—to a person in a trance or ecstasy, (comp. *ἔκστασις* II.) x. 17, 19. xi. 5. Comp. ix. 10, 12. xii. 9.—to a person asleep, xvi. 9, 10. xviii. 9. [It appears to denote always something *extraordinary* in the N. T. Comp. Xen. de Re Eq. ix. 4. Ælian, V. H. ii. 13. Gen. xlvi. 2. Ex. iii. 3. Dan. viii. 2. Phavorinus says, *ὁράματά εἰσι προφητῶν, ὅσα ἐγρηγορότες βλέπουσιν οἱ προφῆται εἴτε ἐν νυκτὶ, εἴτε ἐν ἡμέρᾳ· ἐνύπνια δὲ, ὅσα καθεύδοντες φαντάζονται.*]

Ὅρασις, *εως, ἡ*, from *ὁράω.*

[I. Properly, *the act of seeing.* Arr. Diss. Ep. i. 6, 8.]

II. *A vision.* Acts ii. 17. Rev. ix. 17. [Joseph. Ant. ii. 2, 1. Zech. x. 2. Dan. ii. 28.]

III. *Appearance.* Rev. iv. 3. twice. [Ez. xliii. 10.]

Ὁρατός, *ή, όν*, from *ὁράω.—Visible, to be seen.* occ. Col. i. 16. [Job xxxiv. 26. Xen. Cyr. i. 6, 2. Mem. iii. 10, 3.]

ὈΡΑ΄Ω, *ῶ.*

I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49. et al.

II. *To perceive, see mentally.* Acts viii. 23. Compare [Col. ii. 18.] Heb. ii. 8. [James ii. 24.] and *εἴδω* II.

III. In the imperat. *see, take heed, beware.* [(1.) With verbs of the same signification,] Mat. xvi. 6. Mark viii. 15. [Luke xii. 15. (2.) With *μή* or its compounds,] Mat. viii. 4. *ὅρα* (*ὅπως* being understood) *μηδένι εἴπῃς*, see, or take heed (*that*) *thou tell no man.* So Mat. ix. 30. [xviii. 10. xxiv. 6.] Mark i. 44. [1 Thess. v. 15.] But Rev. xix. 10. xxii. 9. *ὅρα μή* (*ποιήσῃς* namely) see (*thou do it*) *not.* [In Heb. viii. 5. it is *take care you do it,*

[1] "*Certè* à nullo prosaicæ orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

(as in Exod. xxv. 40. Xen. Cyr. i. 4, 8.) and in Acts xxii. 26. *consider*. See Epict. Enchir. c. 26. Xen. Cyr. iii. 1, 2, 7. There is often an ellipse of ὅρα in this sense. See Mat. xxv. 9. Acts v. 39.]

Ὀργή, ῆς, ἡ, from ὀρέγομαι *to desire earnestly*. Ὀρέγεται γάρ, says Theodoret, who gives this derivation, ὁ ὀργιζόμενος ἀμύνασθαι τὸν ἐχθρόν, for the angry person *eagerly desires* to be revenged of his enemy. So Aristotle, Rhet. lib. ii. says ὀργὴ *anger* is ὄρεξις μετὰ λύπης, *vehement desire* accompanied with grief, and in the stoical definitions it is defined "*a desire* of punishing him who seems to have hurt us in a manner he ought not."

I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. James i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5. [Num. xi. 1. Is. x. 5. et al.]

II. *The effect of anger* or *wrath*, that is, *punishment*, from man. Rom. xiii. 4, 5 ;—from God, ii. 5. iii. 5. [Mat. iii. 7. Luke iii. 7. John iii. 36.] Eph. v. 6. 1 Thess. i. 10. v. 9. et al. [See Ecclus. vii. 18.[1]]

Ὀργίζω, from ὀργή.—*To provoke to anger, irritate*. [Æsch. Dial. Soc. ii. 1.] Ὀργίζομαι, pass. *to be provoked to anger, to be angry*. [With a dative, Mat. v. 22. (Xen. Symp. iv. 64. Polyb. xxii. 14, 7. Lys. Or. i p. 7.) with ἐπί and a dative, Rev. xii. 17. (Herodian, vii. 10, 2) absolutely, Mat. xviii. 34. xxii. 7. 1 Kings xi. 9. Neh. iv. 1. Gen. xl. 2.]

Ὀργίλος, η, ον, from ὀργή.—*Prone to anger, passionate*. occ. Tit. i. 7. where see Wetstein. [Prov. xxii. 24. xxix. 22. Aristot. Eth. iv. 5. Xen. de Re Eq. ix. 7.]

☞ Ὀργυιά, ᾶς, ἡ, from ὀρέγω *to extend* (which see), and γυῖα *the limbs*. [See Eustath. in Odyss. i. 325.]

I. *The clasp* or *grasp of a man*, i. e. when his *two arms are stretched out* to clasp as much as possible. So the Etymologist, Ὀργυιὰ σημαίνει τὴν ἔκτασιν τῶν χειρῶν, σὺν τῷ πλάτει τοῦ στήθους, Ὀργυιά signifies *the extent of the hands, together with the breadth of the breast*. Josephus, (Ant. xv. 11, 5.) speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, says, καὶ πάχος ἦν ἑκάστου κίονος ὡς τρεῖς συναπτόντων ἀλλήλοις τὰς ΟΡΓΥΙΑ῾Σ περιλαβεῖν, 'and the thickness or circumference of each pillar was as much as the *grasp* of three men laying hold of each other could encompass.' [See also Schol. on Hom. Il. E. 33. Ψ. 327. and on Lyc. Cass. 26.]

II. *A fathom*, a measure of length of about five feet English, being equal to a man's *grasp*, or to the distance between the *two hands stretched out*, including the breast. So Grotius, "spatium quantum passæ manus patent ;" whence, says he, is derived the Roman passus, *a pace*. So Xen. Mem. ii. 3, 19. χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ΟΡΓΥΙΑ῾Σ διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο· πόδες δ᾽ οὐδ᾽ ἂν ἐπὶ τὰ ΟΡΓΥΙΑ῾Ν διέχοντα ἕλθοιεν ἅμα, 'the hands, if you should want to employ them both together at a greater distance than a *fathom*, would not answer your purpose ; and the feet would not, at the same time, reach even so far as a *fathom*.' occ. Acts xxvii. 28. twice, where see Wetstein. [Polyb. i. 22, 4. Herod. ii. 5.]

☞ ΟΡΕΊΓΩ.

I. *To stretch out*, as the hands. Thus it is frequently applied in the profane authors, particularly in Homer. [Soph. Œd. C. 839. Eur. Phœn. 103.]

II. Ὀρέγομαι, mid. *to stretch out oneself*, or *one's hands, for*, [as Hesiod, Scut. Herc. 456. Eur. Orest. 303. and then metaphorically] *to desire eagerly, long after*. occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. Ὀρέγομαι in the same sense is construed with a genitive in the Greek writers. See Wetstein on 1 Tim. [In 1 Tim. vi. 10. the word rather means *being entirely given to*. Comp. Xen. Mem. i. 2, 15. De Rep. Lac. ii. 14. Symm. Job viii. 20.]

Ὀρεινός, ή, όν, from ὄρος *a mountain*.—*Mountainous, hilly*, ὀρεινὴ (χώρα namely) *a mountainous* or *hilly country*. occ. Luke i. 39, 65. Raphelius remarks, that in Polybius ὀρεινή is often thus used by itself for a *mountainous country*. [Gen. xiv. 10. Josh. ii. 16. Diod. Sic. ii. 38.]

☞ Ὄρεξις, εως, ἡ, from ὀρέγομαι. — *Lust, concupiscence*. occ. Rom. i. 27. [*Evil desires*. Ecclus. xix. 30. Wisd. xiv. 2. See Herodian, iii. 13, 14. vi. 1, 12. Ælian, V. H. x. 9.]

☞ Ὀρθοποδέω, ῶ, from ὀρθός *right*, and ποῦς, ποδός, *a foot*. — *To walk uprightly*. Gr. "*Foot it aright*, or *walk with a right foot*." Leigh. —In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14. [See Tan. Faber ii. Ep. 29. Schoettg. Adag. N. T. p. 125.]

Ὀρθός, ή, όν, from ὄρω, *to excite*.

I. *Upright* in posture. Acts xiv. 10. [Æsch. S. Dial. i. 4. Xen. de Ven. iv. 1.]

II. *Straight*. Heb. xii. 13. [Prov. iv. 26. xxi. 8.]

Ὀρθοτομέω, ῶ, from ὀρθός *right, straight*, and τέτομα, perf. mid. of τέμνω *to cut*.—*To cut aright* or *straight*. occ. 2 Tim. ii. 15. ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. No doubt the Vulgate has given in general the true sense of this expression by rendering it *rectè tractantem* verbum veritatis, rightly handling *the word of truth* : but it is not so easy to determine whence in particular the *metaphorical* word ὀρθοτομοῦντα is taken. Some [as Luther, Melanchthon, Calov, Gerhard, Beza, Bochart, (Hieroz. pt. i. lib. ii. p. 324.) H. Stephens, and Grotius] suppose it alludes to the *cutting up* and *dividing* the sacrifices by the Levitical priests, [to which it is objected that the word is not used of *cutting up victims*, and that (as in Rom. xii. 1.) not the gospel, but those who obey it are compared with victims] ; others [as Leigh, Arnold, &c.] to the *dividing* and dispensing food at a table, [like a good father giving to each child the food fittest for him,] or to "the distribution made by a *steward* in delivering out to each person under his care such things as his office and their necessities required." (Doddridge.) [And so Vitringa, Archesyn. xiii. p. 273. and Syn. Vet. i. 3, 8. p. 714.] Comp. Luke xii. 42. Pricæus (Price) refers it to the *exact cutting* or *polishing* of stone or marble. Chrysostom, Theophylact, [p. 813.] and Œcumenius, [p. 773.] and after them Erasmus, explain it of *cutting off*

[1] [In Rom. iv. 15. Schleusner says that ὀργή is *divine punishment*; but that he should not be much against translating it *sins causing God's anger*, as in Job vi. 2; and he thinks that the words next following give a colour to this.]

all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: but Theodoret [Opp. iii. p. 498.] thinks it a metaphor taken from husbandmen; ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐθείας τὰς αὔλακας ἀνατέμνοντας· οὕτω καὶ διδάσκαλος ἀξιέπαινος, ὁ τῷ κανόνι τῶν θείων λογίων ἑπόμενος. 'We commend even those husbandmen who *cut straight* furrows; so that preacher is worthy of praise who *follows the rule of the divine oracles*.' And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62. (comp. under ἄροτρον); because St. Paul had just before called Timothy ἐργάτην, which, though applied to other workmen, properly signifies *an husbandman*[1]; and also because ὀρθοτομεῖν in the LXX signifies *to cut* or *make straight* in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb ὀρθοτομεῖν be ever in the Greek writers applied to *husbandmen's ploughing*, yet in Theocritus, Idyll. x. 2. we have ΟΓΜΟ͂Ν ΕΆΓΕΙΝ ΟΡΘΟ͂Ν, *to draw* or *make a straight furrow*. [Deyling (iv. p. 633.) rightly observes, however, that this expression does not entirely defend the other, and that ὀρθοτομεῖν is, as Parkhurst observes, *not* applied to ploughing. But this interpretation is not very different from that approved by Elsner, Schleusner, and others, viz. that the metaphor is taken from those who walk in a *straight path*. Τέμνειν ὁδὸν or κέλευθον εὐθεῖαν is *to go straight*, says Elsner[2]; and in Prov. xi. 5,[3] we have δικαιοσύνη ἀμώμου ὀρθοτομεῖ ὁδούς *directs his ways, keeps all his goings straight* (not as Deyling says, *holds the straight path*, for the verb is active, as appears from the next citation); and again in Prov. iii. 6. ἵνα ὀρθοτομῇ τὰς ὁδούς σου *that she may direct thy goings*. We have in the Rhesus 422, of one who *speaks the truth*, τῷ εὐθεῖαν λόγων τέμνοντι κέλευθον. And it appears that they who treated of the law were by the Hebrews called חֹתְכֵי סָם בַּתּוֹרָה or τέμνοντες τὸν νόμον. See also the quotation from Megillah, fol. 24, 1. in Schoettgen, H. H. and T. p. 888; and Fuller, Misc. Sacr. iii. 16.]

Ὀρθρίζω, from ὄρθριος[4].—*To rise early in the morning, to do any thing*, or *to come to* or *be with any one early in the morning*, diluculare. occ. Luke xxi. 38. where see Wolfius and Wetstein. In the LXX it is often used for the Heb. הַשְׁכֵּים *to rise in the morning*, and particularly in Gen. xix. 27. where it denotes *to come* or *go early to a place*. [See Gen. xx. 8. Josh. iii. 1. Ecclus. xxxix. 6.]

Ὀρθρινός, ή, όν, from ὄρθρος.—*Of* or *belonging to the morning*, matutinus. occ. Rev. xxii. 16. But the true reading is ὁ πρωϊνός, which see, and comp. Rev. ii. 28. The LXX use ὀρθρινός, Hos. vi. 4. xiii. 3. for the Heb. מַשְׁכִּים *forward, early*. [The grammarians (Thom. M. p. 656. Phrynichus, p. 16. and others) condemn this word, and say that the next is the proper one. But this occurs in Posidipp. ap. Athen. xiii. p. 596. and several other writers quoted in Sturz. de Dial. Alex. p. 13.]

Ὄρθριος, α, ον, from ὄρθρος.—*Early, doing any thing early in the morning*. occ. Luke xxiv. 22. [It may be translated as an adverb; and so in Job xxix. 7. It occurs in Hom. H. in Merc. 143. Theogn. 843. Plat. Prolog. 313, B.]

ΟΡΘΡΟΣ, ου, ὁ. The Greek lexicographers derive it from ὀρθόω *to erect, raise*, because the morning *raises* men to their work.—*The day-break*, or *dawning of the day, the early morn*, diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21. [Salmasius (de Ling. Hell. p. 100.) says it is not a classical word; but it occurs in Plato, Crit. c. i. Polyb. iii. 73, 3. xii. 26, 1. Xen. An. ii. 2, 21. Ven. vi. 6. Diod. Sic. xiv. 104. It occurs frequently in the LXX, as Esth. v. 14. Prov. vii. 18. Joel ii. 2. &c. Thomas M. makes it the time before daylight, when you can still use a light; Phrynichus says it is the time of cock-crowing, beginning at the ninth hour and ending at daylight.]

Ὀρθῶς, adv. from ὀρθός.

I. *Rightly, well*. Luke vii. 43. x. 28. xx. 21. Ὀρθῶς λέγειν, *to speak* rightly or justly, is a phrase used both by Herodotus and Polybius. See Raphelius and Wetstein on Luke xx. 21. [Deut. v. 28. Num. xxvii. 7.]

II. Applied to utterance, *rightly, properly, plainly*. Mark vii. 35.

Ὁρίζω. from ὅρος, ου, ὁ, *a bound, limit*.

I. *To bound, limit*. In this sense it occurs not in the N. T., but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27. et al. for the Heb. גְּבוּל *a bound, limit*. [Schl. quotes Acts xvii. 26. as an instance, thus, ὁρίσας τὰς ὁροθεσίας, &c. but the passage is ὁρίσας προστεταγμένους καιροὺς καὶ τὰς ὁρυθεσίας; and in the first application it is clearly to be referred to the second sense; nor is there any reason to change it as applied to the second noun. God may be well said to *decree* the bounds of space as well as time. Compare with this place of the Acts, Diod. Sic. i. 41. xvi. 29.]

II. *To determine, decree, appoint, set*, because what is *determined* or *decreed is*, as it were, *limited* and *confined* by certain bounds. In this sense it is applied either to men, Acts xi. 29;—or to God, Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text Wetstein shows, that ΉΜΕΡΑΝ ΌΡΙΖΕΙΝ is a phrase used likewise by the Greek writers. [Prov. xvi. 30.]

III. *To mark out determinately*. Rom. i. 4. where see Elsner, and comp. Acts xvii. 31. x. 42. [Chrysostom says δειχθέντος, ἀποφανθέντος, κριθέντος, and nearly so Zonaras, Lex. col. 1473.]

Ὅριον, ου, τό, from ὅρος, ου, ὁ.—*A coast, bound of a territory* or *country*. Mat. ii. 16. iv. 13. Mark vii. 31. et al. [Schl. says it is hence used for *the country itself*, and he considers this as its constant sense in the N. T., and so Wahl. Bretschneider

[1] See the learned Duport on Theophrastus, Eth. Char. p. 269.

[2] [So *viam secare* in Latin. Virg. Æn. vi. 899. where Servius even says, *secare est recta via ire et ad lineam viam ducere*.]

[3] [Deyling cites this on ver. 3. and afterwards cites ver. 5. as a separate place. On referring to Mill's edition (1725), I observe a different reading, viz. ἀμώμους, and that ver. 4. is wholly omitted.]

[4] [Ὀρθρεύειν Ἀττικῶς, ὀρθρίζειν Ἑλληνικῶς. Mœris. See Salmas. de Ling. Hell. p. 101. and Schwarz. ad Olear. de Stylo N. T. p. 314.]

considers it as *the confines* in Mark x. 1.[1] Gen. x. 19. Exod. xxxiv. 24. and as *neighbouring country* in Mat. xix. 1. There Kuinoel agrees with Schl. and Wahl. It is a *country assigned by lot* in Josh. xv. 1 and 2. and also in the first verse ὁρίων is *boundaries*.]

Ὁρκίζω, from ὅρκος.

I. *To adjure, cause to swear, to lay under the obligation of an oath.* Thus it is used by the LXX, for the Heb. הִשְׁבִּיעַ *to cause to swear*, Gen. xxiv. 37. l. 5, 25. et al.; but not, I think, in the N. T. Comp. ἐξορκίζω.

II. *To beseech in the name of God, to conjure*, obsecro. occ. Mark v. 7. where observe, that τὸν Θεόν is put for νὴ τὸν Θεόν, *by* God, and that the correspondent words in Luke viii. 28. to ὁρκίζω σε τὸν Θεόν are δέομαί σου, *I beseech thee*. See Grotius and Campbell on Mark v. 7. *To charge solemnly*, as in the name of the Lord Jesus, Acts xix. 13. 1 Thess. v. 27; in which texts Ἰησοῦν and Κύριον are governed by νή understood, as under sense II. [The same construction with ἐξορκίζω obtains in Gen. xxiv. 3. With the simple verb in the LXX, the person sworn by is generally governed by a preposition. See 2 Kings xi. 4. Neh. xiii. 25. Xen. Symp. iv. 10.]

Ὅρκος, ου, ὁ, from ἕρκος *a fence*, which from εἴργω *to enclose, include*; or else ὅρκος (according to Ainsworth and others) may be deduced immediately from the Heb. יֶרֶךְ *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the *thigh* in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says Stockius, "*a religious assertion* of a man, imprecating the divine vengeance on himself if he speaks not the truth." Mat. xiv. 7, 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12. [See Thuc. ii. 73. iii. 83.]

II. *A thing promised with an oath.* Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, *in condescension to our capacities, and to confirm our hopes*, (see Heb. vi. 18, 19.) is frequently in the O. T. represented as *swearing*, and who, *because he could* swear *by no greater*, sware *by himself*, Heb. vi. 13. Luke i. 73[2]. (where see Elsner and Wolfius.) Acts ii. 30. Heb. vi. 17.

Ὁρκωμοσία, ας, ἡ, q. ὅρκου ὅμοσις (from ὁμόω) *the swearing of an oath*. See Acts ii. 30.—*An oath*. occ. Heb. vii. 20, 21, twice, 28. [Ezek. xvii. 18, 19. for *an oath threatening evil*, 3 Esdras viii. 93. for *an oath of promise*.]

Ὁρμάω, ῶ, from ὁρμή.—*To rush violently* or *impetuously*. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29. [Jer. xlviii. 40. Hab. i. 8. 2 Mac. ix. 2. x. 16. xii. 20. In good Greek it very often is *to go*, without any notion of *violence*, as in Xen. Cyr. i. 6, 1. Hell. i. 3.]

Ὁρμή, ῆς, ἡ, from ὥρμαι perf. pass. of ὄρω *to excite*.

I. *An impetus*, or *impetuous motion*. Thus used by the profane writers. [Xen. An. iii. 1, 8. Prov. iii. 25. Jer. xlvii. 3.]

II. *A violent attempt* or *assault*. Acts xiv. 5. where see Wetstein, and comp. ὥρμησαν, Acts vii. 57. [Schleusner, Wahl, and Bretschneider take ὁρμή both here and in St. James iii. 4. to mean *a plan*, as in Thucyd. iv. 4. Xen. Mem. iv. 4, 2. and so Hesychius, ὁρμή· βουλή, ἐπιθυμία.]

III. *Inclination, will.* Jam. iii. 4.

Ὅρμημα, ατος, τό, from ὁρμάω.—*A violent* or *impetuous motion*. occ. Rev. xviii. 21. [On the dative in this sense see Matthiæ, § 404. occ. Deut. xxviii. 49. Amos i. 11.]

Ὄρνεον, ου, τό, from ὄρνις.—*A bird, fowl*. occ. Rev. xviii. 2. xix. 17, 21. [Deut. iv. 17. et al. sæpe.]

Ὄρνις, ιθος, ὁ, ἡ, from ὄρνυμι *to excite*, which from ὄρω.

I. *A bird*, in general, so called from its *rapid motion*, as in Heb. עוֹף *a bird*, from עָף *to fly*. Athenæus and Galen, cited by Wetstein on Mat. xxiii. 37. observe, that ὄρνις is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female. [1 Kings iv. 23. Is. xlvi. 11.]

II. Ὄρνις, ή, *a hen*, i. e. *the female of the house-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the later Greek writers. [See Aristoph. Vesp. 811. Eur. Herc. F. 71. Xen. An. iv. 5, 19.]

☞ Ὁροθεσία, ας, ἡ, q. d. ὅρου θέσις, *a setting of a boundary* or *limit*.

[I.] *A setting of a boundary*. [Xen. Ven. vi. 22.]

[II.] *A bound set*. occ. Acts xvii. 26.

Ὄρος, εος, ους, τό, from the Heb. הַר the same.—*A mountain, hill*, Mat. v. 1, 14. et al. On Mat. iv. 8. see Maundrell's Journey, at March 29, and Hasselquist's Voyages, p. 128. and note under δείκνυμι I. [In Mat. v. 1. Middleton thinks that *the mountain country* is meant, as in Gen. xix. 17. and Josh. ii. 22, 23. and elsewhere, as the Jews divided the country into mountain, valley, and plain. Reland, i. p. 306. And Middleton thinks that many things show that the sermon on the mount was delivered further to the north than Tabor. In Mat. xxiv. 16. Mark xiii. 4. the hilly country beyond Jordan is probably meant, according to Schleusner, i. e. Peræa. In Mat. xvii. 1, 9. he does not think Mount Tabor is meant, as it was too far distant from Cæsarea, near which Jesus then was. See Reland's Palestine, i. 51. Lightfoot and others think it was a mountain called Panœus, near Cæsarea. See Lami Harm. p. 365. In Heb. viii. 5. et al. Sinai is called *the mountain* κατ' ἐξοχήν. In Mat. xvii. 20. there is a proverbial mode of speaking probably, on which consult Vorst de Adag. N. T. c. xi. p. 814. Lev. ix. 3.]

ΟΡΟΣ, ου, ὁ.—*A bound, boundary, limit*. This word occurs not in the N. T., but frequently in the profane writers, and is here inserted on account of its derivatives.

ΟΡΥΣΣΩ, or ΟΡΥΤΤΩ.—*To dig*. occ. Mat. xxi. 33. xxv. 18. Mark xii. 1. [Gen. xxi. 30. Prov. vi. 27. Xen. de Vect. ii. 7.]

ΟΡΦΑΝΟΣ, οῦ, ὁ.

I. *An orphan, a child bereaved of one* or *both parents, a fatherless child*. James i. 27. [Schl. refers this to sense II. and compares Ps. lxviii. 6. Jer. xvi. 5. xxii. 13. in Hebrew.]

[1] [Ὅρια, says Schleiermacher, (Critical Essay on St. Luke, p. 235.) is always followed in the N. T. by a genitive of the *whole* of which it is a part, so that ὅρια τῆς Ἰουδαίας can only be a part of Judæa, not of Peræa, and every one knew that no part of Judæa lay beyond Jordan.]

[2] [Ὅρκον here is referred to μνησθῆναι, which in the LXX takes an acc. occasionally.]

II. *Desolate, destitute,* like a helpless *orphan.* John xiv. 18. where Campbell, whom see, "*Orphans.*" Comp. 1 Thess. ii. 17. in the Greek. Lucian, in his account of the death of Peregrinus, t. ii. p. 760. applies to him the expression ΌΡΦΑΝΟΥ῀Σ ΉΜΑ῀Σ ΚΑΤΑΛΙΠΏΝ, *leaving us orphans,* in which he seems to be sneering at the very text in St. John. [The word in Greek applies to destitution in all the relations of life, parents, children, guardians, friends, &c. See Xen. Anab. vii. 2, 32. De Rep. Ath. iii. 4. De Vect. ii. 7. Dion. Hal. i. p. 69. Dem. 1320, 19.]

ὈΡΧΈΩ, ῶ. Eustathius derives it from ὀρέγω *to stretch forth,* namely, the hands and feet; others of the Greek grammarians, from ἔρχομαι *to go,* because *dancing* is a certain orderly manner of *going*[1].

I. Athenæus informs us (lib. i.) that ὀρχέω and ὀρχέομαι were used by the ancient Greeks for *moving,* or *being moved.* See Scapula.

II. [In the middle.] *To dance.* occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32. [2 Sam. vi. 16. Xen. Cyr. i. 3, 10.]

Ὅς, Ἥ, Ὅ.

I. A relative pronoun, *who, which,* frequently occ. [We may observe here, (1) that in Greek, the relative *in gender* is often referred to the *sense* of the antecedent, as Gal. iv. 19. or (2) to some word *following* which explains the antecedent, as Gal. iii. 16; and that (3), *in case,* it is often attracted into the same case as the antecedent, instead of being (whether expressed or understood) determined by the verb or adjective to which it belongs, as Luke xxiii. 41. xxiv. 25. John iv. 14. Acts i. 1. xvii. 31. xxii. 15. In Rom. ix. 23, 24. ὅς is said by Schl. to be for qualis, *of which kind,* by Wahl for οὗτος δέ: in either case it is referable to obs. (1). In the expressions οὗ—αὐτοῦ and similar ones, αὐτός is redundant. See Callim. Ep. xliv. Soph. Phil. 315. Viger. iv. 13. Hermann. ad Vig. not. 28. and Jensius ad Lucian. t. i. p. 296. But see Gesenius, p. 743. and refer to Mark i. 7. and Ps. xix. 3. The neuter ὅ is often put by itself, like the Latin *quod,* for *quod attinet ad.* Rom. vi. 10. Gal. ii. 20.]

II. Repeated, ὃς μὲν—ὃς δὲ *one—and another.* 1 Cor. vii. 7. xi. 21. Ὃν μὲν—ὃν δὲ—ὃν δὲ *one—and another—and another.* Mat. xxi. 35. Comp. xxv. 15.

☞ **Ὁσάκις,** an adv. from ὅσος *how great, how many,* and —κις the numeral termination, which see.—*As often as.* occ. 1 Cor. xi. 25, 26. Rev. xi. 6. [Xen. Mem. iii. 4, 3.]

Ὅσιος, α, ον.

[I. *Holy.* (1.) Of God, implying *sanctity,* Rev. xv. 4. xvi. 5. (2.) Of men, implying *piety* and *integrity,* as Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. (Comp. Porphyr. de Abst. ii. 60.) Heb. vii. 26. See also in LXX, Deut. xxxii. 4. Prov. xvii. 26. xx. 11. Amos v. 10. Æsch. Soc. D. iii. 2. Josephus, Ant. viii. 9. Perizon. ad Ælian. V. H. viii. 1. D'Orville ad Charit. Aphr. i. 10. p. 267. Valck. ad Ammon. p. 184.]

[II. *Merciful, kind.* So used only in the neuter, τὰ ὅσια *mercies.* Acts xiii. 35. (Wahl says *mercies sacredly promised.*) This word answers frequently in the LXX to the Hebrew חֶסֶד (as Deut. xxxiii. 8. &c.) which signifies both *benignity* and *benevolence,* and *piety.* The apostle referred to 2 Chron. vi. 42. and especially to Is. lv. 3.]

Ὁσιότης, ητος, ἡ, from ὅσιος.—*Piety* towards God; for as this N. occurs not in the LXX, the evangelist and apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. Luke i. 75. Eph. iv. 24. [Schl. and Wahl say that ὁσιότης respects our duty to God, as δικαιοσύνη does that to man. Parkhurst has made a strange mistake in saying the word does not occur in the LXX. See Deut. ix. 5. Prov. xiii. 34. 1 Kings ix. 4. and in one MS. Judg. ix. 16. See also Wisd. ix. 3. Xen. Cyr. vi. 1, 47. In Xen. de Ven. i. 11. it is *reverence to parents.*]

☞ **Ὁσίως,** adv. from ὅσιος.—*Kindly.* occ. 1 Thess. ii. 10. [Schl. and Wahl say *holily,* i. e. with *pious and just reverence to God.* So in Wisd. vi. 10. Ecclus. iii. 22.]

Ὀσμή, ῆς, ἡ, from ὄσμαι, perf. pass. of ὄζω *to smell.*

1. *Smell, odour.* occ. John xii. 3. [Like ὄζω, this word is applied to *good* and *bad* smells. In the latter sense it occurs Is. xxxiv. 3.]

II. *Odour,* in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. Comp. 16. Elsner and others think that the apostle in this passage alludes to the *perfumes* which used to be censed during the triumphal processions of the Romans. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις *full of incense,* which might, as Elsner has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see Whitby): the latter they call סַם חַיִּים, which they use for *a wholesome perfume* (see Wetstein on 2 Cor. ii. 16); the former they style סַמָּא דְמוֹתָא, which denotes *a deadly poison,* Targ. Jonathan on Jer. xi. 19. and Targ. Ben Uziel on Gen. xl. 1. Considering St. Paul's rapid *transitions,* it may seem, that at the 14th verse he had in his view the *incense fumed in the* Roman *triumphs;* and that having there mentioned ὀσμή, he was reminded of the Jewish phrases ὀσμὴ θανάτου and ὀσμὴ ζωῆς, which he applies at verse 16. But comp. Macknight. [In Eph. v. 2. Phil. iv. 18. we have ὀσμὴ εὐωδίας (where εὐωδία acts as an adjective, and makes the sense, *a very pleasant smell.* See Gesen. 643.) answering to the Hebrew רֵיחַ נִיחֹחַ, (see Gen. viii. 21. Levit. i. 9. et al.) and referring to that pleasure which the ancients imagined the Deity took in their sacrifices. The sacrifice of our Lord is compared to that of a victim *of sweet smell,* i. e. *acceptable to God,* in Eph. v. 2; and in Phil. iv. 8. the gifts sent by the Philippians are in the same way recognized as *acceptable.* See Deyling, ii. p. 58.]

Ὅσος, η, ον.

I. [*As much, as great, how much, how great.* In this sense τοσοῦτος either goes before or is understood, as in John vi. 11. and Rev. xxi. 16.

[1] [Phavorinus, from ὄρχοι *the ranks of vines,* where originally, at the vintage, the dancing in chorus took place.]

(Comp. Ælian, V. H. i. 4. Xen. H. Gr. ii. 3, 6.) Sometimes both the antecedent and ὅσος have a comparative with them, as in Heb. i. 4. Xen. Mem. i. 4, 10. (see Matthiæ, § 455); sometimes τοσούτῳ is omitted in the 1st member, as Heb. viii. 6. Polyb. iv. 42, 5; and sometimes the compar. after ὅσος is omitted, as Heb. x. 25. Matthiæ, § 455. In Mark vii. 36. both irregularities occur. It is applied in this sense with χρόνον to *time, how much time*, i. e. *how long*. Mark ii. 19; with ἐπί in Rom. vii. 1. 1 Cor. vii. 39; and without χρόνον in Mat. ix. 15. 2 Pet. i. 13. Xen. Cyr. v. 5, 8. And so we are to understand μικρὸν ὅσον ὅσον in the N. T.] Μικρὸν ὅσον, *a little* or *small quantity*, is a phrase frequently met with in the Greek writers[1]. But in Heb. x. 37. ὅσον is doubled; and we have μικρὸν ὅσον ὅσον for *a very little quantity*, namely, of time, *a very little while*. The LXX use the same expression, Is. xxvi. 20. for the Heb. כִּמְעַט רָגַע, literally, *as it were the little space of an instant;* and the repetition of ὅσον in this phrase has been by some supposed Hellenistical, and to be taken from the Hebrew manner of doubling words in *emphatical* expressions. But Aristophanes, cited by Wolfius and Wetstein, repeats ὅσον in like manner, Vesp. 213.

Τί οὐκ ἀπεκοιμηθῆμεν ΟΣΟΝ ΟΣΟΝ στίλην;

Why should we not sleep *a very little while?*

where the Scholiast explains ὅσον ὅσον στίλην by ἐλάχιστον *a very little*. [Ἐφ' ὅσον, *inasmuch as*, is found in Mat. xxv. 40, 45. Rom. xi. 13.] Καθ' ὅσον, *by how much*. Heb. iii. 3. Also used for καθώς, *as*. Heb. ix. 27. where Kypke confirms this sense by remarking that it answers to οὕτως *so*, ver. 28. [Ὅσα is used adverbially for the sing. in Rev. i. 2. xviii. 7.]

II. In plur. ὅσοι, ὅσαι, ὅσα, *as many as, who-* or *what-soever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12. et al. freq. [It is often preceded by πᾶς, as Mat. xiii. 44, 45. xviii. 25. et al. Xen. Anab. vii. 6, 36; and ἄλλος, John xxi. 25; and followed by οὗτος, expressed, as Gal. vi. 12. Jude 10. or understood, ibid. 1 Tim. vi. 1. et al.]

III. *How great*, or *how many*. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27. et al.

[Ὅσπερ, ἥπερ, ὅπερ, *whosoever, whatsoever*, occ. Mark xv. 6. Thuc. ii. 10. Lucian, Dial. Deor. viii. 1. x. 4.]

ΟΣΤΕΟΝ, οὖν, έου, οῦ, τό. This word, like the Latin os *a bone*, may be deduced from the Heb. עֹז *strength*, or עֶצֶם *firmness*, or perhaps from עָצַם *a bone*, to which last it most commonly answers in the LXX. *A bone*, occ. Mat. xxii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22. [Gen. ii. 23. Xen. de Re Eq. i. 4.]

Ὅστις, ἥτις, ὅ,τι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι.) It is a compound of ὅς the pron. relative, and τις *who*.

I. Relative, *who, which, what*. Mat. ii. 6. vii. 15, 24. Acts v. 16. et al. freq.

II. Universal, *whosoever*. Mat. v. 39, 41. xiii. 12. et al. freq.

Ὀστράκινος, η, ον, from ὄστρακον *a fish's shell, a pot made of earthenware*, (as Ecclus. xxii. 7.) which from ὄστρεον *a shell-fish.—Of earthenware, earthen*. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam iv. 2. in LXX. In 2 Cor. it implies the *frailty* of our mortal nature, particularly of our *earthly* mortal bodies. See Wolfius, and comp. Macknight on both texts. [Levit. vi. 28. Diod. Sic. iii. 8[2].]

☞ Ὄσφρησις, εως, ἡ, from 2nd pers. perf. pass. of ὀσφράομαι † or ὀσφραίνομαι † *to smell.—The smelling, the sense of smelling*. occ. 1 Cor. xii. 17. [Ὀσφρασία occ. Hos. xiv. 7. See Herodian, i. 12, 4. Epict. i. 20. See Lobeck on Phryn. p. 117.]

ΟΣΦΥΣ, ύος, ἡ.

I. *The loins* of the human body, comprehending the five lower vertebræ of the back. [It is used in this sense both in the singular and plural, Job xxxviii. 3. xl. 2. Is. v. 27. Exod. xii. 11. et al. It denotes sometimes the whole spine.] Mat. iii. 4. Mark i. 6.

II. The Scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 Kings viii. 19); and this with physical propriety, since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed:* and hence καρπὸς τῆς ὀσφύος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under καρπός II. [Comp. with this phrase those which occur Gen. xlvi. 26. Exod. i. 5. Judg. viii. 30; and again, Gen. xv. 6. xvii. 6, 16. and 2 Sam. xvi. 11; and see Vorst. Phil. Sacr. c. 39. On Heb. vii. 10. see Schwarz. ad Olear. de Stylo N. T. p. 254.]

III. The garments of the ancients being loose and flowing, it was necessary *to gird them about their loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up, the loins*, are expressions denoting *readiness for motion* or *action*, and are applied spiritually, Luke xii. 35. 1 Pet. i. 13. Comp. ἀναζώννυμι. And because *being thus girded* was eminently the *military* habit, hence it is applied to the soldiers of Christ, Eph. vi. 14. Comp. περιζώννυμι II. [See 1 Sam. ii. 4. Jer. i. 17.]—The above-cited are all the texts of the N. T. wherein ὀσφύς occurs.

Ὅταν, a conjunction, from ὅτε *when*, and the indefinitive ἄν.

1. *Whensoever, when*. Mat. v. 11. vi. 2, 5. et al. freq.

2. *Whilst, as long as*. So Vulg. *quamdiu*. John ix. 5. Comp. 1 Cor. iii. 4.

[3. *After*. Mat. ix. 15. xxiii. 15. Jer. xxix. 10. xxxiv. 14.]

[4. It seems to be little more than a *conditional* particle, *if*, in Mark xiv. 7. Luke xvii. 10.]

[5. *Since*. Rom. ii. 14. 1 Cor. iii. 4.]

Ὅτε, an adv. of time.—*When*. Mat. vii. 28. ix. 25. et al. freq. [It has usually an indicative, showing that the action spoken of *actually is, has been*, or *will be;* but in Luke xiii. 35. there is the subj. for the future; a proof of bad Greek, according to Lobeck on Phryn. p. 722.]

Ὅ,τε, ἥ,τε, τό,τε. The prepositive article com-

[1] [See Lucian, Hermot. i. p. 591. and also ὀλίγον ὅσον in p. 590 and 593. So τυτθὸν ὅσον in Theocr. i. 45.]

[2] [For other places in Greek authors see Triller's Obss. Crit. iv. 6. p. 328. *Testa* has the double meaning of *shell* and *vessel of earthenware* in Latin.]

pounded with τε *and, also, both.* See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. Ὅ,τε and τό,τε are thus written with an intervening comma, to distinguish them from the adverbs ὅτε *when*, and τότε *then*.

[Ὅτι, a particle, compounded of ὅ the neuter of ὅς (which is used for it, Hom. Il. A. 120. E. 433.) and τι. It properly begins an explanatory sentence, and is in that way dependent on τοῦτο, as in Rom. x. 8. 1 John iv. 10. Jude 5. Hence it is]

[1. *Narrative*, and is used where the Latins have an acc. and infin., and the English *that*, especially after verbs of *saying, knowing, perceiving, remembering*, and the like, as Mat. ii. 16. vi. 5, 16. et al. freq. To this head Wahl refers John vii. 35. supposing λέγων understood ; and Hoogeveen thinks the particle is used in its causal sense, translating, *where is he about to go? for*, as he says, *we shall not find him.* Either of these are admissible ; and there is no occasion, as Hoogeveen observes, to coin a new sense, as Schl. and others do, translating *so that.* Schleusner alleges 1 John iv. 17. and Mat. xxiii. 13 ; but these passages are against him, for in each, ὅτι is clearly dependent on τοῦτο. There is a large class of passages which Wahl refers, and I think rightly, to this head, supposing an ellipsis of some of the words mentioned at the beginning, as οἶδα or οἴδαμεν, δῆλον, &c. Mat. v. 45. vi. 5, 13 [1]. (Comp. Luke xii. 24.) xi. 29. Luke xxiii. 40. Acts i. 17. x. 14. Rom. ix. 20. 1 Cor. xi. 15. In the above expressions, as the writer speaks in his own person, the acc. and infin. *might* be used also in Greek ; but not if he gives the words of another, for then he begins in fact a new sentence, which is introduced very often by ὅτι. See Mat. ii. 23. xxvi. 72. xxvii. 43, 47. Mark i. 15. vi. 35. xii. 6. xiv. 26, 58. Luke xvii. 10. xix. 42. Acts v. 23, 25. James i. 13. et al. See Epict. Enchir. c. 14. Xen. Cyr. viii. 3, 26. In John xi. 56. there is an ellipse perhaps of δοκεῖ. See 2 Thess. ii. 2. Buttmann, § 136. Matthiæ, § 507.]

[2. This particle signifies *because, for*, and is thus *causal ;* but, as Hoogeveen says, it is even here more properly declarative, for it depends on διὰ τοῦτο, expressed, as in Mat. xiii. 13. John viii. 47. et al. (Xen. Hell. viii. 1, 34.) or understood. This sense is very common. Mat. v. 3, 4, 5. et al. freq. Hoogeveen observes, that διότι seems only an abbreviation of διὰ τοῦτο ὅτι, and is used for ὅτι. (See Plat. Phæd. t. x. p. 315. ed. Bip.) Sometimes in this sense there seems an ellipse of τί ἐστι, before ὅτι, as in Mark ix. 11 and 28. Τί ὅτι is very often the interrogation *what is the cause that—?* Acts v. 4, 9. Comp. John xiv. 22. There is a double use of the causal ὅτι in 1 John iii. 20. Hoogeveen removes the difficulty by taking away the stop at the end of v. 19. reading in the first case ὅτι ἐάν, and making it *whatsoever*, and then the second ὅτι depends on ἐκ τούτου. Then we translate in fact, "And by this (viz., that God is greater than our hearts) we know that we are of the truth, and shall calm and assure our hearts before him, of whatever crime our hearts may condemn us." Wahl also takes away the stop at the end of ver. 19. and reads thus, πείσομεν τὰς καρδίας ἡμῶν ὅτι, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων, κ. τ. λ., observing, that ὅτι is repeated in a similar manner in Xen. An. v. 6, 19. vii. 4, 5. See Matthiæ, § 507 and 529.] In Luke vii. 47. it is not strictly causal, but denotes an inference of the antecedent from the consequence : "*Wherefore*, since she has shown so great a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, ὅτι for or because *she hath loved much :* her great love to me is the *sign* (not the meritorious *cause*) of her many sins being forgiven." I am aware that some learned men render ὅτι in this passage by *therefore*, and produce other texts of the New Testament to confirm this interpretation ; but it does not appear to me that ὅτι ever signifies *therefore*, either in the inspired, or any other Greek writer ; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's Harmonia Evangelica, cap. 57. See also Wetstein. [Schleusner takes the view objected to by Parkhurst, and alleges 1 John iii. 14. and John viii. 44. twice, and some passages from the LXX ; but the first of these passages, which is the only one of moment, makes against him. St. John there clearly means, that "our love for our Christian brethren is a *sign* of our Christian state." And Hoogeveen is entirely with Parkhurst on this passage of St. Luke, where the emphasis seems to be on πολλαί, as Hoogeveen observes. Thus the reasoning is, "It is clear that she has been forgiven many sins, for you see that she loves much ; while he to whom little is forgiven loves little."]

[3. There is a remarkable use of ὅτι before the infinitive in Acts xxvii. 10. as in Xen. Hell. iv. 3, 1. Diod. Sic. iv. 26. Polyb. i. 4, 1.]

Ὅτου. It is used in the Attic dialect for οὗτινος, the genitive of ὅστις *who, which ;* hence ἕως ὅτου for ἕως χρόνου ἐν ᾧτινι (the relative ὅτου being put in the same case with the antecedent by an Atticism) is *until* or *during the time in which.* It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18 ; or not, Luke xxii. 16, 18. Comp. ἕως οὗ, under ἕως 1.

1. *Until.* Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst.* Mat. v. 25.—The above cited are all the passages of the N. T. wherein the phrase ἕως ὅτου occurs.

ΟΥ', an adv. Before a consonant οὐ is used ; before a vowel with a smooth breathing οὐκ ; before a vowel with a rough breathing οὐχ.

[1] On Mat. vi. 13. observe, that several learned critics, among whom Wetstein and Griesbach, have not only doubted the genuineness of the doxology, ὅτι σοῦ ἐστιν, κ. τ. λ., but have even rejected it as spurious. But though omitted in the Cambridge and two other Greek MSS., and in the Vulg. version, and in the Complutensian edition, (except the concluding word ἀμήν,) it is found in all the other Greek MSS. and in the ancient Syriac version. And as for the opinion advanced in the Complutensian note, that the doxology was received from the Greek liturgies into the text, it is well remarked by Wolfius, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versâ. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14. no fewer than eighty-seven MSS., six of which are ancient, for ὅτι have τί *how?* So, besides several other old versions, the first Syriac has ܡܐ, and Vulg. *quam?* Τί is also the reading of several ancient editions, and is approved by Wetstein, and received into the text by Griesbach. Mill, however, Prolog. p. 41. prefers ὅτι.

1. Negative, *not*. Mat. i. 25. ii. 13. v. 14. xii. 43. [With Rom. ix. 25. *that* (people) *which is not my people*. Comp. Deut. xxxii. 21. Hos. ii. 25.] With *μή* following, the negation is made more intense, *οὐ μή, in no wise, by no means*, Mat. v. 18, 20. Heb. xiii. 5. et al. [And so with other negatives. See Mark iii. 27. v. 37. xv. 4. Luke iv. 2. x. 19. xii. 27. xviii. 13. xxiii. 53. Acts vii. 5. viii. 39. Rom. iii. 10. 1 Cor. vi. 10. Rev. xii. 8. xviii. 14. xx. 4. xxi. 4.]

2. *No*. John i. 21. Οὐ γάρ, *nay verily, no truly*, non sanè, minimè verò. Acts xvi. 37. where Kypke cites Lucian and Athenæus using these two particles in the same sense.

3. Prohibitive, *not*, ne. Mat. v. 21, 27, xix. 18. [Acts xxiii. 5. Rom. vii. 7. xiii. 9. It must be observed, that this is contrary to the rules of good Greek, as Zeune (on Viger. vii. 12, 3. not. 26.) rightly observes. Μὴ ought to be used in these cases. The true difference between *οὐ* and *μή* is this, that *οὐ* denies *a thing itself*, *μή* *the thought* or *intention of it*. Hence, *οὐ* can be used absolutely, while *μή* depends on another verb expressed or understood. Μὴ ταῦτα γένηται (sc. φοβοῦμαι)—μὴ τοῦτο δράσῃς (sc. ὅρα). Sometimes not so much a verb of this sort, as the *thought* and *plan* itself is understood, as *μὴ κεῦθε be unwilling to conceal*. This difference is rigidly observed. But there may occur cases where it is difficult to tell which should be used. The following, however, are easy to make out: *οὐ τολμήσεις* is *you will not dare*, said of one whom we know not to be daring enough to make such or such an attempt; *μὴ τολμήσῃς do not dare*, of one whom we think to be sufficiently daring for it. Hermann on Viger. not. 267.—Here then *οὐ* is used for *μή*. See Matthiæ, § 601. Vorst. Phil. Sac. 222. ed. Fischer.]

4. Interrogative, *Not?* annon, nonne? Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of *denying*. 1 John ii. 22. Comp. under *μή* 2.

6. Οὐ—ἀλλὰ—used elliptically for *οὐ μόνον*—*ἀλλὰ*—*Not* only—but—See John [vii. 16.] xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. Pearce's note on John xii. 44. Or, *not so much*—as—1 Cor. i. 17. where also see Bishop Pearce. [Οὐ, after the Hebrew, has the same sort of force in Mat. ix. 13. *I will have mercy, and not merely sacrifice*, which Kuinoel has explained very ill, by making the force of the sentence turn on the meaning of θέλω. See Mede's Works, p. 352. for other examples of this *comparative* negation.]

ΟΥ, an adv. of place, from ὅθι the same, which from the pron. relative ὅς, and the syllabic adjection θι, denoting *in* or *at* a place; or rather οὗ is elliptical for ἐφ' οὗ τόπου, *in* what *place*. See Bos, Ellips.

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9. where see Wolfius, and Macknight. Ἐπάνω οὗ, *above* (the place) *where*, Mat. ii. 9.

2. *Whither*. Luke x. 1. xxii. 10. xxiv. 28.

3. Οὗ ἐάν, *whithersoever*. 1 Cor. xvi. 6.

ΟΥΑ'. An interjection, or natural exclamation of *derision* or *insult*.—*Ah, aha!* occ. Mark xv. 29. In Arrian [Diss. Ep. iii. 23.] and Dio [lxiii. 20.] it denotes *admiration* or *applause*.—See Raphelius and Wetstein.

ΟΥ'ΑΙ'. An interjection of *grief* or *concern*.—It is joined with a dative,

1. In denouncing misery or evil, *woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26. and Campbell on this last passage. [Is. i. 4. Arr. Diss. Ep. iii. 19.]

2. Used as a noun, *a woe*. Rev. ix. 12. xi. 14. as it is also in the LXX of Ezek. ii. 10. for the Heb. particle in grief הִי. In the LXX it generally answers either to אוֹי a particle of *grief*, or to הוֹי a particle of *grieving* or *threatening*, from either of which it may be derived.

☞ Οὐδαμῶς, an adv. from *οὐδαμός not even one*, which from *οὐδέ not even*, and the Ionic or Doric *ἀμός one*. See under *μηδαμῶς*.—*By no means*. occ. Mat. ii. 64. [Οὐδαμοῦ occ. 1 Kings i. 37. Prov. xxiii. 5.]

Οὐδέ. A conjunction, from *οὐ not*, and *δέ* a conjunction copulative.

1. *Neither, nor*. Mat. v. 15. vi. 15, 20, 26. et al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 5. [Mark vi. 31. xiv. 59. Luke vii. 9. Οὐκ—οὐδέ are used in this sense Luke xviii. 13. The formula *οὐδὲ εἷς* is *not even one*. See Mat. xxvii. 14. John i. 3. et al.]

3. Interrogative, *not so much as?* Mark xii. 10. Luke vi. 3.

[4. In some cases *οὐδέ* is little more than a simple negation, *not*. John viii. 42. Acts iv. 34. Gal. vi. 13. So לֹא in Heb. as Ex. xl. 37. et al. and *nec* in Latin, as in Cic. Ep. ad Fam. x. 1.]

Οὐδείς, οὐδεμία, οὐδέν, from *οὐδέ not even*, and *εἷς, μία, ἕν, one*.

I. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5. et al. freq. Acts xxi. 24. *ὧν κατήχηνται περί σου οὐδέν ἐστιν*, "So I point it: the construction I take to be this: ὅτι οὐδὲν [τούτων] ὧν [for ἃ] *κατήχηνται περί σου, ἐστίν*: for what reason can be given why *ὧν* is in the genitive case, but that it is drawn into that case by the preceding word *τούτων* understood? *That none of those things which they have heard concerning thee* is, or exists, i. e. is *real* or *true*. The version is good sense, but the construction can only show the reason of it. It may be so, or otherwise, Acts xxv. 11. because *κατηγορεῖν* governs a genitive, which *κατηχεῖσθαι* does not." Markland in Bowyer's Conjectures. [Markland has explained this quite rightly. He should have added, that the phrase *οὐδέν ἐστι* in this sense is used in other writers, as *οὔκ ἐστι τούτων οὐδέν*, (where the gen. antecedent spoken of by Markland is expressed) in Polyb. p. 1397. See Raphel. in loc. This instance should therefore be perhaps referred to sense II.]

II. *Οὐδέν*, neut. *nothing*, i. e. *ineffectual, insignificant, of no worth*. Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. *εἴδωλον* III. and 1 Cor. xiii. 2. *οὐδέν εἰμι* is used in a like view by Arrian, Epictet. iv. 8. See Raphelius, Wolfius, and Wetstein. [2 Cor. xii. 11. Eur. Iph. in Aul. 968. Aristoph. Eq. 158. Olear. ad Philost. Vit. Apoll. iii. c. 30. *εἰς οὐδέν* is used in the same sense, *of no account*, in Acts v. 36. Is. xiv. 23.]

[III. Οὐδείς is used sometimes where *very few*,

rather than absolutely *no one*, is used. See John iii. 32. 1 Cor. xiv. 2.]

Οὐδέποτε, an adv. from *οὐδέ not even*, and *ποτέ ever*. [See Exod. x. 6. 1 Kings i. 6. Thucyd. iv. 61. In Mat. xxi. 16, 42. Mark ii. 25. the word is interrogative.]—*Never*. Mat. vii. 23. xxi. 16. et al. freq.

Οὐδέπω, an adv. from *οὐδέ not*, and *πω yet*, which from Heb. אַיֵּה or אַיֵּה *here*.—*Not yet, never yet*. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2. [Ex. ix. 30. Xen. Mem. iii. 6, 1.]

Οὐθείς, οὐθεμία, οὐθέν, from *οὔτε not, not even*, and *εἷς, μία, ἕν, one*.

I. *Not one, no one, nothing*.

II. Οὐθέν, neut. *nothing, of no value*, or *worth*. Comp. *οὐδείς* II. occ. 1 Cor. xiii. 2. according to many MSS. and some printed editions. See Wetstein's Var. Lect.

Οὐκ. See under *οὐ*.

Οὐκέτι, an adv. from *οὐκ not*, and *ἔτι any more*.—*No longer, no more*. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5. (where see Campbell.) Luke xv. 19. et al. [It is constantly joined with other negatives, as Mark xiv. 25. Acts viii. 39. Ez. xvi. 41, 42. See Xen. Cyr. i. 4, 5.]

☞ Οὐκοῦν and *οὔκουν*, from *οὐκ* and *οὖν*.—[This word is usually said by the grammarians to be *therefore* or *not*, according as the accent is laid on the first or second syllable. But the case seems to be that it is always *negative*, but is frequently used in interrogations; and as *οὔκουν τοῦτο δεῖ ποιεῖν; ought we not to do this?* is very nearly the same as *δεῖ ἄρα τοῦτο ποιεῖν, therefore we ought to do this*, (and the Greeks we know constantly draw conclusions in this form,) the grammarians neglected the interrogation, and gave the sense of *therefore* to this particle. The change of accent arises from the Greeks drawing back the accent in interrogations, and from the natural propriety of accenting the emphatic word, according to Hermann on Viger, not. 261. See Elmsley on Eur. Med. 860. There is one peculiar use of this particle to be noticed. The Greeks constantly place the interrogation on the first word, and the rest follows without an interrogation, as in Soph. Ant. 91. Οὔκουν, ὅταν δὴ μὴ σθένω, πεπαύσομαι; i. e. *When in truth I have no power, I shall be quiet, shall I not?* So in St. John xviii. 37. *οὔκουν, βασιλεὺς εἶ σύ*, i. e. *You are a king* (then), *are you not?*]

ΟΥ᾽Ν, a conjunction.

1. Illative or argumentative, *therefore, then*. Mat. iii. 8, 10. vii. 11. x. 16. et al. freq.

2. *Now, but*. Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *then, therefore*. Thus Eph. iv. 1. the Apostle resumes the exhortation which he had begun at the first verse of the preceding chapter; compare also ver. 17. So Heb. iv. 6. comp. ver. 1; John xviii. 19. comp. ver. 15; Mark iii. 31. comp. ver. 21; 1 Cor. viii. 4. comp. ver. 1.

Οὔπω, an adv. from *οὐ not*, and *πω yet*.

Not yet. Mat. xv. 17. xxiv. 6. et al. freq. [In the following places, it refers to transactions *past* at the time of the narration, but not past with respect to the action narrated. John iii. 24. vii. 30. 1 Cor. iii. 2. The word occ. Gen. xviii. 12.]

Οὐρά, ᾶς, ἡ. The Greek lexicographers derive it from ὄρος, ου, ὁ, *a bound, extremity*. So the Eng. [1] *a tail*, may be related to the Greek *τέλος end, extremity*.—*A*, or *the, tail* of an animal, occ. Rev. ix. 10 [2], 19. xii. 4. [Is. xix. 15. Xen. de Re Eq. v. 7.]

Οὐράνιος, ου, ὁ, ἡ, from *οὐρανός*.—*Heavenly, of* or *belonging to heaven*. occ. Mat. vi. 14, 26, 32. xv. 14. Luke ii. 13. Acts xxvi. 19. Comp. *οὐρανός*. [Dan. iv. 23. Xen. Mem. i. 1, 11.]

☞ Οὐρανόθεν, an adv. of place, from *οὐρανός heaven*, and *θεν* denoting *from* a place.—*From heaven*. occ. Acts xiv. 17. xxvi. 13. [Lobeck (on Phryn. p. 93.) reckons this a word of a low age. Wahl quotes it from Iambl. Vit. Pyth. xxxii. 216. Niceph. Greg. x. 1, 287. Æschin. 73, 5.]

ΟΥ᾽ΡΑΝΟ᾽Σ, οῦ, ὁ. Aristotle, de Mundo, says, *οὐρανὸν ἐτύμως καλοῦμεν ἀπὸ τοῦ ΄ΟΡΟΝ εἶναι τῶν ΄ΑΝΩ, οὐρανός* is so called from being the *boundary of things above*.

I. *The heaven* [3], *that immense aerial fluid* which, in its several conditions of fire, light, and gross air, is diffused throughout the created universe, and actually [4] fills every part of it which is not possessed by other matter. [Thus *heaven and earth* make up *the universe*. Mat. xi. 25. Acts iv. 24. xvii. 24. See Col. i. 16. Heb. i. 10. The Jews in our Lord's time divided heaven into *three* regions, the first containing the atmosphere and clouds, the second the starry firmament, the third the dwelling-place of God. And the word occurs in all these senses. Schleusner suggests, that the use of the plural number of the noun arises from this division, while Fischer (see note on *οἰκτιρμός*) attributes it to the greater propriety and adaptation of the word to the dignity of God; and Parkhurst considers it as an Hebraism, the plural שָׁמַיִם being constantly used. We may observe, that the more recent Jews adopted a different division, into *seven* regions.]

[II. *The heaven*, or *atmosphere*. Mat. xvi. 1, 2, 3. Luke iv. 15. James v. 18. et al. Here the fowls of *the air τὰ πετεινὰ τοῦ οὐρανοῦ* fly, Mat. vi. 26. viii. 20. xiii. 32, et al. Comp. Gen. i. 20.—and the clouds are supported, Mat. xxiv. 30. xxvi. 64. Luke xii. 56. In Luke x. 18. some join Σατανᾶν with *ἐκ τοῦ οὐρανοῦ*, and conceive the phrase is to be *properly* taken, as Satan and other demons were supposed to dwell in the *air*, (see Elsner on Eph. ii. 1.) while others, as Kuinoel [5], take it in a figurative sense for

[1] See Junius, Etymol. Anglican. in TAIL.

[2] [See Bochart, Hieroz. t. ii. p. 475.]

[3] So Suicer, Thesaur. "*οὐρανός proprie notat* Totum illud fluidum corpus à terrâ usque ad extima mundi extensum."

[4] That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, ed. Eschenbach, p. 246,

——— Οὐκ ἐστιν τόπος
Οὗ μὴ ᾽στιν ΄ΑΗ᾽Ρ.———

'There is *no* place where AIR is not.'

[5] [This remark of Kuinoel's affords a curious specimen of the loose way in which he and others of the same school

losing all power; others again join ἀστραπὴν ἐκ τοῦ οὐρ.]

[III. *The heaven,* or *starry firmament.* Mark xiii. 25. οἱ ἀστέρες πεσοῦνται ἀπὸ τῶν οὐρανῶν (comp. in Heb. Deut. i. 10. x. 22. Is. xiii. 10.) Acts vii. 42. (comp. Jer. viii. 2. xix. 13. xxxiii. 22.) Heb. xi. 12. See Gen. i. 16, 17. The expression ἕως τοῦ οὐρανοῦ ὑψωθῆναι, Mat. xi. 23. *to be exalted to heaven,* a figurative description of great eminence and superior advantages, may be referred to either this or the last sense. The prophets use similar expressions, Is. xiv. 13. Jer. li. 53. Lam. ii. 1. The sins of Babylon are said to *reach to heaven,* to intimate their number and greatness. Rev. xviii. 5. Comp. Jer. li. 9. Heb. vii. 26.]

IV. It is used for *that heaven* where is the *peculiar residence* of God, called by the Psalmist *the holy heavens,* or *heavens of holiness,* i. e. *of separation.* Ps. xx. 6; and by Solomon, 1 Kings viii. 30, 39, 43, 49. *God's dwelling* or *resting place*—מָקוֹם שָׁבָת, or —מְכוֹן שָׁבָת. Mat. v. 16, 45, 48; where the blessed angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1. and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

V. As the *material heavens* eminently declare the *glory of God,* Ps. xix. 1. and as each of the *three divine Persons* and their *economical* acts are described to us in Scripture by the *three conditions* of the heavens and their operations, so not only the Heb. שָׁמַיִם and Chald. שְׁמַיָּא *the heavens* are used as a name of *God* in the Old Testament, 2 Chron. xxxii. 20. (comp. 2 Kings xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but οὐρανός is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So βασιλεία τῶν οὐρανῶν, *the kingdom* of heaven, or of the heavens, is synonymous with βασιλεία τοῦ Θεοῦ, *the kingdom of God.* See under βασιλεία III. The Thalmudists in like manner frequently use *heaven* for *God,* and oppose *heaven* in this view to *men,* as may be seen in Wetstein on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (Alexandr.) 19, 60. iv. 10. [See Fischer de Vitiis Lex. N. T. p. 96.]

ΟΥ͂Σ, ὠτός, τό, immediately from the old word οὖας, οὔατος.

I. *The ear,* properly so called, *the organ of hearing.* Mat. vii. 33. Luke xxii. 50. et al. [On Mat. x. 27. (*what ye hear in the ear*) Schl. observes that the phrase *to whisper in the ear* was in use among the rabbis to express the esoteric doctrines which they delivered to their disciples. But comp. Gen. l. 4. and Josh. viii. 35.]

II. It denotes the *ear* of the mind, i. e. the faculty of *understanding* and *attentively considering.* Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44. et al. See Wetstein on Mat. xi. 15. [In Acts vii. 51. (*uncircumcised in their ears,* a phrase taken from Jer. vi. 10.) the meaning obviously is, (as circumcision was a command of God, and the neglect or refusal of it implied disobedience,) *disobedient to the commands of God, shutting as it were their ears to his voice.*]

III. *Ears* are, in condescension to our capacities, ascribed to *God,* and denote his *attention* both to the cries of the poor oppressed, Jam. v. 4. and to the prayers of the righteous, 1 Pet. iii. 12.

Οὖσα. The particip. pres. fem. of the V. εἰμί *to be,* which see.

☞ Οὐσία, ας, ἡ, from the preceding οὖσα.—*Substance, wealth, goods.* occ. Luke xv. 12, 13. [Tobit xiv. 13. Aq. Eccl. ii. 8. Ælian, V. H. x. 17. Xen. Mem. ii. 8, 3. Aristoph. Plut. 754. Theoph. Char. xvii. 2.]

Οὔτε, a conjunction, from οὐ *not,* and τε *and.*—*Neither, nor.* Mat. vi. 20. xii. 32. et al. freq. [In Mark iii. 5. Luke xii. 26. 1 Cor. iii. 2. it seems to be *not even.* It occurs Num. xxiii. 25. Deut. v. 21.]

Οὗτος, αὕτη, τοῦτο, from the prepositive article ὁ *the,* and αὐτός *he.*—[*This,* used]

[(1.) Either of things *actually before one's eyes,* as Matt. iii. 9, 17. iv. 3, 9. et al.]

[(2.) Of things *actually doing,* or *of which one is actually speaking,* Matt. iii. 3. v. 19. et al. and so of *time present,* Mat. xxiv. 34. xxvi. 34.]

[(3.) Of things *immediately preceding,* as Mat. vii. 12. Mark xii. 30. et al., or *following,* as Mat. x. 2. Mark xvi. 17. et al.]

[(4.) Οὗτος is used emphatically, to give some dignity to the persons or things mentioned, as Mat. v. 19. οὗτος μέγας. x. 22. et al. Xen. Cyr. ii. 1. Dem. 522, 20. et al. freq. See Weiske Pleonasm. Gr. p. 76.]

[(5.) It is used, like *iste,* to express *contempt,* as Mat. xiii. 55. οὐχ οὗτός ἐστιν ὁ τέκτονος υἱός; *is not this fellow the carpenter's son?* xxvii. 48. Mark ii. 7. and vi. 2. (perhaps) Luke vii. 39. Acts vii. 34. Ecclus. xiii. 27. Neh. iv. 2. et al. Xen. Cyr. i. 3, 11. Anab. iii. 1, 30.]

[(6.) It is used in phrases inserted parenthetically for explanation, and serves as a strong connexion. Acts viii. 26. Γάζαν, αὕτη ἐστὶν ἔρημος. x. 36. Diod. Sic. v. 58.]

[(7.) With καί this word serves, says Schl., as *the relative,* as Luke xvi. 1. xix. 2; but I think Matthiæ far more correct in saying that it is put as in Latin, *et is, isque,* in the sense *and truly, and indeed,* or *and also.* So Luke vii. 12. καὶ αὕτη χήρα[1]. See Luke xx. 30. 1 Cor. ii. 2. Herod. i. 147. vi. 11. And it is so used especially in the neut. plur. when conveying a more accurate definition or application of some previous entire proposition, as in 1 Cor. vi. 8. ἀδικεῖτε—καὶ ταῦτα ἀδελφούς, *ye act unjustly, and that too towards brethren.* In the N. T. the neut. sing. is also so used, Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28. See Soph. El. 613. Xen. Mem. ii. 3, 1. The English phrase *and that too,* seems nearly to convey the sense of these Greek ones.]

[1] [The meaning is, *besides her other sufferings* (losing her son) *she was also a widow,* so that the phrase refers to the whole of the previous proposition.]

cite passages to prove any point in hand. Kuinoel says, that the phrase ἐξ οὐρανοῦ πίπτειν occurs in the sense he gives it in Mat. xi. 23. John xii. 31. Rev. xii. 7. Is. xiv. 12. Now the last is the only place where it occurs. In the first there is a different phrase of the same meaning, and in the two others there is not the most distant connexion with it. Indeed these places must, I conceive, have been copied without examination from some note relating to a different part of the same verse.]

(8.) Τοῦτο, neut. used adverbially, *κατά* being understood. Thus τοῦτο *μέν*—and τοῦτο *δέ* answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of τοῦτο is very common in the best Greek writers. See Raphelius, Wetstein, and Kypke.

Αὕτη feminine in Mat. xxi. 42. Mark xii. 11. is, I apprehend, a *mere* Hebraism for the neut. τοῦτο, used, as likewise by the LXX, for Hebrew pronoun *feminine* זאת, Ps. cxviii. 23.—In Mark iv. 18. the latter οὗτοί *εἰσι* are words so plainly superfluous, and wanting in such a great number of MSS., that they are rejected by Mill, Wetstein, and Griesbach, and, no doubt, ought to be omitted. Διὰ τοῦτο, in John vii. 22. are by Theophylact joined with the preceding V. θαυμάζετε, *ye all wonder* because, or on account, of it: this construction is evidently preferable to the common one, and is accordingly embraced by Beza, Doddridge, Worsley, Kypke, Griesbach, Campbell, and other modern critics and translators. So Martin's French translation, *et vous vous* en *êtes tous étonnés*. Comp. Mark vi. 6.—[Wahl gives the sense of τοῖος or τοιοῦτος, *such*, to this word, in Luke ix. 48. John iv. 15. vii. 4. 2 Tim. iii. 5. 2 John 7; but this sense is rather an *inference* from the whole context, than the sense of the word itself.]

Οὕτω before a consonant, οὕτως before a vowel, an adv. from οὗτος.

1. Declarative, *thus, in this manner, so.* Mat. i. 18. ii. 5. iii. 15. v. 12. et al. freq.

2. Comparative, *so, in the same* or *like manner.* See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6. where οὕτως is omitted in the Alexandrian and another Greek MS., and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, ὁ κόσμος τῆς ἀδικίας, and either read the Greek differently from the printed editions, or has added explanatory words; for thus runs that version of the beginning of ver. 6, *and the* tongue *is a fire, and the world of iniquity is* as a wood, *and the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text. [Is. xvi. 17.]

3. *So, to such a degree.* Mark [ii. 7.] iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5. [where it is rather used as a reproachful question, *So then, is this the case?*]

4. *So, in this,* or *the present state.* 1 Cor. vii. 26, 40. [Schl. adds Luke xii. 21. 2 Pet. iii. 4.]

5. *So, so then, therefore.* Rev. iii. 16.

6. *So, thus, accordingly.* Phil. iv. 1. John iv. 6. "*Accordingly, like a person so wearied.*" Harmer's Observations, vol. iii. p. 252. where see more. But Kypke observes, that it is usual with the Greek writers to use οὕτως after a participle, as in John *pleonastically*, of which he produces instances from Josephus, Pausanias, and Plutarch. [So Elsner and Krebs [1].]

7. *Then, then at length, and so,* ita demum, tum demum. See Acts xx. 11. xxvii. 17. [2 Pet. i. 11.] et al. Raphelius on Acts xx. 11. shows that Herodotus, Xenophon, and Polybius use οὕτως in the same sense. [And we have it with καί.]—Καὶ οὕτως, *and so, and then.* Acts xxviii. 14. 1 Cor. xi. 28. Epictetus applies these two particles in the same manner, Enchirid. cap. 35. 'Consider what must go before, and what may follow, καὶ οὕτως, *and so,* or *and then,* attempt the business.' So in cap. 34. In 1 Cor. xiv. 25. καὶ οὕτω at the beginning of the verse are omitted in ten MSS., four of which are ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by Griesbach. [Add Acts xvii. 33. 1 Cor. xiv. 25. Heb. vi. 15. 2 Pet. i. 11. And it appears to me that it is so used of *time* in Acts vii. 8. *and then* (i. e. after knowing the promise) *he begot Isaac* (where Wahl puts *Jacob*, and translates *ita, ut nosset præceptum—genuit Jac.*; but he allows the sense to be *post legem de circumcisione datam*). See further Rom. xi. 26. 1 Thess. iv. 17. Rev. xi. 5.]

Οὐχ. See above in οὐ.

Οὐχί, an Attic adv. from οὐχ.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47. et al. freq. [2 Chron. xx. 6.] but sometimes without, as John xiii. 10, 11.

2. *No, nay, not so.* Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27. [Luke xvi. 30.]

☞ Ὀφειλέτης (for ὀφειλήτης), ου, ὁ, from ὤφειληται, 3 pers. perf. pass. of ὀφείλω, or obsol. ὀφειλέω *to owe.*

I. *A debtor, one who is indebted to another.* Mat. xviii. 24.

II. *A debtor, one who is obliged to do something,* &c. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27. [Soph. Aj. 590.]

III. *An offender, a trespasser, one who is a debtor,* or *obliged either to reparation* or *punishment.* Mat. vi. 12. (comp. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10. חַיָּב, which properly signifies *to make a debtor,* is used for *making guilty, liable* or *obnoxious to punishment.* And in Mat. vi. 12. the ancient Syriac version for ὀφειλήματα and ὀφειλέταις uses ܚܛܗܐ and ܚܛܝܐ the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers.* See Castell, and comp. Heb. and Eng. Lexicon in חוב. [In the Targums too these Hebrew words are often used, where the text has *sinners* or *offenders.* See Ps. i. 1, 5. Gen. xviii. 23. Vorst. de Hebr. iii. p. 75.]

☞ Ὀφειλή, ῆς, ἡ, from ὀφείλω.

I. *A debt.* Mat. xviii. 32. [Lobeck on Phryn. p. 90.]

II. *A due.* Rom. xiii. 7. [1 Cor. vii. 3.] †See εὔνοια.†

Ὄφείλημα, ατος, τό, from ὤφειλημαι, 1 pers. perf. pass. of ὀφείλω *to owe.*

[I. *A debt* properly. Deut. xxiv. 10. 1 Mac. xv. 8.]

II. *A debt, somewhat strictly due.* Rom. iv. 4. on which text Wetstein cites Thucydides, [ii. 40.] opposing in like manner χάριν to ὀφείλημα.

III. *An offence, a trespass which obliges to reparation.* Mat. vi. 22. Comp. ὀφειλέτης III. [and Targ. on Ps. xxv. 18. Ez. xviii. 7.]

[1] [Schl. is with Elsner and Krebs. See Arrian. Exp. ii. 10. But he thinks it may be for ὡς ἔτυχεν. See Abresch. ad Æsch. p. 597. Alberti makes it *afterwards*, others *therefore.*]

ὈΦΕΙ΄ΛΩ.

I. *To owe* money, goods, &c. *to be indebted.* Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. [Philem. 18. Deut. xv. 2. Xen. An. i. 2, 11. Ages. iv. 4. The pass. Rom. xiii. 8. is referred by Schl. and Wahl to sense II.]

II. *To be obliged to do* or *suffer any thing,* so that one *ought, on some account or other, to do* or *suffer it.* See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18. [Add 1 Cor. xi. 10. 2 Cor. xii. 14. Eph. v. 28. 2 Thess. i. 3. ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. But in John xix. 7. Heb. ii. 17. as well as in 1 Cor. v. 10. vii. 36. the sense is rather *to behove, to be under some necessity.* In Acts xvii. 29. 1 Cor. xi. 7. 2 Cor. xii. 11. Heb. xi. 12. the sense is, *it is right, it is proper, one ought.*]

III. *To be indebted,* i. e. *bound to make reparation to another whom one has injured.* occ. Luke xi. 4. Comp. ὀφειλέτης III.

Ὄφελον.—*I wish.* It is properly the 2nd aorist, according to the Ionic dialect, which drops the augment, of the V. ὀφείλω *to owe* [but was adopted subsequently as the usual form in common Greek]: hence, being declined ὄφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by Homer in *wishing,* either with the particles ὡς or αἴθε prefixed, or not, as Il. iv. 315. Ὡς ὄΦΕΛΕ΄Ν τις ἀνδρῶν ἄλλος ἔχειν, literally, 'how *ought* some other man to have it (your great age)! i. e. I *wish* some other man had it.' Il. iii. 40. Αἴθ' ὄΦΕΛΕΣ ἄγονός τ' ἔμεναι—'Oh! *thou oughtest* to be unborn! or, *I wish* thou wert so.' Il. xix. 59. τὴν ὄΦΕΛ' ἐν νήισσι κατακτάμεν Ἄρτεμις ἰῷ, 'whom Diana *should* have killed, or whom *I wish* she had killed with an arrow at the ships.' Many other instances of the like kind the reader may find in the learned Damm's Lexicon, col. 643, 644; and in this manner ὄφελον or ὤφελον is in Homer, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. 253, 4.) and joined with a V. infinitive. But the later Greek writers[1], probably in conformity with the *vulgar* language, frequently apply ὄφελον in the first person singular, or as it were adverbially, for *I wish,* and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8. καὶ ὄφελόν γε ἐβασιλεύσατε, *and truly* I wish *ye did reign,* which in Homer's style would be expressed, καὶ (ὡς or αἴθ') ὀφέλετε, or ὠφέλετέ γε βασιλεῦσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12. the only remaining passage of the N. T. where ὄφελον occurs, we may perhaps, with the learned Elsner, explain ὄφελον καὶ ἀποκόψονται, I wish *they were* or *may be even cut off* (præciderentur) or *deprived of* all further *opportunity* or *capacity* of disturbing you; for the word ἀφορμήν or the like may be understood, (see 2 Cor. xi. 12.) and this accusative N. be construed, according to a very common idiom, with the V. of a *passive* signification ἀποκόψονται. Comp. 1 Cor. ix. 17. and see more in Elsner.—But, after all, it may be doubted whether the Greek language will admit of ὄφελον being construed with a V. *future.* Lucian in his Solœcista[2], and the ancient grammarians cited by Wetstein on 1 Cor. iv. 8. give us reason to think that it will not; nor do I know that any *one* instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12. is further increased by the insertion of the particle καὶ before ἀποκόψονται. Some therefore have proposed the placing of a point after ὄφελον to separate it from καὶ ἀποκόψονται. I *wish—and they shall be cut off.* "Paul," says Schwarzius in Wolfius, "had begun to *wish,* but dropping his wish he *declares* that destruction hung over those who disturbed the Galatians." But Bengelius in Gnomon, "*is then the scandal of the cross taken away?* I wish it was, *and they shall be cut off that trouble you.*" Let the reader consider, and judge for himself. [Hermann (on Viger, not. 190.) says, that ὤφελον is used only in wishing that something *had been* which *certainly was not,* that something *may be now,* which *certainly is not,* and that something may be *in future,* which *certainly will not be.* As ὤφελον θανεῖν *I wish I had died,* but I did not; ὤφελον μὴ ζῆν *I wish I were not alive,* but I am; μὴ γὰρ ὤφελον ἀθάνατος ἔσεσθαι *I wish I were not to be immortal,* but I shall be. The uncertainty of future events, of course, as he justly observes, would necessarily make the last a very rare form of expression. Εἴθε is used, he says, in the same way, except that it implies rather a probability than certainty of the non-completion of the wish—a distinction apparently a little strained—while the opt. expresses a wish which may be accomplished. The difficulty in the passage of Galatians is not merely whether ὄφελον can be joined with the fut. indic., but whether it can be joined with any mood but the infinitive[3]. However, although this construction is rare, Markland (on Eur. Suppl. 796.) cites an instance (of the 1 aor. pass.) from Arrian, Diss. ii. 18. Zeune on Viger (v. 9, 6.) quotes Callim. Ep. xviii. (2 aor. mid.) and Schwarz de Solœcismis Disc. J. C. p. 115. quotes the future from Aristænetus, 1 Ep. 6.—Ὄφελον occurs 2 Kings v. 3. Num. xiv. 2. xx. 3. Ex. xvi. 3.]

Ὄφελος, εος, ους, τό, from ὀφέλλω *to heap up, increase, profit.*—*Profit, advantage.* occ. 1 Cor. xv. 32. James ii. 14, 16. Wetstein on 1 Cor. xv. 32. shows, that the phrase τί μοι τὸ ὄφελος is agreeable to the style of the best Greek writers. [See Gen. xxxvii. 25. Job xv. 3. Æsch. Socr. D. ii. 7. Arrian, Diss. Ep. iv. 1, 167. Polyb. iii. 36, 6.]

☞ Ὀφθαλμοδουλεία, ας, ἡ, from ὀφθαλμός *the eye,* and δουλεία, *service.*—*Eye-service.* "It implieth a mere *outward service* only, to satisfy the *eye* of man." Leigh. occ. Eph. vi. 6. Col. iii. 22. [Thalyact on the first place says, "not only when their masters are present and see them, but when they are absent."]

ὈΦΘΑΛΜΟ΄Σ, οῦ, ὁ. The Greek lexicon writers derive it from ὄπτομαι *to see;* but this

[1] See Vigerus de Idiotism. cap. v. sect. ix. reg. 4—6. [Viger says that ὤφελον is *not* used adverbially, but joined to its proper person and number. On ὤφελον and ὄφελον see Fisch. on Well. iii. p. 147. and the Interpp. on Mœris, p. 285.]

[2] Tom. ii p. 978, D. he produces this as a solœcism, ἐπεὶ ὌΦΕΛΟΝ ΚΑΙ' νῦν ἀκολουθῆσαι ΔΥΝΗ΄ΣΗι, where he is perhaps sneering at the very text in Gal.

[3] [Thom. M. p. 665. says, only the opt. or a past tense. He quotes Ps. cxix. 4. as an instance of the first, and Greg. Or. xxviii. t. i. p. 484. of the second.]

derivation seems defective. Perhaps as the Latin oculus *the eye* is derived from occulo *to hide*, because *hidden by the eyelids*[1], so the Greek ὀφθαλμός may be from the Heb. עָקַף or עוּף *to move swiftly*, (whence עַפְעַפַּיִם *the eyelids*,) and עָלַם *to hide*.

I. *The eye, the organ of seeing.* Mat. v. 38. ix. 29, 30. et al. freq.—On Mat. xxi. 42. Elsner shows that the Greek prose-writers apply ἐν ὀφθαλμοῖς in the same manner. To the instances produced by him, I add from Herodotus, ix. 119. τὸν δὲ παῖδα 'ΕΝ 'ΟΦΘΑΛΜΟΙ῍ΣΙ τοῦ 'Αρταύκτεω κατέλευσαν, 'and they stoned Artayctes' son *before his eyes*.' [The phrase ἀνοίγειν τοὺς ὀφθαλμούς is used in the N. T. to denote *the restoration of the faculty of sight*, but not in good Greek, where the phrase is rather ποιεῖν βλέψαι πάλιν, (as Aristoph. Plut. 401. 451.) and where this phrase when used has its literal meaning. Schl. says the use of it in this sense is an Hebraism, and refers to Is. xxxv. 5. and Vorst. Phil. Sacr. c. 37, 6. p. 698. See Mat. ix. 29, 30. xx. 33. John ix. 10, 14. et al. In Acts ix. 8 and 40, however, the phrase occurs in the natural sense of the words, while in Acts xxvi. 18. Eph. i. 18. (comp. Jer. xxxv. 6.) the meaning is figuratively *to open the eye of the mind*, i. e. *to instruct*.—The eye being one of the most precious parts, is put for the man himself. See Mat. xiii. 16. Luke x. 23 Rev. i. 7. Heb. iv. 13. From the exceeding value of the eye, too, arises the expression in Gal. iv. 15. *ye would have dug out your own eyes and given them to me*, i. e. *you would have given me any thing, however dear*; or, according to Schl., *ye would have borne any suffering for my sake*, which is not, I think, so satisfactory.] Πονηρὸς ὀφθαλμός, *an evil eye*. This is an Hebraical or Hellenistical expression. Thus in LXX of Deut. xv. 9. καὶ ΠΟΝΗΡΕΥ῍ΣΗΤΑΙ 'Ο 'ΟΦΘΑΛΜΟ῍Σ ΣΟΥ answers to Heb. וְרָעָה עֵינְךָ. Comp. Tobit iv. 16. Ecclus. xiv. 8, 10. xxxi. 13. in which two last passages we have the very phrase 'ΟΦΘΑΛΜΟ῍Σ ΠΟΝΗΡΟ῍Σ. See also Prov. xxiii. 6. xxviii. 22. It denotes *an envious grudging eye*, or that *malignant look*[2], that "*jealous leer malign*," as Milton calls it, which usually accompanies *envy* or *grudging*; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34. I think, with Doddridge, that it means *a bad distempered eye*, i. e. an eye overgrown with a film or speck. So Theophylact explains ὀφθαλμὸς πονηρός in Mat. vi. by ὀφθαλμὸς νοσώδης *a distempered eye*. Comp. ἁπλόος II. and Wolfius and Kypke in Mat. vi. 23. [Schl. considers the eye spoken of in this phrase as the eye of the mind. In Ecclus. xxxii. 8. ἀγαθὸς ὀφθαλμός seems to denote *readiness and cheerfulness in giving*.]

II. *The eye of the mind*, i. e. *the intellectual faculty* or *understanding*. Mat. vii. 3—5. xiii. 15. Eph. i. 18. So Lucian, Vit. Auct. t. i. p. 373. τυφλὸς γὰρ εἶ τῇς ΨΥΧΗ῍Σ τὸν 'ΟΦΘΑΛΜΟ῍Ν, for you are blind *in the eye of your soul*; and Clement, 1 Cor. § 19. has 'ΟΜΜΑΣΙ ΤΗ῍Σ ΨΥΧΗ῍Σ, *the eyes of the soul*.

III. *The eyes of God* denote his *exact* and *intimate knowledge in general*, Heb. iv. 13; and particularly his *knowing* and *attending to the concerns of the righteous*, 1 Pet. iii. 12.

'Όφις, εως, ὁ, from ὄπτομαι *to see*; so the Greek δράκων a species of *serpent*, from δέρκω *to behold*, and Heb. נָחָשׁ *a serpent*, from the V. נָחַשׁ *to eye, view acutely*. Serpents in general are so remarkable for their *acutely eyeing* of objects, that a *serpent's eye*[3] became a proverb among the Greeks and Romans, who applied it to those who *viewed* things *sharply and acutely*[4].

I. *A natural serpent.* Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9. [Ex. iv. 3. vii. 15.]

II. *An artificial serpent.* John iii. 14.

III. *The devil*, who deceived our *first* parents in the form of a *serpent*; hence called *that old serpent*, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19. comp. Ps. xci. 13. and see Doddridge. 'Όφεις καὶ Σκορπίοι, οἱ τῶν Δαιμόνων φάλαγγες—*the armies of demons*, says Theophylact. [In Sohar, fol. 27. col. 105. the following remark is made on Gen. iii. 1. "It was Sammael who appeared under the form of a serpent; and that image of a serpent was Satan." Schleusner seems to take *serpents* in the literal sense in Luke x. 19. referring to Psalm xci. 13; but the phrase used there is generally understood figuratively, to designate the *power of overcoming your enemies*; and so Schleusner explains it under πατέω. See Bos, Obs. Crit. p. 103.]

IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning, insidious, malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. ἔχιδνα II. ἀλώπηξ II. and Λύκος II. [῎Εχιδνα is so used, Soph. Ant. 350.]

'ΟΦΡΥ῍Σ, ύος, ἡ.

I. Properly, *the brow* of the human forehead, "*the arch of hair over the eye*." Johnson. Thus sometimes used in the profane writers. [See Levit. xiv. 9. Xen. Mem. i. 4, 6.]

II. *A brow* or *projection* of a hill. occ. Luke iv. 29. where Wetstein and Kypke show, that the Greek writers apply it in this sense also.—"We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On its top, towards the south, is a *steep rock*, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it." Hasselquist's Voyages, p. 159. Comp. Maundrell's Journey at April 18, 19. [See Homer's Iliad Υ. 151. Mosch. Idyll. ii. 48. Strabo, v. 3, 7. Liv. xxvii. 20. Virg. Georg. i. 108.]

☞ 'Οχλέω, ῶ, from ὄχλος. — *To disturb, trouble, vex, harass, infest.* occ. Luke vi. 18. Acts v. 16. See Wetstein on Luke. [See Diod. Sic.

[1] What an admirable *fence* these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their *form* and *texture*, was observed long ago by Cicero in the person of Balbus the Stoic, de Nat. Deor. ii. 57; and is further illustrated by Dr. Derham, Physico-Theol. bk. iv. ch. 2.

[2] See Spectator, No. 19.

[3] "*Serpentis oculus.—De his dici consuevit qui* acribus et intentis intuerentur oculis. *Ab* animante *sumptâ metaphorâ*."—Erasmi Adag.

[4] Comp. Heb. and Eng. Lexicon in נחשׁ IV.

v. 10. Herodian, ii. 15, 7. iii. 11, 1. Tobit v. 7. 2 Mac. xi. 31. and Inc. Hab. ii. 15. Ἐνοχλέω occ. 1 Sam. xix. 15. Diod. Sic. v. 10. Xen. An. ii. 5, 13. See Salmas. de Modo Us. p. 788.]

☞ Ὀχλοποιέω, ῶ, from ὄχλος *a multitude*, and ποιέω *to make*.—*To make* or *raise a mob*. occ. Acts xvii. 5.

ὌΧΛΟΣ, ου, ὁ.

[I. *A crowd, a multitude collected*. Used in the singular and plural, which latter is the case also in other Greek, as Herodian, v. 6. vii. 10. Mat. iv. 25. v. 1. vii. 28. viii. 1. ix. 23. xiii. 2. xiv. 22. xxvi. 47. Mark ix. 14. et al. Num. xx. 20. 1 Kings xx. 13. Is. xliii. 7. Ez. xvi. 39. Ecclus. vii. 8. Ælian, V. H. xiv. 8. Xen. de Re Eq. ii. 5. It is obviously used for *some of such a crowd* in Luke iii. 10. John vii. 20. xii. 34.]

[II. *A multitude, a great number*. Luke v. 29. vi. 17. (where it is clearly used just as πλῆθος is in the next clause.) Acts i. 15. vi. 7. xi. 4 xix. 26. et al. Eur. Phœn. 150. Joseph. Ant. iii. 4, 1.]

[III. *The common people*, as opposed to the higher classes. Mark xii. 37. John vii. 12, 32, 49. Ælian, V. H. ii. 6. Xen. de Rep. Ath. ii. 10. See Ruhnk. ad Tim. p. 283.]

[IV. *A tumult*. Luke xxii. 6. Acts xxiv. 18.]

Ὀχύρωμα, ατος, τό, from ὠχύρωμαι perf. pass. of ὀχυρόω *to fortify*, which from ὀχυρός *strong, fortified*, and this from ἐχυρός the same, which from ἔχω *to hold fast*.—*A stronghold, a fortification*. [Xen. Hell. iii. 2, 3.] In the LXX it is frequently used in its proper sense for the Heb. מְעֻזָּה the same. (See especially [Josh. xix. 29.] Prov. xxi. 22. and 1 Mac. v. 65.) But in 2 Cor. x. 4. the only passage of the N. T. wherein it occurs, it denotes *spiritual strongholds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

☞ Ὀψάριον, ου, τό. A diminutive from ὄψον, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards[1], as Plutarch, Athenæus, [Phavorinus in voce,] and Eustathius remark, came to be applied particularly to *fish*. So the LXX use ὄψον (al. ὄψος) Num. xi. 22. for the Heb. דָּגִי. The word may be derived either from ὀπτάω *to roast* or *broil*, or from ἕψω *to boil*.—*A little fish*. occ. John vi. 9, 11. xxi. 9, 10, 13. That ὀψάρια in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11. St. Matthew calls ἰχθύας, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41. and St. Luke, ch. ix. 13, 16; and what St. John styles ὀψαρίων, ch. xxi. 10. are in the next verse called ἰχθύων μεγάλων, *great fishes*; which latter passage especially proves that ὀψάριον is not always to be confined to a *diminutive* sense. See under βιβλίον 1[2]. —Athenæus, ix. 8. shows that Plato, Pherecrates, Philemon, and Menander, use ὀψάριον for a *fish*; and in Athenæus it is particularly spoken of a *great fish*, ἰχθύος μεγάλου. See [Ælian, V. H. i. 28.] Suicer, Thesaur. in ὀψάριον, and Wetstein on John vi. 9.

Ὀψέ. An adverb.

I. In Homer it signifies *after some time, late, at length*. See Damm's Lexicon.

II. In the N. T. absolutely, *in the evening*. occ. Mark xiii. 35. With a genitive following, occ. Mat. xxviii. 1. ὀψὲ δὲ Σαββάτων, 'in the evening *of the Sabbath*.' Comp. ἐπιφώσκω II. [The versions of the word in this passage are various. Schleusner says, *the Sabbath being nearly finished*, i. e. *late on the Sabbath*; others, (and lately Tittmann of Dresden, Wahl, and Bretschneider,) *after the Sabbath*, because in Mark xvi. 1. the expression is *the Sabbath being passed*. Others, *the week being finished*. In Philostratus (Vit. Apoll. iv. c. 18.) ὀψὲ μυστηρίων means, *the mysteries being finished*, while in Ælian (V. H. ii. 23.) ὀψὲ τῆς ἡλικίας is *late in life*, and in Xen. (Hell. ii. 1, 14.) and Thucydides (iv. 93.) ὀψὲ τῆς ἡμέρας is *late in the day*. This indeed seems the usual force of ὀψέ with the genitive. See other passages collected by Zeune on Viger. vii. 1, 1. not. 26. But perhaps the passage in Philostratus, with the distinct meaning of the parallel passage in St. Mark, may justify Tittmann's translation, which certainly avoids the difficulties pressing on the others. See Casaubon, Exerc. Antibaronn. p. 673. D'Orville ad Charit. i. 14. p. 287.] It is used as a noun. occ. Mark xi. 19. ὅτε ὀψὲ ἐγένετο, '*when* the evening *was come, when it was* evening.' [So Xen. de Ven. vi. 25. Thucyd. iii. 108. The word occ. Gen. xxiv. 11. for *the evening*, and in Is. v. 11. for *the twilight*. It is used in a peculiar sense, Ex. xxx. 8. *between the two evenings*. See ὄψιος.]

Ὄψιμος, ου, ὁ, ἡ, from ὀψέ *late*.—*Late, latter*. occ. James v. 7. where it is spoken of the latter rain, which falls in Judæa and the neighbouring countries, sometimes in the middle, sometimes towards the end, of *April*[3]. The LXX apply the word in the same sense for the Heb. מַלְקוֹשׁ, the rain which prepares the fruits for *gathering*, from לָקַשׁ *to gather*, Deut. xi. 14. et al. [Ex. ix. 33. Joel ii. 23. Zach. x. 1. Diod. Sic. vii. 10. Theophr. Hist. Plant. i. 15. ii. 4. Aristot. H. A. v. 19, 227. Xen. Œc. xvii. 4. Hom. Il. ii. 325. Lobeck on Phryn. p. 52. says this is not so Attic a word as the following.]

☞ Ὀψιος, α, ον, from ὀψέ.—*Of* or *belonging to the evening*. Mark xi. 11; where ὀψίας is joined with ὥρας *time*; so ὥρας being understood, ὀψίας by itself is often used for *the evening*, as Mat. viii. 16. Mark i. 32. John xx. 19. et al. freq. [It must be observed, that the Hebrews had two evenings; the one from the ninth hour to sunset; the other from sunset to the beginning of night. See Ex. xii. 6. xxx. 8. Wahl refers Mat. viii. 16. xiv. 18. xxvii. 57. (comp. Mark iv. 35.) to the first; and Mat. xiv. 23. (comp. Mark vi. 47.) xvi. 2. xx. 8. xxvi. 20. Mark i. 32. John vi. 16. xx. 19. to the second. Bretsch. gives xvi. 2. Mark i. 32. iv. 35. xv. 42. John vi. 15. to the first, as well as those assigned by Wahl; and to the second he adds Mark vi. 47. xiv. 17. The word occurs Aristot. H. A. ix. 27,

[1] See Wetstein on John vi. 9. Xen. Mem. Socr. iii. 14. [Bochart, Hieroz. i. 1, 6.]

[2] [Fischer (Prol. i. 5. or x. 2.) observes, that many nominatives have the form of diminutives in Greek.]

[3] Shaw's Travels, p. 335. 2nd edit.

472. Polyb. vii. 16, 4. Xen. Anab. vi. 3, 31. Thuc. viii. 26. In the places of Polybius and Thucydides δείλη ὀψία denotes the *later evening*.]

Ὄψις, εως, ἡ, from ὤψαι, 2nd pers. perf. of ὄπτομαι *to see*.

[I. It is used in good Greek for *the eye*, or *that with which we see*, as Ælian, V. H. vi. 12. Longin. x. 3. xvii. 3. See Foës. Œc. Hippoc. p. 287.]

[II. *The faculty of sight.* Aristot. Meteor. iii, 3. Polyb. iii. 99, 7.]

III. *A countenance, face.* John xi. 44. Rev. i. 16. [See Gen. xxiv. 16. 1 Kings i. 6. Jer. iii. 3, 4. Æl. V. H. iv. 28. Demosth. 413. penult. In this and the next sense the word is almost the same as πρόσωπον.]

IV. *An appearance.* John vii. 24. [*Face, surface, outward appearance.* The meaning of the phrase is, *do not judge by a person's outward appearance*, which is elsewhere expressed by πρόσωπον λαμβάνειν. The Syriac has, *do not judge in acceptance of faces.* Our Lord probably meant to reproach the Jews for making a distinction, groundless in itself, between him and Moses. See, for this sense, Thucyd. vi. 46. Lysias 583. ult. These various meanings of the word are recognised by the Greek lexicographers. In Ex. x. 5. it is *surface*. See also Num. xxii. 5, 11. Lev. xiii. 55.]

☞ Ὀψώνιον, ου, τό, from ὄψον, which see under Ὀψάριον.

I. Properly, *any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*; hence it is used for the military *pay* or *wages* by the Greek writers, as by Josephus, Ant. xii. 2, 3. and by Polybius, (vi. 6. p. 484. A. ed. Paris, 1616.) who gives a particular account of the pay and *corn* distributed to the Roman soldiery. Luke iii. 14. (where see Wetstein.) Comp. 1 Cor. ix. 7. [See Cæsar, de B. G. i. 23, 1. Polyb. i. 66. Μισθὸς καὶ τροφή in Demosthenes (Phil. i. p. 47.) is the same thing. There are two tracts in the tenth vol. of the Antiqq. Rom. expressly on *military pay*. The word occ. in this sense, 1 Mac. iii. 28. xiv. 32. 3 Esdr. iv. 56.] Whence,

III. *Wages*, or *reward*, in general. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τὰ ὀψώνια τῆς ἁμαρτίας are *the wages paid by Sin*, considered as a person, and so are opposed to τὸ χάρισμα τοῦ Θεοῦ, *what is given by God*. See Locke on the place.

Π.

Π, Ρ, π, ϖ, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but its forms may be better referred to the Hebrew than to the Phœnician character. Thus the ancient form Ρ has a manifest resemblance to the Heb. ף final, or rather is that very letter turned to the right hand. The form Ρ and π seem variations from Π, as ϖ is from π.

Παγιδεύω, from παγίς, ίδος, ἡ.—*To ensnare*, applied figuratively. occ. Mat. xxii. 15. [1 Sam. xxviii. 9. Cic. Acad. iv. 29.]

Παγίς, ίδος, ἡ, either from ἔπαγον, 2nd aor. of πήγνυμι, or of the old V. πήγω *to fix*.

I. Properly, *a net* or *snare*, in which birds or wild beasts are taken. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Ecclus. xxvii. 20. [Prov. vi. 5. Jer. v. 27. Wahl conceives that here the *suddenness* of falling into a snare is the point alluded to.]

II. *A snare*, in a figurative sense, *what ensnares* or *entangles one to destruction*. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26. [Josh. xxiii. 13.]

Πάγος, ου, ὁ, from ἔπαγον, 2nd aor. of πήγνυμι, or of the obsol. πήγω *to fix, compinge*.

I. *A hill*, which is usually composed of very *fixed* or *solid* materials.

II. Ἄρειος Πάγος, *Areopagus*[1], or *Mars' hill*.—This hill was situated in the midst of the city of Athens, opposite the citadel.—So Herodotus, viii. 52. speaking of the time of Xerxes' invasion, mentions τὸν καταντίον τῆς Ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι ΑΡΗΙΌΝ ΠΑΓΟΝ.—Here the famous senate, or court of the *Areopagites*, instituted by Cecrops, the founder of that city, used anciently to assemble[2]. Both the place and tribunal were[3] probably called by this name from a famous judgment there passed on ΑΡΗΣ, a Thessalian prince. Though this tribunal did indeed take cognizance of religious matters, yet, as Doddridge well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo *a formal trial*, but only to satisfy the *curiosity* of those who wanted to inquire what was that *strange doctrine* he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous court see Wetstein's note on Acts xvii. 19. Archbp. Potter's Antiquities of Greece, book i. ch. 19. and Goguet's Origin of Laws, pt. ii. book i. ch. 4. art. 1. vol. ii. p. 21. ed. Edinburgh.

☞ Πάθημα, ατος, τό, from πάσχω *to suffer*.

I. *A suffering, affliction*. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which last text the sufferings of saints are called the *sufferings of Christ*, because they are endured *for the sake of* Christ, and in conformity to his suffering[4]. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10. [In

[1] It may not be amiss, especially for the sake of public readers, to observe with Dr. Clarke on Homer, Il. iv. lin. 185. that the syllable πα in ἔπαγον, whence πάγος *a hill* is derived, is *short*, and consequently that the last syllable but one in *Areopagus* is *short* likewise.

[2] According to Mons. Goguet and the French Academicians, the tribunal of the *Areopagus* was *afterwards removed* to a part of Athens called the King's Portico. Origin of Laws, &c. vol. ii. p. 22. edit. Edinburgh.

[3] So Pausanias in Atticis, cap. xxviii. p. 68. cited by Wolfius, ἔστι δὲ ΑΡΕΙΟΣ Πάγος καλούμενος, ὅτι πρῶτος ΑΡΗΣ ἐνταῦθα ἐκρίθη.

[4] [Schleusner has cited from Lysias, p. 111. τιμωρίαι τῶν θεῶν, *punishments for violating the majesty of the gods*, and from Cic. pro Rosc. 24. *pœnæ parentum*, in the same sense.]

1 Pet. i. 11. *τὰ εἰς Χριστὸν παθήματα*, Wahl says, and I think rightly, that we are to understand *ἐλευσόμενα*, and so Erasmus, Schmidt, and Wolf. The word occurs in this sense in Eur. Phœn. 60. Xen. Hier. v. 1, 3.]

II. *A passion, an affection.* Rom. vii. 5. Gal. v. 24; in which latter text *παθήματα* denotes the *irascible* and *malignant passions*, *ἐπιθυμίαι* the *concupiscible*. [In the sense of *affections of mind*, it occ. in Xen. Cyr. iii. 1, 10. Æsch. Socr. Dial. iii. 15. Plat. Phæd. c. 43. ed. Fisch.]

☞ Παθητός, οῦ, ὁ, ἡ, from *πάσχω*.

I. *Passible, that can suffer.* [Plutarch, de Plac. Philos. c. 16. Philo de Spec. Legg. p. 805. C. nearly in this sense.]

II. *That should suffer*, or *having suffered*. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27. [Parkhurst is at a loss between two different interpretations. The last is Schleusner's, with little support from analogy. The first is Wahl's, Kuinoel's, and Bretschneider's [1].]

Πάθος, εος, ους, τό, from *πάσχω*.

[1. *A suffering* or *misfortune*. Eur. Phœn. 1361. Ælian, V. H. iii. 32. Prov. xxv. 20.]—2. *A passion, affection*, [as Ælian, V. H. xii. 1. *τὸ ἐκ τῆς λύπης πάθος*; but more usually] *lust*. occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5. [See Xen. Cyr. v. 5, 10.]

☞ Παιδαγωγός, οῦ, ὁ, from *παῖς, παιδός a child*, and *ἀγωγός a leader*, which from *ἄγω to lead*.—Rendered in our translation *instructor, school-master*, but among the Greeks properly signified *a servant whose business it was constantly to attend on his young master, to watch over his behaviour, and* particularly *to lead* (*ἄγειν*) *him to and from school and the place of exercise*. These *παιδαγωγοί* were generally *slaves, imperious and severe* [2], and so better corresponded to the *Jewish teachers* and *Jewish law*, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25. where see Elsner and Wolfius; and observe, that Xenophon [de Rep. Lac. ii. 1. and iii. 2.] and Plutarch, de Lib. Educ. t. ii. p. 4. A. B. expressly distinguish between *παιδαγωγούς* and *διδασκάλους teachers*. [See Perizon. ad Ælian, V. H. iii. 21. xiv. 20. and Cic. ad Att. viii. 4.]

Παιδάριον, ου, τό. A diminutive from *παῖς, παιδός, a boy.—A little boy, a child*. occ. Mat. xi. 16. John vi. 9. But in Mat., Wetstein and Griesbach, on the authority of very many MSS., six of which are ancient, read *παιδίοις*. [Schl. rightly observes, that diminutives in Greek have often the force of their primitives, and therefore this word is often simply for *παῖς*. Galen uses it for *a boy of fifteen*, (de Comp. Med. per Gen. v.) See Xen. Cyr. i. 4, 12. Hell. iv. 4, 17. It occurs often in LXX for *a boy*, as Gen. xxii. 5; for *a servant*, in 1 Sam. xxi. 7. Ælian, V. H. ii. 2. and so perhaps it should be taken in St. John vi. 9. In Aristoph. Thesm. 1203. it is put for *a girl*; in Plutarch, (t. vii. p. 11. ed. Hutten,) of *a son and daughter*.]

Παιδεία, ας, ἡ, from *παιδεύω*.

I. *Institution, discipline, instruction*, particularly of *children*. occ. Eph. vi. 4. 2 Tim. iii. 16. [in which latter text it is applied to *persons in general*. See Prov. i. 2, 7. vi. 23.]

II. *Discipline, correction, chastisement*. occ. Heb. xii. 5. [from Prov. iii. 11.] 7, 8, 11. [So Prov. xv. 10.]

Παιδευτής, οῦ, ὁ, from *παιδεύω*.

I. *An instructor*. Rom. ii. 20. [Hos. v. 2. Ecclus. xxxviii. 22.]

II. *A corrector, chastiser*. Heb. xii. 9.

Παιδεύω, from *παῖς, παιδός, a child*.

I. *To instruct*, particularly a *child* or *youth*. Acts vii. 22. xxii. 3. [—and generally] 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See Wetstein on Acts vii. 22. On Acts xxii. 3. Kypke remarks, after Alberti, that *ἀνατεθραμμένος* relates to the *bringing up*, strictly so called, and *πεπαιδευμένος* to the *instruction*. This he confirms by a very similar passage from Appian, B. C. lib. iv. p. 1008. where Cassius, who had been bred up at Rhodes, complains of the Rhodians that 'assistance was denied to him *ὑπὸ τῶν* ΠΑΙΔΕΥΣΑ'ΝΤΩΝ *καὶ* ΘΡΕΨΑ'ΝΤΩΝ, by those who had *instructed* and *brought* him *up*;' and that to him they preferred Dolabella, *ὃν οὐκ* 'ΕΠΑΙ'ΔΕΥΣΑΝ *οὐδὲ* 'ΑΝΕ'ΘΡΕΨΑΝ, 'whom they had neither *instructed* nor *brought up*.' [See Herodian, i. 2, 2. Ælian, V. H. xiii. 1. Diod. Sic. i. 70. Xen. Cyr. i. 2, 3.]

[II. *To chastise* or *correct*, (as a necessary part of education,) Heb. xii. 7, 10. See Prov. xix. 18. xxix. 17; of *chastisement* by the scourge, Luke xxiii. 15, 22; of *correction* by calamities sent by God, 1 Cor. xi. 32. 2 Cor. vi. 9. (where some refer the word to *chastisement* by the magistrate.) Heb. xii. 6. (see Prov. iii. 12.) Rev. iii. 19. Wisd. iii. 5. Ecclus. x. 28. Schleusner refers 1 Tim. i. 20. to the sense of *chastising by ecclesiastical punishment*. Wahl says simply, *to learn*, (i. e. *to be instructed*.) See Hos. x. 10.]

☞ Παιδιόθεν, an adv. from *παιδίον a little child*, and the syllabic adjection *θεν* denoting *from* a place or time.—*From a little child* or *infant, from infancy*. occ. Mark ix. 21 [3]. So Lucian, Philopatr. t. ii. p. 1005. ΠΑΙΔΟ'ΘΕΝ, [and Synes. de Prov. p. 91. C.]

Παιδίον, ου, τό. A diminutive of *παῖς, παιδός*.

I. *A little child, an infant*. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76. et al. [Is. lxvi. 12.—Mat. xviii. 3. *unless ye become like children*, i. e. *unless ye renounce all pretensions to merit as much as children must*, according to Michaelis and Bp. Middleton; but perhaps *infants* are here intended, and their freedom from *actual* sin is proposed for imitation. Our Church says, "How he exhorteth all men to follow their *innocency*."]

II. *A child* of more *advanced* age [4]. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. *Παιδία*, vocat. plur., is a term of *familiarity, affection*, or *kindness* in calling or speaking to, as the sing. *child* is often used in English, John xxi. 5. 1 John ii. 18.

[IV. The sense is extended occasionally. *Disciples*, as Heb. ii. 13. (from Is. viii. 10.) and 14.]

[1] [Rosenmüller translates, Christum *debuisse pati*, and says, *παθητός* pro eo qui *debebat pati*, ut apparet ex Luc. xxiv. 25. But at the end of this note he says, Paulus tradit eventum vaticiniorum; unde patet *παθητός* esse *eum qui revera passus sit*.]

[2] Comp. Sueton. in Claud. cap. 2.

[3] [The LXX have a more classical expression, *ἐκ παιδίου*, Is. xlvi. 3. So Xen. Mem. ii. 2, 3.]

[4] Comp. under *βιβλίον* I.

Παιδίσκη, ης, ἡ, from παῖς, παιδός, *a boy.*

I. *A damsel, a young woman.* Thus used by the ancient Greeks, according to Phrynichus, (see Wetstein on Mat. xxvi. 69.) and by the LXX, Gen. xxxiv. 4. Ruth iv. 12. and perhaps in Acts xii. 13, [and so Ælian, V. H. xii. 58. See Alberti, p. 248.]

II. *A maid-servant, a female slave.* Mark xiv. 66. Gal. iv. 22. et al. freq. [So Gen. xx. 17. Deut. v. 14. et al. Lysias 14, 12. 496, 1. Isæus 134, 3. Herod. i. 93. See, for more, Kypke on Mat. xxvi. 69. and the Commentary on Thom. M. p. 671. To reconcile St. Matthew with St. Mark, Michaelis observes, that St. John says, (xviii. 25.) *they said;* whence it appears that *several* spake, and that all which is *said* by the three first evangelists may be exact: there might be more than the three named; but St. Peter, in relating the matter to St. Mark, might have said *the maid,* referring to that one who had questioned him before, and made the deepest impression on him.]

Παίζω, from παῖς *a child.*

[I. *To play,* like children. 2 Sam. ii. 14. Prov. xxvi. 19. Ecclus. xlvii. 3. Theophr. Char. 27.]

II. *To dance.* occ. 1 Cor. x. 7. which is a citation of the LXX version of Exod. xxxii. 6. where the correspondent Heb. word to παίζειν is צָחַק, which, it is evident from ver. 18, 19. includes the shouting, singing, and dancing, in honour of their idol. Homer uses this verb for *dancing,* Odyss. viii. 251.

Ἀλλ' ἄγε Φαίηκων βητάρμονες ὅσσοι ἄριστοι
ΠΑΙΣΑΤΕ———

Ye choicest *dancers* of Phæacia's isle,
Come forth and *play.*———

So Odyss. xxiii. 147.

Ἀνδρῶν ΠΑΙΖΟΝΤΩΝ———

Elsner, on 1 Cor. x. 7. shows that Hesiod, [Scut. Herc. 95.] Herodotus, and Aristophanes, [Ran. 410.] apply παίζειν in the same sense. But Kypke (whom see) remarks, that in 1 Cor. x. 7. it is not to be confined to *dancing,* but comprises also *singing* and *music.*

ΠΑΙΣ, παιδός, ὁ, ἡ.

I. *A child,* whether *a young child, an infant,* as Mat. ii. 16; or *a child more advanced, a boy* or *girl.* Mat. xxi. 15. Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. *A child,* in respect to his father, without regard to age, *a son.* Acts iii. 13, 26. iv. 27, 30. [Polyb. iv. 35, 15. Xen. Cyr. i. 5, 4. So used of Christ as the Son of God, and in Mat. xii. 18. Acts iii. 13. iv. 27, 30. From this sense it comes to signify *a dear* or *beloved* object, as Luke i. 54; and some refer Acts iv. 25. to this, others to the following sense.]

III. *A servant, attendant.* Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. Elsner on Luke vii. 7. and Kypke on Mat. viii. 6. have shown that the Greek writers [1] use it also in this sense. [Is. xliv. 26. Gen. ix. 25.]

ΠΑΙΩ.—*To strike* or *smite,* as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64. [Num. xxii. 28. Is. xiv. 29. Diod. Sic. ii. 8. Xen. Cyr. vii. 3, 6.] with a sword, Mark xiv. 47. John xviii. 10; with a sting, occ. Rev. ix. 5.

ΠΑ'ΛΑΙ, an adv. of time, [which, like the Latin *dudum* and the English *long,* refers either to *long* or *short spaces* of *past time,* according to the subject in hand [2]. *Long ago, long.* Mat. xi. 20. and Luke x. 13. *they would long ago have repented in sackcloth and ashes,* where the reference is really to *ancient times.* Mark xv. 44. *whether he had been long dead.* This is Pilate's question to the centurion, and can therefore only mean a few hours. He meant, probably, whether he had been apparently dead *long enough* to make it clear that his *death* was *real.* Some, however, construe it as *just,* a sense which Valckenaer (quoted in the note) has shown to belong to πάλαι. The word occurs also Heb. i. 1. Jude 4. and 2 Pet. i. 9. where it is put with the article, and means *the former,* or *the old.*]

Παλαιός, ά, όν, from πάλαι.

I. *Old, ancient.* See 1 John ii. 7. Luke v. 39. So Lucian, de Merc. Cond. t. i. p. 485. ΠΑΛΑΙΟ'ΤΑΤΟΝ ΟΙ'ΝΟΝ πινόντων, 'drinking the *oldest* wine.' See more in Wetstein. [Mat. xiii. 52. Lev. xxv. 22. Josh. ix. 4, 5.]—*The Old Man,* as opposed to the *New,* Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam.* Comp. under καινός I. νέος III. For παλαιὰ ζύμη, 1 Cor. v. 7, 8. see under ζύμη III. For παλαιὰ διαθήκη see under διαθήκη I. 4.

II. *Old, worn by age.* Mat. ix. 16, 17. et al.

☞ Παλαιότης, ητος, ἡ, from παλαιός.—*Oldness.* occ. Rom. vii. 6. [Eur. Hel. 1062.]

Παλαιόω, ῶ, from παλαιός.

I. *To make old,* [and then] παλαιόομαι, οῦμαι, pass. *to grow old,* occ. Luke xii. 33. Heb. i. 11. Comp. παλαιός II. [So Deut. xxix. 5. Is. l. 9. li. 6.]

[II. *To antiquate* or *abrogate.* Heb. viii. 13. So *antiquare* in Liv. v. 30. viii. 37. Cic. de Leg. iii. 17.]

☞ Πάλη, ης, ἡ, from πάλλω *to shake.*—*A wrestling, contending.* occ. Eph. vi. 12. where it is applied spiritually. See Macknight. [Xen. de Ven. x. 12. Anab. iv. 8, 27.]

☞ Παλιγγενεσία, ας, ἡ, from πάλιν *again,* and γένεσις *a being born, a birth.*—*A being born again, a new birth, regeneration, renovation.* occ. Tit. iii. 5. where see λουτρόν. Mat. xix. 28; on which latter text observe, that if the words ἐν τῇ παλιγγενεσίᾳ be construed as in our translation with the preceding ἀκολουθήσαντες, they will denote that *great* spiritual *renovation* which began to take place on the preaching of John the Baptist, (see Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but [3] if those words be connected, as the following context seems to require, with the subsequent ones ὅταν καθίσῃ, &c. they

[1] [See Poll. On. iii. 8, 78. Hesych in voce. Eustath. ad Hom. Iliad. Δ. p. 438, 38. ed. Rom. Aristoph. Ran. 192.]

[2] [See Valck. ad Eur. Hipp. 1085. Fischer ad Plat. Phæd. § 27. Schol. Aristoph. Plut. 1040. This too is the express doctrine of Eustathius on Iliad. H. p. 677, 23.]

[3] [This connexion is the same as in Mark xii. 20. ἐν τῇ ἀναστάσει ὅταν ἀναστήσονται. And in Hebrew it is common. See Josh. ii. 3. Comp. Mark vii. 13. xiii. 19. Middleton so takes the words in this place of St. Matthew.]

may then be most easily and naturally referred to that *greater* and *more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion of the Holy Spirit on his disciples; when *God had exalted that Jesus, whom the Jews had crucified, to be a prince and a Saviour, making him both Lord and Christ*, (see Acts v. 30, 35. ii. 32—36.) *and seating his apostles on twelve thrones to judge*, i. e. *rule under him, the twelve tribes of Israel*, namely, the whole Christian Church. Comp. under κρίνω II. [This is the opinion of Wahl and Fischer, (who has a long dissertation on the passage in his 20th Prolusion,) after Hammond and others. That our Lord must refer to *some reward* to be bestowed on his disciples is clear; and that the time here fixed on for bestowing it, is that meant by our Lord, I am inclined to believe from two causes. (1.) Παλιγγενεσία is used by Cicero (ad Att. vi. 6.) to denote *the recovery of his rank and fortune*; by Josephus, (Ant. xi. 3, 9.) *for recovery of country after exile*; by Philo, (Vit. Mos. lib. ii. t. ii. p. 114, 31.) *for the renewal of the earth after the deluge*; and thus it is clear that it will express *restoration* and *renewal*. Then (2.) we know that the belief of the Jews as to Messiah was, that in his time there was to be a *renewal*, that when he came, the world would be purified, and restored to the same state of excellence as it possessed before the fall. Schleusner doubts between this sense and *the resurrection of the dead*; an interpretation opposed by the fact that our Lord always uses *ἀνάστασις of the resurrection* [1].]

Πάλιν, an adv.

1. *Back again.* Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9. et al. This seems its genuine and ancient sense, in which it is generally used by Homer. So πάλιν ἐλθεῖν is *to return* to a place, John iv. 46. where Kypke shows that Thucydides, Xenophon, and Dionysius Halicarn. apply the phrase in the same sense.

2. *Again.* [(1.) With respect to time, i. e. nearly in the sense of *after that*, or *in addition*. Mat. iv. 8. xix. 24. xx. 5. xxi. 36. xxii. 1, 4. xxvi. 42—44, 72. xxvii. 50. comp. 47. Mark ii. 13. iii. 1, 20. John xvi. 16. Acts x. 15. xvii. 32. 2 Cor. xiii. 2. Heb. v. 12. vi. 6. et al. See Jer. xviii. 4. Xen. Cyr. i. 3, 15. (2.) In this sense also it joins things which belong to the same matter, and is nearly the same as *also, likewise*. Mat. v. 33. xiii. 44, 45, 47. xviii. 19. xix. 24. John xii. 22. xxi. 16. Rom. xv. 10—12. 1 Cor. iii. 20. xii. 21. 2 Cor. x. 7. Heb. i. 5, 6. ii. 13. Polyb. ix. 28, 8. Xen. Cyr. iii. 1, 18. (3.) It implies somewhat of *opposition*, and is nearly *on the other hand*. Mat. iv. 7. Gal. v. 3. James v. 18. 1 John ii. 8. et al. Xen. Cyr. ii. 3, 18.] Comp. 2 Cor. xiii. 2. On Acts x. 15. Alberti observes that Homer and Aristophanes use a like pleonasm, ΠΑΛΙΝ αὖθις; and that Plutarch in Philopœm. has the very expression ΠΑΛΙΝ ΕΚ ΔΕΥΤΕΡΟΥ. [See also John xxi. 16. Acts xviii. 21. Gal. iv. 9.]

☞ Παμπληθεί, an adv. from πᾶν *all*, and πλῆθος *a multitude.—With all their multitude, all at once, all together.* occ. Luke xxiii. 18. [Παμπληθής occ. 2 Mac. x. 24. Xen. An. iii. 11.]

☞ Πάμπολυς, -πόλλη, -πολυ, from πᾶν *all*, and πολύς *many.—Very many, very great in number, very numerous.* occ. Mark viii. 1. This word is often used by the Greek writers. See Wetstein. [Symm. Job xxxvi. 31. Xen. Cyr. i. 1, 3.]

☞ Πανδοχεῖον [2], ου, τό, from πᾶν *all*, and δέχομαι *to receive.—A public inn*, which *receives all* comers. occ. Luke x. 34. The Vulg. renders it stabulum, *the stable*; and Campbell, on Luke ii. 7. takes it to denote the *worst kind of eastern inn*, which Busbequius also, Lit. Turc. i. p. 38. calls *stabulum*, at one end of which he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But Harmer, Observations, vol. iii. p. 248. thinks the πανδοχεῖον in Luke x. 34. to have been a *better furnished resting-place*; since our Lord supposes that the good Samaritan committed the poor wounded man *to the care* of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35. [Schleusner says, "bene Vulgatus *stabulum*; nam stabulum est quo recipiuntur viatores." And he adds, that this is the use of the word in the Roman law, (l. 1. in ff. D. furti adv. nautas,) and in ecclesiastical writers. Jerome, Apol. iii. contra Rufin. and Fulgent. Ep. 7. ad Venant. p. 568.]

☞ Πανδοχεύς [3], έως, ὁ, from πᾶν *all*, and δέχομαι *to receive.—The master of a public inn*, who *receives all* comers, *an host*. Comp. πανδοχεῖον. occ. Luke x. 35. [Polyb. ii. 13, 6. 15, 16.]

Πανήγυρις, εως, ἡ, from πᾶν *all*, and ἄγυρις *an assembly*, which from ἀγείρω *to assemble.—A general assembly*, particularly on some *festal* or *joyful* occasion, [as public games, sacrifices, &c.] (see Raphelius, Alberti, Wolfius, Wetstein, and Kypke,) whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23. where see Doddridge. It is also used, according to Hesychius, for πανηγυρικὸς λόγος, *an eulogy pronounced on any one in a public assembly*; hence the Eng. *panegyric*, &c. [It is put for *the games* (as the Olympic) in Ælian, V. H. ix. 5 and 34. and for *festal days* in Ezek. xlvi. 11. See also Hos. ii. 11. Amos v. 21. Hesychius explains it as ἑορτή, and also as denoting *any spectacle*, by θέατρον. *A fair* or *market* is expressed by πανηγυρισμός in Wisd. xv. 12. Parkhurst explains rightly the origin of the word *panegyric*, and Hesychius says, πανήγυρις· ἔπαινος; but the word is also used in Greek for *pleasure, any thing pleasant*. See Ælian, V. H. iii. 1, 7. and Julian, Or. i. p. 38. So πανηγυρίζω in LXX, Is. lxvi. 10. See on the word Irmisch on Herodian, i. 9, 4. Spanheim on Julian, p. 258.]

[1] [Philo, however, (Leg. ad Caium, p. 1037.) has the word in this sense.]

[2] [This form occ. Polyb. ii. 15, 5. Epict. Enchir. c. 11; but πανδοκεῖον is thought the better form, (see Phryn. p. 307. ed. Lobeck,) and occurs Palæph. fab. 46. Ælian, V. H. xiv. 14.]

[3] [Or πανδοκεύς. Ælian, V. H. xiv. 49. Arrian, Diss. Ep. i. 24. See Eustath. ad Odyss. θ. p. 300, 36. Pollux ix. 30, defines it as one who sells every thing.]

Πανοικί[1], an adv. from πᾶν *all*, and οἶκος *a house*, q. d. σὺν παντὶ οἴκῳ.—*With all one's house* or *family*. occ. Acts xvi. 34. Josephus (as Wetstein has remarked) uses this word, Ant. iv. 4, 4. ὥστε αὐτοὺς ΠΑΝΟΙΚΙ᾽ σιτεῖσθαι ἐν τῇ ἱερᾷ πόλει, 'so that they *with all their families* might eat it in the holy city.' [Exod. i. 1. Æsch. Socr. iii. 1. Philo de Vit. Mos. i. p. 603. C.]

Πανοπλία, ας, ἡ, from πᾶν *all*, and ὅπλον *armour*.—*Complete armour, a complete suit of armour*, properly, such as was used by the *heavy-armed infantry*, both offensive and defensive. The Roman πανοπλία, as including both kinds of armour, is particularly described by Polybius, vi. 21. which passage is cited by Raphelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙ᾽ΑΝ ᾽ΑΝΑΛΑΒΟ᾽ΝΤΑΣ, Ant. xx. 5, 3. Comp. iv. 5, 2. [2 Sam. ii. 21. Job xxxix. 20. Judith xiv. 3. 2 Mac. iii. 25. Aristoph. Plut. 952. Thuc. iii. 114.]

Πανουργία, ας, ἡ, from πανοῦργος.—*Craft, craftiness, cunning, subtilty*. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. [In the LXX it is used in a good sense occasionally, for *prudence* or *wisdom*, as Prov. i. 4. viii. 5. In Josh. ix. 4. it is however for *cunning*. See also Theoph. Char. c. 1 and 6. Xen. An. vii. 5, 11. Herodian ii. 9, 15.]

Πανοῦργος, ου, ὁ, ἡ, q. παντόεργος, (dropping the τ, and οε being contracted into ου,) from πᾶν, παντός, *all, any*, and ἔργον *work*.—*Crafty, cunning, subtle, clever*, q. d. *qualified to do any thing* or *for any work*. In the N. T. it is used only in a bad sense. Comp. under δόλος. occ. 2 Cor. xii. 16. [Suidas, the Etym. M., and Phavorinus, mention the double meaning of the word. The LXX have it in a good sense, as *clever*, Prov. xiii. 1. xxviii. 2. (see also Ecclus. vi. 34.) and in a bad sense, Job v. 12.]

Πανταχόθεν, an adv. of place, from παντα-χοῦ *every where*, (which see,) and θεν denoting *from* a place.—*From every place* or *quarter, from all parts*. occ. Mark i. 45. [Thucyd. i. 17. Xen. Mem. ii. 1, 25. 4 Mac. xiii. 1.]

Παντα-χοῦ, an adv. of place.

I. *Every where*. Acts xvii. 30. xxviii. 22. where see Doddridge's note. [Schleusner refers this place to sense II.]

II. *Everywhere*, in a qualified sense, i. e. *in many places*. Mark xvi. 20. et al. [The word occurs only four times more in the N. T. Luke ix. 6. Acts xxi. 28. xxiv. 3. 1 Cor. iv. 17.—Is. xlii. 22. Ceb. Tab. c. 7. Xen. Mem. i. 4, 18.]

Παντελής, ἐος, οῦς, ὁ, ἡ, from πᾶν *all*, and τέλος *end, perfection*.—*Perfect, complete*; whence εἰς τὸ παντελές, (χρῆμα being understood,) *to perfection, perfectly, completely*. Heb. vii. 25. Also, *at all, in any wise*. Luke xiii. 11. So Aristides, cited by Elsner, παράδειγμα ΕΙ᾽Σ ΤΟ᾽ ΠΑΝΤΕΛΕ᾽Σ οὐκ ἔχει, 'has no example *at all*.' See also Wetstein on Luke. [The same phrase occurs in Ælian, V. H. vii. 2. xii. 20. The word has an active sense in Æsch. Sept. Theb. 118. and a passive one in Herod. iv. 95.]

Πάντη, an adv. from πᾶς, παντός.—*By all means*, or *always*; so Vulg. *semper*. occ. Acts xxiv. 3. [See Ecclus. l. 22. Xen. Cyr. i. 1, 1. Ælian, V. H. iii. 46. Sometimes it means *in all places*, as Xen. Ven. iv. 5.]

Πάντοθεν, an adv. of place from πᾶς, παντός *all*, and θεν denoting *from* or *at* a place.

I. *From every place, from all parts*. It occurs, according to many printed editions, John xviii. 20; but eight MSS., three of which are ancient, the Vulg., former Syriac, and several other old versions, with some printed editions, there read πάντες: and many other MSS., of which two are ancient, the Complutensian, and several other editions, read πάντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. *On all sides, on every side, round about*. occ. Luke xix. 43. Heb. ix. 4. [2 Sam. xxiv. 14. Jer. xx. 9. Xen. Hier. vi. 8.]

Παντοκράτωρ, ορος, ὁ, from πᾶν *all*, and κράτος *strength*.—*Almighty, omnipotent*. 2 Cor. vi. 18. Rev. i. 8. [iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. It is always used in the N. T. of the Deity, and, except in Rev. xvi. 14. and xix. 15. is joined with Κύριος, as it is also frequently in the LXX, as in 2 Sam. v. 10. vii. 8, 27. Micah iv. 4. See Ecclus. xlii. 23. l. 16, 20. Suicer ii. p. 562.]

Πάντοτε, an adv. of time, from πᾶν *all*, and τότε *then*.

I. *Always, ever*, [*constantly*]. Heb. vii. 25. 1 Thess. v. 16. [Mat. xxvi. 11. Mark xiv. 7. Luke xv. 31. John vi. 34. et al.]

II. *Always*, in a qualified sense, *very often, very frequently, continually*. John xviii. 20. 1 Cor. i. 4. Col. i. 3. et al. On Luke xviii. 1. Kypke well observes, that πάντοτε is opposed, not to *intervals*, by which prayers must certainly be interrupted, but to ἐκκακεῖν; and he produces some instances of a like qualified use of πάντοτε from the Greek writers. [So διαπαντός in Luke xxiv. 53. Exod. xxviii. 30.]

Πάντως, adv. from πᾶς, παντός.

I. *By all means*. Acts xviii. 21. 1 Cor. ix. 22. where observe, that for πάντως τινάς four ancient Greek MSS. have πάντας *all*; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.

II. *Surely, certainly*. Luke iv. 23. Acts xxi. 22. xxviii. 4.

III. *Entirely, altogether*. 1 Cor. v. 10. [xvi. 12.] So Rom. iii. 9. τί οὖν προεχόμεθα; οὐ πάντως, 'what then? *have we* (Jews) *the advantage? not* entirely, *not* in every respect.' We have it "as to the benefit mentioned, ver. 2. but not as to justification." Whitby.

IV. *Principally, on the whole*. 1 Cor. ix. 10.

ΠΑΡΑ᾽. A preposition.

I. With a genitive. [It denotes *the origin, source*, or *cause* of any thing, and therefore in the sense]

[1. *Of* or *from*, is put after verbs expressive of *coming, getting, hearing, asking, telling*, &c. &c.

[1] [This form is condemned by Thom. M. p. 676. See also Mœris, p. 320. Πανοικησία or -εσία is preferred, (see Duker on Thuc. ii. 16. iii. 57.) or πανοικεί, which occurs in Philo de Joseph. p. 562. See Wessel. ad Diod. Sic. xiv. 115.]

Mat. ii. 4. *ἐπυνθάνετο παρ' αὐτῶν asked of them.* They were the source whence his information was to come. Mark viii. 11. Luke i. 43. ii. 1. John i. 6. Acts xxii. 30. et al. freq. In Mat. xxi. 42. Parkhurst construes it *by*, but we may say, without altering the sense, *this thing came from the Lord.* Hence comes sense]

2. Οἱ *παρ' αὐτοῦ, his friends* or *kinsmen, those who belonged to him.* Mark iii. 21. Raphelius observes, that the phrase denotes those who are *in any manner connected with* or *related* to another, and shows that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke. [Τὰ *παρά τινος* are in the same manner *the things belonging to any one*, or *his property.* Mark v. 26. (comp. Luke viii. 43.) This is, perhaps, the meaning in Luke x. 7. and so Schl.; but Wahl refers it to sense 1., and supplies *παρατιθέμενα.* Some refer Phil. iv. 18. to this sense; others translate *τὰ παρ' ὑμῶν, sent by you.* Schl. suggests that as by this sense *presence, property,* or *any* connexion is signified, we may, by referring Acts vii. 16. (*παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ*) to this head, and translating *near the land of the Hemorites,* viz. *at Sichem,* prevent a contradiction to Gen. xxiii. 16. and l. 13. But it would be difficult to find authority for such an use of *παρά.* We may observe that *ὁ παρά σου,* and similar expressions, are used for the possessive pronouns in good authors. Xen. Cyr. v. 5, 13. vi. 1, 42. Dem. 593, 8. and see Matthiæ, § 588.]

II. With a dative [*at, with, among* (apud). It often expresses actual proximity, as Mat. xx. 15.[1] (living) *among us.* Acts ix. 43. Rev. ii. 13. et al. Hence *παρ' ἑαυτῷ* means *at home,* 1 Cor. xvi. 2. and see Lucian, Dial. Deor. xxvi. 3. Xen. Cyr. i. 2, 8. But often too the sense is, as Wahl has well observed, metaphorical, as Mat. xix. 26. *impossible with men.* Luke i. 30. *found favour with God.* ii. 52. Rom. ii. 11. et al. Sometimes we may translate it well by *before, in the sight of, in the judgment of,* as perhaps 1 Cor. iii. 19. *the wisdom of this world is folly in the judgment of God.* So 2 Pet. iii. 8. *one day in God's sight is as a thousand years* (i. e. these differences do not affect his designs or actions). 2 Pet. ii. 11. *a reviling accusation against them before the Lord* (as judge). Rom. xi. 25. xii. 16. *be not wise in your own judgment.* comp. Prov. iii. 7. In 1 Cor. vii. 24. *παρὰ τῷ Θεῷ* is somewhat difficult. Wahl says *maneat apud Deum,* i. e. colat Deum porro; Schleusner, *maneat coram Deo.* Hammond and Macknight seem to think that the words mean *in his Christian state.*]

III. With an accusative,

[1. *To* or *at* after verbs of motion. Mat. xviii. 29. *ἦλθε παρὰ τὴν θάλασσαν.* So Mat. xv. 30. Mark ii. 13. Acts iv. 35. v. 2. &c. Xen. Cyr. i. 3, 14. Anab. i. 2, 12.]

[2. *At* or *near, by the side of.* Mat. xiii. 1, 4. Luke v. 1. viii. 5. et al. Xen. An. i. 2, 13. In these cases it is put after verbs of rest; but it has the signification *by the side of,* or *along,* in Mat. iv. 18. after a verb of motion. See also Pausan. i. 22, 2. x. 33, 4. Xen. An. iii. 5, 1. v. 10, 1.]

3. *Above, in preference to,* præ. [Luke xiii. 2.] Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25. [xii. 3. Xen. Mem. i. 4, 14. iv. 4, 1.]

4. [After a comparative] *than.* Luke iii. 13. Heb. i. 4. [ii. 7. iii. 3. xii. 24. Thuc. i. 23.]

5. *Beside, except, save.* 1 Cor. iii. 11.[2] 2 Cor. xi. 24. where see Kypke, [and with which comp. Herodot. ix. 23. Aristoph. Nub. 698.]

6. *Beside,* i. e. *in deviation from,* or *transgression of.* Acts xviii. 13. Rom. [i. 26.] iv. 18. [xi. 24.] xvi. 17. [Gal. i. 8, 9. et al. Xen. Mem. i. 1, 18. Polyb. ii. 38, 5. To this sense I should refer Heb. xi. 11. *παρὰ καιρὸν ἡλικίας, out of* or *beyond the (usual) time of life.*]

7. *On account of, for.* Thus 1 Cor. xii. 15, 16. *παρὰ τοῦτο, on account of* this, *for* this *reason.* So Polybius [i. 32, 4. Dem. 545, 22. Æsch. Dial. Socr. iii. 4. Lament. i. 4.]

IV. In composition it denotes,

1. *To, at,* as in *παραγίνομαι to come to, παραλαμβάνω to take unto.*

2. *Near, by,* as in *παραλέγομαι,* which see.

3. *Beside,* trans, as in *παραβαίνω, to go beside, transgress.* Comp. sense III. 5.

4. Transition, as in *παράγω to pass from one place to another.*

5. Neglect or carelessness, (comp. above III. 5.) as in *παρακούω to neglect, to hear, παραβουλεύομαι to disregard.*

6. It adds an *ill* sense to the simple word, as in *παραδιατριβή,* which see.

7. It inverts the meaning of the simple word, as in *παραιτέω to deprecate, excuse,* Comp. I. 1.

8. It signifies intenseness, (comp. III. 9.) as in *παρακαλύπτω to hide entirely.*

Παραβαίνω, from *παρά besides,* and *βαίνω to go.*

I. *To go beside,* or *deviate from,* a particular course, *prævaricor.* Hesychius explains *παραβαίνοντας* by ΜΗ' ΕΥ'ΘΕΩΣ ΒΑΙ'ΝΟΝΤΑΣ, *not going rightly:* and in Ælian, *μὴ* ΠΑΡΑΒΑΙ'ΝΕΙΝ ΤΑ'Σ 'ΑΡΜΑΤΡΟΧΙ'ΑΣ is spoken of a charioteer who drove so exactly as not *to deviate from the tracks* before made by his chariot-wheels. See more in Alberti on Mat. xv. 3. But in this sense it is not used in the N. T.

II. *To deviate from, transgress,* in a moral or spiritual sense. 2 John 9. Mat. xv. 2, 3. where Wetstein cites from Demosthenes and Herodotus, ΝΟ'ΜΟΝ ΠΑΡΑΒΑΙ'ΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙ'ΝΕΙΝ ΘΕΟΥ˜ ΤΑ'Σ 'ΕΝΤΟΛΑ'Σ. [Num. xiv. 41. Josh. vii. 11. Is. xxiv. 5. Ælian, V. H. x. 2. Thuc. iv. 97. Xen. Mem. iv. 4, 3. De Rep. Lac. v. 2.]

III. *To fall* [*depart from* or *desert*] *one's station* or *office.* occ. Acts i. 25. where it is followed by the preposition *ἐξ.* So Exod. xxxii. 8. in LXX, ΠΑΡΕ'ΒΗΣΑΝ—'ΕΚ *τῆς ὁδοῦ.* "Exorbitavit, è rectâ viâ deflexit." Wetstein.

Παραβάλλω, from *παρά near,* and *βάλλω to cast, put.*

I. *To cast* or *put near,* objicere, ut aliquid edendum bestiis. Thus used [Ruth ii. 16. and] in the profane writers [Xen. de Ven. xi. 2. Polyb. i. 84, 8.]

II. As a term of navigation, *to arrive* or *touch at,* properly, *to bring* the ship or ships *near* or

[1] [Parkhurst cites Mat. xv. 29. but the dative does not occur there.]

[2] [In this case it comes after ἄλλος, as in Plat. Phæd. c. 42. ed. Fischer, and therefore has some relation to the last sense.]

close, *ναῦν* or *ναῦς* being understood, which is expressed by Thucydides, iii. 32. though more usually omitted in the Greek writers, [Diod. Sic. i. 12. Polyb. xii. 5, 1.] as by St. Luke. See Wetstein. occ. Acts xx. 15.

[III. *To compare, confer*, i. e. in the exact sense of the word, *to put one thing by the side of the other* (*βάλλω παρά*) *to compare them.* Mark iv. 30. Xen. Mem. ii. 4, 5. Polyb. i. 2, 1. See Ælian, V. H. vii. 2. xii. 14.]

Παράβασις, εως, ἡ, from *παραβαίνω*.

[I. Properly, *a passing over.* Plut. t. vi. p. 466. ed. Reiske.]

II. *A deviation, transgression.* In the N. T. used only in a moral or spiritual sense. [It is put either with *νόμου*, as Rom. ii. 23. (and see Porphyr. de Abstin. ii. extr. Diod. Sic. xviii. 32. 2 Mac. xv. 10.) or absolutely, as Rom. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Ps. ci. 3.]

☞ **Παραβάτης**, ου, ὁ, from *παραβαίνω*.—*A transgressor.* [with *νόμος*] Rom. ii. 25, 27. [James ii. 11. Without *νόμος*] Gal. ii. 18. James ii. 9. [Symm. Ps. xvi. 5.]

Παραβιάζομαι, from *παρά* intens. and *βιάζω to force, use force.—To press*, or *compel*, [as Polyb. xxvi. 1, 3.] But in the N. T. it refers to *no other force* but that of *friendly* and *urgent importunity.* occ. Luke xxiv. 29. Acts xvi. 15. Comp. *ἀναγκάζω* II.—The LXX use the word in the same sense. [Gen. xix. 9.] 1 Sam. xxviii. 23. 2 Kings v. 16.[1]

☞ [**Παραβολεύομαι**, from *παράβολος rash, bold.* (Diod. Sic. xix. 3. xx. 3.)—*To expose one's self to danger.* This word occurs in many MSS. in Phil. ii. 30. See below *παραβουλεύομαι*.]

Παραβολή, ῆς, ἡ, from *παραβέβολα* perf. mid. of *παραβάλλω*. [See sense III. of that verb.] See Campbell on Mat. xiii. 3.

I. *A comparison, similitude*, or *simile*, in which one thing is *compared* with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34. [Aristotle (Rhet. ii. 20.) and Quintilian (Inst. Or. v. 11.) distinguish a *παραβολή* from a *μῦθος* or *αἶνος* or *fable*, and take it generally, says Schl., for any example of comparison and similitude; but in the N. T., like the Heb. מָשָׁל, (Ezek. xvii. 2. xxiv. 3.) it sometimes means *a fable*, or *apologue.* See Bochart, Diss. Epict. ii. 1179. Olear. Add. in not. in Philost. p. 953. Glass. Philol. Sacr. p. 1305. (ed. Dath.) and Vorst. Phil. Sacr. p. 136. ed. Fischer. Suidas defines *a parable* to be *an enigmatic and hidden discourse leading to advantage;* (see Theodoret on Ps. lxxvii. 2.) and again *a narrative, likeness, speech, example.* The Etym. M. also calls it "an enigmatic discourse, showing something not immediately from itself, as obvious from the words, but having a hidden meaning within." The word is used in many of the significations of the Heb. מָשָׁל. Add to Parkhurst's instances Mat. xxi. 33, 45. xxii. 1. Mark iii. 33. xii. 1, 12. xiii. 28. Luke iv. 10. v. 36. vi. 39. viii. 9. xxi. 29. et al.]

II. Because these *comparisons* have in their very nature somewhat of *obscurity*, *παραβολή* is used to denote *a speech* [*apophthegm*], or *maxim* which is *obscure* to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17. [where Theophylact explains it by *σκοτεινὸς λόγος*.]

III. Since short *parables* or *comparisons* often grow into *proverbs*, or *proverbs* often imply a *simile* or *comparison*, hence *παραβολή* denotes a *proverb* or *by-word*, Luke iv. 23. Comp. vi. 39. [See 1 Sam. x. 12. xxiv. 14. Wisd. v. 3. Ez. xii. 23.]

IV. It is by some interpreted to mean merely *a special doctrine*, or a *weighty, memorable speech*, Luke xiv. 7. But I think it there means *a comparison* or *similitude;* and that our Lord in that passage intended, not only to regulate men's *outward behaviour*, but *principally* to inculcate humility as to their *spiritual* concerns. Comp. Mat. xxi. 1. and Luke xiv. 11. with ch. xviii. 14.

V. *A visible type* or *emblem*, representing somewhat different from and beyond itself. Thus, Heb. ix. 9. the Mosaic tabernacle, with its services, was *παραβολὴ a type, emblem*, or *figurative representation* of the good things of Christianity. Comp. Heb. viii. 5. and *ὑπόδειγμα*. So Abraham received Isaac from the dead, Heb. xi. 19. *καὶ ἐν παραβολῇ, even in*, or *for, a figure*, or *as a type of Christ's resurrection;* where see Wolfius and Macknight, and comp. John viii. 56. with Gen. xxii. 14. [This passage of Heb. xi. 19. is very variously interpreted. Wahl says, *in like manner;* Schl. says, *in imminent danger of his life*, or, what comes to the same thing, *contrary to all hope and expectation.* To justify this he appeals to known senses of *παραβάλλομαι*, (as in Xen. Cyr. ii. 3, 5. 2 Mac. xiv. 38. et al.) *παράβολος* and *παραβόλως*. But he cannot adduce any instance of *παραβολή* being ever used in any such sense. Scaliger says, "*In a sort of image* (*of a resurrection*), because as he was devoted to death and then restored, he seems as it were to have risen;" and Rosenmüller adopts this.]

☞ **Παραβουλεύομαι**, from *παρά* denoting *neglect* (as in *παροράω*, *παραφρονέω*), and *βουλεύομαι to consult.*—With a dative, *to disregard, overlook, neglect*, minùs alicui rei consulere. occ. Phil. ii. 30; where, however, observe, that six ancient Greek MSS. read *παραβολευσάμενος*, which word Hesychius explains by *εἰς θάνατον ἑαυτὸν ἐκδούς, exposing himself to death;* and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by Grotius, Mill, Wetstein, and other learned men among the moderns, and particularly by Griesbach, who admits it into the text. The eloquent Chrysostom (as cited by Wetstein, whom see) has used both the verb *παρεβολευσάμεθα* and the participle *παραβολευσάμενος*.

☞ **Παραγγελία**, ας, ἡ, from *παραγγέλλω*.

I. *A commandment, command.* occ. Acts v. 28. [where it is *a prohibitory command,*] xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.—In 1 Tim. i. 5. it

[1] [As they do the simple verb, Gen. xxxiii. 12. Judg. xiii. 15, 16. See Eur. Alc. 1116. Poll. Onom. iv. 3, 25 Other compounds are also so used. See Ælian, V. H. i. 13. Aristoph. Plut. 16. So *ἀναγκάζω* Luke xiv. 23.]

denotes the *charge* to be delivered by Timothy to the Ephesian teachers. Comp. ver. 3. and see Macknight.

Παραγγέλλω, from *παρά* intens. and *ἀγγέλλω to tell.—To command, charge, give in charge.* See 1 Cor. xi. 17. 1 Tim. i. 3. iv. 11. [With *μή* and subj. Mat. x. 5; *ἵνα μή* and subj. Mark vi. 8; with *ἵνα* and subj. 2 Thess. iii. 12; with inf. of aor. Mark viii. 6. Luke v. 14. viii. 29, 56. Acts xxiii. 22. 1 Cor. vii. 10; with inf. of present, Luke ix. 21. Acts i. 4. iv. 18. v. 28, 40. xvi. 23. 1 Tim. i. 3. With an acc. of the thing charged, 1 Tim. iv. 11. It implies a solemn call, charge, or obtestation, in 1 Tim. vi. 13. occ. 1 Sam. xv. 4. xxiii. 8. Diod. Sic. ii. 29. Polyb. i. 25, 1. Xen. An. i. 8, 16.]

Παραγίνομαι, from *παρά to, at,* and *γίνομαι.—To come to, arrive.* Mat. ii. 1. iii. 1, 13. Luke [vii. 4. viii. 19. Acts ix. 26.] et al. [See Polyb. iv. 6, 10. Xen. An. i. 2, 3. It is to *come forth,* or *appear,* in Mat. iii. 1. Heb. ix. 11—to *come against* (but with *ἐπί*), in Luke xxii. 52—*to return* (from the context), in Luke xiv. 11. and so Num. xiv. 36. Josh. xviii. 8. 3 Esdr. vi. 8.]

Παράγω, from *παρά* denoting *transition,* and *ἄγω to go [lead] away.* Comp. *ἄγω* VI.

[I. *To lead by, across, along, away,* as Xen. Hell. iii. 1, 8. vii. 5, 22. Demosth. 805, 14. 3 Esdr. v. 78. Then in the middle, *to go away, pass away,* 1 John ii. 17.]

II. *To pass, pass forth, away,* or *along from* one place *to* another. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1. [1 Sam. xvi. 9, 10.]

III. *To pass by.* Mat. xx. 30. Mark xv. 21. [Ps. cxxix. 8.]

IV. *To pass, vanish away.* 1 Cor. vii. 31. where see Macknight.

Παραδειγματίζω, from *παράδειγμα an example, a public example,* (thus used in the profane writers, and by the LXX, Nah. iii. 6. Jer. viii. 2. et al.) which from *παραδείδειγμαι* perf. pass. of the V. *παραδείκνυμι to show near, show,* a compound of *παρά near,* and *δείκνυμι to show.—To make a public example of,* or *expose to public infamy.* occ. Mat. i. 19. Heb. vi. 6. Raphelius has clearly shown, that in Polybius, who is almost the only profane Greek writer that has used this V., it frequently signifies *to expose to public infamy,* or *punishment, as an example to others;* and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17. and in the apocryphal Esth. ch. xiv. 17. But in Mat. i. 19. *παραδειγματίσαι* is opposed not simply to *ἀπολῦσαι,* but to *ἀπολῦσαι* ΛΑΘΡΑ, and therefore can mean no more than *exposing* his wife *by declaring openly* to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders *παραδειγματίσαι* by traducere, *to expose to public shame.* See more in Whitby, Wetstein, and Campbell. [Schleusner in his Lex. of the N. T. seems to quote Ezek. xxviii. 17. Jer. xiii. 22. as if not taken in a bad sense; but he has rightly altered his opinion in his rifacciamento of Biel. In fact, in the LXX the word *παράδειγμα* (except when used as *a pattern* or *plan* of something material, as in Ex. xxv. 9. 1 Chron. xxviii. 11, 12, 18, 19.) is always taken in a bad sense. See Deyling, Obs. Sacr. iv. pt. ii. Ex. ii. § 23. p. 611. Polyb. ii. 60. xxix. 7, 5. and Heinsius, Grotius, and Wetstein on the passage. So *exemplum* is used in Latin. See Ter. Adelph. v. 1, 10. Tacit. Annal. xii. 20, 4. On Heb. vi. 6. Schl. observes that this word was especially used of persons *crucified* or *hanged, as exposed to the most infamous punishment.* See Num. xx. 4. in the Heb. and LXX.]

ΠΑΡΑΔΕΙΣΟΣ, *ου,* ὁ. This is without controversy[1] an oriental word. The Greeks[2] borrowed it from the Persians, among whom it signified *a garden, park,* or *inclosure* full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's Œconomics, where Socrates says, that 'the king of Persia, wherever he is, takes particular care, *ὅπως κῆποί τε ἔσονται, οἱ* ΠΑΡΑΔΕΙΣΟΙ *καλούμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μεστοί, ὁπόσα ἡ γῆ φύειν ἐθέλει,* to have *gardens* or *inclosures,* which are called *paradises,* full of every thing beautiful and good that the earth can produce.' And in this sense the word is applied by Herodotus, Xenophon, [Cyr. i. 3, 12.] and Diodorus Siculus, [xvi. 41.] The original word פַּרְדֵּס *pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13.[3]

I. The LXX have rendered the Heb. פַּרְדֵּס by *παράδεισος* in all the three passages of the O. T. just cited.

II. The LXX almost constantly render גַּן, when it relates to the Garden of Eden[4], by *παράδεισος.* [Gen. ii. 10.] Hence

III. Παράδεισος is in the N. T. applied to *the state of faithful souls between death and the resurrection,* where, like Adam in Eden, they are admitted to *immediate communion* with God in Christ, or to a participation *of the* true *tree of life, which is in the midst of the paradise of God.* Luke xxiii. 43. Rev. ii. 7.[5] Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4. [Some persons, as Kuinoel and Wahl, make this passage and Rev. ii. 7. relate to *heaven, the seat of God,* while they understand Luke xxiii. 43. with Parkhurst. Schleusner, in the face of all evidence, also understands that passage of *heaven.* Tertullian says, (Apol. c. 47.) Si paradisum nominamus, locum divinæ amœnitatis recipiendis sanctorum spiritibus destinatum maceria quadam igneæ illius zonæ a notitia orbis communis segregatum, Elysii campi fidem occupaverunt[6]. Clement Alex., Just. Martyr, Tertullian, and most ancients, except Origen, and, again, Bull, Whitby, Bengel, &c.

[1] [Not *without controversy,* for Suidas derives it from *παρά* and *δεύω* to *water* or *irrigate.* Others say it is Hebrew, others Arabic.]

[2] So Jul. Pollux, Onomast. ix. 12. *οἱ δὲ* ΠΑΡΑΔΕΙΣΟΙ, *βαρβαρικὸν εἶναι δοκοῦν τοὔνομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλληνικήν, ὡς καὶ πολλὰ ἄλλα τῶν Περσικῶν,* '*paradise* seems to be a barbaric name; but, like many other Persic words, came by use to be admitted into the Greek language.'

[3] Comp. Heb. and Eng. Lexicon in פרדס.

[4] [And of any garden, Num. xxiv. 6. Is. l. 30. See Ecclus. xxiv. 31. Reland, Diss. Misc. pt. ii p. 210.]

[5] See Leland's Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402. 8vo.

[6] [Kuinoel quotes this from Wetstein, not indicating the section, and, instead of all the words after *spiritibus,* reads *non cœlum intelligimus.* There must be some strange blunder here; for from the context it appears, that there never can have been any reading of this sort. Tertullian is enumerating all the fables of the heathens borrowed from the truths of revealed religion.]

think that in 2 Cor. xii. 4. two visions, one of the *third* heaven (see *οὐρανός*), the other of paradise, or the intermediate state, are referred to.]—The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פַּרְדֵּס or פַּרְדֵּסָא *paradise*, and גַּן עֵדֶן *the garden of Eden, for the intermediate state* of holy departed souls. See Grotius and Wetstein on Luke xxiii. 43. and Campbell's Prelim. Dissert. p. 233. [See Josephus, Ant. xviii. 1, 3. Chagiga in Cohel, 7, 15. as quoted by Kuinoel, Deus creavit justos et impios. Singuli habent duas partes, unam in horto Edenis, alteram in Gehenna. Ruth. R. i. 1.]

Παραδέχομαι, from *παρά at* or *to*, and *δέχομαι to receive.*

I. *To receive, admit.* [Mark iv. 20.] Acts xvi. 21. xxii. 18. 1 Tim. v. 19. [Ex. xxiii. 1. Arrian, D. E. i. 7.]

II. *To receive* or *embrace with peculiar favour.* Heb. xii. 6. which is a citation from the LXX version of Prov. iii. 12. where *παραδέχεται* answers to the Heb. יִרְצֶה *loveth, delighteth in.* Comp. Isa. xlii. 1. in the LXX.

☞ Παραδιατριβή, ῆς, ἡ, from *παρά* implying *ill*[1], and *διατριβή a spending time* (from *διατρίβω*, which see); also *a being employed in any business;* and especially *the meetings, discourses,* and *disputations of the philosophers,* were called *διατριβαί,* to which sense of the word St. Paul plainly alludes in his application of *παραδιατριβαί.—A perverse, evil,* or *unprofitable dispute, disputation,* or *debate.* occ. 1 Tim. vi. 5; where observe, that very many MSS., four of which are ancient, read *διαπαρατριβαί,* a word of nearly the same import; and this reading is embraced by Wetstein and Griesbach, and by the latter received into the text; see also Wolfius. [See Suicer, ii. 573.]

Παραδίδωμι, from *παρά* denoting *transition,* and *δίδωμι to give.*

I. Properly, *to deliver from hand to hand,* or *from one to another,* tradere per manus. See Mat. xi. 27. Luke iv. 6. x. 22. [Deut. i. 8.]

II. *To deliver, yield,* or *give up,* [or *back,*] as the spirit or ghost. John xix. 30. [1 Cor. xv. 24. Xen. Mem. iii. 3, 2.]

III. *To deliver* or *give up,* [as (1) to a magistrate, to be tried and condemned. Mat. v. 25. *μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ.* x. 17. xx. 18. (probably ver. 19. also) xxvii. 18. Mark xv. 10. John xix. 11. Acts iii. 13. See Demosth. 515, 6. 781, 2. Xen. Hell. i. 7, 3.—Or (2) to *officers* or *guards,* to be kept, or punished, Mat. v. 25. xxvii. 26. Mark xv. 15. Acts viii. 3. xii. 4. xxii. 4. And so, probably, Mat. iv. 12[2]. Mark i. 4. See Xen. Hell. ii. 4, 54.—Or (3) to death and misery. Mat. x. 21. 2 Cor. iv. 11. where *εἰς θάνατον* is expressed. And those words must be understood in Acts xv. 26. Rom. iv. 25. viii. 32. Comp. Is. liii. 6. and 12. Eph. v. 25. See Mat. xxiv. 9. and comp. Herodian, i. 9, 15.]

[IV. *To betray.* Mat. x. 4. xxvi. 2, 15, 22, 46, 48. xxvii. 3, 4. Mark xiv. 10, 11, 18, 42. Luke xxii. 21, 22, 48. John vi. 64, 71. xiii. 11, 21. 1 Cor. xi. 23. See also Mat. xvii. 22. xxvi. 45. Ceb. Tab. c. 9. Xen. Cyr. v. 4, 51. Xen. Hell. vii. 3, 8.]

V. *Παραδοῦναι τῷ Σατανᾷ, to deliver to Satan,* was, by an act of extraordinary and apostolic authority, *to give a person up to be afflicted with bodily disease by the devil.* 1 Cor. v. 5. 1 Tim. i. 20. See Macknight. [So Chrysostom, Theophylact, and Œcumenius; and Macknight observes, that this power seems alluded to in 1 Cor. iv. 21. 2 Cor. xiii. 1, 2, 10. The Latin fathers and Beza, by the destruction of the flesh, understood only the destruction of the offender's evil passions. To which Macknight replies (in *meaning*) that there must have been some visible effect to terrify the offenders. Others again say, that only *excommunication* (i. e. banishment from the church and kingdom of God, which would put the offender into the power of Satan) is meant here.]

VI. *To deliver* or *commit in trust, to intrust.* Mat. xxv. 14, 20, 22.

VII. *To commit, commend to.* See Acts xiv. 26. xv. 40. 1 Pet. ii. 23. where see Kypke.

VIII. *To give up, give over, abandon,* to some wickedness. Acts vii. 42. Rom. i. 24, 26, 28. [In all these cases, by God's giving men up to wickedness is meant only, we presume, that he permits this, or that he withdraws the help of his Spirit. Comp. Job xvi. 11. Parkhurst adds here Eph. iv. 19. of which the sense is a little different; it is *to indulge in, to give one's self up to.*] See Suicer, Thesaur. in *παραδίδωμαι.*

IX. *To expose, hazard.* Acts xv. 26.

X. *To deliver by information, teaching,* or *enjoining.* Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. [Rom. vi. 17.] 1 Cor. xi. 2. xv. 3. [2 Pet. ii. 21. Jude 3.] On 1 Cor. xi. 23. Kypke shows that Euripides, Polybius, [x. 28, 3.] and Dionysius Halicarn. apply the V. in like manner, particularly to historical facts. [Diod. Sic. i. 3.]

XI. *To be ripe,* q. d. *to yield itself,* (*ἑαυτόν* being understood,) as the fruit of corn. Mark iv. 29. Wolfius says the phrase is pure Greek; but I know not that such an use of *παραδιδόναι,* as a V. neuter, has ever been produced from any Greek writer.

☞ Παράδοξος, ον, ὁ, ἡ, from *παρά beyond,* and *δόξα opinion, expectation.—Exceeding one's opinion* or *expectation, wonderful, strange.* occ. Luke v. 26. [Ecclus. xliii. 30. Wisd. v. 2. 2 Mac. ix. 24. Ælian, V. H. ix. 21.] Hence the English *paradox, paradoxical.*

Παράδοσις, εως, ἡ, from *παραδίδωμι to deliver in teaching.—A tradition, a doctrine,* or *injunction delivered* or *communicated* from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15. (where it is applied to *written* as well as oral instructions, see Macknight,) iii. 6; or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. xiii. 10, 6. observes, *νόμιμα ΠΟΛΛΑ΄ τινα ΠΑΡΕΊΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΊΡΩΝ διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσέως νόμοις, καὶ διὰ τοῦτο ταῦτα τὸ Σαδδουκαίων γένος ἐκβάλλει, λέγον ἐκεῖνα δεῖν ἡγεῖσθαι νόμιμα τὰ γεγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟ΄ΣΕΩΣ ΤΩ῍Ν ΠΑΤΕ΄ΡΩΝ μὴ τηρεῖν.* 'The Pharisees have *delivered* to the people, *by tradition from the fathers, many* injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed

[1] [See examples in other compounds in Zeune's note, marked with an asterisk, on Viger ix. 6, 16.]

[2] [See Cic. Div. i. 2, 24. and Cat. iii. 6.]

obligatory, but that they ought not to observe those which come *by such tradition.*' These words of Josephus perfectly agree with what is said of the Pharisees in the New Testament, particularly in Mark vii. 3, 4. &c. Stockius, to illustrate Mat. xv. 2. cites two passages from the Jerusalem Talmud, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. Berachot, fol. 3. 2. חַכְמֵי סוֹפְרִים דִּבְרֵי סוֹפְרִים מִדִּבְרֵי תוֹרָה. 'The words of the Scribes are more amiable than the words of the Law; for the words of the Law,' add they, 'are weighty and light, but the words of the Scribes are all weighty.' חֲמוּדִים דִּבְרֵי זְקֵנִים מִדִּבְרֵי נְבִיאִים 'The words of the Elders are more desirable than the words of the Prophets.' See more in Prideaux, Connex. vol. i. p. 323. 1st edit. 8vo. anno 446. and in Whitby's Parallel at the end of 2 Thess. under *Infallibility*, 2ndly. [The word occurs in Jer. xxxii. 4. in a sense derived from sense III. of παραδίδωμι.]

Παραζηλόω, ῶ, from παρά *to*, and ζῆλος *jealousy, emulation, anger*, which see.

I. *To provoke to jealousy.* Rom. x. 19. xi. 11, 14.

II. *To provoke to jealous anger.* 1 Cor. x. 22[1]. [Deut. xxxii. 21. Ps. xxxvii. 1.]

Παραθαλάσσιος, α, ον, † and ὁ, ἡ,† from παρά *near*, and θάλασσα *the sea.—Situated near the sea, by the sea-side, on the sea-coast.* occ. Mat. iv. 13. [2 Chron. viii. 17. Jer. xlvii. 7. Thucyd. i. 5.]

☞ Παραθεωρέω, ῶ, from παρά *near*, and θεωρέω *to behold, contemplate.*

I. *To behold* or *contemplate one thing near another*; so *to compare in beholding* or *contemplating.* Thus the V. is used in Xen. Mem. Socr. iv. 8, 7. πρὸς τοὺς ἄλλους ΠΑΡΑΘΕΩΡΩ῀Ν ἐμαυτόν, '*attentively comparing* myself, or *contemplating* myself *in comparison* with others.

II. [In the N. T. the verb is used in a different sense, παρά having, as it often has in compounds, the sense of *negligence* or *carelessness.* See note on παραδιατριβή. It occurs in this sense in Diod. Sic. x. p. 139. ed. Bip. Dem. 1414, 22.] *To overlook* or *neglect.* occ. Acts vi. 1. See Raphelius, Wetstein, and Kypke.

Παραθήκη, ης, ἡ, from παρατίθημι.—*A deposit, somewhat committed* or *entrusted to another.* occ. 2 Tim. i. 12. where I think it refers to St. Paul's own soul. See Whitby, and 1 Pet. iv. 19. Comp. under παρακαταθήκη[2]. [Levit. vi. 2, 4. 2 Mac. iii. 15. Herod. vi. 73. Schwarz. ad Olear. de Stylo N. T. p. 284.]

☞ Παραινέω, ῶ, from παρά intensive, and αἶνος *a speech, narration*, properly of the *enigmatical* kind, or such an one as *relates* to somewhat beyond itself; thus used by Homer, Odyss. xiv. 508. where it denotes the preceding story from lin. 468 to lin. 504; in which Ulysses had *enigmatically*, and under covert of a well-told tale, desired some clothes.—*To admonish, exhort.* occ. Acts xxvii. 9, 22. [See Polyb. i. 80, 3. Ælian, V. H. xii. 62. Xen. Mem. i. 3, 8. 2 Mac. vii. 25, 26.]

Παραιτέω, ῶ, from παρά inversive, and αἰτέω *to ask, beg.*

I. Παραιτέομαι, οῦμαι, mid. *to deprecate, to beg* or *entreat against* a thing. occ. Heb. xii. 19; on which text Wetstein shows it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11. where, as St. Paul says, οὐ παραιτοῦμαι τὸ ἀποθανεῖν. So Josephus, in his Life, § 29. ΘΑΝΕΙ῀Ν μὲν — ΟΥ̓ ΠΑΡΑΙΤΟΥ῀ΜΑΙ. See also Wetstein. [Polyb. x. 40, 6. Thuc. v. 63.]

II. Mid. *to excuse oneself, make excuses*, Luke xiv. 18. Pass. *to be excused*, 19. [Joseph. Ant. viii. § 2. Ælian, V. H. viii. 17. Schleusner translates Luke xiv. 8. *to refuse*, understanding *the invitation to the supper*, and quotes Diog. Laert. vii. 1. τὰ πλεῖστα αὐτὸν δεῖπνα παραιτεῖσθαι, and the phrase in ver. 18, 19. he thinks a mere Latinism. In the O. T. this verb seems usually only *to beg*, as 1 Sam. xx. 27. though in Est. iv. 8. it is, perhaps, not very far from sense I.; viz., *to entreat the king to change his purpose.* See 2 Mac. ii. 32.]

III. *To reject, refuse.* 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25. [Diog. Laert. iv. 42. vi. 6, 82.]

Παρακαθίζω, from παρά *at*, and καθίζω *to sit down*, which see.—*To sit* or *sit down at.* occ. Luke x. 39. [Job ii. 13. Xen. Cyr. v. 5, 3.]

Παρακαλέω, ῶ, from παρά *to* or intens. and καλέω *to call.*

I. *To send for*, q. d. *to call to oneself.* Acts xxviii. 20. Comp. 17. [Ex. xv. 13. Thuc. i. 119. Xen. de Rep. L. vi. 3.]

II. *To beg, entreat, beseech.* Mat. viii. 5, 31, 34. [xviii. 29, 32. Acts xxi. 12.] et al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11. [Est. vii. 7. Xen. Hell. ii. 4, 10. 1 Mac. ix. 35.]

III. *To exhort, admonish.* Luke iii. 18. Acts ii. 40. xi. 23. et al. freq. [Xen. Cyr. i. 4, 15. Polyb. i. 61, 1. 2 Mac. xv. 9. In two places, Acts xvi. 39. and 1 Cor. iv. 13. Schl. translates, *to address with kind and friendly words*; perhaps, *to exhort in a friendly manner.* In the 2nd passage some translate *to pray*; but it seems, as Schleusner says, opposed to βλασφημέω.]

IV. *To console, comfort*, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv, 31. Hence, *to comfort*, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7. et al. freq. [Deut. iii. 28. Is. xxxv. 3. lvii. 18. In some passages, Schleusner gives the sense *to make happy, give pleasure*; and then, in the passive, *to be happy.*]

Παρακαλύπτω, from παρά *near*, and καλύπτω *to hide.*

I. *To hide*, as by putting somewhat *near* or *upon, to vail, cover with a vail.* Thus used in the profane writers.

II. *To vail, hide, conceal*, in a moral or spiritual sense. occ. Luke ix. 45. [See Ez. xxii. 26.]

Παρακαταθήκη, ης, ἡ, from παρά *with*, apud, and καταθήκη *a deposit*, (which from κατατίθημι *to lay down*,) or immediately from the V. παρακατατίθημι, which is used by Xen. Mem. Socr. iv. 4, 17. for *committing in trust.* [Jer. xl. 7. 2 Mac. iii. 15.] *A deposit left with* or *entrusted to* one, occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS. (of which in the former five, in the latter six, are ancient ones) have παραθήκην, which reading is accordingly embraced by Wetstein, and received by

[1] See Dr. Bell on Lord's Supper, p. 80 of the 1st, and p. 84 of the 2nd edit.

[2] [On the change of these words, see Wass. on Thucyd. ii. 72.]

Griesbach into the text. The word refers to the Gospel *deposited with*, or *entrusted to*, Timothy. [Ex. xxii. 8. Philo Bybl. apud Euseb. P. E. i. p. 25, 26. This word is said by Mœris to be the Attic, the other the Hellenic form.]

☞ Παράκειμαι, from *παρά near, with*, and *κεῖμαι to lie*.—With a dative, *to lie near, be at hand, be present with*. occ. Rom. vii. 18, 21. See Wolfius and Kypke. [It occurs in the sense *to be near*, in Symm. Zach. xiv. 5. Ecclus. xxx. 17. 2 Mac. iv. 4. Polyb. iv. 38, 7. Xen. An. vii. 3, 22. metaphorically.]

Παράκλησις, εως, ἡ, from *παρακαλέω*, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4. [I should add, with Schleusner, ver. 17. of the same chapter, which Parkhurst gives in sense II., for see verse 6. So Jer. xxxi. 9. 1 Mac. x. 24. Joseph. Ant. iii. 1, 5.]

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. iii. 3. Comp. Acts ix. 31. So Acts iv. 36. *υἱὸς παρακλήσεως*, בַּר־נֶחָמָא, *a son of exhortation*, i. e. *an eminent exhorter* or *speaker*. Comp. *βοανεργές*. [In the passage of Acts, Schleusner translates *παράκλ.* as *consolation*. Add 1 Tim. iv. 13. Heb. xii. 5. xiii. 22. and perhaps Acts xv. 32. though there it may be *comfort* derived from the decision of the Church. Thuc. viii. 92. Most commentators understand the word in Rom. xii. 8. in this sense, but Theophylact takes it as *consolation*.]

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4. et al. [Add 2 Cor. i. 3. vii. 4, 13. Job xxi. 2. Is. lxvi. 11. Jer. xvi. 7. The following passages have nearly the same meaning, 2 Cor. vii. 7. Philem. 7. (These Schleusner translates by a *feeling of joy*.) Luke vi. 24. Acts ix. 31. Heb. vi. 18. 2 Thess. ii. 16. (These he renders by *prosperity, happiness*.) In Luke ii. 25. most commentators say, that *παράκλησις* is put for *παράκλητος a comforter*, as in Nahum iii. 7. So, as Fischer (Prol. viii. p. 217.) observes, *λύτρωσις* is for *λυτρωτής* in Acts ii. 38.]

☞ Παράκλητος, ου, ὁ, from *παρακέκληται*, 3rd pers. perf. pass. of *παρακαλέω to call to oneself, implore the assistance of*; also *to admonish*.

I. *One who is called*, or *sent for, to assist another in a judicial proceeding* (ad-vocatus).—*An advocate, a patron, one who pleads the cause of another*. In this view the word is applied to Christ, our *intercessor*, who *pleads the cause of* sinners with his Father. occ. 1 John ii. 1. [Such was often the meaning of the word in classical Greek, in coincidence with the Latin *advocatus*. See Demosth. 313, 10. Budæus Annot. in Pandect. lib. ii. p. m. 242. and Salmas. de Jure Att. and Rom. p. 885. But Pearson on the Creed, art. viii. not. U, suggests, that besides the hired advocates, there were friends called also *παράκλητοι*, whose office it was to *intercede* for the accused by *prayer and entreaty*; and this he shows from Greek authors. His opinion therefore, as well as that of Lampe and many other trustworthy commentators, after most of the oldest Greek and Latin fathers, is, that the meaning of the word in the places in St. John's Gospel, xiv. 16. xv. 26. xvi. 7. is *intercessor*. The reader must by all means consult his admirable note, and Suicer in voce. The Greek word had, as is well known, passed into Syriac and Chaldaic, (see Buxtorf. Lex. Talm. voce פַּרְקְלִיט, and Cartwright Mellif. Heb. ii. c. 6[1].), though there used in a somewhat wider sense, as *a patron* generally; and Lampe and Ernesti (Opusc. Phil. p. 567.) agree in thinking that our Saviour probably used this very word in the places in St. John's Gospel.]

II. It is applied to the Holy Spirit, and denotes, according to Campbell, *a monitor, instructor, guide*. See his excellent note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

☞ Παρακοή, ῆς, ἡ, from *παρήκοον*, 2nd aor. of *παρακούω*.—*Disobedience*. occ. Rom. v. 19. 2 Cor. x. 6[2]. Heb. ii. 2.

☞ Παρακολουθέω, ῶ, from *παρά with*, and *ἀκολουθέω to follow*.

I. *To follow* any one, or *follow close*, as an attendant or companion, *è vestigio sequi*. So Raphelius cites from Plutarch, Pericles, *ἀπῄει κοσμίως οἴκαδε*, ΠΑΡΑΚΟΛΟΥΘΟΥ῀ΝΤΟΣ *τοῦ ἀνθρώπου*, 'he went modestly home, the man *following* or *accompanying* him.' To which I add from Josephus, Ant. xiv. 15, 7. ΠΑΡΑΚΟΛΟΥΘΩ῀Ν δ' ὁ Μαχαίρας ἐδεῖτο *μένειν*, 'but Machæras *following* (him) besought him to stay.' [Xen. Symp. viii. 23. Dem. 281, 22.]

II. In the N. T. *to follow, accompany*, as miraculous works did the apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See Raphelius and Kypke on Mark. Thus also in 2 Mac. viii. 11. we have *μέλλουσαν* ΠΑΡΑΚΟΛΟΥΘΗ΄ΣΕΙΝ *ἐπ' αὐτῷ* ΔΙ΄ΚΗΝ, *the* vengeance *that was about to* follow *upon him*.

III. *To trace* or *search out, investigate*, so as *to attain the knowledge of*, or as Raphelius on Luke i. 3. whom see, "mente atque intelligentiâ consequi, intelligere, cognoscere, *to attain in mind and understanding, to understand, know*;" of its being used in which sense he produces examples from Æschines, Galen, Josephus, and Polybius [i. 12, 7]. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10; on which two last texts see Macknight; also Wetstein and Kypke on Luke i. 3. where comp. Campbell's note. [In 2 Tim. iii. 10. Schleusner and Wahl say, *to follow* or *imitate*. In 1 Tim. iv. 6. *to follow* or *embrace*, and they are clearly nearer the meaning than Parkhurst. To the instances adduced by Raphelius, add Plat. Phæd. § 38. Dem. 285, 21. 1210, 11. Theophr. Char. procem. 4. Philo i. 10. ed. Pfeifer. See Ellis, Fort. Sacr. p. 72. Gataker on M. Antonin. v. 5. p. 114.]

Παρακούω, from *παρά* denoting *neglect*, and *ἀκούω to hear*.

[I. *To hear carelessly*. Aristot. Eth. vi. 7. Polyb. ii. 8. Athen. xi. p. 468. E.]

II. With a genitive, *to neglect to hear, hearken*, or *obey, to disregard*. occ. Mat. xviii. 17. twice. It is used in the same sense with a genitive in Epictet. Enchirid. cap. 39. ΤΙ΄ΝΩΝ ΠΑΡΑΚΟΥ΄ΣΗι; *whom will you disregard?* and in Lucian, Prometh. t. i. p. 105. ΠΑΡΑΚΟΥ΄ΣΑΝΤΑΣ ΤΟΥ῀ ΄ΕΠΙΤΑ΄ΓΜΑΤΟΣ, *disregarding the command*. [Is. lxv. 12. Est. iii. 6.]

[1] [Drusius, Præterit. iv. p. 144. J. Cameron, Myrothec. Evang. p. 352. Knapp, Comm. de Spiritu Sancto, Hall. 1790.]

[2] [It is here put, by metonymy, for *the disobedient*. See Lobeck on Phryn. p. 469.]

Παρακύπτω, from παρά *to*, and κύπτω *to bend, stoop.*

I. *To stoop down* or *forward*, in order *to look at* something. occ. Luke xxiv. 12. (where see Kypke.) John xx. 5, 11. Comp. Ecclus. xxi. 23. [Ἑαυτόν seems always suppressed in this use of the verb. Arrian, D. E. i. 1, 16.]

II. *To look into* or *at.* occ. Jam. i. 25. 1 Pet. i. 12. Comp. Ecclus. xiv. 23. It is used in both senses by the profane writers, particularly Lucian. See the passages in Wetstein and Kypke on Luke xxiv. 12. In the LXX it answers to the Heb. שָׁעָה *to view attentively*, Cant. ii. 9. and to שָׁקַף *to look, to look towards*, Gen. xxvi. 8. [Judg. v. 28. Prov. vii. 6. et al.]

Παραλαμβάνω, from παρά *to, with*, and λαμβάνω *to take, receive.*

I. [*To take, receive*, as in Xen. Mem. iv. 7, 2.]

II. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΊΑΝ ΠΑΡΑΛΑΒΕΙ῀Ν is not only used 2 Mac. x. 11. but is common in the profane writers. Comp. Dan. vii. 18. [Col. iv. 17. Ælian, V. H. xii. 47. Xen. Mem. iv. 7, 2.]

III. *To receive* by tradition or communication, as a doctrine. Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12. et al. Thus Herodotus, v. 58. speaks of the Ionian Greeks, οἱ ΠΑΡΑΛΑΒΌΝΤΕΣ διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, 'who *received* letters by instruction, or *learnt* letters from the Phœnicians.' So ii. 19. twice. [Diod. Sic. i. 6. Polyb. xii. 22, 5. Xen. Mem. iii. 5, 22.] On 1 Cor. xi. 23. Kypke shows that Polybius and Dionysius Hal. use the V. for *receiving* or *being informed of* historical facts.

IV. [*To take to* or *with one, to take as a companion.*] Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. et al. On Mat. iv. 5[1], see Elsner, Alberti, and Wolfius, who show that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place.* [Add Mat. xvii. 1. xx. 17. xxvi. 37. xxvii. 27. Mark v. 40. ix. 2. x. 32. xiv. 33. Luke ix. 10, 28. xi. 26. xviii. 31. John xiv. 3. xix. 16. Acts xv. 39. xvi. 33. xxi. 24, 26, 32. xxiii. 18. Num. xxii. 41. Arrian, Exp. Al. vii. 4, 11. Ælian, V. H. ii. 18. Lucian, Dial. Deor. xii. 2. Xen. Cyr. i. 1, 4. To these passages, I should add Mat. i. 20. which with John xiv. 3. Parkhurst says is, *to take* or *receive to one's self*; while Schleusner makes it *to lead a wife home*; in support of which sense, he quotes Arrian, Exp. Al. vii. 4. which has been adduced above as an example of the sense *to take with one.* The passage is that where Arrian, relating the marriages of Alexander and his generals, says, that at the marriage-feast after supper, the brides came in and sat down, and then οἱ παραλαβόντες ἀπῆγον τὴν ἑαυτοῦ ἕκαστος. I have brought this passage to show that Schleusner's citations are not to be entirely trusted. The simple verb has, however, this sense.]

V. *To receive, acknowledge*, with faith. John i. 11. Col. ii. 6.

VI. *To seize, take*, as a captive in war. [Mat. xxiv. 40.] Luke xvii. 34, (where see Elsner,) 36. [See Thuc. i. 19. Polyb. iii. 69, 2.]—as a criminal to be punished, John xix. 16.

☞ Παραλέγομαι, from παρά *near*, and λέγω *to collect*, which from the Heb. לָקַח *to take.* As a term of navigation, *to sail near* a place or shore, but properly *to collect* or *shorten* the ropes that hold the sails, in order to pass safely. So Servius on Virgil, Æn. iii. 127.

——— crebris *legimus* freta consita terris.

We *pass'd* the seas with islands interspersed,

explains *legimus* by *prœterimus*, and says, "tractus autem sermo à nautis, quòd *funem legendo*, id est, *colligendo*, aspera loca prætereunt," 'the expression is borrowed from sailors, who pass through dangerous places by *gathering up* their ropes.' Comp. lin. 292, 532. Diodorus Siculus, [xiii. 3.] cited by Elsner and Wolfius, uses the Greek V. in the same manner, ΠΑΡΕΛΕΎΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παράλιος, ου, ὁ, ἡ, q. παρὰ τῇ ἁλί *near the sea.* It is properly an adjective signifying *near the sea, maritime*; but παράλιος, ἡ, is used as a substantive for *the sea-coast*, (χώρα *country* or γῆ *land*, namely, being understood,) not only by St. Luke, but also by the best Greek writers, as by Thucydides, Aristotle, Plutarch, Josephus, Isocrates, and Strabo, whom see in Wetstein. Josephus, cont. Apion. i. 12. has ΠΑΡΑΛΙΏΝ ΧΩΡΩ῀Ν, and Thucydides, ii. [56.] ΠΑΡΑΛΊΑΝ ΓΗ῀Ν. occ. Luke vi. 17. [Polyb. iii. 39, 3. Diod. S. iii. 16. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. xi. 2.]

Παραλλαγή, ῆς, ἡ, from παρήλλαγα perf. mid. of παραλλάττω *to change alternately*, q. d. *to pass from one change to another*, which from παρά denoting *transition*, and ἀλλάττω *to change.—Change, variableness.* occ. Jam. i. 17. Comp. Mal. iii. 6. [In 2 Kings ix. 10. it is *madness.*]

Παραλογίζομαι, from παρά giving an *ill* sense, and λογίζομαι *to reckon.*

I. *To reckon falsely.* [Dem. 822, 25.]

II. *To deceive* or *impose upon.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in Galen, and especially the phrase παραλογίζεσθαι σφᾶς αὐτούς, *to deceive* themselves *by false reasoning.* See Wetstein. [Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10. Diod. Sic. xx. 8. Polyb. xxxi. 9, 10. Arrian, D. E. ii. 20, 7.]

☞ Παραλυτικός, οῦ, ὁ, ἡ, from παραλύω.—*—A paralytic, a person sick of the palsy.* Mat. iv. 24. viii. 6. et al. Comp. παραλύω II. [See Cels. ii. 1. iii. 27. Aurelian, Morb. Chron. ii. 1. p. 342. Bartholin. de Morbis Publicis, Fasc. v. Opusc. Phil. p. 357.]

Παραλύω, from παρά intensive, and λύω *to loose.*

[I. Properly, *to dissolve* or *separate.* Thus Lev. xiii. 45. where the meaning is *to cut asunder.* See 2 Sam. viii. 4. Xen. Ven. vi. 14; *to separate*, Diod. Sic. xiii. 106.]

II. *To enfeeble, weaken.* So Josephus, de Bel. iii. 7, 6. speaking of the Jews who were going to kill him in the cave, but relented, τῶν δὲ καὶ παρὰ τὰς ἐσχάτας συμφορὰς ἔτι τὸν στρατηγὸν

[1] [Many commentators, as Hammond, Simon, and others, have fancied, that in this place the verb meant, *to take up through the air*; but the word does not admit such a meaning, nor does the context require it. See Deyling, Obss. Sacr. ii. 27, 12. p. 362.]

αἰδουμένων, ΠΑΡΕΑΫ́ΟΝΤΟ *αἱ δεξιαί*, 'but of those who yet revered their general in this extreme distress, the hands *failed*.' occ. Heb. xii. 12. which is an allusion to Is. xxxv. 3. where *γόνατα παραλελυμένα* answers in the LXX to the Heb. כֹּשְׁלוֹת בִּרְכַּיִם, *stumbling* or *tottering knees*. *Feeble* or *bending knees* are often mentioned in the O. T. as marks of a *weak* habit of *body*; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17. See Theocr. Idyll. xiv. lin. last, and Horace, Epod. xiii. 6. See Wetstein on Heb. [In Jer. vi. 24. and l. 43. it is used of *the hands* in the same sense, and Hesychius explains *παρελύθησαν* by *ἠσθένησαν*. Comp. Aristoph. Lys. 216. Hom. Od. E. 297. Hence] *παραλελυμένος* part. pass. perf. "*resolutus*," Cels., [signifies] *one who is afflicted with the* *παράλυσις* or *palsy*, a disease in which the muscles are *relaxed*, and incapable of action. See Solomon's Portrait of Old Age, by Dr. Smith, p. 187. 3rd edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from *παρά with*, and *μένω to remain*.

I. *To remain, stay, abide.* 1 Cor. xvi. 6. [See Gen. xliv. 33. Judith xii. 3. Thucyd. i. 65. Parkhurst puts James i. 25. under this head, but the sense seems rather to be, as the German lexicographers say, *to persevere in, observe constantly*. See Diod. S. ii. 29. Polyb. ii. 30, 7.]

II. *To remain alive.* Heb. vii. 23. [So Herod. i. 30. according to most critics. Perhaps the meaning rather arises from the context. See also Artem. ii. 27 and 72.]

☞ **Παραμυθέομαι**, οῦμαι, from *παρά to*, and *μυθέομαι to speak*, which from *μῦθος a word, a speech*.

I. *To speak to, exhort, advise.* Thus used in the profane writers. Comp. 1 Thess. ii. 11. [Thuc. viii. 72. In this place of Thucydides it seems to be, *to address gently*; and so the following noun is used in Greek.]

II. *To comfort in words, speak comfortably to.* occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has *γυναῖκα—πενθοῦσαν* ΠΑΡΑΜΥΘΕΙ῎ΣΘΑΙ, '*to comfort* a weeping woman.' In Thucydides [ii. 44. iii. 75.] also the V. signifies *to comfort*. See Wetstein on John. [Symm. Job ii. 11. Is. xl. 2. Xen. Cyr. iii. 1, 13.]

☞ **Παραμυθία**, ας, ἡ, from *παρά* and *μῦθος*. See under *παραμυθέομαι*. [*Gentle speech*. Xen. Ages. v. 3[1].]—*Comfort, consolation given by words*. occ. 1 Cor. xiv. 3. [Æsch. Socr. Dial. iii. 3. Ælian, V. H. xii. 1. Wisd. xix. 12.]

☞ **Παραμύθιον**, ου, τό, from the same as *παραμυθία*.—*Comfort* or *consolation afforded by words*. occ. Phil. ii. 1. [Wisd. iii. 18. Thuc. v. 103. Soph. El. 129. The passage in Philippians is by some rendered, *if love has any power to win or bend your minds*, i. e. *winning address*; by others, *if there is any exhortation to love*. Bretschneider says, *if there is any consolation from my love to you*.]

Παρανομέω, ῶ, from *παρά beside*, and *νόμος a law*.—*To transgress the law*. occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Mem. Socr. iv. 4, 21. *καὶ γὰρ ἄλλα πολλὰ, ἔφη*, ΠΑΡΑΝΟΜΟΥ῎ΣΙΝ, 'but, says he, they *transgress the laws* in many other instances.' [See Ps. cxix. 51. Xen. de Rep. Lac. viii. 4. Ælian, V. H. xiv. 29. Thuc. iii. 65. Poll. Onom. viii. 9, 14.]

Παρανομία, ας, ἡ. See *παρανομέω*.—*A transgression, offence*. occ. 2 Pet. ii. 16. [Prov. v. 22. 3 Mac. iii. 4. Thuc. iv. 98. Polyb. i. 7, 4. Dem. 808, 7.]

Παραπικραίνω, from *παρά* intensive, and *πικραίνω to make bitter, embitter*.—*To provoke to bitter anger, to exasperate*, exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. מָרָה *to embitter*, i. e. *provoke to bitter anger*. [Ps. lxvi. 7. lxviii. 6. 3 Esdr. vi. 15. Ez. ii. 5—8. Deut. xxxii. 16.]

Παραπικρασμός, οῦ, ὁ, from *παραπεπίκρασμαι* perf. pass. Attic of *παραπικραίνω*.—*A bitter provocation, exasperation*. occ. Heb. iii. 8, 15. [This is a quotation from Ps. xcv. 8. Schleusner thinks it may be the name of a place, so called from the sedition of the Israelites there. See Ex. xvii. 7.]

Παραπίπτω, from *παρά* intensive, and *πίπτω to fall*[2].—*To fall off* or *away*. Heb. vi. 6. In the LXX it is used for the Heb. נָפַל *to fall* or *fail*, Esth. vi. 10. for אָשַׁם *to be guilty*, Ezek. xxii. 4; and with *παράπτωμα* or *παραπτώματι* added, for the Heb. מָעַל מָעַל *to trespass a trespass*, i. e. *to trespass grievously*, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes *apostasy* from the true God. [Polyb. xii. 7, 2. Xen. Hell. i. 6, 4.]

☞ **Παραπλέω**, ῶ, from *παρά* denoting *transition*, and *πλέω to sail*.—*To sail by, to pass by in sailing*. occ. Acts xx. 16.

☞ **Παραπλήσιος**, ου, ὁ, ἡ, from *παρά to* or intensive, and *πλησίος near*.—*Near to, very near to, like*. [Arrian, Exp. Al. vii. 1, 9.] **Παραπλήσιον**, neut. used adverbially. occ. Phil. ii. 27. [Thuc. vii. 19.]

☞ **Παραπλησίως**, adv. from *παραπλήσιος*.—*Likewise, in the same manner*. occ. Heb. ii. 14. where Chrysostom, cited by Raphelius, urges this word against the heretics in the sense of *οὐ φαντασίᾳ οὐδὲ εἰκόνι ἀλλ' ἀληθείᾳ*, 'not in show, nor in appearance, but *in truth*.' And so in the Greek writers it signifies not *in like*, or *nearly the same, manner*, but *in absolutely the same manner*, as may be seen in Raphelius, Wolfius, and Wetstein on the place. [See Diod. Sic. v. 45. Xen. Œc. iii. 5. Polyb. i. 42, 1.]

Παραπορεύομαι, from *παρά near, by*, or denoting *transition*, and *πορεύομαι to go, pass*.

[I. *To walk by the side of*. Polyb. ii. 27, 5. Josh. viii. 33.]

II. *To pass* or *go by*. Mat. xxvii 39. Mark xi. 20. xv. 29.

III. *To pass through*. Mark ii. 23. ix. 30. [It is *to go* or *walk* in Prov. ii. 19. Deut. ii. 14.]

Παράπτωμα, ατος, τό, from *παραπέπτωμαι*

[1] [*Allocutio* signifies *consolation* in Sueton. Tib. c. 23. And for a somewhat similar use of *alloquor*, see Senec. Troad. 620. Val. Max. ii. 7. iv. 6.]

[2] [It occurs in Greek in a different sense, *to fall near, to light upon, meet with*, as Xen. Cyr. i. 2, 10.]

perf. pass. of *παραπίπτω*, (which see,) or rather of the obsolete V. *παραπτόω* the same.

I. Properly, *a fall;* but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1. where see Macknight, in which view it is particularly spoken of Adam's *transgression* or *fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16. [It occ. for עָבַר Ez. iii. 20. כָּשַׁל Ez. xv. 8. xx. 27. See Polyb. ix. 10, 6.]

Παραῤῥύω, or *παραῤῥύεω*, from *παρά* denoting *ill*, and *ῥύω to flow*, which from *ῥέω* the same.

[I. *To flow by*, as a river. See Xen. Cyr. iv. 5, 2. The same sense is expressed by *παραῤῥέω*. Is. xliv. 4. See Vitringa, Obss. S. i. Diss. iii. 7, 3.]

[II. *To recede,*] *to fall off, fall away*, namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of Chrysostom, Schoettgenius, Elsner, and Wolfius, appears to me, after attentive consideration, the best. It is observed that Plutarch applies this V. in a like view to a ring, *ὡς μὴ* ΠΑΡΑΡΡΥΗΙ, *δεδιώς*, 'fearing lest it should *fall*.' See more in Elsner, Wolfius, and Wetstein. In the LXX this V. answers to the Heb. יָטָה or יָלוֹט *to decline, depart*, Proverbs iii. 21. where the Hebrew בְּנִי אַל־יָלוּזוּ מֵעֵינֶיךָ, *my son, let them not* depart *from thine eyes*, is in that version rendered, *υἱὲ, μὴ* ΠΑΡΑΡΡΥΗΙΣ, *my son*, decline *not*, or fall *not* off, *from them;* those translators applying that to the *person*, which the original does to the *thing*. But in Prov. iv. 21. Symmachus renders almost the same Heb. words by *μὴ* ΠΑΡΡΥΗΣΑΤΩΣΑΝ *ἐξ ὀφθαλμῶν σου, let them not* depart, or slip away, *from thine eyes*. But comp. Eng. Transl. and Marg. in Heb. ii. 1. [Biel says, that *properly* that place by which a river flows is said *παραῤῥυεῖσθαι*; and that *metaphorically* the word *παραῤῥυεῖσθαι* is used of any thing *passed by* or *omitted*. See Luc. Diss. cum Hesiod. p. 489. *εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραῤῥύην λάθῃ*. It is especially used of scholars by whom their masters' precepts pass like water, (Quintil. ii. 5. xi. 2.) or who *let these precepts pass by* and pass away from them. Hence in the LXX it is the same as *ἀμελεῖν* and *παρακούειν*, i. e. *to neglect*. The lexicographers explain *παραῤῥῦῆς* differently, and say that in these places of Proverbs (iii. 21.) and Hebrews, it is *to fall away* (like *ἐκπέσῃς*, &c. see Hesychius and the Lex. Cyrilli MS. Brem. et Alberti Gloss. in N. T. p. 169). These interpretations, however, suit the active *παραῤῥυεῖν* rather than the passive *παραῤῥυεῖσθαι*; therefore, in the passage of Proverbs, Biel would rather read with Bos *παραῤῥῦῃ*, understanding *ἀπὸ τῶν ὀφθαλμῶν σου*. Both in Hebrews and Proverbs the part used is the subj. of the 2nd aor. pass.]

☞ Παράσημον, ου, τό, from *παρά to, at*, and *σῆμα a sign.—A sign* or *ensign* of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. "It was the custom of the ancients," says Doddridge, "to have *images* on their ships, both at the *head* and *stern;* the first of which was called *παράσημον, the sign*, from which the ship was named[1]; and the other was that of the tutelar *deity* to whose care the ship was committed: there is no doubt that they had sometimes *deities* at the *head*, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop Potter further informs us, that the *παράσημον* was sometimes *carved*, and sometimes *painted;* and it is well known, that our modern ships have usually some carved figure at the head, as *a lion, a seahorse, an unicorn*, &c. from which the ship is named. Herodotus, iii. 37. mentions the *παταικοί* or *graven idols*, (from the Heb. פָּתַח *to engrave,*) *τοὺς οἱ Φοίνικες ἐν τῇσι πρώῃσι τῶν τριήρεων περιάγουσι*, which the Phœnicians carry in the forepart of their galleys, and which he there says were of a human form, but of a pigmean size. See Bochart, vol. i. 712. Selden, de Diis Syris, Syntag. ii. cap. 26. Suicer, Thesaur. *παράσημον*, and Alberti, Wolfius, [Biscoe, Boyle Lectures, i. p. 326.] and Wetstein on Acts xxviii. 11. [The construction of this passage of the Acts does not seem to have called forth any remark; yet *πλοῖον παρασήμῳ, a ship with a sign*[2], is at least a very singular phrase. Schleusner and Wahl *seem* to have felt this, and, after Stephens, (vide Thes. in voce,) derive *παρασήμῳ* here from the adjective *παράσημος*, thus translating the passage *a ship marked Dioscouroi*. But for such an active use of the adj. *παράσημος*, my limited reading and library furnish no example, though the construction, if defended by examples, is perfectly admissible. The word is used of various marks, 3 Mac. ii. 29. Diod. Sic. i. 88. iii. 3. Dion. Hal. Ant. ii. 67. Artem. ii. 44.]

Παρασκενάζω, from *παρά* intens. and *σκευάζω to prepare*, which from *σκεῦος an instrument, furniture of whatever kind.—To prepare, make ready.* 2 Cor. ix. 2, 3. [in which place the meaning is, that "*the people of Achaia had their collection of money ready in the former year;*" and the perfect pass. is used, according to Schl., in the middle sense, *hath prepared itself;* but Wahl takes it in the passive sense, *hath been prepared*]—particularly *to prepare* for *food*. Acts x. 10; thus applied likewise by the profane writers, as may be seen in Elsner and Kypke, [see Herod. ix. 15.—*Δεῖπνον* (Athen. iv. p. 183.) *σιτία καὶ ποτά* (Xen. Cyr. iv. 2, 37.) *συμπόσιον* (2 Mac. ii. 28.) or *κλίνη* (Ælian, V. H. xii. 51.) are sometimes

[1] "The *tutela* (or *tutelar deity*) and *παράσημον* are frequently distinguished in express words, that being always signified by the *image of a god*, this usually of some *creature* or *feigned representation*. Hence Ovid, (Trist. El. i. 9, 1.)

Est mihi, sitque, precor, flavæ *tutela Minervæ*,
Navis et à pictâ casside nomen habet.

Where the *tutelar deity* was Minerva, the *παράσημον a helmet*." Potter's Antiquities of Greece, book iii. ch. 15. which the reader may consult for further satisfaction. [It may, however, be observed with Doddridge in the text, that beyond all doubt in some cases the tutela and *παράσημον* were the same. See Heinsius, Drakenborch, and Ruperti on Sil. It. xiv. 410. Salmas. ad Solin. p. 403. Bochart, Geog. Sacr. ii. 3. p. 712. Meurs. ad Lycophr. 110, 1299. Burmann ad Petron. c. 105. ad Val. Flacc. i. 301. Heyn. ad Virg. Æn. x. 171. Schutz. ad Æsch. Sept. Theb. 210.]

[2] [The ellipse of *σὺν* here is not admissible, nor is the expression defended by such phrases as *κινήσεις τῷ σώματι*, (Plat. Leg. i. p. 18.) as the *mean* or *instrument* is there intended.]

added]; for *battle*, 1 Cor. xiv. 8; so also the Greek authors cited in Wetstein. It occurs only in these three texts. [The middle sense of the verb, which obtains in 1 Cor. xiv. 8. is found also in Jer. xii. 5. (where, as in l. 41. it refers to *war*,) Thucyd. iv. 114. Herodian, ii. 14, 12. v. 4, 13. Herod. i. 71. See Dresig. i. 99. p. 365. Comp. Polyb. i. 25, 7. Xen. Cyr. i. 5, 9.]

Παρασκευή, ῆς, ἡ. See παρασκευάζω.

I. *A preparation.* In 2 Mac. xv. 21. it is applied to the *preparation* of arms. [In Judith ii. 8. Thucyd. i. 1. ii. 17. iv. 75. it is *war-equipments* in general. See Exod. xxxv. 24. xxxix. 43.]

II. *A preparation-day.* Παρασκευή, ὅ ἐστι προσάββατον, *the preparation-day, which is the day before the Sabbath*, says St. Mark expressly, xv. 42. occ. Mat. xxvii. 62. Luke xxiii. 54. John xix. 31, 42. So in a decree of Augustus Cæsar cited by Josephus, Ant. xvi. 6, 2. *the day before the Sabbath* is called τῇ πρὸ ταύτης (ἡμέρας τοῦ Σαββάτου namely) ΠΑΡΑΣΚΕΥΗΙ. [Parkhurst, thinking with Bynæus (iii. de Mort. J. C. p. 117.) and Baronius (see Casaubon, Exercc. Antib. xvi. 17. p. m. 342.) that only the Sabbath had its parasceve, refers John xix. 14. to the last sense; but that feasts had their *eves* or *preparation-days* is quite clear from Rabbinical writers. See Deyling, Obs. Sacr. i. 52. §§ 2, 3, 4.]

Παρατείνω, from παρά intens. and τείνω *to stretch out.—To stretch out, prolong.* occ. Acts xx. 7. where Wetstein shows that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω *to discourses;* but I cannot produce an instance of their using παρατείνω in this sense. [*To stretch along*, Num. xxiii. 28. 2 Sam. ii. 29. Thucyd. iv. 8. Xen. An. i. 7, 12; *to be wearied*, in the passive, Xen. Mem. iii. 3, 5; *to be tortured*, Xen. Cyr. i. 3, 10.]

Παρατηρέω, ῶ, from παρά intens. or denoting *ill*, and τηρέω *to keep, observe.*

I. *To observe* or *watch narrowly*, as the gates of a city. Acts ix. 24.

II. *To observe* or *watch* a person *insidiously.* Thus it is often used in the Greek writers. See Raphelius and Wetstein on Mark iii. 2. and Elsner on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20. [See Polyb. xvii. 3, 2. ix. 25, 6. Wahl and Schl. quote it also in Ps. x. 8; but Schl. does not repeat the quotation in his edition of Biel, and I cannot find the word either in Bos or in the Basle edition (1545). It occ. in this sense Ps. xxxvii. 12. The word occurs in a good sense Theophr. Char. vii. 2. Xen. Mem. iii. 14, 4.]

III. *To observe* or *keep*, as days or times, *scrupulously and superstitiously.* Gal. iv. 10.

☞ Παρατήρησις, εως, ἡ, from παρατηρέω. *—Observation.* occ. Luke xvii. 20. μετὰ παρατηρήσεως, *with observation*, i. e. *in such a manner that it needs to be accurately watched* or *observed.* Comp. ver. 21, 23, 24, 26, 30. and see Elsner and Kypke, who show that παρατήρησις is thus used by the Greek writers. [Schl. construes this word, *splendour, what strikes the eye*, and says that even if we construe the passage as Parkhurst, Wahl, and almost all the commentators do, that the meaning is the same, viz. "that the Messiah's kingdom does not come so as to catch observation by its external appearance." The word occurs both in a good and bad sense in classic writers. See Polyb. xvi. 22, 8. Arrian, D. E. iii. 16, 15. Plut. Quæst. R. p. 266.]

Παρατίθημι, from παρά *near*, and τίθημι *to put.*

I. *To put* or *set* somewhat *near* or *before* persons to eat. Mark vi. 41. viii. 6, 7. Luke [ix. 16. x. 8.] xi. 6. [1 Cor. x. 27.] Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41. [Prov. xxiii. 1. Ælian, V. H. ii. 17. Xen. Cyr. ii. 1, 30. v. 2, 16. Diod. Sic. i. 45. Schl. quotes Thuc. i. 130. where, however, the sense is the proper and original one of the verb, *to put near*, as in Xen. An. vi. 1, 4. Ælian, V. H. viii. 16.]

[II. *To lay before, propose, teach, prove and set clearly before one by argument*, Mat. xiii. 24, 31; and especially, *to prove by citations from writers.* Acts xvii. 3. where "it refers," says Parkhurst, "to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7. in LXX." See the Schol. on Pind. Ol. x. 83. Athen. vi. p. 269. ix. p. 375. Xen. Cyr. i. 6, 12. Hemsterh. ad Aristoph. Plut. 720. Schl. and Wahl take 2 Tim. ii. 2. ταῦτα παράθου πιστοῖς ἀνθρώποις in the sense of *teaching* or *proving.*]

III. *To commit, commend, entrust to* any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts iv. 23. xx. 32. 1 Pet. iv. 19. [It is *to commit as a deposit*, Levit. vi. 4. Xen. de Rep. Ath. ii. 16. See Vales. ad Harpoc. p. 16. Polyb. xxxiii. 12, 3.]

☞ Παρατυγχάνω, from παρά *near*, and τυγχάνω *to be.—To be* or *come near* [*by chance*], *to meet.* occ. Acts xvii. 17. [Diod. Sic. iii. 48. Polyb. x. 15, 4. Xen. Apol. S. 11.]

Παραυτίκα, adv. from παρά *at*, and αὐτίκα *immediately*, or *at this present time.—Immediately*, or *at this present time.* With the neut. article, παραυτίκα, τό, applied as a N. *present, instant.* occ. 2 Cor. iv. 17. Raphelius shows that Xenophon in like manner uses τὸ ΑΥ̓ΤΙ΄ΚΑ ἡδύ and τὰς ΠΑΡΑΥΤΙ΄ΚΑ ἡδονάς for *present* pleasure. See other instances of the same kind in Wetstein. [Schl. offers two translations of 2 Cor. iv. 17. (1.) *Our affliction which lasts for a moment and is soon gone, and is very light*, as if the apostle had said, ἡ θλῖψις ἡμῶν, ἡ παραυτίκα καὶ ἐλαφρά, and (2.) *our present affliction, being very trifling.* See for the word Ps. lxx. 3. Job iv. 18. Xen. Mem. iv. 7, 2. Cyr. ii. 2, 24. Œc. xix. 18. Polyb. iv. 32, 1.]

Παραφέρω, from παρά and φέρω *to carry.* [This verb, like other compounds of παρά, has very different meanings, according to the sense in which παρά is taken.]

[I. *To bring to one.* Xen. Cyr. i. 3, 6. *To set by one*, as food, like παρατίθημι sense I. See Athen. ix. p. 380.]

[II. *To take from one, make to pass away, remove.* Mark xiv. 36. Luke xxii. 42[1]. In Ezra x. 7. it is *to carry abroad.*]

[1] [Some consider παρενεγκεῖν here as used for the imperative, a very common Grecism; and Raphelius, as Parkhurst observes, quotes many instances from Arrian, de Exp. Al. (as v. 2, 5. and 27, 12 and 14. vii 16, 10. et al.) where it is used in petitions, and even with εἰ βούλει. See also Hom. Il. A 582. Herod i. 55. iii. 134. Others, with Grotius, consider εἰ as meaning *utinam*, and construe, "Oh! that thou wouldest be pleased to take this cup from me."]

[III. *To hurry away, carry this way and that, abripere.* (1.) Properly, Jude 12. (of clouds tossed by the winds) according to Mill, (Prol. p. cxxxi.) Wetstein, and Griesbach. Others read περιφερόμεναι. See Diod. Sic. xvii. 56. xviii. 35. Xen. de Ven. v. 27. (2.)] Figuratively, *to carry away*, as by various and strange doctrines. Heb. xiii. 9. where likewise very many MSS. read παραφέρεσθε[1]; and this reading also is approved by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach. And Kypke cites Plutarch in Timoleon, p. 238. using the V. in a like figurative sense. 'The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, σείονται καὶ ΠΑΡΑΦΕΡΟΝΤΑΙ ῥᾳδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων, are easily shaken and *carried away* by the praises or censures they meet with.' The ancient Syriac version (which does not contain the epistle of Jude) renders the V. in Heb. xiii. 9. by ܬܬܛܠ which from ܛܠ "duxit, abduxit," (Castell,) rather favours the reading παραφέρεσθε, than περιφέρεσθε. So Vulg. *nolite* abduci. [This verb is used of demoniacal possession: Hesychius has παρεφέρετο· ἐδαιμονίζετο: see 1 Sam. xxi. 13. and παραφορά is *madness*, παράφορος *mad*: Hesychius, ἐξεστηκώς.]

Παραφρονέω, ῶ, from παρά inversive, or denoting *ill*, and φρονέω *to be wise.—To be unwise, foolish*, or *a fool*. occ. 2 Cor. xi. 23. This word is used both by Aristophanes [Plut. 2.] and Isocrates, [de Pace, p. 396.] See Elsner, Wolfius, and Wetstein. [The Etym. M. p. 651, 30. and 652, 44. says παρὰ σημαίνει τὴν ἔξω σχέσιν. See Soph. El. 472. Œd. C. 525. for similar senses of παρά. We say *to be beside one's self*. The Schol. on Aristophanes, Plut. 2. repeating the words of the etymologist above cited, explains the word as either (1) *mad*, and not knowing what to do, or (2) *foolish*, thinking contrary to what is right and probable. So Thom. M. p. 691. In Zech. vii. 11. it seems to be *to despise* or *reject*.]

Παραφρονία, ας, ἡ, from παράφρων *mad, out of his senses* or *mind*, q. d. παρὰ τὴν φρένα *beside his mind.—Madness, want of wisdom*. occ. 2 Pet. ii. 16.

Παραχειμάζω, from παρά *at*, and χειμάζω *to winter.—To winter, spend the winter at* a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12. [Dem. 909, 14. Polyb. ii. 64, 1.]

Παραχειμασία, ας, ἡ, from παραχειμάζω. *—A wintering, spending the winter at* a place. occ. Acts xxvii. 12. [Polyb. iii. 34, 6. Diod. Sic. xix. 68.]

Παραχρῆμα, adv. from παρά *at*, and χρῆμα *a thing*, q. d. in ipsâ re, dum ipsa res agitur.—*Immediately, instantly*. Mat. xxi. 19, 20. Luke i. 64. [Num. vi. 9. Is. xxx. 18. Thucyd. i. 22. ii. 17.]

Πάρδαλις, εως, ἡ.—*A leopard*, [the *felis pardus* of Linnæus,] from the masc. πάρδος, which may be derived either from the Heb. פָּרַד *to divide, separate, dispart*, on account of the animal's *distinct* spots, or from the Greek πέρθω *to destroy*[2], a derivative from the same Heb. V. פָּרַץ or from פָּרַץ *to break, break through*, or *burst forth with violence*. occ. Rev. xiii. 2.—In the LXX πάρδαλις answers to the Heb. נָמֵר, an animal in which the prophets remark its *spotted* skin, Jer. xiii. 23; its *cruelty* and *insidiousness*, Is. xi. 6. Jer. v. 6. Hos. xiii. 7; its *swiftness* or *activity*, Hab. i. 8. All which properties seem to be alluded to in the *emblematic* beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned Bochart's Hierozoic. iii. 7.

[Παρεδρεύω, from παρά and ἕδρα *a seat* or *sitting.—To sit by* or *near*, assidere, and thence *to be assiduous* or *constantly occupied on any thing*. So some MSS. read in 1 Cor. ix. 13. See Prov. i. 21.]

Πάρειμι, from παρά *near, with*, and εἰμί *to be.* [*To be come and be present.* Mat. xxvi. 50. Luke xiii. 1. John vii. 6. xi. 28. Acts x. 21, 33. xii. 20. xvii. 6. xxiv. 19. (*to appear*). 2 Cor. x. 2, 11. Col. i. 6. (*the doctrine which is come to you, which you have received*. Comp. Herod. vi. 24. Polyb. xviii. 1, 1.) In the following places the participle seems used simply for *being present*, without any notion of *coming*. 1 Cor. v. 3. Gal. iv. 18, 20. 2 Pet. i. 12. Perhaps also in 2 Cor. x. 2, 11. cited above, the notion of *presence* is predominant. This verb, like the simple one and *sum* in Latin, is used impersonally to express *possession* or *property*. 2 Pet. i. 9. *he who has not these things*. See Wisd. xiii. 1. Xen. Symp. iv. 43. and Cyr. i. 4, 19; and hence the participle τὸ παρόν, τὰ παρόντα, is used for *a man's actual property, what he has*. It generally implies, however, *trifling and small possessions*, and it distinguishes, says Raphelius, what a man has *himself* from the property *of others*, and from what is *grand* or *sumptuous*. See Xen. Apol. Soc. 16. Conviv. iv. 42. Mem. i. 6, 9. Anab. vii. 7, 21. occ. Heb. xiii. 5. Comp. 1 Tim. vi. 8. Again, the participle is used in the common sense of the verb, in Heb. xii. 11. πρὸς μὲν τὸ παρόν, where Parkhurst understands πρᾶγμα; but Schl. and Wahl more correctly understand it of *time*. Supply μέρος τοῦ χρόνου. See Xen. Cyr. iii. 1, 29. Lucian, t. iii. p. 247. Diod. Sic. iv. 22. Dion. Hal. p. 668. and see Schäfer on Bos v. καιρός.]

Παρεισάγω, from παρά denoting *ill*, and εἰσάγω *to bring in, introduce.—To bring in craftily* or *privily, to introduce by stealth*, as it were. occ. 2 Pet. ii. 1; on which text Raphelius produces a passage from Polybius, where the V. is plainly used in this sense, though he observes that it does not always import *privily* or *subtilely*. See also Wetstein. [Polyb. i. 18, 3. Diod. Sic. xii. 41.]

Παρείσακτος, ον, ὁ, ἡ, from παρεισάγω.—*Brought in privily, introduced by stealth, that had crept in*. occ. Gal. ii. 4. [Prol. Ecclus.]

Παρεισδύω, from παρά denoting *ill*, and εἰσδύω *to enter in*, which from εἰς *in, into*, and δύω *to enter.—To enter in craftily* or *privily, to creep in*. occ. Jude 4; where Wetstein has given many instances of this use of the verb in the

[1] [The old reading is περιφέρεσθε.]

[2] [Schl. derives it from παρά and ἄλλομαι.]

Greek writers. Comp. also Kypke. [Herodian, i. 6, 2. vii. 9, 18. Demad. 263. last line.]

☞ Παρεισέρχομαι, from *παρά ill*, *εἰς*, and *ἔρχομαι*.—*To enter in by stealth*; [*νόμος δὲ παρεισῆλθεν*, Rom. v. 20.—Most commentators, with Schl., understand *νόμος* here of the Mosaic law; and as it was ushered in with pomp and solemnity, deprive this verb of its ordinary sense, translating it simply *to enter*. But Macknight contends[1] that *νόμος* here means *the law of nature*, or, as Middleton better puts it, *a rule of life*. The two instances from Philo (i. p. 104. and iii. p. 240. ed. Pfeifer) given by Schl. to prove that the verb has the plain sense *to come in*, seem to me, especially the last, rather to favour the translation here given. In Gal. ii. 4. Chrysostom expressly says that this word describes the *crafty entrance* of the spies. See for this sense Polyb. i. 7, 3. ii. 55, 3. Diod. Sic. xii. 27.]

☞ Παρεισφέρω, from *παρά besides* or *in addition*, *εἰς*, and *φέρω to bring*.—*To contribute to, confer besides*, "conjunctim in *vel* ad aliquid confero, adinfero." Mintert. occ. 2 Pet. i. 5. where Piscator observes, that *παρά* in this composition refers to the *gifts* of God mentioned ver. 3, 4. q. d. *contributing* our diligence to the divine grace, or *concurring with* God's gifts by our diligence. Wetstein cites from Diodorus Siculus and Josephus, Ant. xx. 8, 2. the similar phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΠΟΥΔΗΝ, *he employed the greatest diligence*. See other instances in Kypke.

☞ Παρεκτός, adv. from *παρά at*, and *ἐκτός without*, *except*.

I. *Without*, as opposed to *within*. 2 Cor. xi. 28; where Raphelius seems most inclined to refer *χωρὶς τῶν παρεκτός*, *besides those things that are* without, to those *external* inconveniences the apostle had just enumerated; "(and) beside (these) *outward* (troubles)." Worsley's Translat. Chrysostom, however, whose interpretation is embraced by Wolfius, explains *τὰ παρεκτός* by *τὰ παραλειφθέντα*, *the things which were omitted* or *not expressly enumerated* by the apostle. Comp. Bowyer's Conject. [Schl. says, that the apostle means here "the things which happened in addition to the ordinary labour of his office from other quarters." Wahl says, *quæ præterea eveniunt*; Bretschneider, *ut taceam quæ præterea eveniunt, videlicet*, &c. supposing *τὰ παρεκτός* to refer to what *follows*, which from the construction seems impossible. The word occurs in Aq. Deut. i. 36. (where Wahl wrongly quotes it from LXX.) Pamphil. in Geopon. xiii. 15, 7. Inc. Lev. xxiii. 38. sec. Coisl.]

II. With a genitive following, *except*, *save*. Mat. v. 32. Acts xxvi. 29. [Test. xii. Patr. p. 631.]

Παρεμβολή, ῆς, ἡ, from *παρεμβέβολα* perf. mid. of *παρεμβάλλω to insert near* somewhat else[2], and hence *to place* or *pitch tents in rows*, and *in proper order*, and *at due distance from each other, to encamp*, [Gen. xxxiii. 18. Exod. xiv. 9.] from *παρά near*, and *ἐμβάλλω to put* or *place in*, which see.

I. *A regular encampment, a camp*. Heb. xiii. 11. (comp. ver. 13.) Rev. xx. 9. [Schl., Bretschn., and Wahl say, that in ver. 13. it is used for the city of Jerusalem, which was to the Jews what their camp in the desert was. The meaning, says Schl., is, *let us follow him even to death*; while Bretschn. makes it, *let us quit the church and rites of the Jews, who have expelled Jesus ignominiously*; though he adds, that perhaps *παρεμβολή* may here be the *uncertain habitations of this world*[3] opposed to *τὴν μένουσαν πόλιν* in ver. 14; and then the sense is, *let us be ready to suffer as Christ did*. The word occ. in this sense Judg. vii. 9, 10. Joseph. Ant. vi. 6, 2.]

II. *A castle, a fortress* where a garrison is kept. So Hesychius explains it, inter al. by *κάστρον*, a word evidently made from the Latin *castrum*, which signifies *a castle* or *fortress*. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which passages it denotes the castle Antonia, which was built by Herod the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by Josephus, de Bel. v. 5, 8. from whom the above circumstances are taken. The reader may also consult Prideaux, Connex. part ii. book v. anno 107. and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 2, § 14. Tacitus, Hist. v. 11. informs us, that the fortress was called by Herod Antonia, in honour of Marc Antony, who, we learn from Josephus, was Herod's particular friend.

III. *An army*. Heb. xi. 34. This last sense seems Hellenistical, and to be taken from the LXX, who use *παρεμβολή* for the Heb. מַחֲנֶה, not only in the sense of *a camp*, but of *an army*, as Judg. iv. 15, 16. [viii. 11.] 2 Kings vi. 24. Ps. xxvii. 3. So in Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40. et al. freq. [Ælian, V. H. xiv. 47.]

Παρενοχλέω, ῶ, from *παρά* denoting *ill*, and *ἐνοχλέω to disturb*, which see.—Governing a dative, *to disturb, disquiet, give uneasiness to*. occ. Acts xv. 19. [In Judg. xiv. 17. xvi. 17. Jer. xlvi. 26. et al. it takes an acc.; in Job xvi. 3. Micah vi. 3. et al. a dative[4]. See also 1 Mac. x. 63. xii. 14. Dem. p. 242, 16. Arrian, D. E. i. 9.]

Παρεπίδημος, ου, ὁ, ἡ, from *παρά to, at, ἐπί in, among*, and *δῆμος a people*. Comp. *ἐπιδημέω*. —*A stranger, sojourner*. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. [Gen. xxiii. 4. Ps. xxxix. 12. Polyb. xxxii. 22, 4. (of Greek exiles at Rome.)]

Παρέρχομαι, from *παρά* denoting *transition, by, near to*, or *beyond*, and *ἔρχομαι to go*.

[1] [If *νόμος* meant *the law of Moses*, it would be difficult to make sense of the passage. It cannot, as Macknight justly observes, be contended that no offence abounded in the world which could be punished with death till the law of Moses was promulgated, nor that grace did not superabound till the offence against that law abounded (see Rom. i. 30). The apostle therefore means, that after the offence of Adam and Eve, as God gave them a respite of punishment, the law of their nature took place anew, or *entered silently* into the world. This interpretation of *νόμος* accords also with Middleton's canon as to the article. See *νομος*.]

[2] [Or *to insert between*, *mix in*, as Demosth. p. 1026, 20. and Æsch. c. Ctes. p. 403. has *παρεμβολή* for *a throwing in* or *mixing in*.]

[3] [Philo (3 Leg. Alleg. p. 89.) on the word in Deut. xxiii. 12. interprets it of *the body* which the soul must leave.]

[4] [The simple verb has both acc. and dative. See Matthiæ, § 382.]

I. *To go* or *pass by.* Mat. viii. 28. Luke xviii. 37. [So Acts xv. 8. and Mark vi. 48. where, however, it is rather *to pass by so as to get before.* Ps. xxxvii. 36. (which Schl. and Wahl, I know not why, refer to sense II.) Ceb. Tab. c. 9. Ælian, V. H. ii. 30, 35. Xen. Cyr. ii. 2, 7. Anab. i. 4, 4.]

[II. *To pass by,* as time. Mat. xiv. 15. Acts xxvii. 9. 1 Pet. iv. 3. Ælian, V. H. xiv. 6. Polyb. iii. 31, 4. and metaphorically (1.) *to pass by* or *away, fail, perish,* as of the heaven and earth. Mat. v. 18. xxiv. 35. Mark xiii. 31. Luke xvi. 17. xxi. 33. 2 Pet. iii. 10. Rev. xxi. 1; of a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32; of a flower, James i. 10; old things, 2 Cor. v. 17. See Aristæn. ii. 1. Theocr. xvii. 8. Hom. Od. Θ. 230. (2.) *To fail,* or *become void,* of the law, Mat. v. 18; of Christ's words of prophecy and warning, Mat. xxiv. 35. Mark xiii. 31. Luke xxi. 33.]

III. *To come forth,* [*forward, come, approach.*] Luke xii. 37; on which text Wetstein shows, that the purest Greek writers use the 2nd aor. both of the verb and participle in the sense of *coming forth.* Comp. Acts xxiv. 7. [It is used of orators who *come forward* to address the people. See Ælian, V. H. ii. 1 and 16. vii. 20. Xen. Hell. vii. 1, 3. It is *to approach* or *come in* in Luke xvii. 7. as in Xen. An. ii. 4, 6. vii. 1, 20. Arrian, de Exp. Al. i. 8. ii. 1; and Xenophon uses it especially of coming into that part of the house where they ate their meals. Conviv. i. 7. ix. 3.]

IV. *To pass by* in a moral sense, *to neglect.* Luke xi. 42. xv. 29. where Kypke shows that it is thus applied by the Greek writers. [Dan. vi. 12. Jer. xxxiv. 18. Dion. H. Ant. i. 58.]

☞ Πάρεσις, εως, ἡ, from παρίημι, which see. —*A remission* of sins, or rather *a passing* of them *by* (Eng. Marg. "*passing over*") without punishment. occ. Rom. iii. 25. where comp. Acts xvii. 30. Heb. ix. 15. and see Wolfius and Vitringa, Obs. Sacr. iv. 3, 2. On the above text Macknight remarks, "God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long *passed by* the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully proved.—That the phrase διὰ τὴν πάρεσιν is rightly translated *in passing by,* or *with respect to passing by,* may be gathered from Micah vii. 18[1]. The word πάρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2. μὴ παρῇ τὰ ἁμαρτήματα, which is translated, *pass not by my sins.*"

Παρέχω, from παρά *near,* and ἔχω *to have, hold.*

I. *To have* or *hold near.* This seems the primary and proper sense of the V. So Eustathius explains it by παρὰ ἔχω, i. e. ἐγγὺς ἔχω; and thus it is used in Homer, Od. xviii. 316.

Αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι ΠΑΡΕ'ΞΩ.
But I *near* all of these will *hold* the light.

II. In the N. T. *to hold near, offer, present,* as the cheek to be smitten. Luke vi. 29. [See Lucian, Dial. Deor. iv. 5. Diod. Sic. v. 70. Athen. vi. 13.]

[III. *To afford, confer, show, be the cause of.* Thus Luke vii. 4[2]. worthy of having this favour shown or *conferred* on him. 1 Tim. vi. 17. (*to confer* or *bestow.* Comp. Ps. xxx. 7.) Acts xvi. 16. xix. 24. (where we may observe that the act. and mid. are used in the same sense[3],) *to afford* or *be the cause of profit* (παρέχειν or παρέχεσθαι ἐργασίαν). So 1 Tim. i. 4. *to afford* or *be the cause of contentions.* Comp. Wisd. xvii. 3. Herodian, v. 3, 1. Polyb. iv. 33, 7. Xen. Cyr. ii. 2, 13. And the same meaning may be clearly traced through all the following phrases.] Σεαυτὸν παρεχόμενος τύπον, affording or showing *thyself a pattern.* Tit. ii. 7. Xenophon applies the verb in like manner, Cyr. lib. vii. at the end, ὡς βέλτιστα ΠΑΡΑΔΕΙ'ΓΜΑΤΑ 'ΗΜΑ῎Σ ΑΥ῎ΤΟΥ῎Σ ΠΑΡΕ'ΧΕΙΝ, *to make* or *show ourselves* as good *examples* as possible. So viii. 1, 13. ΠΑΡΑ'ΔΕΙΓΜΑ μὲν τοιόνδε 'ΕΑΥΤΟ῎Ν ΠΑΡΕΙ'ΧΕΤΟ, he *showed himself* such an *example.* Comp. Kypke.—Παρέχειν φιλανθρωπίαν τινί, *to afford* or *show kindness to one.* occ. Acts xxviii. 2. So Homer, Il. iii. 354. ΦΙΛΟ'ΤΗΤΑ ΠΑΡΑ'ΣΧΗι—*ἰσότητα equity.* Col. iv. 1.—Παρέχειν κόπους τινί, *to give any one trouble.* Mat. xxvi. 10. Mark xiv. 6. Comp. κόπος II. [Luke xi. 7. xviii. 5. Gal. vi. 17. Ecclus. xxix. 4. Aristoph. Plut. 20[4].]—Παρέχειν ἡσυχίαν, *to keep silence, be still,* that another may be the better heard in speaking, Acts xxii. 2. So Dionys. Hal. ii. 32. cited by Wetstein on the place, τοῖς περιεστῶσι διασημήνας 'ΗΣΥΧΙ'ΑΝ ΠΑΡΑΣΧΕΙ῎Ν, λέγει τοιάδε, 'having beckoned to those who stood about him to *keep silence,* he speaks thus.'—Παρέχειν πίστιν τινί, *to give a proof* or *demonstration to any one,* fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase, Raphelius has abundantly shown in his notes on this text, particularly by parallel instances from Polybius. To the passages he and Wetstein have produced I add from Josephus, de Bel. vii. 1, 1. where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκηθῆναι ΠΙ῎ΣΤΙΝ ἂν ἔτι ΠΑΡΑΣΧΕΙ῎Ν τοῖς προσελθοῦσι, 'the persons employed did so entirely rase to the ground all the rest of the city, that it could no longer *afford* any *proof* to those who came thither that it had ever been inhabited.' And Cont. Apion. ii. 30. ΤΟΥ῎ ΘΕΟΥ῎ τὴν ΠΙ῎ΣΤΙΝ ἰσχυρὰν ΠΑΡΕΣΧΗΚΟ'ΤΟΣ, 'God having *given* strong *proof.*'

☞ Παρηγορία, ας, ἡ, from παρηγορέω *to advise, comfort*[5], from παρά *to, near,* and ἀγορέω *to speak.* See ἀγορεύω, and comp. παραμυθέομαι. —*A comfort, consolation.* occ. Col. iv. 11. where see Kypke. [4 Mac. v. 12. vi. 1. Plut. t. i. p. 48. vi. p. 205. ed. Reiske.]

Παρθενία, ας, ἡ, from παρθένος.—*Virginity, state of virginity.* occ. Luke ii. 36. [Schleusner,

[1] [The phrase there is, ὑπερβαίνων ἀσεβείας.]

[2] [The word is παρέξει, 2nd pers. sing. of the 1st fut. middle, used, it would seem, for the fut. act. (see Matthiæ, § 496.) and also put in the indic. instead of the subj. See Matthiæ, § 197.]

[3] [See Herod. ii. 35.]

[4] [See also Alciph. i. 30. and Bergler's note.]

[5] [See Spanheim on Julian. Op. p. 148. Æsch. Socr. Dial. iii. 2.]

in his new edition of Biel, suggests, in observing on the phrase in Ecclus. xv. 2. *γυνὴ παρθενίας*, (which in his Lex. of the N. T. he observes is the same as our phrase here,) that *παρθενία* probably here means *youth*, and that such is a common application of *παρθένος*. But he gives no satisfactory examples. Παρθενία occ. Deut. xx. 14, 17, 20. Jer. iii. 4. Diod. Sic. iii. 69. Apol. Rhod. ii. 504. Herodian, iv. 6, 9.]

Παρθένος, ου, ἡ. The word may, I think, be best derived from *παραθεῖναι to lay up, set apart*, and so allude to the *retired* life of *virgins* in the eastern countries, and among the ancient Greeks [1]. Thus the Heb. name for *a virgin* עַלְמָה, (to which *παρθένος* several times answers [2] in the LXX,) refers to the *secluded, concealed* state in which she lived. So in 2 Mac. iii. 19. are mentioned *αἱ κατάκλειστοι τῶν παρθένων, the virgins who were* shut up, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15. we read of *αἱ κατάκλειστοι παρθένοι ἐν θαλάμοις, the virgins who were* shut up *in the chambers*. Comp. Ecclus. xlii. 9. where, with Grotius and others, we may perhaps best apply *ἀπόκρυφος hidden* to *θυγατήρ*.

I. *A person in a virgin state.* The word plainly includes *both sexes*, 1 Cor. vii. 25. (comp. Rev. xiv. 4.) [and so Suidas expressly says in voce]; but generally denotes *the female, a virgin, a maiden, a maid*. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36. where see Doddridge; and observe, that several ancient MSS. for *γαμείτωσαν* read *γαμείτω*. And so the Syriac version ܢܣܒ *let* her *be married*.—On 1 Cor. vii. 36. Kypke remarks, that *τὴν παρθένον αὐτοῦ* is an elegant phrase for *his virgin-daughter*; and from Euripides Iphig. in Aul. 714. cites Clytemnestra saying to Agamemnon, *ἐκεῖσ' ἀπάξει* ΣΗ͂Ν *'*ΕΜΗ͂Ν *τε* ΠΑΡΘΈΝΟΝ; '*will he carry away thither yours* and *my virgin-daughter?*' and from Sophocles, Œd. Tyr. † 1449. † *ταῖν δ' ἀθλίαιν οἰκτραῖν τε* ΠΑΡΘΈΝΟΙΝ *'*ΕΜΑΙ͂Ν, '*my* two miserable and pitiable *virgin-daughters*.' [On this difficult passage Locke gives it as his opinion that by the phrase *ἡ παρθένος αὐτοῦ* is meant his *virgin state*, though he knows of no instance of such an use of the word. His argument rests upon what is doubtless true, namely, the difficulty of applying the expressions in verse 37. (*μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος*) to the feelings of any one but the party spoken of directly. Le Clerc, however, has written in answer to Locke, and thinks that the 37th verse may relate to the power a father has of disposing of his marriageable daughter or not, as he may think best.]

II. It is spoken of the Church of Corinth, considered as pure from *corrupt doctrines* and *practices*. 2 Cor. xi. 2.

III. It is applied to believers as *unpolluted by idolatrous abominations*. Rev. xiv. 4. Elsner observes, on the authority of Suidas, that this word is applied to *men* as well as *women*.

[1] See Potter's Antiquities of Greece, book iv. ch. 10. and Duport's Gnomologia Homerica, p. 186. note g.

[2] [See Gen. xxiv. 14, 16. xxxiv. 3. 1 Kings i. 2. Is. vii. 4. On the Hebrew עַלְמָה used in this prophecy, see Kidder's Demonstration of a Messiah, pt. ii. p. 97.]

Παρίημι, from *παρά* denoting *ill*, and *ἵημι to send* [3].—*To remit, relax.* Hence *παρίεμαι*, pass. *to be relaxed, enfeebled, fatigued*. Comp. *παραλύω*. occ. Heb. xii. 12. *χεῖρες παρειμέναι* and *γόνατα παραλελυμένα* are in like manner mentioned together, Ecclus. ii. 12. xxv. 23. Josephus also, Ant. xiii. 12, 5. has the expression, *αὐτοῖς*—ΑΙ῾ ΧΕΙ῾ΡΕΣ ΠΑΡΕΊΘΗΣΑΝ, '*their hands were tired*.' Comp. Wetstein. [See Jer. xx. 9. 2 Sam. iv. 1. Zeph. iii. 16. Ecclus. ii. 13. Eur. Phœn. 869.]

Παρίστημι, or *παριστάνω*, from *παρά near*, and *ἵστημι to place, stand*.

[I. Transitively, *to place near, juxta sistere*. Mat. xxvi. 53. Acts xxiii. 24. (in both which places there is the notion of *placing near for one's service*. See Polyb. xxx. 9, 3.) and hence *to present*. Acts ix. 41. xxiii. 33. Rom. vi. 16. 2 Cor. iv. 14. xi. 2. Eph. v. 27. 2 Tim. ii. 15. Ælian, V. H. xii. 2. Herodian, v. 5, 11. Parkhurst adds Acts i. 3. to this head; Schl. and Wahl refer it to sense IV. The next sense is only a particular application of this.]

II. *To present, offer* to God, Luke ii. 22; as a sacrifice, Rom. vi. 13. xii. 1. So Lucian, Deor. Concil. t. ii. p. 958. *κἂν μυρίας* '*ΕΚΑΤΌΜΒΑΣ ΠΑΡΑΣΤΗ͂ΣΗι*, '*though he should offer* ten thousand hecatombs.' See more instances in Elsner, Alberti, and Wetstein. [Ælian, H. A. vii. 44.]

III. *To commend, recommend*. 1 Cor. viii. 8. So Wolfius cites from Josephus, Ant. xv. 7, 3. *ἐξιόντι δὲ Μαριάμνη* ΠΑΡΑΣΤΗΣΑΜΈΝΗ *τὸν Σόεμον*—; '*but Mariamne, when he was going, recommending* to him Soemus—.' But in 1 Cor. viii. 8. Bishop Pearce, with the Alexandrian and four other MSS., reads *παραστήσει*, which he renders *will bring—in judgment*, and observes, after Ulpian, that the word *παριστάναι* is a law term used by Demosthenes in the sense of *bringing* a man *before a tribunal*. Comp. sense VIII. The bishop adds, "Our English translation, which runs thus, *meat commendeth us not to God, &c.* is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first." [Schl. and Wahl, however, agree with Parkhurst, and cite Arrian, D. E. i. 16.]

IV. *To prove, show, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. [Joseph. Ant. viii. 2, 5. Arrian, D. E. ii. 2, 26. Lysias 417, 18. Xen. Œc. xiii. 1. M. Antonin. vi. 21.]

V. Intransitively, *to stand by* or *near*. See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23. in which text it is applied to *a divine vision*, as Elsner and Wetstein show it is likewise in the Greek writers. Comp. Acts i. 10. and under *ἐφίστημι* I. [Add Mark xv. 35, 39. John xviii. 22. xix. 26. Acts iv. 10. See Diod. Sic. xvii. 43 and 99. Ælian, V. H. ii. 17. Philost. Vit. Soph. i. 10. Herodian, viii. 3, 6. Xen. Mem. iii. 11, 2. To this head, too, Wahl refers Acts iv. 26. He would translate, I suppose, *came near* (i. e. to one another). Schl. says, *to stand by, enter into alliance*; and Parkhurst, *to*

[3] [Like other compounds of *παρά*, this verb has different meanings; as, *to pass by, to neglect*, (Xen. Cyr. vi. 2, 35.) *to deliver over to*, (Eur. Phœn. 521.)]

stand up, as the word answers to the Heb. הִתְיַצֵּב in Ps. ii. 2. whence it is quoted.]

VI. *To stand before* a judge, or a tribunal for judgment. Acts xxvii. 24. Rom. xiv. 10. So in 1st aor. *to present* for judgment. Acts xxiii. 33. [Herodian, i. 4, 1.]

[VII. *To stand near*, as an attendant. Luke i. 19. xix. 24. Acts xxiii. 2. See 1 Kings x. 8. Esth. iv. 5. Exod. xxiv. 13. Lucian, Dial. Deor. xx. 17. xxiv. 1 and 2.]

VIII. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17. [Epict. Enchir. 32. Demosth. 366, 20. 1120, 26. Xen. Cyr. v. 3, 19.]

Πάροδος, ου, ἡ, from παρά *by* or *through*, and ὁδός *a way, journey.*

[I. Properly, *a way* or *pass to any place.* See Thuc. iii. 21. Xen. An. iv. 7, 3. Gen. xxxviii. 13.]

II. *A passing by* or *through*, occ. 1 Cor. xvi. 7. ἐν παρόδῳ, *by the way*, en passant. [So Thuc. i. 126. Xen. An. iv. 2, 15.]

Παροικέω, ῶ, from παρά *at*, and οἰκέω *to dwell*[1]. —*To be a stranger, to dwell* or *sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9. In this sense it is often used in the LXX for the Heb. גּוּר, and thus Wetstein cites from Dio Chrysostom [xlvi. p. 521. D.] ΠΑΡΟΙΚΕΙ῀Ν ἐπὶ ξένης *to sojourn* in a foreign country. [Gen. xii. 10. xix. 9. xxiv. 37. Isoc. Paneg. c. 43.]

Παροικία, ας, ἡ, from πάροικος.—*A sojourning, temporary dwelling in a strange* or *foreign country.* occ. Acts xiii. 17. [See Ezra viii. 34. Zech. ix. 12. Wisd. xix. 10. But it is often used simply for *inhabitation*, (as is παροικέω, see Suicer ii. p. 598.) as Hab. iii. 15. Ps. lv. 15. et al. It is used for *man's life*, considered as *a sojourning*, in 1 Pet. i. 17. Comp. Gen. xlvii. 9. Heb. xi. 13. On the word παροικία in Ps. lv. 15. (Ps. liv. 16.) Theodoret, p. 610. says, παροῦσα ζωὴ παροικία ἐστίν· ἐν αὐτῇ γὰρ παροικοῦμεν, οὐ κατοικοῦμεν.]

Πάροικος, ου, ὁ, ἡ. See under παροικέω.—*A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is.* Acts vii. 6, 29. Applied spiritually. Eph. ii. 19. 1 Pet. ii. 11. [Comp. Gen. xxiii. 4. for the direct, and (the same phrase in) Ps. xxxix. 12. for a metaphorical use of the word.]

Παροιμία, ας, ἡ, from παρά *by*, and οἶμος *a way, highway*, which perhaps from εἶμι *to go.*

I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So Basil, Homil. 12. on the beginning of Proverbs : τὸ τῶν παροιμιῶν ὄνομα ἐπὶ τῶν δημωδεστέρων λόγων παρὰ τοῖς ἔξωθεν τέτακται, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλουμένων, ὡς τὰ πολλά· οἶμος γὰρ παρ' αὐτοῖς ὁδὸς ὀνομάζεται, ὅθεν καὶ τὴν παροιμίαν ὁρίζονται, ῥῆμα παρόδιον, τετριμμένον ἐν τῇ χρήσει τῶν πολλῶν, καὶ ἀπὸ ὀλίγων ἐπὶ πλείονα ὅμοια μεταληφθῆναι δυνάμενον. 'The name of παροιμίαι is given by those who are without (i. e. the heathen) to popular sayings, and commonly to such as are used in the public *ways:* for οἶμος with them signifies *a way;* whence they define παροιμία *a by-word, become trite* by frequent use, and such as may be transferred from some few things to many similar ones.' So Hesychius, παροιμία· λόγος παρὰ τὴν ὁδὸν λεγόμενος, οἷον παροδία, οἶμος γὰρ ἡ ὁδός. 'Παροιμία is *a saying used on the highway*, q. παροδία, for οἶμος signifies *a way.*' See more in Suicer, Thesaur. on the word. occ. 2 Pet. ii. 22 ; where see Wetstein, who cites Lucian and Sophocles [Aj. 673.] using παροιμία in this sense ; and in one of the passages which he quotes from Lucian, there is the same phrase as that in 2 Pet. ΤΟ῀ ΤΗ῀Σ ΠΑΡΟΙΜΊΑΣ, *that of the proverb*, which is again used by Lucian, Dial. Mort. [viii. 1.] t. i. p. 228. produced by Kypke.

II. Because *proverbs* are often expressed by way of *simile* or *comparison*, (comp. παραβολή III.) as in the instance just cited from St. Peter, hence the word denotes *a comparison, similitude, parable.* John x. 6.

III. On account of the *obscurity* which frequently attends *proverbial* and *parabolical* expressions, παροιμία seems to mean *an obscure saying, not easily understood.* John xvi. 25, 29. where it is opposed to παῤῥησία, *plainly.* Comp. παραβολή II., and see Suicer, Thesaur. [The Etym. M. defines παροιμία as a λόγος ὠφέλιμος μετ' ἐπικρύψεως μετρίας, αὐτόθεν ἔχων τὸ χρήσιμον καὶ πολλὴν τὴν ἐν τῷ βάθει διάνοιαν, and refers to this place of John. Phavorinus and Suidas say λόγος ὠφέλιμος—λόγος ἀπόκρυφος, δι' ἑτέρου προδήλου σημαινόμενος. See John xiv. 5, 9. xvi. 18. Prov. i. 1. xxv. 1.]

☞ Πάροινος, ου, ὁ, ἡ, from παρά, *near, by*, and οἶνος *wine.*—*A tippler, one who sits long at the wine*, whether to *drunkenness* or not, οἴνῳ πολλῷ προσέχων. So Lucian, Timon. t. i. p. 94. mentions a person, μεθύσων καὶ ΠΆΡΟΙΝΟΣ, οὐκ ἄχρις ᾠδῆς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς πρόσετι, 'drinking and *tippling*, not only till he sings and dances, but till he becomes abusive and enraged.' occ. 1 Tim. iii. 3. (comp. ver. 8.) Tit. i. 7. (comp. ii. 3.) See Raphelius and Wolfius on 1 Tim. iii. 3. where comp. Kypke. [From Hesychius, (vocc. πάροινος and παροινία[2],) Thom. M. p. 693. Philostr. Vit. Soph. xi. 2. p. 591. and the Scholiast on Aristoph. Acharn. 978. it appears that πάροινος denotes rather *one who is drunk and abusive*, or *abusive like a drunkard.* And so of the substantive above noticed, and of παροινέω, which occurs in the sense of *being insolent* in one of the versions of Is. xli. 12. Xen. Anab. v. 8, 2. where see Morus in Ind. Græc. in voce.]

☞ Παροίχομαι, from παρά denoting *transition*, and οἴχομαι *to go, go away.*—*To pass away, pass.* occ. Acts xiv. 26. So Wetstein cites from Plut. Camill. t. i. p. 135. D. 'ΕΝ ΤΗ῏Ι ΠΑΡΩΙΧΗΜΈΝΗι *νυκτί, in the* night *past.* [Xen. An. ii. 4, 1. Hom. Il. K. 252. Joseph. Ant. viii. 12, 3.]

☞ Παρομοιάζω, from παρόμοιος.—*To resemble, be like.* occ. Mat. xxiii. 27. [4 Mac. xviii. 16.]

☞ Παρόμοιος, α, ον, from παρά *near*, and ὅμοιος *like.*—*Nearly resembling, similar, like.* occ. Mark vii. 8, 13. [Polyb. vi. 3, 11. Demosth. p. 12, 8. Xen. Hell. iii. 4, 13. Thuc. i. 80.]

[1] [It is used in the sense of *living near*, in Xen. Vect. i. 5.]

[2] [Παροινία occurs in Xen. Conviv. vi. 1 and 2. where is defined as τὸ παρ' οἶνον λυπεῖν τοὺς συνόντας.]

Παροξύνω, from παρά intensive, and ὀξύνω *to whet, make sharp*, which from ὀξύς *sharp*.

[I. Properly, *to sharpen*, as in Deut. xxxii. 41. of *sharpening a sword*.]

[II. Metaphorically, *to incite, stir up*. Xen. Mem. iii. 3, 13. Diod. Sic. xi. 11. Polyb. ii. 1, 14. To this head Parkhurst refers Acts xvii. 16.]

[III. *To irritate, provoke to anger*.] Acts xvii. 16. "The word παρωξύνετο signifies that *a sharp edge was*, as it were, *set upon his spirit*, and that he was wrought up to a great *eagerness of zeal*." Doddridge. Comp. 1 Mac. ii. 24, 26. 1 Cor. xiii. 5. where Theodoret thus explains the apostle's expression: κἂν τι λυπηρὸν παρά τινος γένηται, φέρει μακροθύμως διʼ ἣν ἔχει φιλοστοργίαν, 'and if any thing grievous is done (to it) by any one, it *bears it patiently* from its affectionate temper;' and Theophylact, οὐκ ἀναπηδᾷ εἰς ὀργήν, *doth not burst out into anger*: to the same purpose our translators, *is not easily provoked*: "but οὐ παροξύνεται signifies rather," says Bp. Pearce, "*is not embittered*, (the English Bible of 1568 has, *is not bitter*,) or *is not highly provoked*, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diodati translates it, non s'innasprisce, *is not exasperated*; so the French, ne s'aigrit point. [See Num. xiv. 11, 23. Is. v. 24. lxv. 3. Deut. ix. 18. et al.]

Παροξυσμός, οῦ, ὁ, from παρώξυσμαι perf. pass. Attic of παροξύνω.

I. In a good sense, *a stirring up, an inciting*. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, ad Demon. cap. 20. μάλιστα δʼ ἂν ΠΑΡΟΞΥΝΘΕΙΗΣ ὀρεχθῆναι τῶν ΚΑΛΩΝ ΕΡΓΩΝ, 'but you will be most excited to the love of *good actions*.' Comp. Kypke.

II. In a bad sense, *a sharp fit of anger*. Acts xv. 39. It is used in the medical writers for the *fit* or *paroxysm* of a distemper. [Deut. xxix. 28. Jer. xxxii. 37. Demosth. 1105, 24.]

Παροργίζω, from παρά intensive, and ὀργίζω *to anger, irritate.—To provoke to violent* or *bitter anger, to irritate, exasperate*. occ. Eph. vi. 4. Rom. x. 19; where παροργιῶ is the 1 fut. Attic for παροργίσω, and the correspondent Heb. word to παροργιῶ of the apostle and of the LXX in Deut. xxxii. 21. יַכְעִיסֵם, for which V. the LXX have in many other places used παροργίζω. [Schleusner translates the verb in Rom. x. 19. *to excite emulation*, and in Eph. vi. 4. *to treat with harshness*, observing, that ἐρεθίζω, *to provoke*, has the same meaning in Col. iii. 21. Add Ecclus. iii. 16. The word occ. 1 Kings xv. 30. Jer. vii. 18. 2 Sam. xii. 4. Is. i. 4. et al.]

Παροργισμός, οῦ, ὁ, from παρώργισμαι, 1 pers. perf. pass. of παροργίζω. [Properly, *a provoking to anger*, as in 2 Kings xix. 3. Neh. ix. 18, 22. and thence *anger excited*. Eph. iv. 26. 1 Kings xv. 30.]

☞ Παροτρύνω, from παρά intensive, and ὀτρύνω *to urge, excite*, which the learned Damm, Lex. col. 1765. derives from ὄρω *to excite*; ὄρω, ὀρύνω, ὀτρύνω, inserting τ.—*To stir up, excite*. occ. Acts xiii. 50. [Lucian, Concil. Deor. § 4. Plut. t. viii. p. 153. ed. Reiske.]

☞ Παρουσία, ας, ἡ, from παρών, παροῦσα, παρόν, particip. pres. of the verb πάρειμι, which see.

I. *A being present, presence*. 2 Cor. x. 10. Phil. ii. 12. [Schleusner adds here Phil. i. 26. διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, and I am inclined to think, from the context, rightly. Πρός is often so used, as 2 Thess. ii. 5. ἔτι ὢν πρὸς ὑμᾶς. Wahl (citing it erroneously, as Phil. i. 12.) refers it to the next head.]

II. *A coming to* a place. 1 Cor. xvi. 17 2 Cor. vii. 6, 7. In this view it is applied to Christ's *coming to* the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8. where see Macknight. Comp. Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final *advent*, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. [v. 23. 2 Thess. ii. 1, 8. 2 Pet. iii. 12. It is used of the coming of the *man of sin*. 2 Thess. ii. 9. See 2 Mac. viii. 13. xv. 21.]

☞ Παροψίς, ίδος, ἡ, from παρά *with*, and ὄψον, (which see under ὀψάριον,) q. d. σκεῦος ἐν ᾧ ΠΑΡΑτίθεται τὸ ὄψον, 'a vessel in which the victuals are set *before* the guests.' Comp. παρατίθημι I.—*A dish* or *platter*, in which *victuals* are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies *the victuals*, but is sometimes, even by the Attic writers, used for *a dish*, as *paropsis* is also applied in Latin. See Wetstein and Wolfius, [Petron. c. 34.] and Juvenal, Sat. iii. 142. [Phrynichus (p. 176. ed. Lobeck) and Thomas M. condemn this use, but it is found in Athen. ix. p. 368. Arrian, D. E. ii. 20. Plut. t. vii. p. 173. ix. p. 388. xii. p. 173. ed. Hutten. Alciphron ii. 20. Xen. Cyr. i. 3, 4.]

Παῤῥησία, ας, ἡ, from παρά intensive, (or πᾶν, παντός, *all*,) and ῥῆσις *a speaking*.

I. *Freedom* or *freeness in speaking, saying freely* all that a man thinks, or that he pleases. [Acts iv. 13. and (the dative adverbially, see Matth. § 404.) John vii. 13, 26. So in the phrases μετὰ παῤῥησίας, Acts ii. 29. iv. 29, 31. xxviii. 31. ἐν παῤῥησίᾳ, Eph. vi. 19. Phil. i. 20. Diod. Sic. i. 53. xii. 63. Polyb. ii. 38, 6. ii. 42, 4. Ælian, V. H. viii. 12. See Reiske, Ind. Gr. Demosth. p. 581. To this head are referred the expressions in Prov. i. 20. xiii. 5. Job xxvii. 10.]

II. *Confidence* or *boldness*. Eph. iii. 12. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6. and Macknight there. [Add 2 Cor. vii. 4. Heb. iv. 16. x. 19, 35. Joseph. Ant. v. 1, 13. Wisd. v. 1. Schleusner puts 1 Tim. iii. 13. under this head, while Wahl (erroneously, I think) refers it to the last. It appears to me to be *boldness*. In Philemon 8. it has even a stronger meaning, *licence*. See Zosim. iii. 7. p. 255.]

III. *Plainness, perspicuity of speech*. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12. [To this head Schleusner and Wahl, rightly, I think, refer Mark viii. 32.]

IV. It denotes *being public* or *publicly known*, in opposition to *being concealed*. Thus John vii. 4. ἐν παῤῥησίᾳ εἶναι, *to be* in public, *to be* publicly known, comp. ver. 10. οὐκ ἔτι παῤῥησίᾳ περιεπάτει, John xi. 54. *he no longer walked* openly or in public. Comp. Col. ii. 15. [Add John xviii. 20. for which Parkhurst makes a separate head [1].]

[1] [Schleusner omits the passage, saying that he has given all which occur in the N. T.]

Παῤῥησιάζομαι, from *παῤῥησία.—To speak freely, plainly, boldly.* Acts ix. 27, 28. xiii. 46. [xiv. 3. xviii. 26. xxvi. 26.] Eph. vi. 20. et al. On 1 Thess. ii. 2. see Macknight. [Prov. xx. 9. Job xxii. 26. Polyb. xii. 13, 8. Dem. 287, 13.]

ΠΑ͂Σ, *πᾶσα, πᾶν.* In general, *all, the whole.*

I. *All, every one, the whole,* universally, Mat. ii. 3. v. 22, 28. John i. 3[1]. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2. see Kypke. In Col. i. 18. Kypke, after Beza, understands *ἐν πᾶσι* not of things, but of *persons,* i. e. of *believers;* so as to make the expression *ἐν πᾶσι πρωτεύων* parallel to *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς,* Rom. viii. 29; and he shows that *πρωτεύειν ἐν* or *πρωτεύων ἐν,* is by Plutarch several times applied to *persons,* and that Demosthenes uses the phrase *τὸ* ΠΡΩΤΕΥ΄ΕΙΝ ΄ΕΝ ΄ΑΠΑΣΙ, for *being pre-eminent among all.* On Col. iii. 11. we may observe, that Lucian, de Syr. Deâ, t. ii. p. 892. uses *πάντα* in a similar view: *καὶ οἱ* ΠΑ΄ΝΤΑ *Κομβάβος ἦν,* 'and Combabus was *all things* or *every thing* to her.' So Tyrannicid. t. i. p. 786. ΠΑ΄ΝΤΑ *ὁ παῖς ἦν αὐτῷ,* 'his son was *all things* to him.' Compare 1 Cor. xv. 28. where see Wetstein and Kypke[2].

II. With a cardinal N. of number, *all,* collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered *in all;* and thus the word is often used by Josephus, as in Ant. xii. 2, 2. *ταχέως ἐν ἑπτὰ ταῖς* ΠΑ΄ΣΑΙΣ *ἡμέραις τέλος εἰλήφει τὰ δοχθέντα τῷ βασιλεῖ,* 'the king's orders were accomplished speedily in seven days *in all;*' and cap. xi. § 1. *τῷ Ἰούδᾳ δ' ἦσαν οἱ* ΠΑ΄ΝΤΕΣ *χίλιοι,* 'Judas had *in all* a thousand men.' See also Wetstein on Acts xxvii. 37. [Hom. Il. H. 161. Herod. vi. 89. Thuc. ii. 101. We may observe, after Hermann, not. 94. on Viger, that the article is necessary in this sense. See Arrian, de Exp. Al. ii. 5 and 13. Thucyd. iii. 85. Ælian, V. H. xii. 35.]

III. *Of all kinds* or *sorts,* without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1. [See Valck. ad Herod. iv. 87.]

IV. *All,* in a qualified sense, i. e. *all,* in general, though not each individual, *most, a great many,* Mat. [ii. 3. iii. 5.] iv. 8, 24. x. 22. Mark i. [5,] 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18. *every* (*other*) *sin that a man doeth is without* (*ἐκτὸς external to*) *the body,* i. e. most, by far the greater number of, other sins *are without the body;* for it is certain that in gluttony, drunkenness, &c. *a man sinneth also against his own body.* [The word is also obviously often qualified by the circumstances under which it is used. On Mat. xxvii. 45. much has been written, but the prevailing opinion is, that by *πᾶσα ἡ γῆ* there, the land of Judæa only is meant. Again, in Acts ii. 5. *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν,* the expression evidently denotes only *very many*[3], i. e. perhaps all that the writers remembered and enumerated in verses 8 and following. In John x. 8. it is clear that Christ does not mean to reflect on the prophets and teachers really sent by God; but on those, perhaps, who proposed any other way of salvation than Christ, (see v. 7.) as the doctors who depended on the law[4]. See also Mat. xvii. 11. and Acts iii. 21, 22. (where the limitation is expressed.) In several of the above instances *πᾶς* is used for *ὅλος,* and then has the article preceding it, or the word with which it is joined. We may add some more instances of the same usage, where *the whole of the thing spoken of* only is understood. Mat. xiii. 2, 41. xviii. 31, 32. Mark i. 5. *οἱ Ἱεροσολυμῖται πάντες.* iv. 13. vi. 33. John v. 28. Acts v. 21. 1 Tim. ii. 2. et al.]

V. *Any, any one, any whatsoever.* Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. כֹּל. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19. Joined with a negative particle, *no, none, none at all.* See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19. Blackwall, Sacred Classics, vol. ii. p. 6. proves from Theognis, 177, 8. that this is not a *mere Hebraical* phrase. [We have *μὴ πᾶς,* 1 Cor. i. 28. Rev. vii. 1; *οὐ πᾶς,* Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. In Mat. vii. 21. it means, *not every one,* and in Acts x. 41. has no peculiarity; *οὐδὲ πᾶς,* in Rev. vii. 16. ix. 4 (*not any*); *οὐδέποτε πᾶς,* Acts x. 14[5]; *πᾶς μή,* John vi. 39. Eph. iv. 29; *πᾶς οὐ,* Eph. v. 5. 2 Pet. i. 20. 1 John ii. 21. iii. 6. Rev. xxii. 3; *πᾶς οὐ μή,* Rev. xviii. 22. and *οὐ μὴ πᾶς,* Rev. xxii. 27.]

VI. *Every,* quilibet. Mat. xix. 3. *κατὰ πᾶσαν αἰτίαν, for* every *cause,* however *slight* and *trifling.* Many of the Pharisees, from Deut. xxiv. 1. maintained the lawfulness of divorce for *trifling* causes. ΚΑΘ' ΄ΑΣΔΗΠΟΤΟΥ͂Ν ΑΙ΄ΤΙ΄ΑΣ, *πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοιντο,* '*for any causes whatsoever,* and to men many such happen,' as Josephus explains the law, Ant. iv. 8, 23. And Josephus himself, a zealous Pharisee, in his Life, § 76. tells us, that "he put away his wife, though the mother of three children, *because he was not pleased with her manners.*" See Whitby's note on Mat. xix. 3. and Wetstein's on Mat. v. 32. Polybius, cited by Raphelius, uses *πᾶς* in the same sense as St. Matthew in the above text: *καὶ τοὺς πρότερον, κατὰ τῶν μηδὲν ἀδικούντων,* ΠΑ͂ΣΑΝ *ἱκανὴν ποιουμένους πρόφασιν εἰς τὸ πολεμεῖν, διὰ τὴν πλεονεξίαν,* 'those who formerly out of covetousness made *every* pretence (*however slight*) sufficient for engaging in war against those who had in no respect injured them.' So Josephus, speaking of *Herod the Great,* ΠΑ΄ΣΑΙΣ ΤΑΙ΄Σ ΑΙ΄ΤΙ΄ΑΙΣ *ἑτοιμοτέρως εἰς τιμωρίαν τῶν ὑποπεσόντων ἐχρῆτο,* 'he very readily made use of *all causes* (i. e. *however slight*) to punish those who fell under his displeasure.' Ant. xv. 7, 8.

VII. *The greatest, the highest,* summus. Acts iv.

[1] [Schleusner says, that *πάντα* here signifies, omnes res creatas, visibiles et invisibiles, quas Græci fere *τὸ πᾶν universum* dicere solent.]

[2] [See Hermann's note 95. on Viger, where he indicates Alciph. ii. 3. and the examples there adduced by Bergler. Herod. iii. 157. vii. 156. *Τὰ πάντα,* in Herod. i. 122. he justly points out to be different.]

[3] [Erasmus asks, whether they who defend the opposite opinion would affirm that there were any English or Scotch present?]

[4] [Lampe gives the various schemes for explaining this text in the note on his commentary. See Glass.]

[5] [If the reading be good in Acts xi. 8. we have *πᾶς οὐδέποτε.*]

29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2[1]. Tit. ii. 10. 1 Tim. v. 2. i. 16. *τὴν πᾶσαν μακροθυμίαν, the* greatest *long-suffering*, or highest *clemency*. "Great," says Raphelius, "is the emphasis of the article prefixed to *πᾶς*, as appears from this very place." He afterwards produces a similar passage from Polybius: *τὸ γὰρ τοῖς ἀνθρώποις ὀργιζόμενον εἰς τοὺς θεοὺς ἀσεβεῖν*, ΤΗ͂Σ ΠΑ΄ΣΗΣ *ἀλογιστίας ἐστὶ σημεῖον*, 'for that one who is angry with men should be impious against the gods is a sign of *the highest* madness.' So Herodotus, i. 111. cited by Raphelius, ΠΑ͂ΣΑ *ἀνάγκη*, 'the *highest* necessity, *absolutely* necessary,' which phrase Arrian likewise uses, Epictet. i. 19. twice. So Herodian i. 19. ed. Oxon. 'for a few years Commodus *τιμὴν* ΠΑ͂ΣΑΝ *ἐπένεμε τοῖς πατρῴοις φίλοις*, showed the *highest* respect for his father's friends.' So cap. 31. 'when these things were told to Commodus, *μετὰ* ΠΑ΄ΣΗΣ *ὀργῆς καὶ ἀπειλῆς ἐπιστέλλει τοῖς τῶν ἐθνῶν ἡγουμένοις*, he writes with the *greatest* anger and threats to the governors of those nations.' [Polyb. i. 15, 6. Xen. Cyr. vii. 2, 22. Pindar, Nem. viii. Aristoph. Pac. 372.]

VIII. [We may add here some notice of peculiar usages of this word. Thus *πᾶς, the sing.*, is used for the plural in many phrases above cited. See also Mat. xv. 13. xviii. 6. Luke xvi. 16. John ii. 10. Acts iii. 23; and especially when followed by a participle with the article, as Luke xvi. 18. xviii. 14. John iii. 15. The neut. sing., by a common Grecism, is used for masc. plur., as *πᾶν τὸ φανερούμενον* for *πάντες οἱ φανερούμενοι*. See also 1 John v. 4. Plutarch, t. vii. p. 49. ed. Hutten. Xen. Cyr. v. 3, 25. Xen. Mem. i. 1, 19. The neut. plural is used in the adverbial way. Acts xx. 35. 1 Cor. ix. 25. Eph. iv. 15. Phil. iii. 8. Col. iii. 8. (according to Schleusner, but others supply *μέλη*.) See Hom. Il. E. 807. Aristoph. Nub. 1432. Ran. 1248. Theogn. 441, 1159. Ælian, V. H. xii. 25. *Διὰ παντός*, sc. *χρόνου, always*. Mat. xviii. 10. Acts ii. 25. x. 2. 2 Thess. iii. 16. Comp. Heb. ii. 15. Æsch. Socr. Dial. iii. 6. Soph. Aj. 705. Herod. i. 122. *Ἐν παντί* is a phrase where the context requires sometimes *τρόπῳ*; sometimes *μέρει*, or *καιρῷ*, or *τόπῳ to be understood*. See 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. vii. 5, 11, 16. viii. 7. ix. 8, 11. xi. 6, 9. Eph. v. 24. Phil. iv. 6, 12. 1 Thess. v. 18.]

ΠΑ΄ΣΧΑ, *τό*. Undeclined. It is plainly from the Heb. פֶּסַח *the passover*[2], so called from the V. פָּסַח *to pass* or *leap over*, according to that of Exod. xii. 13. *and the blood* (of the paschal lamb) *shall be to you for a sign upon the house where ye are; and when I see the blood* וּפָסַחְתִּי עֲלֵיכֶם *then I will pass* over *you*.—In general, *the passover*.

I. *The paschal lamb*. Mat. xxvi. 17—19. Mark xiv. 12. Luke xxii. 7. et al. So the LXX frequently use *πάσχα* for the Heb. פֶּסַח. [The LXX have the phrase of St. Luke xxii. 7. *θύειν τὸ πάσχα*, in Ex. xii. 21. and Justin. Dial. c. Tryph. p. 259. ed. Par. has *θύειν τὸ πρόβατον τοῦ πάσχα*.]

II. *The paschal feast*, or *feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the *peace-offerings*, which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22. and xxxv. 7—9, 13. used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards *ate*. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning *after the paschal lamb* was eaten, apprehensive, that their being defiled would *prevent* their eating *τὸ πάσχα*. Comp. under *παρασκευή* I.[3]

IV. It is spoken of Christ, *the true paschal lamb, the great reality of all the typical ones*. 1 Cor. v. 7.

ΠΑ΄ΣΧΩ. [This is one of the verbs called *μέσα*, from their admitting either a *good* or *bad* sense, like the word *to experience* for example, in English.]

[I. *To be affected*, either with *good* or *evil*. *Εὖ πάσχειν, to be well treated, to experience favours*, Xen. An. i. 3, 4 et passim. *Κακῶς πάσχειν, to be ill treated, suffer injury, hurt, inconvenience*, Mat. xvii. 15. and so *κακὸν πάσχειν*, Acts xxviii. 6. See Xen. Cyr. v. 2, 25. Anab. v. 5, 7. Ælian, V. H. xiii. 17.]

[II. *To suffer evil, punishment, pain, sickness*, &c. Mat. xvi. 21. xvii. 12. xxvii. 19. Mark viii. 31. ix. 12. Luke ix. 22. xiii. 2. xvii. 25. xxii. 15. (where it denotes *suffering death*, as in Acts i. 3. and perhaps iii. 18. Heb. ix. 26.[4] xiii. 12. 1 Pet. iii. 18.) Luke xxiv. 26, 46. Acts iii. 18. ix. 16. xvii. 3. 1 Cor. xii. 26. 2 Cor. i. 6. Phil. i. 29. 1 Thess. ii. 14. 2 Thess. i. 5. 1 Tim. i. 12. Heb. ii. 18. v. 8. 1 Pet. ii. 19—21, 23. iii. 14, 17. iv.

[1] [So Schleusner. Raphelius understands it there, and ib 17. as *mere, pure, unmixed*, but unnecessarily.]

[2] [This derivation is doubtless the correct one; but Tertull. adv. Jud c. 10. Ambros. lib. xl. de Myst. Pasch. c. 1. derive it from *πάσχω*. Schl. cites Justin in the Dial. c. Tryphon. to the same effect, but does not give the place. I presume he refers to p. 259. ed. Par., where Justin plays on the word, but does not give this derivation.]

[3] [I have not thought it worth while to alter Parkhurst's arrangement; but, in order that the reader may see the various opinions on the places where *πάσχα* occurs, I subjoin Wahl and Schleusner's arrangements.]

[Wahl.]

[I. *Paschal lamb*. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15. John xviii. 28. (see 2 Chron. xxx. 17, 18. comp. Ex. xii. 43.) and again, Mat. xxvi. 19. Mark xiv. 16. Luke xxii. 7, 13. Metaphorically for Christ, 1 Cor. v. 7.]

[II. *The day for eating the lamb*. (14th Nisan, after sunset) Mark xiv. 1. Mat. xxvi. 18. Heb. xi. 28. (instituted the day as a feast.)]

[III. *The whole feast of seven days called the passover, from the evening of 14th of Nisan, to 21st Nisan in the evening*. Mat. xxvi. 2. John ii. 31. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. and with the word *ἑορτή*, Luke ii. 41. John vi. 4.]

[Schleusner.]

[I. *Paschal lamb*. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 7, 8, 11, 15. John xviii. 28. 1 Cor. v. 7. (metaphorically.) Heb. xi. 28. (See Ex. xii. 43. Num. ix. 10, 11. 2 Chron. xxx. 18.) all the victims sacrificed through the feast are called Pascha. Deut. xvi. 2. seq.]

[II. *The feast of the passover, and especially the day when the lamb was eaten*. Mat. xxvi. 1. Mark xiv. 1. Luke ii. 41. John ii. 13, 23. vi. 4. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. 2 Kings xxiii. 22.]

[III. *Paschal supper*. Mat. xxvi. 18, 19. Mark xiv. 16. Luke xxii. 13. And he translates Mat. xxvi. 17. (in sense I.) by *cœna paschalis* also.]

[4] [The Greek phrase is *πάσχειν τι*. See Diod. Sic. xiii. 98. Herodian, i. 17, 22. Diog. Laert. v. 61. Isæus v. 5. Æsch. Dial. Socr. iii. 14. Xen. Anab. vii. 2, 14. and my Inscript. Gr. Vetust. p. 59. where the phrase *αἴκα πάσχῃ* without *τι* occurs. The phrase *πάσχειν* was also used of the punishment of death in the Attic law. See Plat. Apol. 26.]

1, 15, 19. v. 10. Rev. ii. 10. See Amos vi. 6. Eur. Phœn. 640.]

[III. In Gal. iii. 4. Schleusner and Wahl give the sense *to experience good*, and Wahl interprets it especially of the Galatians receiving the Spirit. See Esth. ix. 26. Theocr. Idyll. xv. 138. Arrian, D. E. ii. 1.]

ΠΑΤΆΣΣΩ, from the Heb. פָּטַשׁ *to smite;* whence the N. פַּטִּישׁ *a large kind of hammer.*

I. *To smite*, as, [gently,] with the hand. Acts xii. 7.—with a sword, Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15. [Diod. Sic. iv. 31. Polyb. x. 18, 4. Thuc. viii. 92.]

II. *To smite to death, to kill.* Acts vii. 24. where, as also in the LXX of Exod. ii. 12. it answers to the Heb. וַיַּךְ *he smote*, from the V. נָכָה, which often (as in this passage) denotes *a mortal stroke.* And as some persons may doubt whether Moses acted right in thus *killing* the Egyptian, I would observe, that the *smiting* of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by מַכֶּה a participle of the same V. נָכָה, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life.* Now it was the general law of God to Noah, Gen. ix. 6. *whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by Diodorus Siculus, that by the particular law of Egypt, 'he who saw a man *killed* or *violently assaulted* on the highway, and did not endeavour to rescue him, if he could, was punished with death[1].' Moses, therefore, in *smiting* the Egyptian even *to death*, acted agreeably to the divine law; nor did he violate the law of Egypt: he acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining *public justice* on the *Egyptian murderer.* Wolfius and Wetstein cite from Plutarch, Alcib. p. 205. ΠΑΤΆΞΑΝΤΟΣ *ἐγχειριδίῳ καὶ διαφθείραντος*, '*striking* with a dagger and killing.' [Num. iii. 13. viii. 17.]

III. *To smite, afflict*, as Christ was smitten and afflicted. Mat. xxvi. 31. Mark xiv. 27. [Schleusner and Wahl refer these places to the last sense.]—*To smite, afflict*, as with a disease. Acts xii. 23.—with a plague or damage. Rev. xi. 6. [—with evil, xix. 15. See 1 Sam. xxv. 38. Deut. xxxii. 39. Gen. viii. 21.]

Πατέω, ῶ, q. *βατέω*, from *βαίνω* or *βάω to go, walk*, or rather perhaps from *πάτος a path, a beaten-way.*

I. *To tread*, as a wine-press. Rev. xiv. 20. xix. 15. So Anacreon, Ode iii. 5. "Αρσενες ΠΑΤΟΥ῀ΣΙ *σταφυλήν*, 'the men *tread* the grapes.' Comp. Heb. and Eng. Lexicon in דָּרַךְ V. [So to *tread* a threshing-floor. Is. xxv. 10.—a wine-press. Neh. xiii. 15. Jer. xlviii. 33. So *πατητὴς ληνοῦ* in Is. lxiii. 2.]

II. *To tread, trample upon, have in subjection.* Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60. *lest the Gentiles coming* ΚΑΤΑΠΑΤΉΣΩΣΙΝ *αὐτά* should tread *them* down, i. e. Mount Sion and its fortifications. [Wahl construes the verb in these two passages thus, *to tread the land* or *city*, for *to walk* or *be in the land* or *city*; and he cites Is. xlii. 5. Soph. Phil. 1060. Theocr. xviii. 20. Grotius translates in both cases, *to hold by right of conquest.* Schleusner agrees with Parkhurst nearly, saying, *to lay waste, treat contumeliously*, &c. Add Luke x. 19. where the expression *to tread on serpents*, probably means, *to overcome enemies.* See Wolf.]

ΠΑΤΉΡ, *πατέρος*, and by syncope *πατρός*, ὁ. The Greek lexicons derive it, some from *σπείρω to sow*, q. *σπατήρ*, others from *πάω to acquire, get*, or *feed*, because a father *acquires* or *feeds* his children, others from *παῖδας τηρεῖν*, *keeping* or *preserving his children.* But as this word is found not only in Greek and Latin, but with little variation in the northern [2] languages, and even in the Persic [3], I would rather, with Pasor and others, deduce it from the Heb. אָב by transposition, and adding the termination *τηρ.* Comp. *μήτηρ*, and observe that Æschylus, Suppl. 899. has the word *βᾶ*, which the Scholiast there explains by *πάτερ.* In general, *a father.*

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22. et al. freq.—Πατέρες, plur., is used for *both parents*, Heb. xi. 23. Thus Parthenius, Erot. 10. in Wetstein. "Cuanippus falling in love with Leucone, and *παρὰ τῶν* ΠΑΤΈΡΩΝ *αἰτησάμενος*, asking her of her *parents*, married her;" and so the Latin *patres* is used for *both parents* in two monumental inscriptions produced from Gruter by Jortin, Tracts, vol. ii. p. 157. ed. 1790. Comp. *γονεύς.* [Schleusner and Wahl so understand the word in Eph. vi. 4.]

II. [*A progenitor, head*, or *origin of a family.* Mat. iii. 9. Luke iii. 8. Mark xi. 10. Luke i. 32, 73. John viii. 56. Acts vii. 2. (*πατρός*,) Rom. iv. 1, 17, 18. ix. 10. So Gen. xxviii. 13. And hence, in the plural, it is *ancestors.* Mat. xxiii. 30, 32. Luke i. 55, 72. vi. 23, 26. xi. 47, 48. John iv. 20. vi. 31, 49, 58. Acts vii. 11, 12, 19, 38, 39, 45, 51, 52. Rom. ix. 5. 1 Cor. x. 1. 1 Kings viii. 21. Thucyd. i. 4. Pind. Ol. ii. 13. Eur. Orest. 512.]

III. *A person respectable*, for his *age* or *dignity.* Acts vii. 2. (*πατέρες*,) xxii. 1. [Wahl adds 1 John ii. 13, 14. though Schleusner says, this sense does not suit these two verses. I cannot see why it does not suit them as well as the two passages of Acts. Schleusner adds 1 Tim. v. 1. where it seems to me to have the simple meaning *father; treat him* (with respect) *as* (you would your) *father.*]

IV. [Metaphorically, *a father*, i. e. *one who has the affection of a father, and treats others like a benevolent parent.* Thus 2 Cor. vi. 18. *I will be a father to them*, i. e. *I will bestow every kindness on them.* The writer of the Epistle to the Hebrews i. 5. (see 2 Sam. vii. 14.) interprets the same phrase of the Father's relation to Christ. Somewhat in this sense it is put for] one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming *a child of God*, 1 Cor. iv. 15. But when

[1] Ancient Universal History, vol. i. p. 464. 8vo. The original Greek of Diodorus runs thus: *ἐὰν δέ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν* ΦΟΝΕΥΌΜΕΝΟΝ *ἄνθρωπον, ἢ* 'Ο ΚΑΘΌΛΟΥ ΒΙ'ΑΙΟ'Ν ΤΙ ΠΑ'ΣΧΟΝΤΑ *μὴ ῥύσαιτο, δυνατὸς ὢν, θανάτῳ περιπεσεῖν ὤφειλεν.* Lib. i. § 77. ed. Wesseling.

[2] "*Father*, Anglo-Saxon fæder, Al. fater, Islandic and Danish fader, Belg. vader." Junius, Etymol. Ang.

[3] See under *θυγάτηρ.*

Christ forbids his disciples, Mat. xxiii. 9. to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any *mere* man which *young children* are apt to have in their *parents*, and which the Jews gave to their teachers and Rabbis, whom they also honoured with the title of *Fathers*[1]. See Whitby on Mat. xxiii. 8.

V. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the murderous Jews are said, John viii. 44. to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30—32. [Wahl adds Rom. iv. 11, 12. 1 Mac. ii. 54.]

VI. *A first author* or *beginner* of any thing, John viii. 44. where the devil is called *the father of lying*. [Bishop Middleton justly observes, that nothing can be harsher than to construe ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ by, *he is a liar, and the father of it*, i. e. *of lying*; that the words cannot bear that sense, but must be construed, *he is a liar, and (so) is his father*; and that the article would be wholly improper before πατὴρ in the sense attributed, if there were no other objection. Such, however, is the translation of many of the ancient, and almost all the modern critics. Grotius, indeed, embraces the right construction, and suggests that the devil spoken of as the father of the Jews was not the prince of the devils, but an inferior spirit. Middleton's solution is, that there is an ellipse of τις after λαλῇ, as in Soph. Œd. T. 315. Xen. Mem. i. 2, 55. Œc. i. 12. Apol. 7. de Re Eq. viii. 13. Then the whole verse will run thus: *ye are of your father the devil;—when then* (any one of you) *speaks what is false, he speaks after the manner of his kindred; for he is a liar, and so is his father.* Wahl and Schleusner refer James i. 17. and Heb. xii. 9. to this head. See Gen. iv. 19.]

VII. It is spoken of *God*.

1. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven. James i. 17. (comp. under φῶς IV.) and as the *Father* of *men* by *creation*, (comp. Is. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.) so He is called *the Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Is. lvii. 16. lxiii. 16. Deut. xxxii. 6. Zech. xii. 1.)—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18. et al. Comp. Deut. xxxii. 6. Is. lxiii. 16. As to the form of the Lord's Prayer in Luke xi. 2. &c. see Wetstein and Griesbach, who, on the authority of two or three MSS., and of Origen and the Vulg., are for omitting the clauses ἡμῶν ὁ ἐν τοῖς οὐρανοῖς—γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς—and—ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ: comp. also Mill and Campbell's translation and note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS., so especially in the Alexandrian, and in the ancient Syriac version. Should they not, therefore, be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6—10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24. and especially Luke i. 35.

3. Personally. It denotes *the Father* in the ever-blessed Trinity, as distinguished from the *Son* (*God-man*[2]) and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7. see note on that text under Λόγος XVI.

☞ Πατραλῴης, ου, ὁ, Att. for πατραλοίας, which from πατήρ, πατρός, *a father*, and ἀλοάω *to smite*, which from ἅλοάω *to thrash*.—*A parricide*, i. e. *murderer of his father*, or rather *a striker of his father*. occ. 1 Tim. i. 9. Comp. under Μητραλῴης. [The Attic form occ. Dem. 732, 14. Lys. 348, last line. Plat. Phæd. c. 62. Pollux (iii. 2, 13.) defines it as *one who sins against his father*. Hesychius, *one who dishonours his father, a striker of his father*; and again, *one who beats or kills his father*.]

Πατριά, ᾶς, ἡ, from πατήρ, πατρός, *a father*.—*A family*, [*tribe, nation,*] descended from a common *father*. occ. Luke ii. 4. (comp. οἶκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7. [Gen. xii. 3. Ex. vi. 15, 17, 19. xlv. 15. Herod. i. 200. Joseph. Ant. vii. 14, 7.]

Πατριάρχης, ου, ὁ, q. πατριᾶς ἀρχή[3], *the head of a family*.—*A patriarch*. It is applied to Abraham, as being *the head of the family* of the Israelites, and of Christ. Heb. vii. 4.—to David, as being *a head of* Christ's *family*, who is accordingly called *Son of David, Son of Abraham*, (Mat. i. 1.) Acts ii. 29.—to the twelve sons of Jacob, as being *heads* of the twelve Israelitish *tribes*. Acts vii. 8, 9. —The LXX use this word for רֹאשׁ אָבוֹת *a head*, or *chief of the fathers*. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, ή, όν, from πατήρ, πατρός, *a father*. —*Paternal, of* or *belonging to one's fathers* or *ancestors*, [or rather, says Schleusner, *what is received or handed down from one's fathers, and done in compliance with their customs.*] occ. Gal. i. 14. So Josephus, Ant. xiii. 16, 2. mentions the institutions which the Pharisees introduced κατὰ τὴν ΠΑΤΡΩ'ΙΑΝ ΠΑΡΑ'ΔΟΣΙΝ, according to the *tradition of the fathers*. Comp. under παράδοσις. [See Gen. l. 8. Levit. xxii. 13. Josh. vi. 25. Ecclus. xxii. 14.]

Πατρίς, ίδος, ἡ, from πατήρ, πατρός.

I. *One's own country, the place where one's fathers* or *ancestors lived*, patria. Mat. xiii. 54. Luke iv. 23. where it is spoken of the *town* of Nazareth. Thus in Josephus πατρίς is often applied to a single *town* or *city*, as de Bel. ii. 21, 2. So ibid. § 7, and iii. 6, 1. and 7, 21. And in Polybius, lib. iv. p. 342. ed. Paris, 1616. πατρίδος is twice used for *a native city*. On John iv. 44. Kypke remarks that πατρίς is never used for *a native country* either in the N. T. or in the LXX (but comp. Jer. xlvi. 16. in Heb. and LXX), and adds other examples of its signifying *a native city* from

[1] [On this custom, see Schoettg. i. p. 745. Not only disciples, (2 Kings vi. 1.) but persons of the highest rank, (21.) gave this title to prophets and teachers.]

[2] See an ingenious and learned pamphlet, printed for White, in 1768, and entitled, The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures, p. 61, &c.

[3] [See Ex. vi. 25.—or ἀρχων. See Num. xxxi. 26.]

the Greek writers, particularly Josephus. [Herodian viii. 3, 2. Achill. Tat. i. p. 11.]

II. It denotes *heaven, the proper country of holy and devout men*, who are but strangers or sojourners on earth. Heb. xi. 14.

☞ Πατροπαράδοτος, ου, ὁ, ἡ, from πατήρ, πατρός, *a father, ancestor*, and παράδοτος *delivered*, from παραδίδωμι *to deliver.—Delivered down from one's fathers* or *ancestors, received by tradition from one's fathers.* occ. 1 Pet. i. 18.—This word is used by the Greek writers. Diod. Sic. [iv. 8. xv. 74.] Dion. Hal. [Ant. iv. 8. v. 48. Thuc. i. 85.]

Πατρῴϊος, or πατρῷος, α, ον, from πατήρ *a father.—Paternal, of* or *belonging to one's fathers* or *ancestors.* [Schleusner says, *what comes to a man from his parents*, and also *what was instituted by a man's ancestors, suitable to the customs of one's fathers*, like πατρικός[1].] occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14. observe, that the expression ΠΑΤΡΩΪΟΙ ΘΕΟΙ' is used by Thucydides, Xenophon, and Josephus, Ant. xviii. 7, 7. for *the gods worshipped by one's fathers.* See more in Elsner, Alberti, Wetstein, and Kypke. [Comp. Prov. xxvii. 10. 2 Mac. iv. 15. v. 10. vi. 1. Thuc. vii. 69. Polyb. iii. 12, 4.]

ΠΑΥ'Ω. In general it signifies *to put an end* or *termination* to a thing.

I. *To cause to cease* or *refrain, restrain.* 1 Pet. iii. 10. [Xen. Mem. i. 2, 2. Cyr. v. 5, 9. Is. i. 16. Job vi. 26.]

II. Παύομαι, pass. and mid. *to cease, leave off.* It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8. [Job vi. 9.]—with a participle following, as Luke v. 4. Acts v. 42. [vi. 43. xiii. 10. Eph. i. 16.] et al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers; with a genitive following, as 1 Pet. iv. 1. πέπαυται[2] ἁμαρτίας, hath ceased *from sin.* So Homer, Il. iii. 150. ΠΟΛΕ'ΜΟΙΟ ΠΕΠΑΥΜΕ'ΝΟΙ, *having ceased from war* (comp. Il. xviii. 125); and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕ'ΠΑΥΤΑΙ ΤΟΥ ΠΑΛ'ΝΟΥ, *she ceases*, or *hath ceased, from error.* Phædon, § 27. p. 213. ed. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by, *is freed from sin*, in which sense he shows, that the particip. πεπαυμένοι is used by Plutarch, and the V. παύσασθαι by Diodorus Siculus, Diogenes Laert., and Hippocrates. [See Dresig. i. 101. p. 370. Xen. Cyr. i. 4, 2. de Re Eq. x. 12. Ælian, V. H. viii. 10.]

Παχύνω, from παχύς *thick, gross, crass*, [*fat*].

[I. *To fatten, make thick*, or *fat*, and so the passive is used in Deut. xxxii. 15. Eccl. xii. 5. Xen. Œc. xii. 20. παχύς in this sense is of constant occurrence. See Ps. cxliv. 14. Ezek. xxxiv. 3. Hence]

[II. *To render stupid* or *dull*, as if from fat. Mat. xiii. 15. Acts xxviii. 27. after Is. vi. 10. (where the Hebrew is הַשְׁמֵן), which Schleusner (after Lowth) rightly translates *make fat the heart of this people*; and observes, that the meaning is, *tell this people that their heart will wax gross.* For similar examples of the use of active verbs in only declaratory senses, Lowth mentions Jer. i. 10. Ez. xliii. 3. The phrase παχύνειν νοῦν, in the sense of *rendering stupid*, occurs Philostr. Vit. Apoll. c. 8. So παχὺς τὴν διάνοιαν, &c. in Ælian, V. H. xiii. 15. Aristoph. Nub. 840. Herodian ii. 9, 15. where see Irmisch, and also Cic. de Amic. 5. and Casaubon on Persius, Sat. iii. 33. p. 351.]

Πέδη, ης, ἡ, from ποῦς, ποδός, *the foot*; so the Latin *pes, pedis, pedica*, &c. from ποῦς, ποδός: or else with the etymologist we may derive πέδη from ποῦς *the foot*, and δέω *to bind.—A fetter, a chain* or *shackle for the feet*, pedica, compes. occ. Mark v. 4. Luke viii. 29. See Wetstein. [It is used in this sense Hom. Il. μ. 36; but it often means, generally, *any chain*, as is observed by Blomfield on Æsch. Prom. 6. So in Eurip. ap. Athen. ix. 422. A. Lycophr. Cass. 1332. and in the LXX, Judg. xvi. 21. 2 Kings xxv. 7. et al. See Salmas. de Mod. Usur. p. 812. Polyb. iii. 82, 8. Diod. Sic. xi. 24. Herod. iii. 23. Hence πεδάω *to bind.* Dan. iii. 20, 21. Ps. lxviii. 6. et al.]

Πεδινός, ή, όν, from πεδίον, *a field, a plain*, which from πέδον, *the ground*, from ποῦς, ποδός, *the foot.* This derivation is intimated by the etymologist, when he says, πέδον ἐστὶν ἐφ' οὗ βεβήκαμεν τοῖς ποσί, 'πέδον is that upon which we go with our *feet*.' Comp. under πέδη.—*Champaign, flat, plain*, as opposed to a hill. occ. Luke vi. 17. So Diodorus Siculus, [ii. 38.] cited by Wetstein, ἀπαγαγεῖν τὸ στρατόπεδον ἐκ τῶν ΠΕΔΙΝΩ͂Ν ΤΟ'ΠΩΝ εἰς τὴν 'ΟΡΕΙΝΗ'Ν, 'to lead his army from the *plain* to the *hilly country*.' [Deut. iv. 43. Jer. xxi. 13. 2 Chron. i. 15. Xen. Cyr. i. 6, 43. Polyb. i. 34, 8. 1 Mac. iii. 10.]

☞ Πεζεύω, from πεζός, which see under πεζῇ.—*To go* or *travel on foot* or *by land*, as opposed to going by sea. occ. Acts xx. 13. So Libanius, cited by Wetstein, on Mat. xiv. 13. opposes πεζεύειν to πλέειν *sailing.* [Xen. An. v. 5, 4. Polyb. xvi. 29, 11.]

Πεζῇ, adv. It is properly the dative case fem. of the adjective πεζός, ή, όν, *performed on foot*, pedestris, from πεζά *the sole of the foot*, which from ποῦς *the foot*, or, according to the etymologist, παρὰ τοῦ ἐν ΠΕ'ΔΩι "ΕΖΕΣΘΑΙ, from *being set on the ground.* So πεζῇ is q. πεζῇ ὁδῷ, *by a journey on foot.—On foot, afoot.* occ. Mat. xiv. 13. Mark vi. 33. In both which texts πεζῇ is used in opposition, not to *riding* on beasts, or in carriages, but to *going by sea*; so it denotes no more than *by land*[3]. Thus in Plato, Thucydides, [iv. 32.] and Xenophon, πεζῇ is opposed to κατὰ θάλασσαν *by sea*; and in Homer, the nom. πεζός to *coming on ship-board.* Od. i. 173. Πεζός, more-

[1] [On the difference between these words, see Ammon, p. 111. and Krebs, de Decr. Rom. pro Judæis, p. 218. On their constant interchange, see Jens. Lectt. Lucian. p. 381.]

[2] [On the frequent use of the perfect passive as a perfect middle, see Matthiæ, § 493.]

[3] [Fischer (Prol. xxii. p. 515, 19.) thinks that πεζῇ has been introduced by the grammarians for πεζοί, which would more distinctly express *on foot*; for he adds (and truly) that we cannot doubt that the journey of the apostles and attendants of Jesus was *on foot.* The LXX do not use πεζῇ usually, but Mill (i. e. the MS. Vat.) has it in 2 Sam. xv. 7. where others read πεζοί.]

over, plainly includes *riding in a carriage*, Odyss. iii. 324. where Nestor, after telling Telemachus that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' ἐθέλεις ΠΕΖΟ'Σ, παρά τοι δίφρος τε καὶ ἵπποι——

But if you rather choose to go *by land, a chariot and horses* are ready.

Josephus also, speaking of Vespasian, de Bel. iii. 1, 3. περάσας δὲ αὐτὸς τὸν Ἑλλήσποντον, ΠΕΖΟ'Σ εἰς Συρίαν ἀφικνεῖται, 'but he himself, passing the Hellespont, comes *by land* into Syria.' Comp. iv. 11, 1. 5. See [Diod. Sic. i. 30. Demosth. p. 1046, 13. Xen. de Rep. Ath. ii. 4, 5.] Blackwall's Sacred Classics, vol. ii. p. 204.

Πειθαρχέω, ῶ, from πείθομαι *to obey*, and ἄρχων *a ruler*, or ἀρχή *authority*.

I. *To obey*, God or man. Acts v. 29, 32. particularly magistrates. Tit. iii. 1. where see Macknight. [Polyb. i. 45, 4. Xen. Cyr. viii. 1, 3. De Mag. Eq. 1, 24.]

II. *To obey* or *conform to* advice. Acts xxvii. 21. [Dan. vii. 27. Ezra x. 3. Diod. Sic. i. 27. Polyb. iii. 4, 3.]

☞ Πειθός, ή, όν, from πείθω *to persuade*.—*Suasive, suasory, persuasive, persuasory.* occ. 1 Cor. ii. 4. Comp. ver. 13. and see Wolfius, Wetstein, Bp. Pearce, Bowyer, and Kypke. [This is a very unusual word, and probably occurs no where else. Many MSS. and Eusebius (Præp. Ev. i. 3. p. 6.) read ἐν πειθοῖ (λόγων) a word derived from]

☞ [Πειθώ, όος.]

[I. The name of the goddess of persuasion.]

[II. *Persuasive speech.* Longin. i. 4. xxxix. 1. Diod. Sic. xvii. 19. Xen. Mem. i. 7, 5.]

ΠΕΙ'ΘΩ, from the Heb. פָּתָה *to entice, persuade*, as Jer. xx. 7; whence also the Eng. *faith*, (comp. πίστις,) and Latin *peto* to ask, whence Eng. *petition*, &c. [This verb has a double meaning, i. e. it signifies *to use persuasion*, and *to use effectual persuasion*, and occasionally it is not easy to know positively which sense is meant.]

[I. *To use persuasion.* (1.) Simply, Mat. xxvii. 20 (where ἵνα follows). See Matthiæ, § 53. (and note 2.) Diod. Sic. xiii. 95. Heliod. x. 14. (2.) In the sense of *exhorting*, Acts xiii. 43. (with acc. and inf.) Xen. An. vi. 2, 8. Palæph. de Incred. 7. Herodian iii. 5, 4. (3.) In the sense of *teaching, trying to persuade one, of a truth*, Acts xix. 8. (Schl. adds ver. 26; but this *may* perhaps belong to the next head.) xxviii. 23. in which two examples the verb is followed, as Parkhurst notes, by an acc. both of the person and thing. In Acts xviii. 4. an acc. of the person only follows. See Diod. Sic. iv. 26. v. 60. Xen. An. v. 5, 9. (4.) In the sense of *seeking to win over, please*, or *conciliate*. Gal. i. 10. (comp. 1 Thess. ii. 14.) according to Parkhurst, Locke, Rosenmüller, Schleusner, Hammond, Grotius, &c., after Theophylact, though Grotius and Hammond, with Macknight and Erasmus, seem to vary a little between *seeking to please* and *pleasing* actually. Michaelis, (Paraphrase ad loc.) with Vitringa, Beza, Cocceius, Le Clerc in his French version, and others, make it, *do I teach and persuade the doctrines of men or of God?* See II. (2.)]

[II. *To use effectual persuasion, to prevail by persuasion.* (1.) Simply, Acts xxvi. 28. and frequently in the pass. voice, as Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14. Rom. viii. 38. xiv. 14. xv. 14. 2 Tim. i. 5. Heb. xi. 13[1]. and Heb. vi. 9. with acc. of the thing, as in Xen. Cyr. viii. 7, 19. (For other uses of the passive, see head III.) See Polyb. i. 49, 4. ii. 27, 5. iv. 64, 2. Xen. Mem. i. 6, 4. iii. 6, 15. An. i. 3, 19. Diod. Sic. xi. 15. xii. 39. The passive also frequently governs a dative, (see Matthiæ, § 381.) and signifies, *to obey, comply with, assent to*, i. e. *to be persuaded so as to obey*, &c. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Rom. ii. 8. Gal. iii. 1. v. 7. Heb. xiii. 17. James iii. 3. See also Ælian, V. H. i. 34. iii. 23. Polyb. iv. 17, 7. Xen. Cyr. i. 1, 1. (2.) In the sense of *bringing over, winning over*, Mat. xxviii. 14. Acts xii. 20. where in both cases Schleusner supposes money to have been the means of persuasion, which is expressed in 2 Mac. iv. 45. x. 20. Comp. 1 Sam. xxiv. 7. Xen. Hell. ii. 4, 20. vii. 3, 4. Plat. de Leg. x. p. 960. Some so interpret Acts xiv. 19; others say it is *to stir up by persuasion*. In 1 John iii. 19. Wahl and Schleusner say it is to persuade in the sense of *appeasing, tranquillizing, winning over*. Parkhurst also explains it, *to assure, make confident, free from fear and doubt.*]

[III. The perfect middle is used in various constructions in the sense of *I am persuaded, I am confident in, I trust to, I depend on*, &c. (1.) *I am persuaded*, thus with ὅτι, 2 Cor. ii. 3. (where ἐπί is *respecting*. See Matthiæ, § 586 and 282. Porson ad Eur. Or. 1338. Med. 518. Hermann ad Vig. p. 860.) Heb. xiii. 18. With acc. of the thing, Phil. i. 25. (ὅτι is added ver. 25.) (2.) *I am confident in, I trust to*, with acc. and inf. Rom. ii. 19; with dat. Phil. i. 14. Philem. 21. Prov. xiv. 16. Is. xxviii. 17. See Matthiæ, § 403; with ἐν and dat. Phil. iii. 3. Comp. 2 Thess. iii. 4. with the next head; with ἐν and ὅτι, Gal. v. 10. Phil. ii. 24. Judg. ix. 15. and on this pleonastic use of ἐν see Pors. ad Eur. Med. 629. Soph. Œd. T. 1112; with ἐπί and a dat. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. Heb. ii. 13. See Job vi. 20. Is. viii. 17; with ἐπί and acc. Mat. xxvii. 43. Ps. cxxv. 1.]

Πεινάω, ῶ, from πεῖνα, ης, ἡ, *hunger*, which from πένομαι *to labour, prepare*, particularly *food*, also *to be poor*. See under πένης.

I. *To hunger, be hungry*, in a natural sense. Mat. iv. 2. xii. 1. et al. freq. [Add Mark ii. 25. xi. 12. Luke iv. 2. vi. 3. Rom. xii. 20. 1 Cor. iv. 11. xi. 21, 34. Aristot. H. A. ix. 21. Ælian, H. A. vii. 20. By synecdoche it means generally *to be in want*, as in 1 Cor. iv. 11. Phil. iv. 12. Rev. vii. 16. and so Jer. xxxi. 25. Schleusner adds Luke i. 53. (which Wahl explains with Parkhurst, under sense II.) observing that the phrase *he hath filled the hungry with good things*, is opposed to *the rich he hath sent empty away.*]

II. *To hunger*, in a spiritual sense, *to desire earnestly*. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35[2]. Rev. vii. 16. Xenophon in like

[1] [The words καὶ πεισθέντες, says Parkhurst, are omitted by many MSS., (three ancient,) the Vulgate, both the Syriac, several other old versions, and almost all the ancient commentators, and are ejected by Griesbach from the text.]

[2] [Others (I think more rightly) say that in this place the sense is rather *to feel want* (spiritually) than *to desire earnestly.*]

manner applies this word to the *mind* as well as to the body. Thus in Œcon. xiii. 9. ΠΕΙΝΩ῀ΣΙ *τοῦ ἐπαίνου οὐχ ἧττον ἔνιαι τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν*, 'some tempers *hunger* after praise no less than others after meat and drink.' In which and other passages of Xenophon cited by Raphelius on Mat. v. 6. this V. is followed by a genitive, which seems to be governed by *ἕνεκα, on account of*, understood, as the accusative *δικαιοσύνην* in Mat. by the preposition *διά on account of, after*. In Plutarch, de Irâ Cohib. t. ii. p. 460. cited by Grotius, Elsner, and Wetstein, *πεινᾷν* and *διψᾷν* are used together, as in Mat. *ὁ μὴ* ΠΕΙΝΩ῀Ν *μηδὲ* ΔΙΨΩ῀Ν *αὐτῆς*, (*τιμωρίας*, namely,) 'he who neither *hungers* nor *thirsts* after revenge.' Comp. under *διψάω* II. and see more in Wetstein and Kypke. To the Greek *πεινάω* is related our Eng. *to pine*.

ΠΕΙ῀ΡΑ, *ας, ἡ*, from *πείρω to perforate, pierce through*, by doing which we *make trial* of the internal constitution of things, or simply *to pass through*. See *πείρω*.—*Experience, trial*, [*attempt*]. It is used [in the N. T.] in the phrase *πεῖραν λαμβάνειν*, which signifies [1.] *to make a trial* or *attempt*, periculum facere, Heb. xi. 29. [Ælian, V. H. xii. 22. Polyb. ii. 32, 2. Herodian i. 8, 10. Xen. Mem. i. 4, 18. Deut. xxviii. 56.] and [2.] *to have trial* or *experience* of evil, *to experience* evil or suffering. Heb. xi. 36. [2 Mac. viii. 9. Diod. Sic. iii. 36. xv. 88. Polyb. xxviii. 9, 7. Xen. An. v. 8, 15. Mem. i. 4, 18. See on this word Irmisch on Herodian i. 8, 10.]

Πειράζω, from *πεῖρα*.—In general, *to make trial*.

I. *To make trial, try, attempt*. Acts xvi. 7. xxiv. 6. [(in which last place it seems to be rather *he dared, he audaciously undertook*.) See Judg. vi. 39. Polyb. Frag. 60.]

[II. *To try, put to the proof*.]

[(1.) Generally, of those who make trial of any one's strength, opinions, disposition, condition, and this either with a good purpose, as John vi. 6. 2 Cor. xiii. 5. Heb. xi. 17. Rev. ii. 2. or with a bad one, as Mat. xvi. 1. (where Grotius has *seeking occasion for calumniating him*,) xix. 3. (where many critics say *laying snares for him*,) xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xx. 23. John viii. 6. Acts v. 9. (*to try whether God will punish you*, according to Hammond; or, according to Schleusner, *whether the apostles have power from God*.) See 1 Kings x. 1. Dan. i. 12, 24. Schleusner adds Mat. xxii. 35. to the first class, (the good sense,) otherwise I could not have hesitated to put it in the second. Luke xi. 16. is doubtful, though, from verse 29. I should put this place also in the second class.]

[(2.) *To try* or *tempt God*. They who make trial of God's power or providence distrust it, and so the expression *to try God* seems to me, as Wahl says, to mean, *to distrust him*. Schleusner makes it, *to resist* or *rebel against him*. Acts xv. 10. 1 Cor. x. 9. (Comp. Num. xxi. 5, 6.) Heb. iii. 9. Comp. Ex. xvii. 7.]

[(3.) *To try one's faith and patience by calamity*. 1 Cor. x. 13. Heb. ii. 18. iv. 15. (though this may refer to all sorts of trials, as well by calamity as by actual temptation to sin.) xi. 37[1].

[1] [Parkhurst thinks that the verb here may mean *to tempt to sinful compliances* by the offer of present ease and prosperity, instead of the torments they were to suffer for persevering in their duty. See Dan. iii. 14. vi 10. 2 Mac. vi. 21. This word, as he observes, is omitted in two Greek MSS. and the Syriac version, and the omission approved by Erasmus, Grotius, Hammond, Whitby, and others; but there is not any good ground for this. Different learned men (see Wolf) have suggested various readings, as *ἐπυρώθησαν, ἐπυράσθησαν, ἐπρήσθησαν, ἐπηρώθησαν, ἐπέρθησαν, ἐπράθησαν*.]

[2] [In some MSS. of Prov. xxvi. 18. this verb occurs in the same sense as *πειράζω*, sense III.]

where compare Judith viii. 22, 23. Wisd. iii. 5. xi. 10.]

III. *To tempt, prove by soliciting to sin*. Mat. iv. 1. Jam. i. 13, 14. Hence the particip. *ὁ πειράζων* used as a N. *the tempter*, i. e. *the devil*. Mat. iv. 3. 1 Thess. iii. 5.

IV. *To tempt effectually, to overcome by temptation*. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20. p. 501. ed. Grabe.

Πειρασμός, οῦ, ὁ, from *πεπείρασμαι* perf. pass. of *πειράζω*.

I. *A trial, trying, proving*, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12. [1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10. Deut. iv. 34.]

II. *A tempting* or *temptation* to sin. Luke iv. 13. [xxii. 40, 46.] Comp. Mat. vi. 13. xxvi. 41. [Mark xiv. 38. Luke xi. 4. 1 Tim. vi. 9.]

III. *A proving* or *tempting*, as of God by wicked men. Heb. iii. 8. [Deut. vi. 16. ix. 22.]

☞ Πειράω, ῶ, from *πεῖρα*[2].—*To try, attempt* [in the middle voice]. Acts ix. 26. xxvi. 21. [2 Mac. xi. 19. Polyb. i. 20, 12. Ælian, V. H. i. 34.]

ΠΕΙ῾ΡΩ.

I. Transitively, *to pierce, pierce through*, as with a weapon, a spear, a spit. Thus used by Homer, Il. vii. 317. xvi. 405. xx. 479, 80. et al.

II. Intransitively, *to pass through*. In this sense also Homer applies it Odyss. ii. 434. This simple V. occurs not in the N. T., but it is inserted on account of its compounds and derivatives.

☞ Πεισμονή, ῆς, ἡ, from *πέπεισμαι* perf. pass. of *πείθω to persuade*.—*A persuasion*. occ. Gal. v. 8. [Schleusner understands the word of the Galatians, and explains it *credulity, facility in being persuaded*. Wahl, after Koppe and others, understands it of the Judaizing teachers, and translates it *sedulity and craft in persuading*. The lexicographers only find it here and in Eustathius. (Iliad A. p. 21, 46. B. p. 637, 5. Od. X. p. 785, 22.)]

☞ ΠΕ῎ΛΑΓΟΣ, *εος, ους, τό*.

I. *The* or *a sea*. occ. Acts xxvii. 5. [2 Mac. v. 21. Xen. Cyr. vi. 1, 16. 4, 10.]

II. Τὸ *πέλαγος τῆς θαλάσσης, the depth of the sea*, or *the main sea*. Raphelius shows that *πέλαγος* is used by Arrian and Polybius for the *open* or *main sea*. See also Wetstein and Kypke, who cites from Pindar and Plut. Sympos. p. 705. *ἐν* ΠΟ῎ΝΤΟΥ ΠΕΛΑ῎ΓΕΙ, 'in the *midst of the sea*.' occ. Mat. xviii. 6. See Diod. Sic. iv. 77. xiv. 54. Pind. Pyth. iv. 13. Long. de Subl. 34. Nicet. in

Manuel. Comnen. vi. 7. τοῦ ποταμοῦ τὸ πέλαγος.

Πελεκίζω, from πέλεκυς *an axe*, which from the Heb. פָּלַח *to cleave, cut.*—*To cut with an axe*, i. e. *to behead with an axe.* The Greek writers [not the older ones, says Lobeck on Phryn. p. 341.] apply the V. in the same sense. [Polyb. i. 17, 12. Diod. Sic. xix. 101.] So the Latins use securi percutere *to strike with an axe*, for *beheading.* occ. Rev. xx. 4[1].

Πέμπτος, η, ον, an ordinal N. of number, from πέντε, Æol. πέμπε, *five.*—*The fifth.* occ. Rev. vi. 9. ix. 1. xvi. 10. xxi. 20. [Gen. i. 23. Josh. xiv. 10.]

ΠΕΜΠΩ.

I. In Homer [and other Greek authors] it sometimes signifies to *conduct*, deduco, deducendum curo. See Il. i. 390. Comp. 184. and see Damm's Lex.

II. *To send.* See Mat. xi. 2. John i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. Gal. iv. 6. On Mat. xi. 2. Wetstein cites from Xenophon, ΠΕΜΠΕΙ — ΕΙΠΩΝ, and ΠΕΜΨΑΣ — ΕΙΠΕΝ. On Mat. xiv. 10. I observe, that we have a very similar expression in Herodian, i. 28. ed. Oxon. Ὁ Κόμμοδος ΠΕΜΨΑΣ ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΗΝ, Commodus *sends, and cuts off his head.* Comp. Mark vi. 27. [Gen. xxvii. 42. Ezra iv. 14. v. 17[2]. We may just notice, that the verb often in the N. T. signifies *to send forth to take some office* or *discharge some duty.* See for example John i. 22, 23. iv. 34. et al. freq.]

III. *To dismiss, permit to go.* Mark v. 12. The profane writers, Herodotus and Homer, apply the verb in the same sense, as Raphelius has shown. [In 2 Thess. ii. 11. Schl. says the verb has this sense. Wahl classes it under the next head. Comp. Wisd. xii. 25.]

IV. *To put forth*, as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems an Hellenistical sense of the word, taken from the similar use of the Heb. שָׁלַח. Comp. ἀποστέλλω III. and Heb. and Eng. Lexicon under שלח IV. [Wahl and Schleusner translate the verb in this place by immitto, *to send in*, quoting Apollodor. ii. 7, 1. Ælian, H. A. xii. 5. Wahl adds 2 Thess. ii. 11.]

Πένης, ητος, ὁ, ἡ, from πένομαι *to labour, take care, prepare*, particularly food, (thus generally used in Homer,) also *to be poor.*—*Poor, a poor man*, properly such an one as gets his living by his *labour*, in which it differs from πτωχός. So Ammonius, Πένης καὶ Πτωχὸς διαφέρει· Πένης μὲν γὰρ ὁ ἀπὸ τοῦ ἐργάζεσθαι καὶ πονεῖν ποριζόμενος τὸν βίον. Πτωχὸς δὲ ὁ ἐπαίτης, ὁ τοῦ ἔχειν ἐκπεπτωκώς, ἢ ἀπὸ τοῦ πτώσσειν. 'Πένης and Πτωχός differ; Πένης is one who *gets his living by work and labour*, but Πτωχός *a beggar*, one ἐκπεπτωκώς who has *lost* his goods; or it may be derived from πτώσσειν *to fear, shrink for fear.*' This distinction is authorized by Aristophanes, Plut. 551—3.

ΠΤΩΧΟΥ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶ μηδὲν ἔχοντα.
Τοῦ δὲ ΠΕΝΗΤΟΣ, ζῆν φειδόμενον, καὶ τοῖς ἔργοις προσέχοντα,
Περιγίνεσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι μηδ' ἐπιλείπειν.

'The life of a πτωχός, which you speak of, is *to live without having any thing;* but the life of a πένης is *to live sparingly, and employed in labour*, to abound indeed in nothing, but neither to want any thing.' occ. 2 Cor. ix. 9. [Schleusner thinks, however, that in this place it is used for πτωχός, as in Amos ii. 6. iv. 1. v. 12. et al. Pollux, too, he observes, confounds these words (iii. 22. vi. 7.)]

Πενθερά, ᾶς, ἡ, from πενθερός, ὁ, which see.—*A wife's* or *husband's*[3] *mother*, in this sense *a mother-in-law.* Mat. viii. 14. x. 35. [Mark i. 30. Luke iv. 38. xii. 53. twice, and nowhere else. Ruth i. 14. ii. 11, 18. Micah vii. 6.]

ΠΕΝΘΕΡΟΣ, οῦ, ὁ.—*A wife's father*, in this sense, *a father-in-law.* occ. John xviii. 13. [Gen. xxxviii. 13. 1 Sam. iv. 19, 20.]

Πενθέω, ῶ, from πένθος[4].—*To mourn, grieve.* [(1.)] Properly upon the death of a friend. See Mark xvi. 10. [Gen. xxiii. 2. Is. iii. 26. (2.) Generally, *to grieve.* Mat. v. 4. ix. 15. Luke vi. 25. 1 Cor. v. 2. James iv. 9. Rev. xviii. 11, 15, 19. Lucian, Dial. Deor. xiv. 1. In 2 Cor. xii. 21. Parkhurst says the sense is *to bewail, mourn over* or *for* (as in Gen. xxxvii. 33. 1 Sam. xv. 35); but Wahl says *afficio dolore*, meaning *to cause to grieve*, and Schleusner thinks the meaning is *to cause to grieve by* severe *punishment.* Macknight says in his paraphrase, *I shall with lamentation punish*, observing in his note that excommunication of an offender was accompanied with great grief on the part of the bishop and the church, and that hence *to mourn* or *bewail*, in the language of those times, means *to punish.* Schl. explains the verb in Mat. ix. 15. *to fast*, referring to the following words, and to Mark ii. 19. Luke xv. 34. Joel ii. 12. and he observes that in Mat. v. 4. and Luke vi. 25. the effect is put for the cause, the meaning being *to have cause to mourn*, i. e. *to be vexed, afflicted.*]

Πένθος, εος, ους, τό. The Etymologist deduces it from πάθος *suffering*, as βένθος *depth* from βάθος the same. *Mourning, sorrow, grief.* occ. James iv. 9. Rev. xviii. 7, 8. xxi. 4. [See Sam. v. 5. Gen. l. 4. Prov. xiv. 13. Hos. ix. 4. The word properly means *grief for the death* of friends, &c. See Diod. Sic. i. 72. Ælian, V. H. vii. 8. Xen. Cyr. iv. 6, 2. Schleusner (as in the verb) thinks that in these places of the N. T. *grief* is put for the *cause of grief*, i. e. *affliction.*]

Πενιχρός, ά, όν, from πένης *poor.*—*Poor, miserably poor, poor and mean*, pauperculus. occ. Luke xxi. 2. [Exod. xxii. 25. Prov. xxviii. 15. Polyb. vi. 21, 7. Demosth. 422, 14.] Theognis, Γνωμ. 165, 181.

Πεντάκις, adv. from πέντε *five*, and κις *a numeral termination.*—*Five times.* occ. 2 Cor. xi. 24. [2 Kings xiii. 19.]

[1] [Schleusner says this word does not occur in the O. T.; but in his edition of Biel he gives it in 1 Kings v. 18. where in Mill, however, I find ἐπελέκησαν from πελεκέω, as Schleusner says in his Lex. N. T. †Better πελεκάω, Hom. Od. E. 244.† It is used of stones cut with the axe.]

[2] [It is singular that so common a word should be so rarely used in the O. T. These three places, and a doubtful one, Gen. xix. 3. are the whole.]

[3] [The distinction may not be always observed; but Parkhurst is here incorrect, for the word is properly only a *wife's* mother. See Hesychius and Phavorinus.]

[4] [Schleusner deduces the noun from the verb: πένθος, quasi πόνθος, from πέπονθα.]

Πεντακισχίλιοι, αι, α, from πεντάκις, *five times*, and χίλιοι *a thousand*.—*Five thousand.* Mat. xiv. 21. xvi. 9. et al. [1 Kings v. 12. Xen. Hell. i. 2, 1.]

Πεντακόσιοι, αι, α, from πέντε *five*, and ἑκατόν *a hundred*.—*Five hundred.* occ. Luke vii. 41. 1 Cor. xv. 6. [Num. i. 21. Xen. Hell. i. 4, 9.]

Πέντε, οἱ, αἱ, τά. Undeclined.—A cardinal N. of number, *five*, Mat. xiv. 17, 19. et al. freq. The learned Mons. Goguet[1] says, that "every thing inclines us to think, that the fingers were the first instruments used by men to assist them in the practice of *numeration*. We may observe in Homer[2], that Proteus counts his sea-calves by *five* and *five*, that is, by his *fingers*." Martinius derives the Greek πέντε *five*, from πᾶς, παντός *all*, q. πάντε, as the number is equal to that of *all* the fingers on each hand. "The Tonoupinambos, (certain American Indians,)" says Mr. Locke[3], "had no names for numbers above *five*; any number beyond that they made out by showing their *fingers*, and the *fingers* of others who were present."—It may perhaps be worth adding, that our English *five*, and the Saxon ꝼꝛ, are from the German Fünf or Gothic finf, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armoric *pemp*, have a manifest resemblance to the Æolic πέμπε *five*.

Πεντεκαιδέκατος, η, ον, from πέντε *five*, καί *and*, and δέκατος *tenth*.—*Fifteenth.* occ. Luke iii. 1. [1 Chron. xxiv. 14.]

Πεντήκοντα, οἱ, αἱ, τά. Undeclined, from πέντε *five*, and ἤκοντα the *decimal* termination, which see under Ἑβδομήκοντα.—*Fifty.* Mark vi. 40. John viii. 57. et al.

Πεντηκοστός, ή, όν, from πεντήκοντα *fifty*.
I. *Fiftieth.* [Levit. xxv. 10, 11.]
II. Πεντηκοστή, ῆς, ἡ, *the feast of Pentecost*, so called because it began on the *fiftieth*[4] day, reckoned from the first day of unleavened bread (i. e. the day after the Passover was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11. and 7.) 1 Cor. xvi. 8. ἡμέρα τῆς Πεντηκοστῆς is this very *fiftieth* day, *the first day of the feast of Pentecost*. Acts ii. 1. xx. 16. See Doddridge's note on Acts ii. 1. [Some understand ἑορτή.]—The Hellenistical Jews, before our Saviour's time, used Πεντηκοστή for *the feast of Pentecost*, as appears from Tobit ii. 1. 2 Mac. xii. 32. [The feast was instituted, as the Jews say, to commemorate the lawgiving on Mount Sinai. It was called also the feast of weeks, from being kept *seven* weeks after the Passover, (Joseph. Ant. iii. 10.) and the feast of harvest, because the first fruits of the finished harvest (which began directly after the Passover) were offered up in two cakes made of new wheat. See Exod. xxxiv. 25. The feast lasted only one day.]

[1] Origin of Laws, &c. vol. i. book iii. ch. 2. p. 216, edit. Edinburgh.

[2] "Odyss. iv. 412. Homer uses the word πεμπάζειν, which signifies *to assemble by five and five*. Plutarch and several Lexicographers tell us, that in the infancy of the Greek language they had no other word for *calculating*. It then signified what is now expressed by the term ἀριθμεῖν."

[3] Essay on the Human Understanding, book ii. chap. 16. § 6.

[4] [So Joseph. de Bell. ii. 3, 1.]

Πεποίθησις, εως, ἡ, from πέποιθα perf. mid. of πείθω, which see.

I. *Trust, confidence.* 2 Cor. i. 15. (where see Wetstein.) iii. 4. viii. 22. x. 2. Eph. iii. 12. [Joseph. Ant. i. 3, 1. iii. 2, 2. Zosim. i. 18. Sext. Pyrrh. iii. 24, 187. It would seem not to be a very pure word, from Phrynichus, p. 295. ed. Lobeck.]

II. *The object of trust* or *confidence, that on which one trusteth.* Phil. iii. 4. [Comp. 2 Kings xviii. 19.]

[Περ. An enclitic particle, signifying sometimes nearly the Latin *cunque*, or our *soever*, sometimes having no translateable sense. See Hermann on Viger.] †See ἐάνπερ, εἴπερ, ἐπείπερ, ἐπειδήπερ, καίπερ, ὥσπερ, &c.†

Πέραν, an adv. governing a genitive, from περάω *to pass over*.

I. *Beyond, over, on the other side.* Mat. iv. 25. John [i. 28. iii. 20.] vi. [1, 17, 22, 25. x. 40. xviii. 1.] With the neut. article used as a noun, πέραν, τό, *the other* or *further side*. Mat. viii. 18, 28. [xiv. 22. xvi. 5.] Mark [iv. 35.] v. [1,] 21. vi. 45. viii. 13. [Luke viii. 22.] Διὰ τοῦ πέραν, *by the further side*. Mark x. 1.

II. *About, near*, Mat. iv. 15. "That πέραν sometimes has this signification will appear by comparing Josh. xii. 1, 7. and Num. xxiii. 19. in the LXX." Doddridge. Comp. Mat. xix. 1. and Bp. Pearce on this text, and on Mat. iv. 15. [Schleusner translates πέραν in Mat. iv. 15. and John i. 28. by *cis*, *on this side*, or *ad*, *at* or *by*, and in Mat. iv. 25. by *ad*. Grotius and Vitringa also, and many following commentators, translate it in the first passage by *juxta*. Junius (Parall. i. 14.) says, that עֵבֶר in Hebrew (the word used in Isaiah ix. 1. whence this place of Mat. is taken) signifies any tract of ground washed by a river, or separated by its stream, whether on this side or that, and so of the Greek πέραν[5]. Others, to explain the difficulty, have supposed that what is here called *Galilee of the Gentiles* did literally extend beyond Jordan; and doubtless this attributing of two exactly opposite senses to the same word is so objectionable, that almost any remedy is preferable. If it could be proved, indeed, that the Hebrew word had such an ambiguity, there would be little question as to the Greek, because we might then say that the translators, without

[5] [Glassius (Phil. Sacr. i. 6. p. 469.) treats of this subject, and, after quoting Junius, gives as an instance Deut. i. 1. *These are the things which* Moses spake to all Israel בְּעֵבֶר הַיַּרְדֵּן, i. e. says Glassius, '*on this side Jordan*, for Moses never went beyond Jordan;' and so Rosenmüller, ad loc., using the words of Junius and Glass without acknowledgment. Witsius (*Misc.* i. 14, 46.) says the same; but in his proof does not attempt more than to show that the Heb. phrase means *at the passage, along*. He cites 1 Sam. xiv. 40. to prove that עֵבֶר means *a side;* and then appeals to 1 Kings iv. 24. (comp. 21.) Deut. iii. 8. Josh. v. 1. and ix. 1; and Graves on the Pentateuch adds Josh. xii. 1. and 7. to show that words translated *on the other side Jordan* and *on this side* (a translation defended by the addition of *toward the rising of the sun* in one case, and *on the west* on the other) are expressed by the same word. Fritsche (on Mat. iv. 15.) objects like myself to this double use of πέραν, and appears not to allow any ambiguity in the Hebrew word; for the places (Deut. i. 1. iv. 46. Josh. i. 14.) he explains with Le Clerc by the hypothesis of a later writer living in Palestine. B. Witsius observes justly, that the pseudo-Moses would then have bungled in ascribing to Moses words which he could not have used, if בְּעֵבֶר can only mean *across*. Cocceius and Schulz do not recognize any ambiguity in the Hebrew.]

reflection, translated the Hebrew word by that Greek one which usually represents it. Schleusner, in his edition of Biel, has picked up somewhere two passages from Pausanias, by which he attempts to fix on the Greek word the sense of *near*. Why he says so, I cannot divine [1]. In Mat. xiv. 22. where Christ is said to have gone from the desert *εἰς τὸ πέραν*, (and from Mark vi. 45. it appears that he went to Bethsaida,) Casaubon says, the meaning is only *to a distance*—a more remote part of a country on the same side; for the desert and Bethsaida were on the same side. But Fischer, in a very ingenious passage, (Diss. xix. p. 441.) shows from John xii. 21. and other places, that there were perhaps two Bethsaidas, one in Galilee, and another in Gaulonitis. On John i. 28. nothing decisive can be said, it not being clear whether the reading should be Bethabara or Bethania.]

ΠΕ'ΡΑΣ, *ατος, τό.*

I. *A bound, limit, end.* Mat. xii. 42. Luke xi. 31. Rom. x. 18. *πέρατα τῆς γῆς, the ends* or *extremities of the earth*, is an expression frequently used in the LXX for the Heb. אַפְסֵי אָרֶץ, Ps. ii. 8. xxii. 27. lxvii. 7. lxxii. 8. et al. and for קְצֵה אָרֶץ, *the end of the earth*, Ps. xlvi. 9. lxi. 3. and denotes *the most* or *very distant parts of it* [2]; not that the phrase is merely Hebraical or Hellenistical, for Homer, Odyss. iv. 563. and Hesiod, Oper. 167. in like manner, use ΠΕΙ'ΡΑΤΑ ΓΑΙ'ΗΣ, and Thuc. i. 69. 'ΕΚ ΠΕΡΑ'ΤΩΝ ΓΗ῀Σ. See more instances from the Greek writers in Wetstein and Kypke, on Mat. xii. 42. [Xen. Ages. ix. 4. Diod. S. iii. 52.]

II. *An end, finishing*, as of controversy. Heb. vi. 16. [Polyb. i. 41, 2. Dem. 258, 9.]

ΠΕΡΙ'. A preposition.

I. Governing a genitive.

1. *Concerning, about*, de Mat. ii. 8. iv. 6. [which Schleusner and Wahl refer to sense 3.] vi. 28. Luke i. 1. [Add Mat. xi. 10. xv. 7. (and Mark vii. 6.) xvi. 11. xvii. 3. Mark v. 16. Luke xxii. 37. John i. 7. Acts xxv. 16. Rom. xiv. 12. et al.] Comp. Mat. xx. 24. John vi. 41. 3 John 2. In the two former of which texts some interpret it *against*. [Schleusner does so, and adds other texts to them, viz. Mark vii. 6. x. 41. John vi. 41. Acts xxv. 16. but this explanation is not necessary.] On Acts xix. 40. see Markland in Bowyer's Conject. *τὰ* (*πράγματα* namely) *περί τινος, the things concerning one.* Eph. vi. 22. Luke xxiv. 19. where Wetstein cites from Xenophon, Hellen. i. *ἔφρασε* ΤΑ᾽ ΠΕΡΙ᾽ 'ΕΤΕΟΝΙ'ΚΟΥ.

[2. *With respect to.* Mat. xx. 24. (and Mark x. 41.) *ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.* xxii. 31. Luke ii. 27. Acts xxi. 25. xxviii. 22. 1 Cor. vii. 1. xiii. 1. Xen. Mem. i. 3, 15. Cyr. i. 6, 15. Isocr. Evag. 4. Plat. Crat. 20. This meaning often sinks into the last. Mat. xxiv. 36. for example, is referred to this head by Wahl; but it may belong to the preceding one. See 1 Cor. vii. 25. In Mat. ix. 36. Parkhurst and Schleusner take *περί* for *towards*, and Schleusner quotes Xen. Cyr. vi. 1, 24. In 1 Cor. vii. 37. Parkhurst says it is *over*, in respect of power. Schleusner translates it by *in* or *circa*, and the whole phrase by *and lives as he pleases.* Wahl refers the passage to this head, and translates *is free with relation to his own determinations.* This is probably right: the sense is the same in all. Wahl refers 3 John 2. to this place, and must therefore, like Parkhurst, join *περὶ πάντων* with *εὐοδοῦσθαι.* Schleusner construes it by *above*, and must therefore join these words with *εὔχομαι.*]

3. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בַּעֲבוּר, Gen. iii. 17. et al. [Add Mark i. 44. (Luke v. 14.) Luke iii. 19. Acts xx. 15, 24. xxvi. 7. Heb. x. 18. et al. Diod. Sic. i. 88. Herodian i. 11, 4. Xen. Cyr. ii. 1, 22. Thuc. ii. 124.]

4. *For, on the behalf*, or *for the sake, of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. בַּעֲבוּר (see Amos ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect, (see Heb. and Eng. Lexicon in עבר XIV.) though I do not find it ever used by the LXX for that Hebrew preposition. [Add Luke iv. 38. xxii. 32. John xvi. 26. xvii. 9, 20. Acts viii. 15. Col. i. 3. iv. 3. Eph. vi. 8. Xen. Cyr. i. 2, 13. Eur. Phœn. 534. There is little reason why all these senses should not be referred to *one* head.]

II. Governing an accusative.

1. [*Of place,*] *about*, circum. Mat. iii. 4. [Mark iii. 34. et al. freq.]

2. *About*, of time [not fully defined]. Mat. xx. 3, 5, 6, 9. [Mark vi. 48. Acts xxii. 6. et al. freq.] It is thus frequently used in the Greek writers. [Xen. An. i. 7, 1. Thuc. iii. 39.]

[3. *About, with respect to.* 1 Tim. i. 19. vi. 4, 21. 2 Tim. ii. 8. (In Tit. ii. 7. the sense is *as to*, or *in.*) See Æl. V. H. iii. 31, 42. Xen. An. iii. 5, 7.]

4. Οἱ *περί—those about* or *with*, i. e. *the companions*, including the *person mentioned* himself. Thus, *οἱ περὶ τὸν Παῦλον*, Acts xiii. 13. is rightly rendered in our translation, *Paul and his company.* Comp. ver. 14. So it signifies also Acts xxi. 8. Polybius, cited by Raphelius, likewise plainly uses it in this sense—ΤΟΥ᾽Σ *δὲ* ΠΕΡΙ᾽ ΤΟ᾽Ν ΓΕ'ΣΚΩΝΑ *λαβόντες, ὄντας εἰς ἑπτακοσίους*—'taking *those that were with Gescon*, to the number of seven hundred.' But, what is more remarkable, *οἱ* or *αἱ περί* frequently in the best Greek writers mean only *one* person, namely, *him* or *her* who is expressly mentioned. Thus *οἱ περὶ Πλάτωνα* is *Plato*, *οἱ περὶ 'Αριστοτέλην, Aristotle*; and so in John xi. 19. *τὰς περὶ Μάρθαν καὶ Μαρίαν* means only *Martha* and *Mary*; on which text see Raphelius and Wetstein. [On the first of these usages see Ernest. ad Xen. Mem. i. 1, 18. Fischer on Weller, p. 381. and see Ezek. xxxviii. 6. xxxix. 4: on the second compare Æsch. Soc. D. iii. 12 and 20. Hom. Il. Γ. 146. Xen. An. ii. 4, 1. Mor. ad Longin. p. 89. Drakenborch. ad Liv. xxi. 49.]

[1] [The passages are Paus. ii. 20, 3. *πέραν τοῦ Νεμείου Διός, Τύχης ἐστὶν ἐκ παλαιοτάτου ναός.* Referring to the place, the reader will see that there is nothing whatever to prevent the word having its usual meaning. The other is in the same book 22, 2. and the same remark applies. Schleusner has probably copied them from some commentator; for he cites only the page, and not the chapter and section, as if he had not himself looked to the passage.]

[2] [Schleusner thinks that often this phrase may only signify countries out of Palestine; and he adds, that Vorst (de Hebr. c. 23.) has shown that in Mat. xii. 42. and Luke xi. 13. Sabœa, in Arabia Felix, is meant.]

III. In composition it denotes,

1. *About, round about,* as in περιάγω, *to lead about,* περιβλέπω *to look round about.*

2. *Acquisition,* as in περιποιέω.

3. *For, on account of,* as in περιμένω *to wait for.* In this sense περί out of composition is often used by the profane writers.

4. *Above, beyond,* as in περιούσιος *abundant, excellent.* The profane writers often use it in this sense also, both in and out of composition.

5. *Intenseness,* as in περίεργος *a busybody.* But in this sense περί seems the adverb which denotes *very much, exceedingly.*

Περιάγω, from περί *about,* and ἄγω *to lead, carry, go.*

I. *To lead* or *carry about.* 1 Cor. ix. 5. [Ezek. xxxvii. 2. 2 Macc. iv. 38. Xen. Cyr. ii. 2, 28.]

II. *To go about,* used either absolutely, Acts xiii. 11; or with an accusative following, Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6. [Ceb. Tab. 6.]

Περιαιρέω, ῶ, from περί *round, about,* and αἱρέω *to take.*

To take away on all sides, to take entirely away. [2 Cor. iii. 16. of taking away *a veil* (Æl. V. H. i. 20 and 21. Xen. Cyr. viii. i. 47.); and hence *to cut off.*] Acts xxvii. 40. "*and* having cut off *the anchors, they let them fall into the sea,* as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had *cut off her anchors.*—Hesych. Περιέλαι, κόψον—ἀφελοῦ, *cut, take away.*" Markland in Bowyer. So Wetstein, 'absciderunt funes, *anchoris in mari relictis.*' [In Acts xxvii. 20. we have the word metaphorically used in this latter sense, *to cut off all hope;* an expression found in other languages. See Livy xxxv. 45. xlv. 3, 5. Again, in Heb. x. 11. the use is figurative, *to take away sins,* meaning *to atone* or *make satisfaction for them.* See Zephan. iii. 15.—The word occurs in the sense of *removing, turning away,* in Deut. vii. 15. Josh. xxiv. 14, 23.]

☞ Περιαστράπτω, from περί *about, around,* and ἀστράπτω *to shine like lightning.*—*To shine like lightning around, to lighten around.* It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβάλλω, from περί *about, round about,* and βάλλω, *to cast, put.*

I. Transitively, *to put* or *cast round.* Luke xix. 43. The LXX have the same phrase περιβαλεῖν χάρακα, Ezek. iv. 2. for the Heb. סָפַךְ סֹלְלָה *to pour out,* i. e. *raise, a bank, mount,* or *rampart;* not that this expression is peculiar to the Hellenistical style; for, as Raphelius shows on Luke, both Polybius and Arrian have used the very same. See also Wetstein. [See Prov. xxviii. 4. Ælian, V. H. vi. 12. Xen. Cyr. iii. 3, 14.]

[II. *To clothe, put clothes on any one,* with an accusative of the person and another of the thing, Luke xxiii. 11. John xix. 2.—The second acc. is left out in Mat. xxv. 36, 43. Then the passive is *to be clothed by any one,* and takes an acc. of the thing, as Mark xiv. 51. xvi. 5. Rev. vii. 9, 13. x. 1. xi. 3. xii. 1. xvii. 4. xviii. 16. xix. 13. Instead of the accusative we find the dative in some copies of Rev. xvii. 4; and so in the active in Herodian vi. 29. χλαμύδι πορφυρᾷ περιβάλλουσιν, and see Matthiæ, § 394; and the dative with ἐν in Rev. iv. 4. and we may add Rev. iii. 5. where the second future mid. occ. in pass. sense. On this use of ἐν see Porson ad Med. 629. Soph. Œd. T. 1112.—Thirdly, the middle is *to clothe one's self.* Mat. vi. 29. Luke xii. 27. and we find it with an acc. of the thing in Mat. vi. 31. Acts xii. 8. Rev. iii. 18. xix. 8. See Æl. V. H. xii. 1. Xen. Œc. ii. 4. Herodian, ii. 8, 10.]

Περιβλέπω, from περί *round about,* and βλέπω *to look.*—*To look round.* [It is found only in the middle voice in the N. T., and] is used either absolutely, as Mark ix. 8. x. 23. or transitively, with an acc. following, as Mark iii. 5, 34. xi. 11. [Luke vi. 10. In Mark xi. 11, Schleusner says the sense is *to go about,* and refers to Ecclus. ix. 7. in proof that such an explanation is admissible. But it is not necessary in either passage, nor can such a sense of the word be shown in other places. It occ. Ex. ii. 12. Josh. viii. 20. Æsch. Soc. D. ii. 11.]

Περιβόλαιον, ου, τό, from περιβολή, *clothing,* which from περιβέβολα perf. mid. of περιβάλλω *to put round, clothe,* which see, 1 Cor. xi. 15. [Properly, *any thing thrown round another,* as in Ps. civ. 6. Job xxvi. 6; and hence, specially, *a veil,* as being something thrown round the head. 1 Cor. xi. 5. and see Gen. xxiv. 65; and *a vesture,* as thrown round the body. Heb. i. 12. See Judg. viii. 26. Ex. xxii. 27. Is. l. 8. Dion. Hal. Ant. iii. 61.]

Περιδέω, ῶ, from περί *about,* and δέω *to bind.*—*To bind about.* occ. John xi. 44. [Job xii. 18.]

☞ Περιεργάζομαι, from περί *very much,* and ἐργάζομαι *to work.*—*To be a busy-body, impertinently meddling with what does not concern one.* occ. 2 Thess. iii. 11. where observe the paronomasia. [The first meaning is *to do a thing with over-care and anxiety.* See Æl. V. H. ii. 44. iv. 11. then *to do what is unnecessary.* Herod. iii. 46. It is found in the same sense as in the N. T. in Polyb. xviii. 34, 2. Plat. Ap. Soc. c. 3. ed. Fischer. In Symm. Eccl. vii. 30. and 2 Sam. xi. 3. it has nearly the same meaning.]

☞ Περίεργος, ου, ὁ, ἡ, from περί *intensive,* and ἔργον, *work, business.*

I. In an active sense, *curious* or *impertinently meddling into other people's affairs, a busy-body.* 1 Tim. v. 13. [Xen. Mem. i. 3, 1. Arrian, D. E. iii. 1, 21.]

II. *Curious,* in a neuter sense[1]. Acts xix. 19. Περίεργα, τά, *curious,* i. e. *magical arts.* In the old Latin version of Irenæus[2], i. 20. the word is used in this sense, concerning Simon Magus; and Origen[3] applies the participle περιεργαζόμενοι in the same view, to which he opposes ἀπερίεργον ἦθος, a life *free from these curiosities.* The Greek writers also cited by Wolfius and Wetstein on Acts xix. 19. use the adjective περίεργος in an *active* sense for *one who uses curious* or *magical* arts; and from Plato, Apol. Socr. § 3. ed. Forster,

[1] [See Hor. Epod. xvii. 77.]

[2] "Amatoria quoque et agogima, et qui dicuntur paredri, et oniropompi, et quæcunque sunt alia *perierga* apud eos studiosè exercentur."

[3] See Whitby's note.

we learn, that the accusers of Socrates alleged that Σωκράτης ἀδικεῖ καὶ ΠΕΡΙΕΡΓΆΖΕΤΑΙ, ζητῶν τά τε ὑπὸ γῆν καὶ τὰ ἐπουράνια, 'Socrates does wrong, and is *over-curious* by searching what is under the earth and what is in heaven.' "Philostratus, Chrysostom, and a variety of *more ancient authors*, quoted by many, and particularly by Mr. Biscoe, (at Boyle's Lect. ch. viii. § 1. p. 290—293.) have mentioned *the Ephesian letters* ('Εφέσια γράμματα); meaning by them the *charms* and other *arts of a magical kind* which the inhabitants of that city professed: and as these practices were in so much reputation there, it is no wonder that the *books* that taught them, how contemptible soever they might be in themselves, should bear a *considerable price*." Doddridge. See also Wetstein, who cites a number of the Greek writers who have mentioned the 'Εφέσια γράμματα. [See Deyling, Obs. S. iii. p. 277.]

Περιέρχομαι, from περί *about*, and ἔρχομαι *to go*.

[I. *To go about*, or *from one place to another*. 1 Tim. v. 13 (with an acc.); in the sense of *wandering*, (of persons under persecution,) Heb. xi. 37. Dion. H. Ant. vi. 86. of *leading a vagabond life*, (used of Jewish exorcists,) Acts xix. 13. In this latter place Schleusner suggests, that it *may* signify *to circumvent* or *trick*, as in Aristophanes, Eq. 1139.]

[II. *To go round*, in the sense of *coasting*. Acts xxviii. 13. The word occ. in sense of *surrounding* in Josh. vi. 15. xviii. 14.]

Περιέχω, from περί *about*, and ἔχω *to have, hold*.

[I. Properly, *to surround*. Thuc. iii. 22. Dem. p. 1274, 15. Ezek. xvi. 56. Jer. xlvi. 5; and hence]

[II.] *To contain*, as a writing. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So Josephus, Ant. xiv. 12, 2. Διάταγμα ΠΕΡΙΕ΄ΧΟΝ ταῦτα, a decree *containing* these things or orders; and xi. 4, 9. ἡ μὲν 'ΕΠΙΣΤΟΛΗ' ταῦτα ΠΕΡΙΕΙ΄ΧΕΝ.—In 1 Pet. ii. 6. seven MSS., one ancient, for ἐν τῇ γραφῇ have ἡ γραφή, so Vulg. *Scriptura*. But Er. Schmidius, retaining the common reading, supplies Θεός as the nom. case to περιέχει, *wherefore* (*God*) saith summarily *in the Scripture*. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement, or of altering the received reading. Raphelius has observed, that the simple verb ἔχειν is very frequently used for *being, subsisting*, particularly by Herodotus; and Kypke cites Joseph. Ant. xi. 4. § 7. (ed. Hudson) applying the compound verb act. περιέχει for the pass. περιέχεται *is contained*. 'I send to you a copy of the letter, which I found among the records of Cyrus, καὶ βούλομαι γενέσθαι πάντα καθὼς 'ΕΝ ΑΥ'ΤΗ῾ι ΠΕΡΙΕ΄ΧΕΙ, and I will that all things be done, *as it is contained in it*, (quemadmodum in eis præscriptum est. Hudson.)' The ancient Syriac version in 1 Pet. ii. 6. has ܐܡܪ ܒܟܬܒܐ ; *for it is said in the Scripture*. [Schleusner and Wahl agree with Parkhurst.]

II. *To seize, possess, surround*, as astonishment. occ. Luke v. 9. θάμβος γὰρ περιέσχεν αὐτόν, *for astonishment* possessed or surrounded *him*. Grotius observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3. and that the Latins have the similar phrase, *circumstetit horror*. See Hom. Il. iii. 342. iv. 79.

Περιζώννυμι, from περί *about*, and ζώννυμι *to gird*.

I. *To gird round* or *about*, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. ἀναζώννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence,

II. *The loins girded*, Luke xii. 35. denote figuratively and spiritually *readiness* to receive, and, as servants, to attend upon our heavenly Master. See Grotius on the place. And Eph. vi. 14. the Christian soldiers are directed to have *their loins girded about* with truth, i. e. with uprightness and sincerity of heart, in allusion to the "*military girdle*, which was not only an ornament, but a defence, as it hid the gaping *joints of the armour*, and kept them close and steady, as well as fortified the *loins* of those that wore it, and rendered them more vigorous and fit for action." See Doddridge and Wetstein on the place. Comp. ὀσφύς III. Homer mentions the ζωστήρ or *girdle* among the *defensive armour* of the ancient Greeks, Il. iv. 186. 215. Comp. Il. ii. 479. [Schleusner mentions, that from the use of the ζωστήρ, or περίζωμα, this verb in the middle meant *to arm one's self, prepare for battle*. See 1 Sam. ii. 4. Ps. xviii. 32, 39. Ex. xii. 11. 2 Kings i. 8. Polyb. xxx. 13, 10. Diod. Sic. i. 62.]

☞ Περίθεσις, εως, ἡ, from περιτίθημι, *to put about, put on*. Comp. περιβάλλω.—*A putting on*. occ. 1 Pet. iii. 3. [Περιτίθημι is used of *clothing* or *ornamenting the person*. See Diod. Sic. xii. 21. Ælian, V. H. i. 26. Comp. 1 Cor. xii. 23. The word περίθεσις occ. 1 Mac. vi. 53. in the Complutensian edition.]

Περιΐστημι, from περί *about*, and ἵστημι *to make to stand*.

[I. *To place round, make to stand round*. Xen. Cyr. vii. 5, 16. Ælian, V. H. iii. 19. Herodian, vii. 10, 13. and thence in the neuter tenses *to stand round*. John xi. 42. Acts xxv. 7. Diod. Sic. xiii. 56. Polyb. v. 42, 6. Xen. Cyr. vii. 5, 41. Thuc. viii. 15. The word occ. 2 Sam. xiii. 31.]

II. Περιΐσταμαι, *to stand round about*, and hence *to restrain, repress*. Raphelius shows it is thus used by Polybius; and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that περιΐσταμαι signifies *to avoid, decline, stand aloof*, as it were, or *at a distance*. Thus Josephus, Ant. i. 1, 4. says, that 'Adam, after his transgression, φεύγει ταύτην καὶ ΠΕΡΙΙ΄ΣΤΑΤΑΙ, flies from and *avoids* or *shuns* God's company.' So Lucian, Hermotimus, t. i. p. 619. οὕτως ἐκτραπήσομαι καὶ ΠΕΡΙΣΤΗ΄ΣΟΜΑΙ, ὥσπερ τοὺς λυττῶντας τῶν κυνῶν, 'I will turn out of the way and *avoid* him, as people do mad dogs.' See other instances in Wetstein. And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of παραιτοῦ, 1 Tim. iv. 7. 2 Tim. ii. 23. and of ἐκτρεπόμενος, 1 Tim. vi. 20. (comp. i. 4. Tit. i. 14.) occ. 2 Tim.

ii. 16. Tit. iii. 9. See also Hammond on 2 Tim. ii. 16. and Suicer Thesaur. in Περίψαμα. [Schleusner and Wahl agree with Parkhurst. See Casaubon ad Athen. xv. p. 955. Græv. ad Luc. t. iii. p. 566. Gataker, ad M. Anton. iii. 4. p. 92.]

Περικάθαρμα, ατος, τό, from περικαθαίρω *to purge* or *cleanse all around*, or *thoroughly*, (used by the LXX, Deut. xviii. 10. Joshua v. 4. and by Josephus, de Bel. v. 1, 3.) which from περί *around* or intens., and καθαίρω *to cleanse, purge.*—*Filth*, or else, *a human expiatory victim.* occ. 1 Cor. iv. 13. *we are made*, ὡς περικαθάρματα, as the filth *of the world*, (*and are*) the off-scouring *of all things to this day.* Thus our translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the prophet Jeremiah, Lam. iii. 45. *thou hast made us* (as) the off-scouring (Heb. סְחִי) *and* refuse (Heb. מָאוֹס) *in the midst of the people:* but the terms περικαθάρματα and περίψημα may also refer to the *human expiatory sacrifices* which were offered among the Greeks and Romans, or, to borrow the words of Doddridge, may signify those "wretches who, being taken from the dregs of the people, were offered as *expiatory sacrifices* to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. Suidas says, that these wretched victims were called καθάρματα, as their death was esteemed an *expiation;* and when their ashes were thrown into the sea, the very words Γίνου Περίψημα, Γίνου Κάθαρμα, *be thou a propitiation*, were used in the ceremony." Comp. περίψημα. I do not, however, find, that these *human victims* are in any of the profane Greek writers called by the compound name περικαθάρματα; and therefore instead of ὡς περικαθάρματα in 1 Cor. iv. 13. I would rather, with the New College MS. cited by Mill and Wetstein, read ὥσπερ καθάρματα, or with that of Leicester and the edition of Er. Schmidius, ὡσπερεὶ καθάρματα. See Wetstein's Lect. Var. on the place, and comp. 1 Cor. xv. 8. In defence, however, of the common reading, it may be observed, that the LXX use περικάθαρμα for the Heb. כֹּפֶר *a ransom, expiation*, Prov. xxi. 18; and if this reading be embraced, περικαθάρματα will be best explained in the same sense as καθάρματα, concerning which the reader may not be displeased to see some further account in the note below[1]. [Schl. prefers περικαθάρματα (as does Griesbach) because in Diog. L. vi. 32. and Arrian, Diss. Ep. iii. c. 22, 78. p. 318. περικαθάρματα (as *purgamenta* in Curtius x. 2, 7.) is used for *impure and abominable persons.* He says, that περικάθαρμα, like κάθαρμα, signifies, *filth collected in cleansing and thrown away*, (see Deut. xviii. 10. Josh. v. 4.) and that it is applied by the Greeks (1) *to every thing that was impure*, (see Schwarz on Theophr. Char. 16.) and especially (2) *to human victims offered to appease the gods* (he means, I suppose, as covered with the impurity for which they were to satisfy the anger of the gods); and he says the word is so used in Prov. xxi. 18. (where it is, I think, only *expiation;* nor does he adduce any instance of περικάθαρμα used elsewhere in this sense); hence, 3dly, it signified *any very wicked* or *vile man*, because such were the persons offered up in sacrifice. Wahl says, simply, *filth;* and metaphorically, *a contemptible* or *wicked person.*]

Περικαλύπτω, from περί *about*, and καλύπτω *to cover.*—[*To cover*, as the face, with a veil, Mark xiv. 65. In Luke xxii. 64. we have περικαλύψαντες αὐτόν, but the sense is the same as in St. Mark; for it was the custom to take condemned criminals to punishment with their heads covered. See Dought. Anal. V. T. Exc. 122. Esth. vii. 8. and Parkhurst's Heb. Lex. in חפה. In Heb. ix. 4. the word is used in the sense of *covering* (wood) with a layer of metal. See 1 Kings vii. 42. viii. 7. Xen. Cyr. vii. 3, 13.]

☞ Περίκειμαι, from περί *about*, and κεῖμαι *to lie, be put.*

To be put about or *round.* occ. Mark ix. 42. Luke xvii. 2. [There is a common Grecism, by which verbs taking in the active a dative *of the person* are referred to this person as a subject in the passive, and then also take *the thing* in the accusative, while in other languages only *the object* in the active can be the subject in the passive. Thus (ἐγὼ) κεχειροτόνημαι ἀρχὴν for ἀρχή μοι κεχειροτόνηται. (Aristoph. Eccl. 517.) And in Virgil, imitating the Greek, *inscripti nomina* regum flores. And after this analogy, the verb περίκειμαι takes an acc. of the object, which in the two examples from St. Mark and St. Luke was *the subject.* Acts xxviii. 20. τὴν ἅλυσιν ταύτην περίκειμαι, *I am surrounded with this chain.* So Herod. i. 171. Athen. xv. 8. Herodian, ii. 13, 17. (in all of which it is used of *dress* or *ornaments.*) Joseph. de Mac. c. 12. (*of a chain.*) In

[1] The Scholiast on Aristophanes, Plut. 453. speaks thus: "Those who were sacrificed to the gods for a *lustration* or *purification* of some famine, or any other calamity, were called ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑΡΙΣΜΟ'Σ A PURIFICATION." On the Equites, 1133. he says, "For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to *purify* themselves from the pollution, sacrificed these, whom also they called ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS."—The people of Marseilles, originally a Grecian colony, had a like custom; for we learn from Servius on the 3d Æneid, that as often as they were afflicted with the pestilence, they took a poor person, *who offered himself willingly*, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.—The Mexicans had a similar custom of keeping a man a year, and even *worshipping* him during that time, and then sacrificing him. See Picart's Ceremonies and Religious Customs of all nations.—On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑ'ΡΜΑΤΑ PURIFIERS, strangely answer to the בְּרִית, or *purification-sacrifice*, of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called בְּרִית, Isa. xlii. 6. xlix. 8; so in the New, *his blood* is said ΚΑΘΑΡΙ'ΖΕΙΝ to cleanse *us from all sin*, 1 John i. 7; and it is declared, Heb. i. 3. *that He made* ΚΑΘΑΡΙΣΜΟ'Ν, a purifying or cleansing *of our sins.* (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. בְּרִית a *feminine* noun, it is no more impropriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the *neut.* noun κάθαρμα for their supposed *purification-sacrifices* of *men*, especially if it be considered that feminine nouns in Hebrew often answer to neuter ones in Greek.

Heb. v. 2. (where there is the same construction) the sense is figurative, *I am encompassed with infirmity*, i. e. *it surrounds me like a garment*. In Heb. xii. 1. it is simply *to lie round, surround*. See Xen. de Re Eq. v. 3. Herodian, ii. 11, 16.]

Περικεφαλαία, ας, ἡ, from περί *about*, and κεφαλή *the head.—A head-piece, a helmet, a defensive armour of the head.* occ. Eph. vi. 17. 1 Thess. v. 8. [Comp. Is. lix. 17. In both these places it is used figuratively. It occurs in its proper sense 1 Sam. xvii. 5. 2 Chron. xxvi. 14. Polyb. iii. 71, 4.]

☞ Περικρατής, έος, οῦς, ὁ, ἡ, from περί intens. and κρατέω *to lay hold of.—That hath obtained his desire* or *purpose*, compos, *a master of*. occ. Acts xxvi. 16.[1] •

☞ Περικρύπτω, from περί *about*, and κρύπτω *to hide.—To hide, conceal.* occ. Luke i. 24. where Campbell, "*lived in retirement.*" [Lucian, Dial. Mort. x. 8.] ἐκρυβη τα κρυπτα.—

Περικυκλόω, ῶ, from περί *about*, and κυκλόω *to surround.—To surround on all sides, to compass round.* occ. Luke xix. 43. [Josh. vii. 9. 2 Kings vi. 14. Xen. An. vi. 3, 7. Aristoph. Av. 345.]

☞ Περιλάμπω, from περί *about*, and λάμπω *to shine.—To shine round about.* occ. Luke ii. 9. Acts xxvi. 13. [Diod. Sic. iii. 11. and 68. Plut. t. i. p. 531. viii. p. 233. ed. Reiske.]

☞ Περιλείπω, from περί intens. and λείπω *to leave.—To leave.* Περιλείπομαι, *to be left*, i. e. alive, *when many others are dead.* occ. 1 Thess. iv. 15, 17. So Wetstein cites from Herodian, lib. i. 16. (or lib. ii. § 4. ed. Oxon.) Μόνος τε τῶν πατρῴων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων ἔτι, 'and being the only one of his father's friends who was still *left*.' [See Hom. Il. xix. 230. It occurs simply in the sense of *being left*. Polyb. i. 37, 2. iii. 79, 12. 2 Mac. i. 31. viii. 14.]

Περίλυπος, ου, ὁ, ἡ, from περί intens. or *about*, and λύπη *sorrow.—Exceedingly sorrowful*, or *surrounded with sorrow on all sides.* Mat. xxvi. 38. [Comp. Ps. xlii. 5, 11. xliii. 5. Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Aristot. Eth. iv. 3. Demades 274. penult. 3 Esdr. viii. 73, 74. See Foës. Œc. Hipp. p. 300.]

Περιμένω, from περί *for*, and μένω *to remain, wait.*—Transitively, with an accusative, *to wait for.* occ. Acts i. 4. [See Gen. xlix. 18. Wisd. viii. 13. Thuc. ii. 8. Aristoph. Plut. 643. Demad. 1314, 6. Xen. An. v. 6, 16.]

☞ Πέριξ, adv. from περί *about, round about.—Round about.* With the prepositive article used as an adjective, *circumjacent.* occ. Acts v. 16. Thus Josephus, de Bel. ii. 19, 1. and § 4. ΤΑ'Σ ΠΕΡΙΞ κώμας, '*the circumjacent* villages.' So iii. 7, 1. [Anton. Lib. Met. c. 30. Eur. Phœn. 715. (See Valck. ad 717.) Polyb. i. 45, 8. Xen. An. iv. 4, 4. See Spanh. ad Call. H. in Ap. 63. Hesychius, πέριξ· κύκλῳ.]

[1] [The sense of this passage is not certain: some suppose *the boat* to have been tied to the ship, and that the mariners wished to haul it in, lest, as Grotius says, it should dash against the ship. Others seem to think it was on board, and that they wished to get it into the water, that they might go in it, and do what was required to the sides of the ship.]

☞ Περιοικέω, ῶ, from περί *about*, and οἰκέω *to dwell.—To dwell round about.* occ. Luke i. 65.

Περίοικος, ου, ὁ, ἡ. See περιοικέω. [Xen. An. v. 6, 7.]—Περίοικοι, οἱ, plur. *Persons dwelling round about, neighbours*, accolæ, vicini. occ. Luke i. 58. [Gen. xix. 29. Deut. i. 7. Thuc. viii. 6. Xen. de Rep. Lac. xv. 3.]

Περιούσιος, ου, ὁ, ἡ, from περιουσία *abundance*, from περί *beyond*, and οὐσία *being.—Abundant, excellent, peculiar.* I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it[2], in order to express the Heb. סְגֻלָּה *a peculium, a peculiar treasure* or *property*, for which Heb. word they use the adjective περιούσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περιουσιασμός *a peculium*, Ps. cxxxv. 4. Ecclus. ii. 8. λαὸς περιούσιος, "*a supernumerary people*, a people wherein God had a *superlative propriety* and *interest above* and *besides* his common interest to (in) all the nations of the world," says the learned Jos. Mede, p. 125, fol. See also Wolfius, and Suicer Thesaur. on the word. occ. Tit. ii. 14. [The four places above cited from LXX are the only ones where the word occurs; and in each case we find the phrase λαὸς περιούσιος. The *sense* of it is obviously a *peculiar people*, a *people peculiarly God's choice.* Wahl explains it by περιποιητείς: Schleusner says, *populus peculiaris, à reliquis segregatus, studiosè collectus et maximè gratus.* Suidas has περιούσιος λαός· ὁ ἔγκτητος.]

Περιοχή, ῆς, ἡ, from περίοχα perf. mid. (if used) of περιέχω *to contain.—A passage* or *portion*, of scripture namely, occ. Acts viii. 32. The profane writers use it in like manner for a *period* or *sentence* in a writing or book. See Wetstein on Acts[3].

Περιπατέω, ῶ, from περί *about*, and πατέω *to walk.*

[I. *To walk.* Mat. iv. 18. ix. 5.[4] xi. 5. xiv. 25. xv. 31. Mark i. 16. ii. 9. v. 42. vi. 19, 48, 49. viii.

[2] [From περιουσία, a good Greek word, expressing *abundance*. Thuc. ii. 13. v. 71. Ælian, V. H. iv. 19.]

[3] [This word is by Wahl (and apparently by Schleusner) made to have a *passive* signification, viz. *that which is contained in any thing;* but like the other words of the same formation, προσοχή, κατοχή, ἐποχή, &c. I believe it to be active, viz. *that which goes round* or *contains any thing*, whence it is often used in the LXX for *fortifications*, as 2 Kings xix. 24. 1 Chron. xi. 7. Ps. xxxi. 21.* and for *a net* in Ez. xii. 13. It is used by Greek writers in the sense of *argument* or *contents*, (i. e. what *goes round, embraces* the whole subject, or gives a summary of it,) as Stobæus, Ecl. Phys. p. 164, A.; and so Erasmus, Wahl, and Bret. make it here. Stephens (Thes. in voc.) agrees with Beza and Parkhurst, and thinks Beza's explanation right. Περιοχή quum proprie significet complexionem et quantum uno ambitu contineri potest, optima ratione possunt istæ sectiones sic etiam vocari quasi partem dicas certis terminis comprehensam et a reliquis distinctam. This is, however, going from the active to the passive sense. The word *periocha* is used of the arguments to Terence's plays by Sulpicius Apollinaris, and Cicero (ad Att. xiii. 25.) has περιοχή in the sense of *periodus* or *perfect sentence*. It occurs in an active sense for the *integument covering the seed* in Theoph. de Caus. Pl. i. 21.]

[4] [Schleusner interprets this and other passages where the lame are miraculously healed, *to recover the power of walking;* but this is quite unnecessary. The fact that the lame *walked* is sufficient, and such an use of the verb is unknown.]

* [I presume this is the place which Schleusner cites as Ps. xxx. 28; and Bretschneider as Ps. xxxi. 28.]

24. x. 23. xi. 9, 10, 27. xii. 38. xvi. 12. Luke v. 23. vii. 22. xi. 44. xx. 46. xxiv. 17. John i. 36. v. 8, 9, 11. (which three passages Schleusner explains, *to go away*, as some do Mark ii. 9.) vi. 19. viii. 11. x. 23. xi. 9, 10. xii. 35. xxi. 18. Acts iii. 6, 8, 9, 12.[1] 1 Pet. v. 8. Rev. ix. 20. xvi. 15. Xen. Mem. iii. 13, 5. Dem. 1258, 22. Gen. iii. 8.]

[II. *To walk*, in a figurative sense, i. e. *to be, to live, to dwell in any place.* John vii. 1. xi. 54. Rev. ii. 1. and so John vi. 66.]

[III. *To live* or *be*, used with reference to the condition in which one is. 2 Cor. v. 7. x. 3. Wahl refers 1 Cor. vii. 17. to this head, while Schleusner translates it (after his manner) by a new sense of περιπατέω, viz. *to remain in any way of life.* It appears, I think, to belong to the next head.]

[IV. *To behave, conduct one's self.* The rule or way of such conduct is expressed (1) by an adverb in Rom. xiii. 13. 1 Thess. ii. 12. iv. 12. v. 8. Eph. iv. 1, 17. Col. i. 10. Phil. iii. 17. 1 John ii. 6. See also 1 Thess. iv. 1. 2 Thess. iii. 6, 11; (2) by a dative, construed *after* or *according to.* Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16; (3) with ἐν and a dative, showing the manner, as Rom. vi. 4. 2 Cor. iv. 2. Eph. v. 2. Col. iii. 7. 1 John i. 6, 7. ii. 11. Here, the dative and ἐν are a periphrasis for an adverb; but in some cases it must be construed as in (2) by *after, according to, by the rule of.* Col. ii. 6. 2 John 4, 6. 3 John 3, 4. In Eph. ii. 10. Heb. xiii. 9. περιπατεῖν ἐν ἔργοις ἀγαθοῖς is simply *to be in the practice of doing.* (4) With κατά, Mark vii. 5. Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3. 2 Cor. x. 2. Eph. ii. 2.]—The LXX use it in this sense, 2 Kings xx. 3. Eccles. xi. 9. for the Heb. הִתְהַלֵּךְ and *to walk.* See Isocrates ad Demon. p. 17. ed. Fletcher. Arrian, Epictet. ii. 19. [See also Arrian, D. E. i. 18. iii. 14 and 26. Schwarz, Comm. p. 1081. and Vitringa on Vorst. Phil. Sacr. p. 217.]

☞ [Περιπείρω, from περί *round about*, and πείρω *to pierce through.*]—*To pierce* or *stab through*, properly *on all sides*, or *all over*, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the particip. perf. pass. of the simple V. πείρω is in like manner joined with ὀδύνῃσι, Ionic for ὀδύναις, Il. v. 399. ʼΟΔΥʼΝΗιΣΙ ΠΕΠΑΡΜΕʼΝΟΣ, *with sorrows pierced.* But Josephus uses the compound V. περίπειρω in its proper sense, de Bel. iv. 7, 4. ΠΕΡΙΕΠΕΙʼΡΟΝΤΟ δὲ τοῖς ἐκείνων βέλεσιν, 'they were *pierced through on all sides* (undique transfigebantur, Hudson) with the Roman darts.' [So Diod. Sic. xvi. 80. Ælian, H. A. vii. 48.]

Περιπίπτω, from περί *round about*, and πίπτω *to fall.* — [*To fall upon*, either of persons or things.]

[(1.) Of persons, *to fall upon* or *amongst*, as thieves, Luke x. 30. (in ver. 36. the same is expressed by ἐμπίπτειν εἰς.) Diog. L. iv. 50. Artemid. iii. 5. Polyb. i. 76, 8. Joseph. B. J. iii. 9, 5.]

[(2.) *To light upon*, Acts xxvii. 41. of a ship being driven into a place. Raphelius, says Parkhurst, shows that this word is used especially of ships being driven any where by force of a tempest, and cites Herod. vii. 108. Wetstein cites Arrian, περιπίπτειν εἰς τόπους πετρώδεις. The word occurs 2 Sam. i. 6.]

[(3.) Figuratively, *to fall upon*, or *meet with.* James i. 2. *of falling into trials* or *misfortunes.* So Demosth. p. 1417, 18. Thuc. ii. 54. 2 Mac. ix. 21. x. 4. Isocr. de Pace, p. 176, A. Some writers, as Parkhurst and Bretschneider, think the preposition in this word emphatic, so as to make the word denote, *to fall into any thing so as to be quite surrounded by it.* But Schleusner thinks that there is no emphasis in it; and certainly in the generality of cases where the word occurs it is not admissible.]

Περιποιέω, ῶ, from περί denoting *acquisition*, and ποιέω *to make.*—*To acquire, gain.* Περιποιέομαι, οῦμαι, mid. *to acquire, gain, purchase* [*for one's self*], "acquiro, meum facio, emereor," Mintert. occ. Acts xx. 28. 1 Tim. iii. 13. [Gen. xxxi. 18. xxxvi. 6. 1 Chron. xxix. 3. Xen. Mem. ii. 7, 3. Ælian, V. H. ix. 9. Diog. L. vii. 177. 1 Mac. vi. 44. The verb means *to preserve* very often in the LXX, as Gen. xii. 12. Ex. i. 16. and so in Herod. iii. 36.]

Περιποίησις, εως, ἡ, from περιποιέω.

I. *An acquiring, obtaining, purchasing.* occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9. where λαὸς εἰς περιποίησιν, *a people for an* acquisition or purchase, means *a people* acquired or purchased *to himself in a peculiar manner.* So the LXX in Mal. iii. 17. ἔσονταί μοι, λέγει Κύριος Παντοκράτωρ—ΕΙʼΣ ΠΕΡΙΠΟΙʼΗΣΙΝ, *they shall be to me, saith the Lord Almighty*—for an acquisition; where περιποίησιν answers to the Heb. סְגֻלָּה *a peculium, a peculiar property;* and in this view περιποιήσεως alone, without λαός, Eph. i. 14. means, I think, *the people* acquired or purchased, *the Church, which* περιεποιήσατο he hath purchased *with his own blood*, Acts xx. 28. See Wolfius and Doddridge on Eph. [Schleusner explains 1 Pet. ii. 9. to be either the same as λαὸς περιούσιος, or λαὸς ὃν περιεποιήσατο Ἰησοῦς διὰ τοῦ ἰδίου αἵματος, Acts xx. 28. i. e. *a people peculiar to God, whom God made his own especial property, and Christ by his death acquired as it were for himself.* The Christians are here so called, as the Jews were before עַם סְגֻלָּה. See Mal. iii. 17. Deut. vii. 6. comp. Ex. xix. 6. Wahl and Bretschneider say simply, *a people whom God has made his own.* In Eph. i. 14. there is some difference of opinion. Schleusner, however, (and so Rosenmüller, Hammond, and Macknight,) agrees with Parkhurst, translating the whole εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *until the time when Christ shall free his worshippers* (*whom He made his own by his death*, Acts xx. 28.) *from this body.* Wahl (after Koppe) thinks that τῆς περιπ. is put for the participle περιποιηθεῖσαν, and translates *that the freedom prepared for us may become ours*[2].]

II. *A saving* or *preserving.* occ. Heb. x. 39. Thus the word is used by the profane writers;

[1] [Parkhurst gives Bowyer's explanation of the construction of this passage. He supposes πεποιηκόσι to be for ποιηταῖς οὖσι, and thinks the genitive in Ps. xxvii. 13. and Acts xxvii. 1. may be explained by a similar resolution of the verb into a substantive.]

[2] [Bretschneider has *ad redemtionem, qua vitæ (æternæ) servamur et a morte liberamur*, but does not explain how he connects this with the preceding words, whether by *quod attinet*, or *usque.* He refers περιποίησις to the second head.]

and in the LXX, 2 Chron. xiv. 13. for the Heb. מְחָיָה *a preserving*, or *preserving alive*, in which sense the V. περιποιέω is very frequently applied in that version [and in good] Greek writers. [So Bretschneider. Schleusner translates, *that we may get eternal life;* and Wahl tacitly refers the passage to sense I. But as ψυχή does not mean *eternal life*, Parkhurst seems right.]

☞ Περιῤῥήγνυμι, or περιῤῥήσσω, from περί *about*, and ῥήγνυμι or ῥήσσω *to break, tear.*—*To tear off, strip off by tearing.* occ. Acts xvi. 22. (It was agreeable to the Roman custom for the officers to *tear off* the clothes of criminals before they scourged them, as may be seen in Grotius, Whitby, and Doddridge on the place; and in Mr. Biscoe, Boyle's Lecture, ch. ix. § 4. p. 347.) Plutarch in Public. p. 99, F. οἱ δὲ (ὑπηρέται) εὐθὺς συλλαβόντες τοὺς νεανίσκους, ΠΕΡΙΕΡΡΗΓΝΥΟΝ ΤΑ᾽ ἹΜΑΤΙΑ—ῥάβδοις ἔξαινον τὰ σώματα, 'but the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs.' See also Wolfius on Acts. [2 Mac. iv. 38. Diod. Sic. xvii. 35. Herodian, viii. 8, 14. comp. Tacit. Hist. iv. 27. Aul. Gell. N. A. i. 13. The word occurs Diod. Sic. iv. 44. Xen. An. iv. 3, 8. Demosth. 403, 3. Bergler. ad Alciph. Ep. p. 130.]

Περισπάω, ῶ, from περί *about, around*, and σπάω *to draw.*—[*To pull away all round, take away from, strip one of any thing.* It is often used in the same sense as the last word, as Xen. Cyr. iii. 1, 8. (in the middle.) Then (in later writers[1], see Fisch. Prol. 31. p. 706. Phrynich. p. 415. ed. Lobeck.) it signifies *to distract* or *draw all round*, i. e.] *different ways at the same time;* hence, *to distract with different cares and employments at the same time*, one *drawing*, as it were, one way, and another, another. Comp. μέριμνα. occ. Luke x. 40. In Ecclus. xli. 2. we have the phrase ΠΕΡΙΣΠΩΜΕ᾽ΝΩι ΠΕΡΙ᾽ *πάντων*, and in Diodorus Sic. i. [74.] ΠΕΡΙ᾽ ΠΟΛΛΑ᾽ ΠΕΡΙΣΠΩΜΕ᾽ΝΟΥΣ. [The word occurs in this sense Eccl. i. 13. iii. 10. v. 19. and περισπασμός is found in the sense of the *distraction occasioned by cares*, Eccl. i. 13. ii. 23, 26. In 2 Sam. vi. 6. it seems to be *to disturb, to shake*, or (as Bretschneider thinks) *to draw aside to another place.* Polyb. iv. 10, 3. Arrian, D. E. iii. 26.]

Περισσεία, ας, ἡ, from περισσεύω.

I. *Abundance.* Rom. v. 17. 2 Cor. viii. 2. x. 15. εἰς περισσείαν. "*So as to abound* yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else Providence may lead us." Doddridge. [Schleusner, Bretschneider, and Wahl, say, the phrase is simply *very much, abundantly.* Εἰς with an acc. sometimes is used for an adverb.]

II. *Superfluity.* James i. 21. Comp. under κακία I. [So Schleusner, observing after Loesner, that the metaphor is taken from trees, from which all that is superfluous is cut away; *superfluity of vice* then is, 'vice which is superfluous, and so ought to be cut away.' Bretschneider says, the word means *gain, emolument*, and the phrase *desire of bad gain.* But such a meaning is not applicable in this place. The word occ. Eccl. i. 3. iii. 9. vi. 8. et al.]

☞ Περίσσευμα, ατος, τό, from πεπερίσσευμαι perf. pass. of περισσεύω.

I. *Abundance, exuberance, overflowing.* [2 Cor. viii. 14. of *abundance of riches.* In Mat. xii. 34. and Luke vi. 45. the meaning of the phrase *abundance of the heart*, is, *that of which the heart is full, thoughts, desires*, &c.]

II. *Somewhat remaining over and above.* Mark viii. 8.

Περισσεύω, from περισσός.

I. *To remain over and above.* Mat. xiv. 20. xv. 37. Luke ix. 17. [John vi. 12, 13.]

II. In a neuter sense, *to abound, be abundant.* [See Mark xii. 44. Luke xii. 15. and (with a genitive of *relation*) xv. 17. xxi. 4. Rom. xv. 13. 2 Cor. ix. 8. (2nd time) Phil. i. 26. Parkhurst makes a separate head for Luke xii. 15. making it occur there with the genitive, which it does not. He also makes it transitive in 2 Cor. ix. 8. not noticing that it is neuter the 2nd time. He refers Mat. v. 20. to this head, while Wahl and Schleusner refer it to sense V. In the one case our Lord is made to require *more*, in the other *a better* piety than that of the scribes.—Xen. Cyr. vii. 2, 30. Ecclus. xi. 12.]

III. *To increase, be increased.* Acts xvi. 5. Comp. 1 Thess. iv. 10. [Schleusner adds Rom. xv. 13. 1 Cor. xiv. 12. xv. 58. Phil. i. 9, 26. Col. ii. 7; but Wahl refers 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7. to sense V. The difference is so very little, that a division of the senses of this word, except into neuter and transitive, is hardly worth making.]

IV. In a transitive sense, governing an accusative, *to cause* or *make to abound.* 2 Cor. [iv. 15.] ix. 8. [Eph. i. 8[2].] 1 Thess. iii. 12. So περισσεύομαι, pass. *to be caused* or *made to abound.* Mat. xiii. 12. xxv. 29.

V. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8. where, says Bp. Pearce, "I read with the Alexandrian and some other Gr. MSS. (Wetstein and Griesbach cite but *one* more,) οὔτε γὰρ ἐὰν μὴ φάγωμεν, περισσεύομεν, οὔτε ἐὰν φάγωμεν, ὑστερούμεθα: and render it, *for neither if we eat not, are we the better; nor if we eat, are we the worse:* and the Copt. version agrees with this, as do the Lat. MSS. in general. Undoubtedly the particle μή belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols." [Add Rom. iii. 7. 2 Cor. iii. 9. viii. 7. ix. 12. and (according to Wahl) 1 Thess. iv. 10. 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7.]

[VI. With εἰς this verb means, *to befal in abundance, come abundantly to.* Rom. v. 15. 2 Cor. i. 5; and in 2 Cor. viii. 2. the meaning of the

[1] [Budæus, p. 424. cites from Aristotle, Eth. v. an instance of its use in the sense *to distract*, or *draw a different way.*]

[2] [The ἥς in this passage should be governed by ἐπερίσσευσεν, but it is attracted by its antecedent into the genitive.]

phrase, *their great poverty hath abounded to the riches of their liberality*, is, that it turned out so as to cause their liberality to be abundant.]

Περισσός, ή, όν. The Greek etymologists derive it from περί denoting *very much, exceedingly.* (See under περί III. 5.)

[I. *What is over and above.* Mat. v. 37. (So Ælian, V. H. xiv. 32. τὰ γὰρ περιττὰ τούτων.) The genitive after it in this case shows a latent comparative[1]. Ἐκ περισσοῦ is *beyond, above measure,* in Mark vi. 51; and this phrase is joined with μᾶλλον in Mark xiv. 31[2]. and with ὑπέρ (ὑπὲρ ἐκ περισσοῦ) in Eph. iii. 20. 1 Thess. iii. 10. v. 13. (Dan. iii. 23.) where, as Parkhurst says, the writer seems to labour for an expression sufficiently strong, *quite above measure.* Ὑπερεκπερισσῶς, Clem. i. ad Cor. § 20. Again, περισσότερον (used adverbially) is *moreover, besides,* in Heb. vii. 17. Closely connected with this meaning is that of *superfluous,* which is found 2 Cor. ix. 1. and see 2 Mac. xii. 44. From it comes sense]

[II. *Abundant, much, plentiful.* John x. 10. (comp. Ælian, V. H. iv. 32. Xen. Hieron. i. 19.) The comparative occ. Mat. xxiii. 13. Mark xii. 40. Luke xii. 4, 48. xx. 47. 1 Cor. xii. 23. 2 Cor. ii. 7. x. 8. in the sense of *more;* and adverbially 1 Cor. xv. 10. Mark vii. 37. It is used for μᾶλλον in Heb. vii. 15. See Eccl. ii. 15.]

[III. *Exceeding, excellent,* Mat. v. 47; and the compar. Mat. xi. 9. Luke vii. 26. where it is *superior.* In Rom. iii. 1. the positive has the same sense, *what is the superiority of the Jew?* i. e. *what is his advantage?* as (with a dative) in Eccl. vii. 1. The word occ. Diod. Sic. xii. 15. Isocr. Pan. c. 1.]

☞ Περισσοτέρως, a comparat. adv. from περισσότερος.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12. et al. [Wahl translates these places, and 2 Cor. vii. 15. xi. 23. Gal. i. 14. Phil. i. 14. 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. by *more vehemently.*]

II. In a superlative sense, as comparatives are often used, *very much, especially.* Thus it *may* be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσῶς, adv. from περισσός.

I. *Abundantly, exceedingly.* occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25. is σφόδρα *very much.* [Wahl makes it *vehemently, much,* and cites 2 Mac. viii. 27. Plut. t. viii. p. 101. ed. Hulten. Diod. Sic. i. 47. See also Eccl. vii. 77. Is. lvi. 12.]

II. *More, the more.* occ. Mat. xxvii. 23.

Περιστερά, ᾶς, ἡ, *a dove, a pigeon.* Mat. iii. 16. x. 16. xxi. 12. et al. [Is. xxxiii. 14. Xen. An. i. 4, 9. Ælian, V. H. xii. 1.]

Περιτέμνω, from περί *round about,* and τέμνω *to cut, cut off.*

I. *To cut off round,* i. e. the prepuce, *to circumcise.* Luke i. 59. ii. 21. John vii. 22. et al. freq. [Acts vii. 8. xv. 1, 15, 24. xvi. 3. xxi. 21. 1 Cor. vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13.] In this sense it is not only very frequently used by the LXX for the Heb. מָל or גזל *to circumcise,* but is thus applied by Herodotus, ii. 104. and Diodorus Siculus, i. [28.] See Grotius, de Verit. Relig. Christ. i. 16. not. 70, 71. and Herm. Witsii Ægyptiaca, i. 7, 1. Comp. iii. 6, 2, 8—10. [See Strabo xvii. p. 824. Gen. xvii. 10.]

II. It denotes spiritually, *the mortification of the sins of the flesh.* Col. ii. 11.

Περιτίθημι, from περί *about,* and τίθημι *to put.* —*To put about* or *round.* See Mat. xxi. 33. xxvii. 28, 48. [Mark xii. 1.] xv. 17. (comp. Ecclus. vi. 31 or 33.) 1 Cor. xii. 23. where Raphelius observes, that "τιμὴν περιτιθέναι signifies in general *to show* or *give honour,* honorem exhibere: but in this passage, by a metonymy, *to cover over with a garment* those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour.* Properly περιτιθέναι is spoken of raiment, Mat. xxvii. 28. but is very often in Polybius applied metaphorically, as p. 478, 13. ΠΕΡΙΘΕ῾ΝΤΑΣ ἐκείνῳ ΤΗ῾Ν ΒΑΣΙΛΕΙ῾ΑΝ, '*investing* him with the *kingdom;*' p. 572, 5. τὴν ὅλης τῆς Ἀσίας ἈΡΧΗ῾Ν Σελεύκῳ ΠΕΡΙΘΕΙ῾ΝΑΙ, '*to invest* Seleucus with the *government* of all Asia,' &c. The LXX use περιθήσουσι τιμήν for the Heb. יִתְּנוּ יָקָר *shall give honour.* Esth. i. 20. [The word is used in its proper sense in Gen. xxvii. 16. Lev. viii. 13. Diod. Sic. xii. 21. xx. 53. Xen. de Re Eq. v. 1. vi. 8. With 1 Cor. xii. 23. comp. Job xxxix. 19. Diod. Sic. i. 95. iii. 46. Thuc. vi. 89. Demosth. 1417, 2. Xen. de Rep. Ath. i. 2.]

Περιτομή, ῆς, ἡ, from περιτέτομα perf. mid. of περιτέμνω *to circumcise.*

I. *Circumcision, cutting off the prepuce.* John vii. 22, 23. et al. freq. οἱ ἐκ περιτομῆς, *they of the circumcision,* i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under ἐκ. [Exod. iv. 26. In Rom. ii. 25, 26. it denotes *the state of circumcision, the being circumcised.* See also Rom. ii. 28. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15.]

II. The abstract being put for the concrete, *persons circumcised,* i. e. the Jews, as opposed to the *uncircumcised* Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7—9. Eph. ii. 11. Comp. Phil. iii. 5. and Bowyer there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh[3]. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called *the circumcision made without hands,* and *the circumcision of Christ,* as being what he both requires and performs. See Macknight.

IV. *The persons* thus *spiritually circumcised.* Phil. iii. 3. Comp. sense II.

☞ Περιτρέπω, from περί *about,* and τρέπω *to turn.* [It occ. often in Symmachus, as Job xii. 20.]—Transitively, *to turn about, turn* [*to any thing*], *drive.* occ. Acts xxvi. 24. [Lysias, p. 210, 2.]

[Περιτρέχω, from περί *round,* and τρέχω *to run.*—*To run round.* The 2nd aor. (from the

[1] [Wahl thinks this comparative is also shown by the genitive in Eph. iii. 20, but that might arise from ὑπέρ.]

[2] [Schleusner and Bretschneider make ἐκ περισσοῦ in this place to be *moreover, besides.* Wahl says, *very much.*]

[3] [See Philo de Migr. Abrah. t. i. p. 450.]

obsolete περιδρέμω) occ. Mark vi. 55. See Jer. iv. 1. Ceb. Tab. c. 14. Xen. Hell. vii. 2, 15.]

Περιφέρω, from περί *about*, and φέρω *to carry*. —*To carry* or *bear about* or *hither* and *thither*, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. [See νέκρωσις.] Eph. iv. 14. Heb. xiii. 9. Jude 12. on which two last texts comp. παραφέρω. [Either περιφέρομαι or παραφέρομαι gives good sense. The LXX have περιφόρεια and περιφορά for *error*, Eccl. ii. 12. ix. 3. Hesychius has περιφέρεται, πλανᾶται. See Prov. x. 25. Schwarz, p. 1088.]

☞ Περιφρονέω, ῶ, from περίφρων *very wise* (which from περί intensive, and φρήν *mind, wisdom*). Also *a despiser, contemner;* thus used by Josephus, de Mac. § 9. ἦσαν γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν παθῶν, 'for they were *despisers of*, i. e. they *despised*, sufferings.'

[I. *To consider on every side, contemplate.* Aristoph. Nub. 1505. Ælian, V. H. xii. 52.]

II. *To despise, contemn*, as persons, who think themselves *very wise*, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 22. where we have καταφρονείτω; and the Scholiast on Aristoph. Nub. 225. says of περιφρονῶ, ἴσον τῷ καταφρονῶ, 'it is equivalent to καταφρονῶ *to despise*.' So Plutarch, cited by Scapula and Wetstein, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, '*to despise* the Lacedæmonians.' [This sense of *despising* comes from a different quarter from the first. There περί is *round;* here probably it is taken in the sense of *over, above. To be over any one in one's thoughts, to look down on.* 4 Mac. vi. 8.]

Περίχωρος, ον, ὁ, ἡ, from περί *about, round about*, and χώρα *a country.—A neighbouring*, or more strictly *a circumjacent, country*, γῆ being understood, *a country round about, the environs.* Mat. iii. 5. xiv. 35. [See Deut. iii. 13, 14. Neh. xii. 28. et al. Γῆ is added in Gen. xix. 28. In Mat. iii. 5. and elsewhere, the word is put for *the inhabitants of the surrounding country.*]

☞ Περίψημα, ατος, τό, from περιψάω *to scour* or *scrape off all around*, "circumcirca abstergo vel defrico," Scapula, from περί *about*, and ψάω *to scour* or *scrape off.*

I. Properly, *off-scouring, filth scoured off.* [Hence many of the Greek lexicographers explain it as τὸ ὑπὸ τὰ ἴχνη πατούμενον.]

II. It was by the heathen applied to those wretched men who, after suffering all kind of indignities, were offered as *expiatory*[1] *sacrifices* to their gods; and St. Paul applies the word to the apostles of Christ, occ. 1 Cor. iv. 13; as Ignatius doth also to himself, Epist. to the Eph. § 8, 18. Comp. περικάθαρμα. [It probably means, "we are so despised as to be thought like the wretched men who are made expiations." The word occurs as *satisfaction for* in Tobit v. 18. See Symm. Jer. xxii. 28. where it is used as by St. Paul. Consult Le Moyne, Obs. ad Var. Sacr. p. 582.]

☞ Περπερεύομαι, from πέρπερος, which Hesychius explains ὁ μετὰ βλακείας ἐπαιρόμενος, [and so Suidas,] *he who sets up himself, and is at the same time indolent and contemptible.—To vaunt* or *boast oneself.* Hesychius explains περπερεύεται by κατεπαίρεται, sese effert, *sets up itself*, and Œcumenius (p. 465.) by ἀλαζονεύεται, *boasteth* or *vaunteth itself.* Casaubon, however, (p. 183. Casauboniana, cited by Wolfius,) observes, that περπερεύεσθαι has not exactly the same sense as ἀλαζονεύεσθαι, the latter signifying *to boast falsely of excellencies which one has not*, the former, *to make too great an ostentation of those one really has.* Wolfius further remarks, that περπερεύεται implies *boasting* or *vaunting oneself in words*, and that it is different from φυσιοῦται, which denotes *pride* or *elation of mind.* The Vulg. renders περπερεύεται by perperàm *agit*, which seems to have led some persons into the mistake, (for such I think it is,) that περπερεύεσθαι was formed from the Latin *perperàm*[2]. It seems rather a pure Greek word. The adjective πέρπερος is found both in Polybius and Arrian, [D. E. ii. 2.] the former of whom applies it in such a connexion[3] as determines its meaning to be *boasting, a boaster, bragger*, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, v. 5. ἀρεσκεύεσθαι καὶ ΠΕΡΙΠΕΡΕΥΕΣΘΑΙ καὶ τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb ἐμπερπερεύεσθαι in his 14th Epist. to Atticus, lib. i. (ed. Gruter and Olivet,) "*ego autem ipse, dii boni! quomodo* ἐνεπερπερευσάμην *novo auditori Pompeio?*" Where, according to Dr. Middleton[4], ἐνεπερπερευσάμην signifies, that *he exerted himself with all the pride of his eloquence* before his new hearer, Pompey; or, as Suicer more particularly explains it, that *he*[5] *set himself off, and vaunted in a juvenile kind of manner;* that *borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor.* occ. 1 Cor. xiii. 4. where see Wolfius and Wetstein. [In the meaning given by Parkhurst, Heinsius, (Ex. S. vii. 10.) Muretus, (Var. Lect. xiv. 7.) Gataker, Suicer, Fesselius, (Adv. iii. 10.) and others agree; but there is another meaning adopted by Schleusner also after many writers. Πέρπερος is explained by προπετής in several glosses, and by Œcumenius; and thence Chrysostom, (Hom. 33. in 1 ad Cor. p. 459.) and after him Theophylact, (p. 275.) explain the verb here by προπετεύεσθαι *to act precipitantly;* for, says he, ὁ πέρπερος is ὁ μετεωριζόμενος, ὁ κοῦφος, ὁ βλακευόμενος, i. e. *one*

[1] Suidas in the word περίψημα—οὕτως ἔλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν· ΠΕΡΙΨΗΜΑ ἡμῶν γενοῦ, ἤτοι σωτηρία καὶ ἀπολύτρωσις· καὶ ἐνέβαλον τῇ θαλάσσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύοντες, 'they said thus to him who was every year devoted for the averting of calamities, *Be thou our* περίψημα, i. e. *our salvation and redemption*, and then they threw him into the sea, as a *sacrifice* to Neptune.' Comp. Photii Amphiloch. in Wolfius, Cur. Philol. vol. v. p. 742. [For τῶν κακῶν in the above place of Suidas, Schl. reads πάντων κακά. Hesychius explains the word also by ἀντίλυτρον, ἀντίψυχον. See Cæs. B. G. vi. 16. Lev. vii. 6. Lactant Opp. i. c. 21.]

[2] [This is Schleusner's derivation, and he cites the Latin word *perperus* from Accius. Stephens, after the Etym. M., derives the verb from περιφέρεσθαι. Salmasius makes πέρπερος a Cilician word (Fun. Ling. Hel. p. 132).]

[3] He is drawing the character of a certain person in his Exc. Leg. 22. and says that he was κατὰ δὲ τὴν ἰδίαν φύσιν στωμύλος καὶ λάλος καὶ ΠΕΡΠΕΡΟΣ διαφέροντως, 'in his own nature remarkably noisy, talkative, and *boasting.*'

[4] Life of Cicero, vol. i. p. 265. 4to.

[5] "Me ostentavi et quasi juveniliter jactavi, omnibus adhibitis fucis et ornamentis orationi meæ, quasi exultavi, et placere illi studui." Thesaurus in περπερεύομαι. See also the note in Olivet's edition of Cicero.

tossed about, light, foolish; and Theodoret (p. 186.) explains the place, "love does not busy itself about what does not belong to it, as the measures of the divine substance, &c. He who loves cannot endure to do any thing rash (προπετές)." Zonaras (Lex. col. 1544.) has περπερεύεται, προπετὲς ποιεῖ· ἀτακτεῖ· κατεπαίρεται.]

☞ Πέρυσι, an adv. of time, from *περάω to pass, pass through.—The past year, last year.* So Demosthenes, ΠΕΡΥΣΙ ἐπιδημῶν, 'residing *last year*;' and Philostratus, εἶδον αὐτὸν ΠΕΡΥΣΙ, 'I saw him *last year*.' See more in Mintert's Lex., and Wetstein's note on 2 Cor. viii. 10. [Lucian (Sol. vii. 220.) finds fault with ἐκ πέρυσι. Demosthenes, 467, 14. has πρὸ πέρυσι[1].] In the N. T. it is used only with ἀπό preceding, *ἀπὸ πέρυσι, from last year, a year ago.* occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑ΄Ω, ῶ.

I. *To open, expand, stretch out.* Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πετάομαι, ῶμαι, mid. or pass. *to fly,* properly *to be expanded, to expand himself* or *his wings in flying.* occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. [Prov. xxvi. 2. Job ix. 26. Diod. Sic. iv. 77. Πέτομαι is a better form. See Buttmann, § 101. and Lobeck ad Phryn. p. 587.]

Πετεινόν, οῦ, τό, from *πέτομαι to fly.—A bird, a fowl,* which Eng. word is in like manner from the Saxon fleon *to fly.* Mat. vi. 26. [viii. 20. xiii. 4, 32. Mark iv. 4, 32. Luke viii. 5. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James i. 7. Deut. xiv. 19, 20. Is. xviii. 6. Hom. Il. viii. 247. Herod. ii. 123.]

Πέτομαι, the same as πετάομαι; see under πετάω.—*To fly.* occ. Rev. xii. 14.

Πέτρα, ας, ἡ, from πέτρος.

[I. *A rock.* Mat. vii. 24, 25. xvi. 18. xxvii. 51. 60. Mark xv. 46. Luke vi. 48. Rom. ix. 33. (*a rock of offence, a rock to stumble over,* i. e. a ground of offence, spoken of Christ; the phrase comes from Is. viii. 14. or xxviii. 16.) 1 Cor. x. 4. (*the spiritual rock which followed the Jews,* which is interpreted by Schleusner to be *the water from the rock which followed* them, i. e. ran through their camp, according to Schleusner; or, according to others, ran down from Horeb to the sea, the Israelites going by it.) 1 Pet. ii. 7. Exod. xvii. 6. Jer. iv. 29. Ceb. Tab. 15. Xen. An. iv. 7, 4. Herodian viii. 1, 13.]

[II. *A cave in a rock.* Rev. vi. 15, 16. Jer. xlviii. 28. 1 Sam. xiii. 6.]

[III. *Rocky ground.* Luke viii. 6, 13.]

ΠΕΤΡΟΣ, ου, ὁ.

I. Homer uses it, constantly I believe, for *a large stone,* but such as a strong man might throw. See Il. vii. 270. xvi. 411, 734. xx. 288. [Job xli. 20. 2 Mac. i. 16. iv. 41. Xen. An. iv. 5, 8. Eur. Med. 28.]

II. Peter, the surname of Simon, translated into Greek from the oriental Κῆφας, which see. John i. 43. et al. freq. On Mat. xvi. 18. we may observe, that as our Lord himself probably used the same original word כֵּיפָא in both parts of the sentence, (see under Κηφᾶς,) so the French translation well expresses both Πέτρος and *πέτραν* by the same word *Pierre;* but Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro,* and *πέτραν* by *pietra.*

☞ Πετρώδης, εος, ους, ὁ, ἡ, from *πέτρος a stone,* or perhaps *a rock.* (Comp. Luke viii. 6.)—*Stony, rocky.* occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρίον *place,* or χωρία *places,* are understood.

☞ Πήγανον, ου, τό, from *πήγνυμι* or *πήγω to fix.* The name of a herb, *rue,* which Dr. Quincey observes is replete with a *viscous* juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its *viscidity bridles* those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42. [See Plin. H. N. xx. 13. Ol. Cels. Hierobot. ii. p. 251. Salm. de Homon. Hyl. Iatr. p. 43. Dioscor. iii. 52. Theophr. H. Pl. i. 15.]

ΠΗΓΗ', ῆς, ἡ. The Greek lexicographers deduce it from *πηδάω to leap up,* because *πηδᾷ ἐκ γῆς,* it *leaps* or *springs* out of the earth (see John iv. 14).

[I.] *A fountain* or *spring.* See James iii. 11, 12. [Is. lviii. 11. Lev. xi. 36. xii. 7. Ecclus. xxi. 13. Xen. An. i. 5, 7. Diod. Sic. v. 43. It is metaphorically used Rev. iv. 7, 17. xxi. 6. and especially John iv. 14. Is. xii. 3. Prov. x. 12. et al. freq.]

[II. *A well.* John iv. 6. Comp. 2 Pet. ii. 17.]

[III. *A running, flow.* Mark v. 29. ῥύσις occ. in the parallel place in Luke viii. 44. Πηγή is used in good Greek of other things besides water, as Soph. El. 888. of *milk.* See Jer. ix. 1. Achill. Tat. vi. p. 375. Stanley on Æsch. Prom. 401.]

Πήγνυμι[2] in the LXX answers to the Heb. קָפָא, Exod. xv. 8. [This verb signifies, properly, *to fix, to bind together,* (Xen. An. iv. 5, 3.) and then *to build by joining together.* So it comes *to be* used of *building* or *erecting* tents, because, according to Schleusner, they are fixed by pins into the earth.]—*To fix, pitch,* as a tent. So the word is often applied by the LXX for the Heb. נָטָה *to expand, stretch out,* and twice for the Heb. נָטַע *to plant, fix, pitch;* and the phrase σκηνήν or σκηνὰς πῆξαι is very common in the purest Greek writers. See Wetstein. occ. Heb. viii. 2. [See Gen. xxvi. 25. xxxv. 21. Polyb. iii. 46, 1. Herod. v. 82. vi. 12.]

☞ Πηδάλιον, ου, τό, from *πῆδον an oar,* which from *πηδάω to leap,* as an *oar* is made to do in the water.—*A rudder* of a ship. occ. Acts xxvii. 40. James iii. 4. That the ancient ships had frequently *two rudders* may be seen abundantly proved in Bochart, vol. iii. col. 453. in Elsner, and especially in Wetstein on Acts xxvii. 40. These *rudders* were a kind of very large and broad *oars* on each side of the hinder part of the ship. See Scheuchzer, Phys. Sacr. tab. cclvii., where several such *two-ruddered* vessels are represented to the eye. On Acts xxvii. 49, says

[1] [See Lobeck ad Phryn. p. 47.]

[2] [The verb *πήγω* is obsolete.]

the learned Markland in Bowyer's Conjectures, "They likewise unloosed the *rudders* (i. e. as well as *cut off the anchors*) and let them too drop. The *rudders*, πηδάλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn-ships) had *two rudders* [1]."

☞ Πηλίκος, η, ον, from ἡλίκος *how great.*—*How great*, of dignity. occ. Heb. vii. 4. [See Zech. ii. 2. Parkhurst says that in Gal. vi. 11. it is used of *quantity* or *size*. In this place, St. Paul says, "Ye see πηλίκοις γράμμασιν I have written to you with my own hand." Some suppose that the apostle uses the word in its sense *of what sort*, and means to apologise for the awkward writing by observing that it was his own, and not that of an amanuensis as usual. So Chrysostom, Theodoret, Jerome, Zonaras, (Lex. col. 1547.) Whitby, Doddridge, and others. This is on the supposition that γράμμα denotes a *letter* of the alphabet; but in Acts xxviii. 21. we have the plural used to express *epistles*, or, more probably, *an epistle*. If that sense be admitted, πηλίκος may have its proper meaning, *how great, ye see in how large a letter I have written to you*, &c. So Beza, Le Clerc, Beausobre, Wolf, Lardner, Macknight, Schleusner.]

ΠΗΛΟ'Σ, οῦ, ὁ, from Heb. טִיט *to roll oneself in dust*; whence also παλάσσω *to defile*, from which V. Eustathius deduces πηλός.

[I. *Mud*, i. e. dust or sand, and liquid. John ix. 6. See Job iv. 19. xxx. 9. xxxviii. 14. Chariton, Aphrod. i. 3. Xen. An. i. 5, 8. Thuc. ii. 4.]

[II. *Potters' clay*. Rom. ix. 21. Is. xli. 25. Nahum iii. 14. (referred by Schl. to sense I.) Ecclus. xxxiii. 3. Polyb. xii. 15, 6. Dem. 313, 17.—It seems to be *dust*, or *earth*, in Job x. 9.]

☞ ΠΗ'ΡΑ, ας, ἡ, [perhaps,] from φέρω *to carry.*—*A scrip, a satchel, a little bag to carry provisions in* [2]. Mat. x. 10. Mark vi. 8. et al. The word is used in the same sense by the Greek writers. Thus Homer, Odyss. xvii. 410. πλῆσαν δ' ἄρα ΠΗ'ΡΗΝ σίτου καὶ κρειῶν, 'they filled his *scrip* with bread and meat;' and Plutarch, de Profect. in Virtut. t. ii. p. 79. E. Διογένης δὲ τὸν πίνοντα ταῖς χερσὶν θεασάμενος ἐξέβαλε τῆς ΠΗ'ΡΑΣ τὸ ποτήριον, 'Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his *scrip*.' See more in Wetstein.

[Πηρόω, *to injure the body in any way*, (Aristoph. Ran. 636.) and especially *to blind*. (Job xvii. 7. See Foës. Œc. Hipp. in voce.) Some MSS. have πεπηρωμένη for πεπωρωμένην in Mark viii. 17.]

[☞ Πήρωσις, *blindness*. Some MSS. so read for πώρωσις in Mark iii. 5. So Euseb. H. E. i. 18. Phil. t. ii. p. 432. ed. Mang. and Inc. Deut. xxviii. 28.]

[1] [See also Perizon. ad Ælian. V. H. ix. 40. Græv. ad Hesiod. Op. et D. 45. or Lect. Hesiod. 2.]

[2] [This word answers to *pera* and *mantica*, while βαλάντιον is the *crumena*, or *bag for money*. It is used precisely in this sense in Symmachus, 1 Sam. xvii. 40. 2 Kings iv. 42. et al.]

Πῆχυς, εως, ὁ.

I. Properly, *the lower part of the human arm from the elbow*. Thus used in Homer, Il. v. 314.

Ἀμφὶ δ' ἑὸν φίλον υἱὸν ἑχεύατο ΠΗ'ΧΕΕ λευκώ.

About her much-loved son her *arms* she throws.
POPE.

So Odyss. xxiv. 346.

Ἀμφὶ δὲ παιδὶ φίλῳ βάλε ΠΗ'ΧΕΕ.——

II. *A cubit measure*, equal [as Suidas says] to the length of a man's arm from the elbow to the end of his middle finger, i. e. about seventeen inches and a half. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. אַמָּה Deut. iii. 11. and the Latin *cubitus*, signify both *the lower part of the arm*, and *a cubit measure*. [Gen. vi. 15.]

III. It denotes *a short time*, as the Heb. טֶפַח *a hand-breadth* does, Ps. xxxix. 5 or 6. So the English *span* is used for "*any short duration*." Johnson. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26. where our Saviour speaks of προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ΠΗ˜ΧΥΝ ἕνα, as being ἐλάχιστον *a very small thing*, whereas adding *a cubit to a man's stature* would indeed be a *great one*. For this remark I am indebted to Wetstein on Mat. vi. 27. Πηχυῖος is applied to *time* by Mimnermus, [ii .3. (in Gaisford's Poetæ Min. Græci.)]

Τοῖς ἴκελοι ΠΗΧΥΙ˜ΟΝ ἐπὶ χρόνον ἄνθεσιν ἥβης
Τερπόμεθα,——

Like these, for a *short* time the spring of youth
We taste——

See Hammond on Mat. vi. 27. [This notion as to πῆχυς is not assented to by Wahl or Schl. The latter says, however, that if ἡλικία *be* used of age, πῆχυς may certainly well denote a *very short time*.]

Πιάζω, [Dor. for] πιέζω.

I. *To press by laying one's hand upon*. So Scapula, *injectâ manu premo*.

II. *To take hold on another*, as by the hand, in a friendly manner. Acts iii. 7.

III. *To lay hold* or *hands on, to catch, apprehend*, in a violent and hostile manner. John vii. 30, 32. [viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.]

IV. *To take, catch*, as fish. John xxi. 3, 10. [Rev. xix. 20. Song of Solomon, ii. 15 [3].]

ΠΙΕ'ΖΩ, *to press, press* or *squeeze down*. occ. Luke vi. 38. [Micah vi. 15. Thuc. ii. 52. Xen. Mem. iii. 10, 13. Cyr. vii. 2, 7.]

☞ Πιθανολογία, ας, ἡ, from πιθανός *persuasory, persuasive*, (which from πείθω *to persuade*, and λόγος, *a word, speech*.)—*Persuasive speech, plausible* or *enticing words*, or *discourse*. occ. Col. ii. 4. [Πιθανολογέω, Diod. Sic. i. 39. Πιθανολόγος, Etym. M. 729, 29.]

Πικραίνω, from πικρός *bitter*.

I. *To make bitter* [*in taste*], *embitter*. Πικραίνομαι, pass. *to be made bitter, to be embittered*. occ. Rev. viii. 11.

[II. As *bitterness* is used to express what is

[3] [Wahl and Schl. quote this word as occurring in the LXX, Job x. 16; but I do not find it in Mill. Ἀγρεύομαι is the word there, and πιάζω is used in one of the minor versions.]

disagreeable, hence the word has the sense *to cause trouble, inconvenience*, or *pain*. It is used of *causing pain* in Rev. x. 9, 10. Job xxvii. 2.]

[III. Metaphorically, *to embitter, irritate, provoke;* and hence, in the passive, *to be provoked,*] *to be bitterly severe* or *angry*. occ. Col. iii. 19. So in the LXX it denotes *to be bitterly angry*, answering to the Heb. קָצַף *to foam with anger*. Exod. xvi. 20. Jer. xxxvii. 15. Philo likewise, cited by Wetstein on Col., several times uses it in the same sense; and Dio Cassius [Exc. Vales. p. 621. Schleusner, however, thinks the word is used in the *middle voice*, and translates it *to act harshly towards, treat harshly*. Comp. Job xxvii. 2. 1 Mac. iii. 7. The passive occurs in the sense *to be angry* in Theocr. Idyll. v. 120. Demosth. p. 1464, 18.]

Πικρία, ας, ἡ, from πικρός.

[I. *Bitterness*. Deut. xxxii. 32. Jer. ii. 31.]

[II. Metaphorically, *bitter anger, hatred, malice*. Eph. iv. 31. Comp. Jer. xv. 17. Lam. iii. 19. It may perhaps be *bitter invective*, (see Is. xxxvii. 29. Menander, p. 338, l. 327. ed. Cleric.) which would seem also to be the sense in Rom. iii. 14. though Schleusner suggests that the meaning there may be *fraud*, as in Ps. x. 7. whence the words are taken: the Heb. has מִרְמָה, which signifies *deceit*. Bretschneider refers this passage to the last sense.]

[III. By a Hebraism, (the derivatives from מָרַר signifying *gall* and *poison*, as in Job xx. 14, 25. *poisoned*, Deut. xxxii. 24.) *Poison*. It is used only metaphorically to express *vice* and *evil* in this sense in the N. T. Thus in Heb. xii. 15. we have ῥίζα πικρίας (i. e. by an Hebraism[1] for ῥίζα πικρά) *a poisonous root*. Referring to Deut. xxix. 17. we find, "*Lest there should be among you a root, sending forth a poisonous and bitter plant*," where the LXX has ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. The meaning is, "lest there should be one who, like a poisonous plant, should infect others with his poison, i. e. should seduce them to idolatry." And so in the place of Hebrews, *lest there be any poisonous root*, i. e. *any vicious man among you*. So in Acts viii. 23. where we have εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα (i. e. ὁρῶ σε εἶναι χολὴν πικράν[2]), the meaning is to be explained in the same way, and perhaps by reference to the same place of Deuteronomy, *I see that you are poisonous gall*, i. e. *complete poison, entirely wicked*. Some, however, explain εἰς χολήν as if it were ἐν χολῇ, (which is the reading of one MS.) i. e. *I see that you are* (wrapped up) *in the most exceeding vice*. Some, again, think that the metaphor is rather from the bitter taste given by gall to every thing it touches, than from its poisonous quality.]

ΠΙΚΡΟ΄Σ, ά, όν.

I. *Bitter* to the taste, *brackish*, as water. James iii. 11. where see Wetstein. Thus Herodotus, iv. 52. mentions the Scythian river Hypanis, which for some distance from its source is ΓΛΥΚΥ΄Σ *sweet*, but afterwards becomes ΠΙΚΡΟ΄Σ δεινῶς excessively *bitter*, ἐκδιδοῖ γὰρ ἐς αὐτὴν κρήνη ΠΙΚΡΗ΄, 'for a *bitter* spring runs into it;' and Josephus, de Bel. vii. 6, 3. speaking of the springs of *water* near the castle of Machærus, says, ΠΙΚΡΑΙ΄—αὐτῶν τινές εἰσιν, αἱ δὲ ΓΛΥΚΥ΄ΤΗΤΟΣ οὐδὲν ἀπολείπουσαι, 'some of them are *bitter*, others by no means deficient in *sweetness*.' [See Hom. Od. E. 322. Ex. xv. 23. Jer. xxiii. 15. Is. v. 20. xxiv. 9.]

II. *Bitter, cruel, malignant*. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus Aristotle, Eth. iv. 5. cited by Scapula, οἱ δὲ ΠΙΚΡΟΙ΄ δυσδιάλυτοι, καὶ πολὺν χρόνον ὀργίζονται, 'men of a *bitter* disposition are hardly placable, and retain their anger a long time.' [Ælian, V. H. xiv. 18. Polyb. v. 41, 3. Diod. Sic. i. 78.]

Πικρῶς, adv. from πικρός.—*Bitterly*. In the N. T. it is applied only figuratively to *weeping*. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίειν for the Heb. מַר יִבְכֶּיוּן *to weep bitterly*, Is. xxxiii. 7. and for מָרַר בָּבְכִי *to be bitter in weeping*, Is. xxii. 4. [Comp. also Hom. Od. Δ. 153. Aristæn. i. 22. Eur. Phœn. 901. Ruth i. 20. Ez. xxvii. 30, 31. Ecclus. xxv. 20. Πικρῶς is used for *vehemently* in Menander fr. p. 4. v. 9.]

[Πιμπλάω, or πίμπλημι. See πλήθω.]

☞ [Πιμπράω, or] πίμπρημι, [or πρήθω].—*To burn, inflame*. [Diod. Sic. ii. 12. Ælian, V. H. xii. 22.] Πίμπραμαι, pass. *to be inflamed*, or *to be swollen from inflammation*. Bochart shows, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373. &c. occ. Acts xxviii. 6. where comp. Wolfius, Wetstein, and Scheuchzer, Phys. Sacr. [Ælian, H. A. i. 57. iii. 18. and Luc. in Dipsad. p. 482. use the word in the sense of *swelling* from inflammation.]

☞ Πινακίδιον, ου, τό. A diminutive of πίναξ. See πίναξ II.—*A little writing-board* or *table, a writing-tablet*. occ. Luke i. 63. Arrian, Epictet. iii. 22. p. 318. Dr. Shaw, Travels, p. 194. informs us, that the Moorish and Turkish boys in Barbary are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably," adds he, "for the Jewish children use the same, was the *little board* or *writing-table* (as we render it, Luke i. 63.) that was called for by Zacharias." [Symm. Ez. ix. 2.]

☞ Πίναξ, ακος, ὁ, from πίνος, ἡ, *a pine-tree*.

I. *A board*, or *plank*, properly made of *pine*. Thus it is used by Homer, Odyss. xii. 67. for the *planks* of a ship,

ΠΗ΄ΝΑΚΑ΄Σ τε νεῶν.

II. *A board*, or *small plank of wood*, which the ancients used to smear with wax, and then write on it, *a writing-table* or *tablet*. Thus applied by Homer, Il. vi. 169. Comp. under γράφω II. and πινακίδιον. [These writing-tables, at first made of pine-wood, were afterwards of ivory, brass, &c. The word occurs in this sense in Demosth. 1055, 16.]

III. *A large dish, a platter, a charger*, in which

[1] [On this common Hebraism in the N. T. see Glass, Phil. Sacr. l. i. 8, 2. Vorst. de Hebraism. p. 247.]

[2] [On this use of εἰς, compare Mat. xix. 5. Heb. i. 5. viii. 10.]

meat is brought to the table. So Homer, Odyss. i. 141. iv. 57. xvi. 49. speaks of ΠΙ′ΝΑΚΑΣ *κρειῶν*, *dishes* of flesh-meats, which were set on the table. It is highly probable, that, as the etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. [See also Athenæus vi. p. 228. to the same point, and Pol. On. viii. 16. x. 82.] occ. Mat. xiv.[1] 8, 11. Mark vi. 25, 28. Luke xi. 39.

ΠΙ′ΝΩ and ΠΙ′Ω.

[I. *To drink.* Mat. vi. 25. xxvi. 27. Mark xiv. 25. xv. 34. Luke i. 15. xxii. 18. et al. freq. It is joined with the acc. in Xen. Cyr. vi. 1, 10. Hell. ii. 3, 56. Diod. Sic. iii. 44 ; with *ἐκ* and a gen. Ælian, V. H. i. 4 ; with *ἀπό* in Xen. Cyr. iv. 5, 4. See Schäfer on Greg. Cor. p. 123. on the Attic construction with the genitive. These formulæ, *φαγεῖν καὶ πίνειν*, *ἐσθίειν καὶ πίνειν*, &c. denote (1.) *luxurious feasting.* Mat. xxiv. 38, 49. Luke xii. 19, 45. xvii. 27, 28. 1 Cor. xv. 32. *With a negation*, they imply, of course, *to use no luxury*, i. e. *to live severely*, as Mat. xi. 18, 19. Luke vii. 33, 35. See 1 Kings i. 25. Job i. 4.]

[(2.) *To live in the usual manner*, i. e. *not to fast.* Luke v. 33. 1 Cor. ix. 4. though both of these are by Schleusner referred to (1.)]

[(3.) Joined with *μετά*, these phrases mean *to live familiarly with*, as Mark ii. 16. Luke v. 30. xiii. 26. xxii. 30.—We may notice, that God, in his distribution of good or evil to man, is spoken of as giving a cup of a wholesome or deadly nature to him[2]. See *θυμός* and *οἶνος*. Hence, perhaps, come the phrases in John xviii. 11. (*Shall I not undergo in patience the lot assigned to me by God?*) Mat. xx. 22, 23. Mark x. 38, 39. There is not, however, perhaps any occasion to refer this easy metaphor to any particular notion among the Hebrews. Plautus has (Casin. v. 2, 42.) "ut senex hoc eodem poculo quo ego bibi, biberet." Others say, that the phrase in John iv. 4. implies *who shall become my disciple*, because, *to drink the waters given by any one* was a Hebrew phrase for *becoming his disciple.* See Schoettgen, H. H. and Talm. p. 218.]

[II. Figuratively, *to absorb.* Of the earth *drinking* the rain. Heb. vi. 7. Deut. xi. 11. Anacr. xix. 1. Xen. Symp. ii. 25. Herod. iii. 117. Virg. Ecl. iii. 111.]—Observe *πίεσαι*, in Luke xvii. 8. is the 2nd fut. mid. 2nd pers. sing. according to the Ionic, or rather the ancient dialect, from *πίω*, as *φάγεσαι* in the same verse from *φάγω*. So *πίεσθε* plur. Matt. xx. 23. See Wetstein on both texts.

Πιότης, ητος, ἡ, from *πῖος, εος, ους, τό*, *the fat.*—*Fatness*, as of the olive-tree, to which also it is applied in the LXX, Judg. ix. 9. for the Heb. דֶּשֶׁן *fatness.* occ. Rom. ix. 17. [See 1 Kings xiii. 3, 5. Gen. lxxvii. 28.]

Πιπράσκω, from *πράω*, by sync. for *περάω*, [which is *to make to pass over*, and so *to bring from a distance, as if to sell.*] Thus in Homer, Od. xiv. 297.

Κεῖθι δέ μ' ὡς ΠΕΡΑ′ΣΗΙΣΙ.——

That he might *sell* me there.

[I. *To sell.* Mat. xiii. 46. xviii. 25. (where Parkhurst refers to Exod. xxii. 3. Lev. xxv. 39, 48. 2 Kings iv. 1. Neh. v. 5, 8. Is. l. 1.) xxvi. 9. Mark xiv. 5. John xii. 5. Acts ii. 45. iv. 34. (comp. Appian, B. C. v. p. 1088.) v. 4. See also Deut. xv. 12. 2 Mac. viii. 14. Ælian, V. H. xii. 12.]

[II. *To give up entirely to any one's power like a slave who is sold.* Rom. vii. 14. Comp. 1 Kings xxi. 25. 1 Mac. i. 16. 1 Sam. xxiii. 7. Baruch iv. 4. Demosth. 215, 6.]

Πίπτω.

I. *To fall.* [Mat. xv. 14. xvii. 15. Luke vi. 39. xvi. 21. Acts xx. 9. Rev. viii. 10. ix. 1.—of *seed falling* or *being sown.* Mat. xiii. 4, 5, 7, 8. John xii. 24. et al.]

[II. *To fall down*, used of men falling from weakness, fear, veneration, in supplication, &c. Mat. ii. 11. iv. 9. xvii. 6. xviii. 26, 29. xxvi. 39. Mark v. 22. ix. 20. xiv. 35. Luke v. 12. viii. 41. xvii. 16. John xi. 32. xviii. 6. Acts v. 10. ix. 4. xxii. 7. 1 Cor. xiv. 25. Rev. iv. 10. v. 8, 14. viii. 11. xi. 16. xix. 4, 10. xxii. 8. Comp. 1 Sam. xxv. 23. (נָפַל).]

III. *To fall down*,—as a house, Mat. vii. 25. 27. [Luke vi. 49.]—a tower, Luke xiii. 4.—walls, Heb. xi. 30. [—a tent, Acts xv. 16.] On Rev. xiv. 8. xviii. 2. comp. Is. xxi. 9. Jer. li. 8; not that this application of *πίπτω* to a city or community is a *mere* Hebraism, for Kypke, on Rev. xiv. 8. cites from Euripides, [Troad. 1160.] *Τροίαν* ΠΕΣΟΥ῀ΣΑΝ, Troy *fallen*, and from Plutarch, *Σπάρτῃ* ΠΕΣΟΎΣΗι *falling* Sparta.

IV. With *ἐπί* following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

V. *To fall, perish, be destroyed.* See Mat. x. 29. Luke xxi. 24. [Acts xxvii. 34.] 1 Cor. x. 8. Heb. iii. 17. [Rev. xvii. 10.] Comp. Rom. xi. 11. [Eur. Phœn. 1166. 1443. Hom. Od. X. 254. Herodian, i. 11, 5. Virg. Æn. x. 830. Cornel. Nep. Pausan. i. So נָפַל in Num. xiv. 32. 1 Chron. xxi. 14. Ez. vi. 11. The word is used to express the destruction of the heavenly bodies, i. e. their fall from heaven. See Mat. xxiv. 19. Rev. vi. 13. Comp. Job xxix. 24. Is. xxxiv. 4. Hom. Il. Θ. 485. Philost. Ep. 23. ed. Morell. Virg. Æn. ii. 9. Manil. Astron. i. 910.]

VI. *To fail.* Luke xvi. 17. where see Wetstein. [See Josh. xxi. 45. xxiii. 14. 1 Sam. iii. 19. Eur. Hipp. 41. Iph. Taur. 121. Vorst. Ph. S. v. p. 163.]

VII. *To fall into sin and a state of disfavour with God.* Rom. xi. 22. 1 Cor. x. 12.

VIII. *To fall* in judgment, *to be condemned and punished.* Rom. xiv. 4. [This Schleusner refers to VII. See Rom. xi. 1. Heb. iv. 11.]

[IX. *To fall* or *impinge upon.* See Mat. xxi. 44. Luke xx. 8. Comp. Is. xxviii. 13. lix. 10.]

[X. It seems sometimes used like the verb *to come*, without expressing any *fall.* Schleusner

[1] To illustrate the horrid history in Mat. xiv. and show that others have been guilty of like barbarities, I add from Bayle's Dictionary in Fulvia, note (E), that "Mark Antony caused the *heads* of those he had proscribed to be brought to him [even] *while he was at table*, and entertained his eyes a long while with that sad spectacle. Cicero's head he ordered to be put on the very pulpit where Cicero had made speeches against him. Fulvia [Antony's wife] took that *head*, spit upon it, and putting it in her lap, she drew its tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero." See also Wetstein on Mat. xiv. 11.

[2] [See Ps. xvi. 5. cxvi. 13.]

thinks, however, that something sudden is implied. James v. 12. (*to fall* or *come into condemnation.*) Rev. xi. 11. (*fear came* or *fell on them.*) Comp. Job iii. 11. 1 Mac. iv. 45. Ælian, V. H. iii. 32.]

[Πιστεύω, from πίστις *belief.*]

[I. *To believe, give credit to,* either of persons or things.]

[(1.) Generally, with a dative, Mark xvi. 13, 14. Luke i. 20. John ii. 22. iv. 50. v. 46. xii. 38. (Rom. x. 16.) Acts viii. 12. xiii. 41. xxiv. 14. xxvi. 27. 1 John iv. 1. Xen. Cyr. iv. 2, 8. v. 3, 17. Polyb. viii. 23, 11. Lysias, 655, 14.—with ἐπί and dative, Luke xxiv. 25. Acts xiii. 12.—with ἐν and dative, Mark i. 15. (See Matthiæ § 382.)—with εἰς, Rom. x. 14. 1 John v. 10.—with acc. and infin. Rom. xiv. 2. (where, perhaps, it is rather used of *belief* in the sense of *opinion.*) Xen. Cyr. iv. 5, 45. Symp. iv. 8. Ælian, V. H. ii. 21.—with ὅτι, Acts ix. 25. 1 Thess. iv. 14. Heb. xi. 6. James ii. 19. Herodian i. 14, 10.—with a dative and ὅτι, John iv. 21.—with περί, a genitive and ὅτι, John ix. 18.—with an acc. John xi. 26. 1 John iv. 16. Herodian i. 9, 13.—absolutely, Mat. xxiv. 23, 26. Mark xiii. 21. John iii. 12. xx. 8, 25, 29. Rom. x. 14. 1 Cor. xi. 18. Heb. iv. 3. Jude 5. Thuc. i. 1.]

[(2.) Of *belief* in Jesus as the Messiah, with dative, John v. 38, 46. vi. 30. viii. 45, 46. x. 37, 38.—with ἐπί and dative, Mat. xxvii. 42.—ἐπί and acc. Acts ix. 42. xxii. 19.—with εἰς, John ii. 11, 23. iv. 39. vii. 48. ix. 35, 36. x. 42. xi. 45, 48. xii. 11, 37, 42, 47. xiv. 29. xvi. 9.—with ὅτι, John vi. 69. viii. 24. x. 38. xi. 42. xvi. 27, 30. xvii. 8, 21.—absolutely, Mark xv. 32. John i. 7, 51. iv. 41, 42, 48, 53. vi. 36. ix. 38. x. 25, 26, 38. xii. 39, 47. xvi. 31. xix. 35.—And the word is similarly used of credit given to Moses as a divine messenger, John v. 40. and to John Baptist, Mat. xxi. 25, 32. Mark xi. 31. Luke xx. 5. It seems often used to express a true and cordial reception of and obedience to the Gospel doctrines [1];—with dative, John viii. 31. Acts v. 14. 1 John iii. 23.—with ἐπί and dative, Rom. ix. 33. x. 11. 1 Pet. ii. 6. 1 Tim. i. 16.—with ἐπί and acc. Acts xi. 17. xvi. 31.—with ἐν and dative, Acts xiii. 39.—with εἰς, Mat. xviii. 6. Mark ix. 42. John iii. 15, 16, 36. vi. 29, 35, 40, 47. vii. 38, 39. xi. 25, 26. xii. 36, 44, 46. xiv. 12. xvii. 20. Acts x. 43. xiv. 23. xix. 4. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8. 1 John v. 10.—with ὅτι, John xi. 27. (comp. the preceding verses.) xiii. 19. (the words being used here to the Apostles, who had long before signified their belief in Jesus as the Messiah, must probably refer to a higher faith.) xiv. 10. Rom. x. 9. 1 John v. 1, 5.—absolutely, Mark xvi. 16, 17. Luke viii. 13. (*for a time they have a right faith.*) John vi. 64. (The meaning could hardly be, that Iscariot did not believe that Jesus was the Messiah, but he had no *sincere faith.* Wahl adds here ver. 36 of this chapter.) xi. 15. xx. 31. Acts xiii. 48. (or this may be referred to the subsequent division.) Rom. i. 18. iii. 22. iv. 11. x. 4, 10. xv. 13. 1 Cor. i. 21. xiv. 22. xv. 11. (though this may be understood of belief in the resurrection, and referred to (1).) Gal. iii. 22. Eph. i. 13, 19. 1 Thess. ii. 13. 2 Thess. i. 10. 1 Tim. iii. 16. 1 Pet. ii. 7.]—Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence, *believing* is often put absolutely for *believing in Christ.* See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. [xi. 21.] xiii. 12. [xiv. 1. xv. 5, 7. xvii. 12, 34. xviii. 27.] xix. 2, [18. xxi. 20, 25. 1 Cor. iii. 5. xv. 2. 1 Thess. i. 7. ii. 10.] et al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS., and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by Griesbach. I own it sounds to me of a later age than the apostolic. [I should add to these passages Rom. xiii. 11. (*nearer than when we* first *believed* in Christ.) We may add, finally, some passages where this word is used of *believing in God,* as Acts xvi. 34. Titus iii. 8. 1 John v. 10; and with reference to a saving faith. Rom. iv. 3, 17, 24. Gal. iii. 16. James ii. 23. See Ps. lxxviii. 22 and 32. Is. xxviii. 16.]

[II. *To trust in, have a confidence,* with a dative, 2 Tim. i. 12. (Ceb. Tab. 7, 31. Polyb. vi. 2, 10. Æschin. 17, 21. Xen. Cyr. i. 6, 9.)—with ἐπί and acc. Rom. iv. 5.—with εἰς, John xiv. 1. and perhaps 1 Pet. i. 21.—with infinitive, Acts xv. 11. (Xen. An. vii. 7, 47.)—with ὅτι and future, Luke i. 45. Acts xxvii. 25. Rom. viii. 8. In Mark xi. 23. the present is put for the future;—absolutely, Mat. viii. 13. 2 Cor. iv. 13. See also Rom. iv. 8. 1 Cor. xiii. 7. The word is also used especially of *confidence* in the power of Jesus to aid and cure. Mat. ix. 28. Mark v. 36. ix. 23, 24. Luke viii. 50. John xi. 40.]

[III. *To trust any thing to any one, commit it to his charge.* Luke xvi. 11. John ii. 24. And in the pass. πιστεύομαί τι is *to be trusted with any thing,* as Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3. See Jer. xii. 6. 1 Sam. iii. 21. Diod. Sic. i. 72. xvii. 80. xx. 19. Xen. Cyr. iv. 2, 8. Hier. v. 8. Polyb. iii. 69, 1.]

☞ Πιστικός, ή, όν, from πίστις, *fidelity.*—*Genuine, unadulterated, pure.* occ. Mark xiv. 3. John xii. 3. Thus Theophylact says, that by νάρδον πιστικήν is meant τὴν ἄδολον νάρδον καὶ μετὰ ΠΙ'ΣΤΕΩΣ κατασκευασθεῖσαν, 'Nard unadulterated and *faithfully* prepared.' So Jerome, *veram et absque dolo.* See this interpretation further confirmed in Suicer, Thesaur. under νάρδος, and by Kypke. I add from Menandri Fragment. p. 218, 142. ed. Cleric. ΠΙΣΤΙΚΟ'Σ λόγος, 'his discourse is *genuine,* or *commands belief.*' [The word is used in the sense of *persuasive,* or *adapted to persuade,* in Xen. Cyr. i. 6, 10. It is *faithful* or *trustworthy,* Artem. ii. 32.]

Πίστις, εως, ή, from πέπεισται, 3 pers. perf. pass. of πείθω *to persuade,* and in pass. *to be persuaded, believe.*

I. *A being persuaded, faith, belief.* Rom. xiv. 22, 23. where see Macknight; and Campbell's Prelim. Dissertat. p. 112. It generally implies

[1] [It must be evident to every person who considers the matter, that in many cases it must be very difficult to ascertain whether *simple belief in Jesus as the Messiah,* or *a belief of a higher order* is intended. Accordingly, the Lexicographers contradict one another unnecessarily in their arrangement of passages. I have followed Wahl in his *arrangement of the senses,* but not *of the passages.* For example, he puts John v. 38, 46. vi. 30. viii. 45, 46. with many others implying *simple belief* most clearly, under this second division. At the same time, I must beg the reader to use his own judgment.]

such a *knowledge of, assent to,* and *confidence in,* certain divine truths, especially those of the gospel, as produces *good works.* See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, 25[1], 28[2]. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of* and *assent to* religious truths, such an one, namely, as *may* be *without good works.* See James ii. 14[3], 17, 18, 24, 26.

II. *Miraculous faith,* or *that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles,* Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. James v. 15. (where see Macknight.) Mark xvi. 17.

III. *The doctrine of faith,* or of the gospel, promising justification and salvation to a lively *faith* in Christ. Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion.* See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude 3.

V. *Fidelity, faithfulness.* Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12. where see Macknight.—On 2 Tim. iv. 7. comp. under *τηρέω* IV.

VI. *Assurance, proof.* Acts xvii. 31. Josephus uses *πίστις* for *proof* or *evidence,* de Bel. iv. 5, 4. and 8, 4. at the end. Thus likewise Plato, Phæd. § 14. *τοῦτο δὲ ἴσως οὐκ ὀλίγης δεῖται παραμυθίας καὶ* ΠΙΣΤΕΩΣ——'but this perhaps wants no little discourse and *proof*—.' Comp. under *παρέχω* VIII. [Comp. Diod. Sic. i. 37. Dion. Hal. vii. 61. Polyb. iv. 33, 7. Demosth. 659, 6. Xen. An. i. 2, 26.]

VII. *Belief,* or *persuasion, of the lawfulness of an action.* Rom. xiv. 23[4].

[1] See Wetstein, Griesbach, and Bowyer.
[2] See Randolph's Sermon on this text.
[3] See Doddridge's Paraphrase and Note on this verse.
[4] [As it may be desirable to the reader to see more than one scheme of arrangement of the senses of this word, I have allowed Parkhurst's article to stand, and I give in this note Wahl's article on *πίστις* unaltered.]

[I. *Belief given to any one, belief that what he says* or *professes is true.* (Diod. Sic. i. 39 and 86. Xen. Cyr. i. 6, 19.) In the N. T. it is used (1) properly,—of belief given to Jesus claiming to be Messiah, Luke xxii. 32.—of belief on a clear narration, Heb. xi. 3.—belief that the doctrine taught by Jesus is divine, true, and worthy of credit, (followed by Ἰησοῦ Χριστοῦ,) Gal. ii. 16. iii. 22. Eph. iii. 12. Phil. iii. 9. James ii. 1. Rev. ii. 13. xiv. 12.—(by τοῦ υἱοῦ τοῦ Θεοῦ,) Gal. ii. 20.—(by ἐν Χριστῷ,) Gal. iii. 26. Eph. i. 15. Col. i. 5. 1 Tim. iii. 15.—(by εἰς Χριστόν,) Col. ii. 5.—(by πρός,) Philem. 5.—(by τοῦ εὐαγγελίου,) Phil. i. 27.—(by ἀληθείας,) 1 Tim. ii. 13. It is joined with *ὑπακοή,* Rom. i. 5. xiv. 26.—with *ὑπακούω,* Acts vi. 7.—with *ἀκοή,* Gal. iii. 2, 5. and these phrases imply *an obedience to God shown by believing in Jesus.* Other instances of the word in this proper sense are found Rom. i. 17. (Gal. iii. 11.) ix. 32. Gal. iii. 8, 24. v. 5. James ii. 24. In Gal. iii. 7, 9. *οἱ ἐκ πίστεως* is for *οἱ πιστεύοντες.* In Gal. iii. 12. the meaning is, *the law has nothing to do with belief; it requires not belief, but obedience.* Δικαιοσύνη ἐκ *πίστεως,* Rom. ix. 30. x. 6. is, *God's favour arising from man's belief in Jesus,* and *δικαιοσύνη ἐπὶ τῇ π. God's favour on condition of belief.* See also Rom. x. 8. xi. 20. xii. 3, 6. 2 Cor. viii. 7.—(*διὰ τῆς π.*) Gal. iii. 14. Eph ii. 8. iii. 17. 1 Pet. v. 9.—*ἡ π. ὑμῶν,* Rom. i. 8, 12. 1 Cor. ii. 5. 2 Cor. i. 24. x. 15. Phil. ii. 17. 1 Thess. iii. 5, 6, 7, 10. 2 Thess. i. 3, 4. 2 Tim. i. 5. —1 Tim. i. 5.—1 Tim. i. 14. 2 Tim. i. 13.—2 Tim. iii. 8.—Gal. v. 6. Eph. iv. 13. vi. 23. Phil. i. 29. 1 Thess. iii. 2, 5. Philem. 6 James i. 3. ii. 1, 5, 14, 20, 22, 24, 26. 2 Pet. i. 5. (2.) By metonymy, *πίστις* is put for *πιστεύοντες* in the phrase *εἰς πίστιν,* Rom. i. 17.]

[II. *The thing believed, the doctrine of Jesus.* (1.) As received by men and acted on. Acts xiv. 22, 27. xv. 9. 1 Cor. xvi. 13. 2 Cor. xiii. 5. Col. i. 23. ii. 7. 1 Tim. ii. 15. (2.) Generally, either absolutely, as Gal. i. 23. vi. 10. Eph. iv. 5. 1 Thess. i. 3. 2 Thess. i. 11. 1 Tim. i. 2, 4, 19. iii. 9. iv. 1. v. 8. vi. 10. Tit. i. 1, 4, 13. ii. 2. iii. 15. 2 Pet. i. 1. Jude 3.—or with *ἐν Χριστῷ,* as 2 Tim. iii. 15. (3.) As requiring belief, Gal. iii. 23, twice, 25.]

[III. *Confidence, trust.* (1.) Generally, Heb. xi. 1. (Thuc. i. 120. Dem. 464, 20.) (2.) Used of *certain hope,* as the hope of future life, 2 Cor. v. 7. 1 Pet. i. 5, 7, 9. (3.) Of trust in God, with Θεοῦ, Mark xi. 22.—with *ἐπὶ* Θεόν, Heb. vi. 1.—absolutely, Mat. xvii. 20. (Luke xvii. 6.) xxi. 20. Luke xvii. 5. xviii. 8. 1 Cor. xii. 9. (explained differently by different persons,) 2 Cor. iv. 13. (the same Spirit, the author of *trust* in God,) viii. 7. Eph. vi. 16. Heb. iv. 2. vi. 12. xi. 4—8, 9, 11, 13, 17, 20, 21—24, 27—31, 33, 39. xii. 2. xiii. 7. James i. 6. v. 15. 1 John v. 4. Rev. ii. 14. xiii. 10. (4.) Of trust in Jesus. (a.) As the Saviour, generally (with εἰς), Acts xx. 21. xxiv. 24. xxvi. 18.—in the promises annexed to his death (with *ἐν τῷ αἵματι*), Rom. iii. 25. (with Ἰησοῦ Χ.) Rom. iii. 22, 25. (b.) Absolutely, Rom. iii. 27, 28, 30, 31. v. 1, 2. 1 Cor. xv. 14, 17. (c.) Of trust in the divine power of Jesus to work miracles, Mat. viii. 10. (Luke vii. 9.) Mat. ix. 2. Mark ii. 5. Luke v. 20, 22. Mark v. 34. x. 52. Luke vii. 50. viii. 48. xvii. 19. xviii. 42. See also Mat. xv. 28. Mark iv. 40. Luke viii. 25. Acts iii. 10. (5.) Of trust in the power of the Apostles to do miracles, Acts xiv. 9. 1 Cor. xii. 9. (6.) Of trust built on rational grounds, certain persuasions, Rom. xiv. 1, 22, 23.]

[IV. *Faith,* i. e. *truth, honesty, religion.* Mat. xxiii. 23. Acts vi. 5. xi. 24. Rom. iii. 3. Gal. v. 22. 1 Tim. ii. 7. iv. 12. vi. 11. 2 Tim. ii. 22. 2 Tim. iii. 10. Titus ii. 10. (Diod. Sic. i. 79. Polyb. iii. 10, 1.)]

[V. The same as Parkhurst's sense VI.]

[VI. *Faith pledged, a promise.* 1 Tim. i. 19. v. 12. 2 Tim. iv. 7. Pol. i. 43, 3. Xen. An. i. 3, 26. Cyr. viii. 8, 3. —The word does not occur elsewhere in the N. T. So far Wahl. In the LXX we find the word expressing usually *honesty, firm promise, good faith,* as Neh. xi. 23.]

Πιστός, ή, όν.

I. *Faithful, true, just, observant of and stedfast to one's trust, word,* or *promises.* See Mat. [xxiv. 45.] xxv. 21, 23. Luke xii. 42. xvi. 10. [xix. 17.] 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2. comp. 1 Mac. xiv. 41. and see Bp. Chandler's Defence of Christianity, p. 38. &c. 1st edit. [Add Col. i. 7. iv. 7, 9. 1 Thess. v. 24. 2 Thess. iii. 3. 1 Tim. iii. 11. 2 Tim. ii. 13. Heb. ii. 17. iii. 2, 5. x. 23. xi. 11. 1 John i. 9. 1 Pet. iv. 19. v. 12. Rev. xvii. 14. 2 Mac. i. 2. Diod. Sic. xviii. 58. Pol. x. 18, 15. Xen. Cyr. v. 2, 23.]

II. *Faithful, certain, worthy to be believed, true.* 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. et al. Thus in the profane writers it generally signifies *worthy of belief, credible.* Raphelius shows it is in this sense joined with λόγος by Polybius and Arrian. Comp. Wetstein on 1 Tim. i. 15. [In the above places (to which add Acts xiii. 34. 2 Tim. ii. 11. Titus iii. 8. Rev. xxi. 5. xxii. 6. and see Pol. iii. 9, 4. Dem. 377, 27. Thuc. v. 14.) the word is applied to *things;* but it is also said by Wahl and Schleusner to be used of *persons.* Wahl cites 2 Tim. ii. 2. Rev. i. 5. ii. 13. iii. 14; Schleusner, with more justice, refers to 1 Cor. vii. 25. 1 Tim. i. 12. 2 Tim. ii. 2. Comp. Is. viii. 51. Prov. xiv. 5.]

III. *Believing* or *giving credit to another.* John xx. 27. where see Campbell's note, and comp. Gal. iii. 9. [See also Fuller's Misc. Sacr. i. 19. Suicer, ii. p. 742.] Plato, according to Scapula, uses it in this sense. But Qu. ? [See Soph. Œd. C. 1031.] Hence,

IV. *One who believeth in the Gospel of Christ, a believer, a Christian.* Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. [Col. i. 2.] 1 Tim. [iv. 3, 10, 12, v. 16.] vi. 2. Tit. i. 6. [See 3 John 5.]

Πιστόω, ῶ, from *πιστός.*—[*To persuade one to believe.* 2 Mac. vii. 24. 1 Kings i. 36. See Polyb.

xviii. 22, 6. *To make one trustworthy.* Thuc. iv. 88. which Wahl construes *fidem exigere*, i. e. *to bind to good faith.—To confirm, establish.* 2 Sam. vii. 25.] Πιστόομαι, οῦμαι, pass. spoken of a person, *to be confirmed in, assured of.* occ. 2 Tim. iii. 14. See Wetstein on the place, and Suicer Thesaur. in πιστόω. [It occurs in the passive in the sense of *being established* or *confirmed.* 2 Sam. vii. 16. 1 Kings viii. 26. In Ps. lxxviii. 8, 37. (in the 1 aor. pass.) it seems to mean, *to remain faithful*, not a very different sense.]

ΠΙ'Ω. See under πίνω.

Πλανάω, ῶ, from πλάνη.

I. Properly. *To lead out of the way, cause to stray* or *wander.* It occurs not, however, strictly in this sense as a verb active in the N. T. [but we have] πλανάομαι, ῶμαι, pass. *to err, stray*, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.—*To wander*, as men. Heb. xi. 38. where see Harmer's Observations, vol. iv. p. 518. [See Deut. xi. 28. xxii. 11. Xen. An. i. 2, 25. Arrian, D. E. ii. 12. Eur. Phœn. 429.]

[II. Figuratively, *to mislead, seduce, believe*, and πλανάομαι *to be misled, to err, be mistaken.* So Mat. xxii. 29. xxiv. 4, 5, 11, 24. Mark xii. 24, 27. xiii. 5, 6. Luke xxi. 8. John vii. 12, 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. 2 Tim. iii. 13. Heb. iii. 10. James i. 16. 1 John i. 8. ii. 26. iii. 7. Rev. ii. 20. xiii. 14. Arrian, D. E. ii. 7. *To seduce from the path of virtue.* Titus iii. 3. Heb. v. 2. James v. 19. 2 Pet. ii. 15. Rev. xii. 9. xviii. 23. xix. 20. xx. 3, 8, 10. Is. xlvi. 8.]

ΠΛΑ'ΝΗ, ης, ἡ.

I. Properly, *a wandering out of the right way.* See James v. 20. [Ez. xxxiv. 12. Ælian, V. H. iii. 29.]

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. James v. 20. 2 Pet. ii. 18. iii. 17. Jude 11. [Wahl puts 1 Thess. ii. 3. 2 Pet. iii. 17. (Diod. Sic. ii. 18.) as *error in opinion*; Rom. i. 27. James v. 20. 2 Pet. ii. 18. Jude 11. as *error in conduct.* Schleusner puts them together, as Parkhurst does, but places 2 Pet. iii. 17. under the next head. Comp. Ez. xxxiii. 10. Jer. xxiii. 17.]

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3. [and especially] *seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1—3. [See Prov. xiv. 8.] The above cited are all the passages of the N. T. wherein the word occurs.

Πλανήτης, ου, ὁ, from πλανάομαι *to wander.—A wanderer, wandering.* [See Hos. ix. 20. Xen. de Ven. v. 17.] occ. Jude 13. where, I think, ἀστέρες πλανῆται can mean nothing but those five *wandering* stars which we call *planets*, namely, Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see Cicero, de Nat. Deor. ii. 30.) Thus the words are used by Philo Byblius in Eusebius, Præp. Evang. i. 9. p. 33. A. (comp. p. 28. A.) by Plato, xi. 30. p. 558. C., by Diodorus Siculus, lib. i. p. 73. [Xen. Mem. iv. 7, 5. Aristot. Meteor. i. 4.] "The Jews," says Doddridge on Jude 13, "are said to have called their teachers *stars*; and they are represented under that emblem, Rev. i. 16. ii. 1. And as the *planets* seem to have a very *irregular* motion, being sometimes *stationary*, and sometimes *retrograde*, they are proper emblems of persons so *unsettled* in their principles, and so *irregular* in their behaviour, as these men were." [So Schleusner. See Deyling, i. Obs. 70.]

Πλάνος, ου, ὁ, from πλάνη *error, deceit.*

[I. *A wanderer.* Ælian, V. H. iii. 29. and perhaps Job xix. 4.]

[II. *A misleading, fraud.* Xen. de Ven. iii. 6. Jer. xxiii. 32. Pierson ad Mœr. p. 315. and see notes on Thom. M. p. 717.]

[III. *A deceiver.* Especially used of false teachers who *go about to deceive.* So the Latin *planus*, Cic. Cluent. 26. Plin. N. H. xxxv. 10. Hesychius has πλάνος· πλανήτης, ἀπατεών. See too Aristoph. Vesp. 868. Wessel. ad Diod. Sic. Ecl. 527. occ. Mat. xxvii. 63. 2 Cor. vi. 8. 1 John ii. 18. iv. 1. 1 Tim. iv. 1. Many MSS. and some editions in this last place have πλάνης and the Vulg. has *erroris.* Others (as Parkhurst) consider the word as an adjective, and so used in this place. But Schleusner thinks there is no occasion to take it as an adjective. He translates πνεύμασι πλάνοις *teachers who are impostors.* The word, however, he admits, occurs as an adjective in Menand. fr. p. 102.]

ΠΛΑ'Ξ, πλακός, ἡ. The Greek etymologists deduce it from πλατύς *broad*, q. πλάταξ [1].—*A table* or *slab* of stone. Heb. ix. 4. Hence applied to the heart. 2 Cor. iii. 3. [Schleusner explains this place, "you are not an epistle *properly*, but figuratively, i. e. you have been brought up by my ministry to the Christian religion, which now shows its power in your hearts." By the words πλαξὶ λιθίναις, St. Paul, he thinks, refers to the stone tables of the law, or generally to the ancient custom of writing laws on tables set in public view. The form ἐν πλαξὶ καρδίας σαρκίναις is taken from Prov. iii. 3. vii. 3. and Jer. xvii. 1. xxxi. 34. whence it appears that the Hebrews said of any thing deeply infixed in the mind, that "it was written on the tables of the heart."] In the LXX it is used as in the N. T. for the Heb. לוּחַ *a smooth plank.* See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τό, from πέπλασμαι perf. pass. of πλάσσω *to form, fashion.—Somewhat formed* or *fashioned*, figmentum. occ. Rom. ix. 20. [Is. xxix. 16. Job xl. 14. Artem. i. 56. Dem. 1110, 18.]

ΠΛΑ'ΣΣΩ. The Greek lexicographers deduce it from πηλός *clay.*

I. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the *potter's* business more than to the *statuary's*, &c. Comp. next sense. occ. Rom. ix. 20. Comp. Is. xxix. 16. xlv. 9. in LXX. [See Ælian, V. H. ii. 13. Lucian, Dial. Deor. i. 1. Xen. de Mag. Eq. vi. 1. Mem. ii. 6, 37.]

II. *To form*, as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8. for the Heb. יָצַר *to form, fashion.* [Wisd. xv. 11.]

☞ Πλαστός, ή, όν, from πλάσσω *to form,*

[1] It may, I think, be better derived from πλάσσω *to form, fashion*; but best of all from the Heb. פָּלַח *to cleave*, and as a N. *a fragment*, or *piece broken off*, see Judg. ix. 53. in Heb., whence also the Eng. *flake.*

also *to feign, devise.* [See 1 Kings xii. 33. Reiske, Ind. Gr. Demosth. p. 602.]—*Artificial, artful.* occ. 2 Pet. ii. 3. [Ἄπλαστος occurs Gen. xxv. 27. to express *an honest* or *simple-minded man.*] Plato uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ for *making an artificial laboured discourse,* Apol. Socr. § 1. [Dem. 602, l.]

Πλατεῖα, ας, ἡ. See under πλατύς II.

Πλάτος, εος, ους, τό, from πλατύς *broad.*—*Breadth.* occ. Rev. xxi. 16. twice. Eph. iii. 18. where observe, that terms of *architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22. and under Ἄρτεμις. [See 2 Mac. xii. 16. Ælian, V. H. ii. 10. Xen. Cyr. vii. 5, 8. In Rev. xx. 9. πλάτος τῆς γῆς is put, according to Wahl, for *planities,* a *plain part of the earth,* as in Hab. i. 6. Schl. thinks πλάτος a pleonasm, like מְרֻחָב in Hebrew.]

Πλατύνω, from πλατύς *broad.*

I. *To make broad, widen.* Mat. xxiii. 5. [See Is. liv. 2. Jer. li. 58. 1 Mac. xiv. 6. Xen. de Mag. Eq. iv. 3. Cyr. v. 5, 10.]

II. *To dilate, enlarge,* as the heart in tender love and benevolence[1]. 2 Cor. vi. 11, 13. Comp. Is. lx. 5. and Heb. and Eng. Lex. under רחב I. [In LXX it is hence used in the sense *to comfort,* as Ps. iv. 1. See also Ps. cxix. 32.]

ΠΛΑΤΥΣ, εῖα, ύ.

I. *Broad, wide.* occ. Mat. vii. 13.

II. Πλατεῖα, ας, ἡ, *a broad place* [ὁδός or] (χώρα being understood) of a city, *a broad street* or *open place,* platea. Mat. vi. 5. [xii. 19.] Luke [x. 10. xiii. 25.] xiv. 21. Acts v. 15. [Rev. xi. 8. xxi. 21. See Prov. vii. 6. Is. xv. 3. Ez. vii. 19. xxvi. 11.]

☞ Πλέγμα, ατος, τό, from πέπλεγμαι perf. pass. of πλέκω *to plait.* [Any thing *woven, twisted, knit, braided,* &c. It is used in the N. T. of *hair braided* or *twisted in locks* or *curls.* 1 Tim. ii. 9. Comp. 1 Pet. iii. 3. This curling of hair is said by Mart. de Roa (Sing. S. Loc. t. i. lib. 3, 15.) to have been rather practised by women of loose character than others in ancient times. But any Italian statue-gallery would refute that opinion. The apostle is exhorting the women against *attention to ornament and vanity.* Salmasius (Ep. de Cæsarie Vir. et Mul. Coma, p. 266, 615, 651.) thinks that πλέγματα are generally *any ornaments of the hair.* The word occ. in Aq. and Theod. Is. xxxviii. 5.]

Πλείων, ονος, ὁ, ἡ, καὶ τὸ -ον[2]. An irregular comparative, from πολύς *many.* [Plural nom. πλείους and πλείονας, (Xen. Hel. iv. 2, 11.) acc. πλείους and πλείονας, (Thuc. ii. 37.) neut. πλείονα.]

[I. *More, greater in number.* Mat. xx. 10. xxi. 36. xxvi. 53. Mark xii. 43. (and Luke xxi. 3.) where Parkhurst says *more in quantity.* Luke iii. 13. (See Lobeck on Phryn. p. 410. Xen. Œc. xxi. 43. Paus. viii. 29.) xi. 53. John iv. 1. vii. 31. Acts ii. 40. iv. 22. xiii. 31. xv. 28. xxi. 10. xxiii. 13, 21. xxiv. 11. (on the omission of ἤ see Lobeck, ubi supra. Paus. viii. 21. x. 37.) 17. xxv. 6. xxvii. 20. xxviii. 23. Heb. vii. 23. 2 Tim. ii. 16. (Lobeck on Phryn. p. 280. Diod. Sic. i. 79. xii. 21. Xen. Mem. ii. 3, 1.) Οἱ πλείονες or πλείους, *the greater part, most.* Acts xix. 32. xxvii. 12. 1 Cor. x. 5. xv. 6. 2 Cor. ii. 6. ix. 2. In 1 Cor. ix. 19. οἱ πλ. is *by so many the more.* In 2 Cor. iv. 15. it is for πολλῶν, says Schleusner; and Wahl translates it *plures, several.* The neut. πλεῖον is used adverbially, *more.* Luke vii. 42. John xxi. 15. where Schl. translates it *more vehemently,* and cites Gen. xlvi. 30. Eur. Phœn. 1667. Then ἐπὶ πλεῖον is used of *time, longer.* Acts xxiv. 4. (Xen. Cyr. i. 3, 1.) and of place, *wider.* The comp. seems put for the positive in 2 Tim. iii. 9. Diod. Sic. iv. 74. xvii. 30.]

II. *More, greater, more excellent.* Mat. vi. 25. xii. 41, 42. Mark xii. 33. [Add Luke xi. 31, 32. Heb. iii. 3. xi. 4. Rev. ii. 19. Xen. Ages. ii. 24. Wahl and Schl. add also Mat. v. 20. See περισσεύω.]

ΠΛΕΚΩ, perhaps from Heb. פֶּלֶךְ *a distaff,* used in spinning or *twisting* flax *together.*—*To plait,* plico. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2. [Ex. xxviii. 14. Is. xxviii. 5. Xen. An. iii. 3, 18.]

Πλεονάζω, from πλέων *more.*

[I. *To become more, be increased, abound.* Rom. v. 20. (see iii. 20. vii. 7—9.) vi. 1. 2 Cor. iv. 15. viii. 15. (where it is *to superabound, have more than enough,* according to Parkhurst, or *to have more than others* according to Schleusner. See Ex. xvi. 18.) Phil. iv. 17. 2 Thess. i. 3. and 2 Pet. i. 8. in which two last passages Schleusner thinks that the actual *progress of increase* is expressed, and cites 3 Esdr. viii. 77. But a very good sense is made by translating simply *to abound.* 2 Chron. xxiv. 11. Prov. xv. 6.]

II. *To cause* or *make to abound.* 1 Thess. iii. 12. Comp. 2 Cor. ix. 8. [Num. xxvi. 54. Jer. xxx. 15. 2 Mac. iv. 35.]

Πλεονεκτέω, ῶ, from πλέον *more,* and ἔχω *to have.*

I. *To have more* or *a greater share than others,* whether of good, as Thucydides, lib. vi. τῶν ὠφελίμων οὐ ΠΛΕΟΝΕΚΤΕΙ μόνον, 'hath not only *the greatest share* of the benefits;' or of evil, as Xen. Cyr. i. 6, 19. ΠΛΕΟΝΕΚΤΕΙΝ τοῦ ψύχους καὶ πόνων, 'to *have the greatest share of,* or *to endure the most,* cold and labour.' [vii. 5, 26.]

II. In the N. T. it is used only in a bad sense. Transitively, with an accusative of the person, *to make a gain* or *prey of, to defraud,* aliquem quæstui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6. In which last text Theodoret, Chrysostom, Theophylact, and others of the Greek commentators, explain πλεονεκτεῖν of *defrauding* or *injuring* our brother by *adultery;* so likewise do many of the moderns, as Erasmus, Heinsius, Whitby, &c.; and indeed the context, both preceding and following, clearly proves that it relates to *this* sort of *injustice.* See more in Suicer, Thesaur. under πλεονεκτέω, and in Whitby and Kypke on the text. [Schleusner and Wahl do not notice this explanation, but class this passage under the head *to defraud.* See Xen. Cyr. i. 6,

[1] I cannot forbear observing, that the expression καρδία πεπλάτυνται is strictly and philosophically just; *the heart* of man *is* really *dilated* by love and zealous affection, and in consequence, while he is under the influence of those *joyful* passions, his pulse becomes *strong* and *full.*

[2] [The neuter is both πλέον and πλεῖον. Thuc. vii. 63.]

31 and 33. Mem. iii. 5, 2. Polyb. vi. 56, 2. In the LXX it means *to be covetous, to seek* after more. See Ez. xxii. 27. Hab. ii. 9.]

III. *To get the better*, as an enemy, whether by force, conduct, or fraud. It is so applied by the Greek writers, who likewise use the passive πλεονεκτέομαι, οῦμαι, for *being worsted*. Thus Plutarch, ΠΑΕΟΝΕΚΤΟΥ΄ΜΕΝΟΣ[1] ὑπὸ τῶν πολεμίων, 'being *worsted* by the enemies.' So 2 Cor. ii. 11. ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, *lest we should be* overcome *by Satan*, i. e. *lest Satan should* get an advantage of *us*, as it is well rendered in our translation. See Wetstein.

☞ Πλεονέκτης, ου, ὁ, from πλεονεκτέω.

[I. Properly, *one having more than others.*]

II. *Covetous, avaricious*, q. ΠΑΕΟΝ ΕΧΕΙΝ βουλόμενος, *desirous of having more*, than his due, namely. occ. 1 Cor. v. 10, 11. vi. 10. [Ecclus. xiv. 9. Xen. Mem. i. 5, 3. Diod. Sic. xx. 106.]

III. *A person exorbitantly addicted to carnal lusts*, "*a lewd, lascivious libertine.*" Locke. occ. Eph. v. 5. [This sense is not required. See πλεονεξία.]

Πλεονεξία, ας, ἡ, from πλέων, ονος, *more*, and ἔχω *to have*. [Properly, *what one has more than others.* See Xen. Mem. i. 6, 12. Polyb. ii. 19, 3. Herodian i. 5, 6.]

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches.* Luke xii. 15. Mark vii. 22. where Campbell, whom see, "*insatiable desires.*" Comp. 2 Pet. ii. 14. [Add Rom. i. 29. 1 Thess. ii. 5. 2 Pet. ii. 3. Schleusner and Wahl also add, and I think rightly, Eph. iv. 19. v. 3. Col. iii. 5. which places Parkhurst, after Locke, explains to be *inordinate desire in venereal matters.* Elsner (ii. p. 218.) has endeavoured to show that the word admits this sense; but Salmasius (de Fœn. Trapez. p. 121.) denies it. Parkhurst adduced two passages which prove nothing. Schleusner observes, on Col. iii. 5. (where the common explanation is "covetousness, which is as bad as idolatry,") that perhaps the words ἥτις ἐστὶν εἰδωλολατρεία were a gloss by St. Paul himself; for in the LXX πλεονεξία is used for *idols* and *idolatry.* See Ps. cxix. 36. The word occ. Jer. xxii. 17. Ez. xxii. 27. Hab. ii. 9. Xen. Cyr. i. 6, 28. Polyb. vi. 56, 3.]

II. *A defraudation, extortion, a gift* or *kindness extorted by importunity and force*, as it were, *and conferred with grudging.* 2 Cor. ix. 5. where see Macknight. [Schleusner says here, *an action which shows avarice*, and observes, that πλεονεξία is opposed to εὐλογία. Wahl says *avarice.*]

Πλευρά, ᾶς, ἡ, q. from πέλω *to be*, and εὐρύς *broad*, as *being the breadth*, as it were, of the body, or of whatever it is spoken of.—*The side* of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. [Gen. ii. 21, 22. 2 Sam. ii. 16. Is. xi. 5. Dan. vii. 5. Xen. An. iv. 1, 18[2].] Hence the Eng. *pleurisy, pleuritic.*

[1] [On the application of the word to *superiority in war*, see Spanh. ad Julian. p. 169. Irmisch. ad Herodian. i. 5.]

[2] [Schleusner thinks it may be the *pericardium* in John xix. 34. because there is a fluid like water in that membrane; and he cites Homer, Il. iv. 468. to show that πλευρά means sometimes τὰ ἐντὸς τῶν πλευρῶν. Very likely the *pericardium* might be pierced, but it is absurd to suppose that St. John meant to describe any thing but the outside place of the wound.]

ΠΛΕΩ, from the Heb. פָּלַח *to cut, cleave*: whence also the Eng. *plough.*—*To sail* in a ship, q. d. *to cut* the sea *in sailing.* Thus τέμνειν *to cut* is applied in Greek, as the words *seco, sulco*, &c. often are in Latin, and *cut, plough*, in Eng. See Homer, Od. iii. 174, 5. Virgil, Æn. v. 2. x. 166, 197. occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24. [Is. xlii. 10.]

Πλέων, ονος. See πλείων.

Πληγή, ῆς, ἡ, from perf. mid. πέπληγα of πλήσσω *to strike.*

I. *A stroke, a stripe.* See Luke x. 30. xii. 48. Acts xvi. 23, 33. [2 Cor. vi. 5. xi. 23. 2 Mac. iii. 26. Xen. Cyr. i. 3, 16. Polyb. ii. 33, 6. If Acts xvi. 23. belongs to this head, we must understand τὰ τραύματα or τὸ αἷμα. Others consider ἀπὸ τῶν πληγῶν as put for τὰς πληγάς, and refer this passage to sense II.]

II. *A wound.* Rev. xiii. 3, 12. 2 Mac. vi. 30.

III. *A plague, calamity, affliction.* Rev. xi. 6. [20.] xv. 1, 6. [8. xvi. 9, 21. xviii. 4, 8. xxi. 9. xxii. 18. And perhaps Deut. xxv. 2. Num. xiv. 37. xxv. 8, 9, 17. Is. x. 24. liii. 3, 4[3].]

Πλῆθος, εος, ους, τό, from πλήθω *to fill.*

[I. *A multitude, quantity, great number.* Luke i. 10, 11, 13. v. 6. vi. 17. xix. 37. xxiii. 27. John v. 3. xxi. 6. Acts iv. 32. v. 14. xiv. 1. xvii. 4. xxi. 36. xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. Gen. xlviii. 19. Xen. Mem. i. 1, 14. Diod. Sic. i. 55. iii. 22. Eur. Phœn. 732.]

[II. *A multitude of people.* Mark iii. 7, (on the construction see Perizon, ad Æl. V. H. xiv. 22. D'Orville on Chariton, p. 298. Matthiæ, § 301.) 8. Acts ii. 6. v. 16. xiv. 4. xix. 9. In Luke xxiii. 1. Acts xxiii. 7. we may translate *the assembly*; and perhaps in Acts vi. 2, 5. xv. 12. xxi. 22. *the body* of disciples.]

Πληθύνω, from πλῆθος [*a multitude*].—Transitively, *to multiply, increase, cause to multiply* or *increase.* 2 Cor. ix. 10. Heb. vi. 14. [Gen. xvi. 10. 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Gen. xlviii. 16.] Also, intrans., *to multiply, be multiplied.* Acts vi. 1. [Ex. i. 20. 1 Sam. xiv. 19. Herodian iii. 8, 14.] Πληθύνομαι, pass. *to be multiplied* or *increased, to abound.* Mat. xxiv. 12. Acts vi. 7. [ix. 31.] xii. 24; where it is applied to the word of God, considered as a *divine seed* bringing forth *abundant increase.* See Doddridge on the place, and comp. αὐξάνω III.

Πλήθω, from the obsolete V. πλάω *to fill*, whence the reduplicate verbs πιμπλάω and πίμπλημι the same.

[3] It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλαγά, πληγή: but I must confess, when I find* that the Islandic *plaaga* denotes *a calamity*, the Swedish Plaga and Irish plagam *to plague*, the Welsh *pla*, and Dutch plaag *a plague*, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek πληγή, not from the V. πλήσσω, but from the Heb. פָּלַח *to cleave, cut* or *break in pieces.*

* "PLAGUE, pestis, C. B. *pla*, B. *plaeg*, Gr. πληγή, Dor. πλαγά, Islandis *plaaga*, est calamitas, Suecis Plaga *to plague*, Hibernis plagam, L." Lye's Junius Etymol. Anglican.

I. *To fill, make full,* as a sponge with vinegar, Mat. xxvii. 48. John xix. 29; a marriage-feast with guests, Mat. xxii. 10. [See also Luke v. 7. Gen. xxi. 19. Jer. li. 34.]

II. *To fill,* in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67. [Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9.]; with fear, Luke v. 26; with madness, vi. 11; with astonishment, Acts iii. 10; with zeal, v. 17. xiii. 45; with confusion, xix. 29. [with anger, Luke iv. 28. See Gen. vi. 11, 13. Prov. xii. 22.]

III. In the pass. *to be fulfilled, completed, ended,* of time. Luke i. 23, 57. ii. 21. where the meaning certainly is not that the *eight days were ended,* but that the *eighth day was come.* See Gen. xvii. 12. Lev. xii. 3. and comp. συμπληρόω III.

☞ Πλήκτης, ου, ὁ, from πλήσσω *to strike.*—*A striker* (so Plutarch in Marcell. p. 298. C. [c. 1.] τῇ χειρὶ πλήκτης [Pyrrh. c. 30.]); or, *a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren.* Thus Theodoret, Chrysostom, and Œcumenius understand it: but Theophylact, joining both senses of the word together, explains it, μήτε διὰ χειρῶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποτόμων ἀκαίρως, 'neither *smiting with the hands,* nor unseasonably *with bitter and severe words.*' occ. 1 Tim. iii. 3. (where it is opposed to ἄμαχον.) Tit. i. 7. See Suicer, Thesaur. and Elsner and Kypke on 1 Tim., the latter of whom explains the word by *vehement, impetuous, quarrelsome.* [Wahl takes the *first* sense, observing that the word is joined with πάροινος, because drunkenness and blows frequently go together. Schleusner agrees with Parkhurst. The word occ. Symm. B. xxxiv. 15.]

Πλημμύρα, ας, ἡ, from πλήμη[1] *the flow* of the sea, as opposed to the ebb, (which from πλῆμι or πλάω *to fill,*) and μύρω *to flow,* which from the oriental מור, the same.

I. *The flow of the sea, full* or *high tide.* Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation,* whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18 or 23. ἐὰν γένηται πλημμύρα, *if there be* a flood, for the Heb. יַעְשֹׁק נָהָר, *behold* the stream *may press;* so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake. [See Valck. ad Ammon. p. 197. Spanh. ad Callim. Hymn. Del. 263.]

Πλήν, an adverb.

1. Governing a genitive, *besides,* [*except.*] Mark xii. 32. John viii. 10. Acts viii. 1. xv. 28. xxvii. 22. [Thuc. iv. 54. Xen. An. i. 9, 9.] So with ὅτι and a verb following, *except that,* q. d. *more than that.* Acts xx. 23. [Xen. An. i. 8, 20. Dem. 241, 9. Comp. Is. xlv. 14, 21. 2 Kings xxiv. 14. Ex. xx. 3.]

[2. *But, yet, nevertheless.* Mat. xviii. 7. xxvi. 39. (comp. Mark xiv. 36.) Luke vi. 24. x. 11, 20. xviii. 8. xxii. 22, 42. It sometimes expresses the Latin *cæterum, but, for the rest,* and is used either in passing to a new subject or returning to an old one, as Luke xix. 27. 1 Cor. xi. 11. Eph. v. 33. (comp. ver. 25 and 28.) Phil. iv. 14. Polyb. xi. 17, 1. In Luke xii. 31. xxiii. 28. Phil. i. 18. it is *but rather.* In Phil. iii. 16. it is *however.*]

3. *Moreover, but moreover,* q. d. *what is more.* Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. [Luke x. 14. xiii. 33.]

Πλήρης, εος, ους, ὁ, ἡ, καὶ τὸ —ες.

I. *Full,* in a passive sense, *filled.* Mat. xiv. 20. xv. 37. [Mark vi. 43. viii. 19. Lucian, Dial. Deor. v. 3. Xen. An. i. 2, 7. 5, 1. And hence it is *abounding in, richly supplied with,* as Luke iv. 1. John i. 14. Acts vi. 3, 5, 8. vii. 55. ix. 36. xi. 24. xiii. 9. xix. 28. in which passages it refers to the Holy Spirit, and to various graces with which believers are filled. In Luke v. 12. πλήρης λέπρας, *full of leprosy,* means *overrun* with that disease. See Neh. ix. 25. Ecclus. xix. 26. Polyb. v. 15, 6. Xen. An. iii. 5, 2. Dem. 1445, 13.]

II. *Full, complete, perfect.* Mark iv. 28. So the LXX apply it to στάχυες *ears of corn,* for the Heb. מָלֵא *full,* Gen. xli. 7, 22. [Schleusner says that in Mark the phrase means either *plentiful, copious,* or "of such size as to fill the whole follicle in which it is contained." Wahl has, "which has its full and just size." He and Schleusner refer 2 John 8. πλήρης μισθός (see Ruth ii. 8.) to this head. Parkhurst says it is *abundant, copious, ample,* in that place. Comp. Ecclus. l. 6. Hor. iii. Od. 18, 5.]

Πληροφορέω, ῶ, from πλήρης *full,* and φορέω or φέρω *to carry.*

[I. Properly, *to make full*[2], *make perfect, fulfil,* like πληρόω. It is used especially of *weights and measures* (see Alberti, Obss. Phil. p. 430.); of *trees* bearing a full measure of fruit; and in the passive, of the fœtus passing its *full* time in the womb.]

II. *To fulfil, thoroughly accomplish.* occ. 2 Tim. iv. 5. where Chrysostom and Theophylact explain it by πλήρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. [So Wahl and Schleusner, *to satisfy* or *perform fully.* See Pearson, Obss. ad Epp. Ignat. p. 9. Zon. Lex. c. 1567. (who explains it by πλήρωσον.) Suicer ii. p. 753.]

[III. *To make certain,* used either of persons or things. (1.) *To make one certain, persuade him firmly, convince.* Rom. iv. 21. xiv. 5. both times in the passive. So Clem. 1 Cor. 42. and Ignatius Magn. § 8, 11. (cited by Parkhurst) use the word. See also Ctesias, Excerptt. c. 38. Isocr. Orat. Trapez. (p. 626, 4.) p. 360. Steph. Euseb. H. E. iii. 24. (2.) *To make a thing certain, confirm* or *prove it.* Wahl and Schleusner put Luke i. 1. under this head. *About things fully proved to us.* So the Syriac. Parkhurst, after Campbell, considers the word as meaning in that place *accomplished;* and he refers to Mill, Proleg. p. v. Again, Wahl refers 2 Tim. iv. 17. to this head; and Schleusner notices this explanation of the text as held by some writers, and does not give any other. But Parkhurst refers this place also to sense I., and cites the Vulg. translation *impleatur,* Chrysostom's explanation πληρωθῇ; and Theophylact's βεβαιωθῇ, ἢ εἰς πέρας ἔλθῃ καὶ πληρωθῇ, *might be established,* or *might be brought to an end and completed.* The word βεβαιωθῇ

[1] [Suidas has πλήμη ἢ πλημμύρα τῆς θαλάσσης. Hesychius, πλημμυρίς· τὸ ὅρμημα τῆς θαλάσσης, ἢ ἐπίῤῥυσις.]

[2] [Schl. says, *to go to any place quickly and vehemently,* from ships, which with *full sails* go quickly to port.]

agrees with Wahl's and Schleusner's, which to me appear most satisfactory. The word occ. Eccles. viii. 1. Grab. Spic. Pat. i. p. 219.]

☞ Πληροφορία, ας, ἡ, from the same as πληροφορέω, [which see.]—*Full conviction* or *assurance*. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. [In Col. ii. 2. Heb. x. 22. Wahl thinks it put for an adjective, πλήρης, and refers to Gesen. 644, 2.]

Πληρόω, ῶ, from πλήρης *full*.

[I. *To fill*, or *make full*. (1.) Properly, as a net with fish, Mat. xiii. 48.—a valley with materials, Luke iii. 5. See Diod. Sic. ii. 39. xiii. 77 and 78. Thuc. i. 29. (2.) It is used of spaces filled with *noises, smells*, &c. John xii. 3. Acts ii. 2. (Wahl translates the verb in these cases *to penetrate*; and the phrase ἐπληρώθη ἐκ τῆς ὀσμῆς he compares with πληθύνειν ἀπό in Athen. xiii. p. 569. F., citing Schweigh. Addend. et Corr. p. 478. and on book ix. p. 410. C.; but this is unnecessary.) —and (3.) Figuratively, of places filled with *opinions, rumours*, &c., as Acts v. 28. See Liban. Ep. 721. and Justin xi. 7. Phrygiam religionibus implevit.]

II. *To fill*, in the sense of supplying copiously, and hence in the pass. *to be filled*, or *to be full*, in the sense of *possessing a large share of*. With a gen. Acts ii. 28. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. Plat. Sympos. p. 316. D. Plut. in Fab. Max. c. 5. —with a dat. Rom. i. 29. 2 Cor. vii. 4. 2 Mac. vii. 21.—with ἐν and a dat. Eph. v. 18.—with εἰς and acc. for ἐν and dat. Eph. iii. 19.—with an acc. abs. Phil. i. 11. Col. i. 19.—absolutely, Eph. i. 22. iv. 10. Phil. iv. 18. Col. ii. 10. So in LXX, 1 Kings vii. 14. and *impleo* in Liv. vii. 7. xxxvi. 29. Ovid, Met. vii. 4, 28.—[The sense is perhaps rather *to occupy*, or *take full possession of*, in John xvi. 6. where it is used of *filling the heart*. The same phrase occurs Acts v. 3. and Wahl thinks it has the same sense; but Schleusner says it is there *to supply with advice, incite, advise, solicit*, with a notion of *boldness*, and Parkhurst translates it *to embolden*, adding,] this is an Hebraical or Hellenistical expression, signifying *to embolden*, and corresponding to the Hebrew one, מָלֵא אֶתחַלֵּב, used Esth. vii. 5. Eccles. viii. 11. and by the LXX in the former text rendered ἐτόλμησε *hath dared*, and in the latter ΈΠΛΗΡΟΦΟΡΗ΄ΘΗ ΄Η ΚΑΡΔΙΑ΄Α.

III. *To fulfil, complete, accomplish, perform fully*. Mat. iii. 15. Luke ix. 31. (where see Kypke,) Acts xii. 25. Rom. xiii. 8. Col. iv. 17. where see Elsner and Wolfius. [See Herodian, iii. 11, 9. Ælian, V. H. ii. 44. Zosim. ii. c. 41. extr. Cic. Cluent. 18. Tac. Ann. iii. 53. Plin. Ep. x. 56. Schleusner adds Acts xiv. 26. xix. 21. and Wahl agrees with him in adding Rom. viii. 4. Many explain Mat. v. 17. in this sense simply, *I came to fulfil the law*, i. e. *the types and prophecies of the law*. Parkhurst thinks the word has a more extensive meaning, "to *fulfil* the types and prophecies, to *perform perfect obedience* to the law of God in *his own person*, and *fully to enforce and explain it* by his doctrine." Schleusner takes the last clause nearly as the meaning, *to explain fully and confirm the authority of the law*. See sense IX. Wahl refers it to sense VIII. Again, most critics refer Gal. v. 14. to this sense. Schleusner translates it *to comprehend*, which is certainly a good sense there; but not borne out by other places [1].] —*To preach* or *explain fully*. Rom. xv. 19. Col. i. 25.

IV. *To fulfil, accomplish*, or *perform*, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, τότε ἐπληρώθη, *then was fulfilled*, ὅπως and ἵνα πληρωθῇ, *that it might be*, or *so that it was fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15, 17, 18. viii. 17. [Add to the instances of these phrases, Mat. iv. 14. xii. 17. xiii. 35. xxvi. 54, 56. xxvii. 9, 35. Mark xiv. 49. xv. 28. Luke i. 20. iv. 21. xxiv. 44. John xii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. Acts i. 16. iii. 18. James ii. 23. There have been two ways of getting rid of such citations from the Old Testament as do not seem susceptible of the sense put on them. The first is that suggested by Parkhurst, of supposing that the writers only meant to *allude to them*, but not to *cite* them as *actual prophecies*. The other, adopted by very many of the German rationalists, is, that the writers did mean to cite them as prophecies, because they thought that every event of Christ's life was foretold in the Old Testament, but they were mistaken. The assertion, that the Evangelists entertained such a belief is far more easily made than justified. But to me both methods appear mere cutting of the knot. Before we can possibly decide that the passages cited are not susceptible of the sense put on them, we ought at least to possess *all* the light that the most extended researches into the Scripture and Jewish writings can give; and even then we should not be too hasty in deciding that much of the knowledge which might justify the Evangelists may not have passed away in the lapse of ages. The careful examination of difficulties like these, the throwing sunshine on the shady places of Scripture, so many of which still remain, and not, after the rationalist fashion, the reconstruction of Christianity, is the proper province of modern theology.] On Mat. ii. 15. observe that Hos. xi. 1. to which it refers, runs thus, *when Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St. Matthew tells us, was *fulfilled* by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application, let us turn to Exod. iv. 22, 23. where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the* Lord, Israel (is) my son (even) my first-born. *And I say unto thee*, Let my son go, *that he may serve me*. In delivering which message to Pharaoh, Exod. v. 1. Moses and Aaron say, *Thus saith the* Lord *God* of Israel, *Let* my people go, *that they may hold a feast unto me in the wilderness*. Now, under the patriarchal dispensation, every *first-born son* in the holy line, reckoning from the *father*, i. e. every one who had the *rights of primogeniture*, was a type

[1] [He refers, indeed, to Eph. i. 23. translating "qui omnes communi imperio complectitur et regit," making πληρουμένου the middle; to Eph. iv. 10. "ut regnum suum solenne et universum instauraret."]

of the *Great First-born* [1], even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. *The people of Israel* then being thus solemnly declared by God himself to be his *Son*, even his *first-born*, must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, *in some respect*, an eminent *type* of the same exalted personage. And let it be particularly observed, that the Lord gave to *Israel* this high title, on occasion of his *calling him out of Egypt*. Believers, therefore, might naturally expect that something similar to the *calling of Israel out of Egypt* would happen to him whom Israel represented. If *Jesus* then was indeed the *Messiah the Son of God, the Great First-born*, St. Matthew very pertinently applied Hosea's words concerning *God's calling* Israel *when a child* (i. e. in a political sense, as not being yet formed into an independent nation) *out of Egypt*, to his calling *the antitype of Israel*, even *his beloved child Jesus, out of the same country*. —As to Mat. ii. 17, 18 [2], if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11. we consider the Church and people of Israel as *historical types* of the Christian Church and people, and what happened to those as *types* of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon*, as the *emblem* of the more awful captivity of the latter in *death and the grave*, we shall see that the words of the prophet Jeremiah, ch. xxxi. 15—17. though in their primary, immediate, and outward sense, certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, *fulfilled* or *accomplished*, i. e. in their ultimate and highest view, by the *slaughter of the infants at Bethlehem and its neighbourhood*. Yea, the expression that Rachel would not be comforted, *because they were not*, is more properly applicable to a *natural*, than to a *political death* [3]. Comp. under εἰμί VIII. With regard to Mat. viii. 17. it is almost a literal translation of the Heb. of Is. liii. 4. which undoubtedly may, and, I think, ought to be rendered, *surely he himself* took away *our infirmities, and* carried off *our sicknesses* or *maladies*—an interpretation which the Greek in Mat. viii. 17. will likewise very well bear. Comp. βασάζω III.

[V. *To fulfil, complete*, of time. Mark i. 15. Luke xxi. 24. John vii. 8. Acts vii. 23, 30. ix. 23. xxiv. 27. See Gen. xxv. 24. l. 3. Joseph. Ant. vi. 4, 1. Tobit viii. 20. Plin. H. N. vii. 16. Hor. Ep. i. 20, 27. Wahl adds Luke ix. 31. to this head; but it is difficult without torture to accommodate the passage to it.]

[VI. *To complete, finish*. Luke vii. 1. Acts xix. 21. See 1 Kings i. 14. and Pallad. Jun. 2.]

[VII. *To supply, fill up what is wanting*, Mat. xxiii. 32. See Phil. iv. 19.]

[VIII. *To perfect*. John iii. 29. xv. 11. xvi. 24. xvii. 13. 2 Cor. x. 6. Phil. ii. 2. 2 Thess. i. 11. Col. ii. 10. iv. 12. 1 John i. 4. 2 John 12. Rev. iii. 2. Schleusner and Wahl add Luke xxii. 16. *until I make it more perfect with you in the kingdom of God*. Schleusner, *until a more perfect feast* (*one in which we shall be disturbed by no sense of danger, as we now are*) *shall be instituted in the kingdom of God*. Wahl.]

[IX. *To teach, explain fully*. This seems a Chaldaism, for the word גָּמַר *to fill* or *perfect* is used by the Chaldee paraphrasts to express *teaching*, whence comes the name of the *Gemara*. See the paraphrase on Deut. vi. 7. Job xxii. 22. occ. Rom. xv. 19. (which passage, however, is by others referred to sense I., like Acts v. 28. and explained by an hypallage,) Col. i. 25. and according to some, Col. ii. 10. See 1 Mac. iv. 19. Heins. Ex. S. 11, 8.]

Πλήρωμα, ατος, τό, from πληρόω *to fill*. [Verbals in μα have both an active and passive signification [4]. And hence, πλήρωμα may be either]

[(1.) *A filling* or *filling up*, or (2.) *that with which any thing is filled*. In the N. T. we find the following meanings.]

[I. *That with which any thing is filled, that which is in any thing, which is contained in any thing*. 1 Cor. x. 26, 28 [5]. *The fulness of the earth*, i. e. says Parkhurst, "all the good things with which the earth is filled." Comp. 1 Chron. xvi. 32. Ps. xxiv. 1. xcvi. 11. xcviii. 7. Again, in John i. 16. ἐκ τοῦ πληρώματος αὐτοῦ, *the fulness of divine graces in Christ*. (see ver. 14. [6]) Comp. Polyb. i. 21, 1. i. 60, 1. Aristid. de Non. Ag. Com. p. 282. (of inhabitants of a city.) Thuc. vii. 4, 12. Diod. Sic. xi. 3. (Of *rowers*, i. e. *persons with which a vessel is filled*, and it is thus applied to *rigging, arms, lading*, &c. See Æschin. p. 488. ed. Reiske.) Casaub. ad Athen. viii. p. 612. and Lys. p. 702. ed. Reiske. It is used before a genitive for an adjective, according to Wahl, in Mark viii. 20. πόσων σπυρίδων πληρώματα, for πόσας σπυρίδας πλήρεις, (which place Parkhurst translates, *the fulnesses of how many baskets of fragments*. Schl.

[1] See πρωτότοκος below, and Heb. and Eng. Lexicon under נכר I.

[2] [I would recommend to the reader a publication by Mr. Forster of Limerick, called, Critical Essays on Gen. ch. xx. and Mat. ii. 17, 18. in which he has suggested and very ingeniously supported the opinion, that the prophecy of Jeremiah was intended as a connecting link between the type and antitype.]

[3] See Mr. Lowth's Notes on Jer. xxxi. 15. and an excellent Sermon of Dr. George Horne's (late Lord Bishop of Norwich), vol. i. Disc. x.

[4] [See Storr. Opusc. Acad. i. p. 144.]

[5] Observe, that in 1 Cor. x. 28. the words τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς are wanting in eleven MSS., seven ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wetstein, to whom we may add Bp. Pearce (whom see), and omitted in Griesbach's text.

[6] "The expression ἐκ τοῦ πληρώματος αὐτοῦ is very observable. The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα or *fulness*, by which they meant a *fictitious plenitude* of the Deity, in which the whole race of Æons was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the elder Gnostics also) that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all believers at large, have received of the *plenitude* or fulness of the divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned Waterland, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1. 2nd edition. And indeed a person who knows a little of the history of heresy in the primitive church, can hardly doubt but St. John alluded to Cerinthus and his followers in the above expression.

translates it according to Wahl's explanation,) and in Rom. xv. 29. where Wahl explains ἐν πληρώματι εὐλογίας τοῦ Χριστοῦ, to be for ἐν εὐλογίᾳ πλήρει *with the full blessing*, omitting with Griesbach the words εὐαγγελίου τοῦ before Χριστοῦ. Parkhurst translates it in the same way, not noticing the omission. Schleusner retains the words and translates, *the very plentiful fruits of the Gospel*. So Eph. iv. 13. *to the measure of the stature of the fulness of Christ*, i. e. according to Parkhurst, "to that full stature or growth in spiritual graces which becomes the body of Christ," i. e. the Church. Thus he makes ἡλικίας depend on πληρώματος, i. e. he would make πληρώματος, if an adjective, agree with ἡλικίας. So Luther. Others make τοῦ Χριστοῦ depend on πληρώματος, and, if πληρώματος were an adjective, would make it agree with Χριστοῦ. *Christ*, say they, *as man, grew up to perfect wisdom, as he increased in stature.* (Luke ii. 40.) *His people*, i. e. *his Church, are as far as they can to imitate him.*]

[II. *Plenty, abundance, all that is possessed by the subject.* Rom. xi. 25. *The fulness, complete number, abundance of the nations*, i. e. *all the heathen nations.* And in Rom. xi. 12. πλήρωμα seems to have the same meaning, and to import, as Parkhurst says, "a *general* conversion to Christianity" on the part of the persons spoken of. Schleusner considers it as used in contrast with παράπτωμα, and construes it, *happiness, happy state*, &c.; and Wahl takes it in the same sense, translating it *better condition*. In Eph. iii. 19, *the fulness of God* seems to be, *the fulness of the presence of God*. The apostle, observes Macknight, having said that Jews and Gentiles are formed into a holy temple for a habitation of God by the Spirit, prays that this great temple may be *filled* with the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, ch. iv. 6. And so Theodoret, quoted by Parkhurst, ἵνα τελέως αὐτὸν ἔνοικον δέχωνται, 'that they may receive him *entirely* for an inhabitant.' Others, however, understand *the fulness of God* to be *the perfection of God*, and suppose the apostle to pray that the Ephesians may receive from God such strength and knowledge as to make progress towards his perfection. But I think the word πληρόω excludes the idea of *progress*, and denotes *full possession*, which is a sufficient objection to this interpretation. In Col. ii. 9. the word denotes *the fulness of the Godhead in Christ*, and comparing Col. i. 19[1]. with it, it can hardly be *doubted* that the same meaning is to be given there, though the construction is difficult in more respects than one. Schleusner says, indeed, that if the passage be taken in this sense, he does not see how to explain εὐδόκησε. But I do not understand his remark; for in his own interpretation he explains εὐδόκησε by *voluit Pater*, supplying ὁ πατήρ or τῷ πατρί; and this is all that is required. Castalio has, *quoniam per eum visum est Patrem omnem universitatem habitare*, observing, that the infinitive *after* εὐδοκέω in the N. T. always expresses the action of the person pleased. Pierce for *universitatem* would have *ecclesiam*, understanding *Jews* and *Gentiles;* and Beza explains the passage of the Church. Dr. J. P. Smith translates, "It is the good pleasure (of God) that all the fulness should dwell in him," i. e. all the perfection of blessings which the context represents as bestowed by Christ on all who believe on him. But the context does not seem to me to refer to the blessings mentioned some verses back. Why might we not construe, *since the whole fulness* (*of God*, i. e. *the full and perfect Godhead*) *pleased to dwell in him?*]

III. *Somewhat put in to fill up.* Mat. ix. 16. Mark ii. 21.

IV. Πλήρωμα νόμου, *a fulfilling* of the law. Rom. xiii. 10. Comp. ver. 8.

V. *Completion.* The Church is called *the πλήρωμα of Christ, who filled all in all.* Eph. i. 23. Ἐπλήρωσε γὰρ αὐτήν, says Theodoret, παντοδαπῶν χαρισμάτων καὶ οἰκεῖ ἐν αὐτῇ, καὶ ἐμπεριπατεῖ κατὰ τὴν προφητικὴν φωνήν. Τοῦτο δὲ ἀκριβέστερον κατὰ τὸν μέλλοντα βίον γενήσεται. 'For he hath *filled* it with all kinds of gifts, and dwelleth in it, and walketh in it, as the prophets express it. But this will be done more perfectly in the life to come.' Locke also takes the word here in a *passive* sense for *a thing to be filled and completed.* But Theophylact's interpretation seems better, who says the Church is the Πλήρωμα *Completion* of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete[2]." Macknight on Rom. xi. 12.

VI. *The fulness of time* denotes *the completion of a particular period of time* before ordained and appointed. Eph. i. 10. Gal. iv. 4. where see Raphelius and Wolfius.—The above cited are all the passages of the N. T. wherein πλήρωμα occurs.

Πλησίον, an adv. governing a genitive, from πέλας, the same.

I. *Near.* John iv. 5. [Deut. xi. 30. Josh. xv. 46. xix. 45. Eur. Phœn. 163. Xen. Cyr. v. 4, 23. Irmisch. ad Herodian. i. 7, 4.]

II. Πλησίον, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36. is used as a noun, q. d. ὁ ὢν πλησίον, *one who is near, a neighbour, a friend.* This character the Scribes and Pharisees seem to have confined to

[1] The word πλήρωμα in these expressions of St. Paul, as in that of St. John, [in the 2nd note on sense I.] seems likewise to glance at the fictitious πλήρωμα of Cerinthus, whom, as we learn from Jerome *, the Apostle *often lashes*, and who was so far from teaching that the *pleroma* or *fulness of the Godhead dwelt bodily in Christ*, that, according to Irenæus, [adv. Hier. iii. c. 11. p. 218. ed. Grabe,] a very early witness, he taught that "the Creator and the Father of the Lord were different, as were likewise the son of the Creator and Christ; the latter of whom came from above, and continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *pleroma*." Ignatius also seems to allude to the Cerinthian heretics, when, in his salutation to the church of Ephesus, he calls it εὐλογημένη ἐν μεγέθει Θεοῦ Πατρός, ΠΛΗΡΩΜΑΤΙ, 'blessed in the greatness of God the Father, *the pleroma* or *fulness*;' and when he salutes the church of the Trallians, ἐν ΤΩΙ ΠΛΗΡΩΜΑΤΙ, in *the pleroma* or *fulness*.

[2] [Elsner explains it another way: "Citizens live in a city, and are called its πλήρωμα (see sense I.); and so Christians live in Christ."]

* Speaking of the seeds of the Cerinthian, Ebionæan, and other heresies, which denied that Christ was come in the flesh, he says, "Quos et ipse (Johannes) in Epistolâ suâ Antichristos vocat, et Apostolus Paulus *frequenter percutit.*" Prolog. in Mat.

those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x., teaches us to extend it to all mankind, as St. Paul also doth, Rom. xiii. 8, 9. where in explaining the command *of loving* our neighbour *as ourselves*, he uses ἕτερον *another*, i. e. *any other man*, as a synonymous term with τὸν πλησίον *a neighbour*. Raphelius, on Mat. v. 43. shows from Polybius, that the heathen Greeks, in this preferable to the Pharisaical Jews, by ὁ πλησίον *a neighbour*, meant *any man*, even ἐχθρός *an enemy*. [It means *any one* in Rom. xv. 2. Polyb. iii. 42, 3. xii. 4, 13. Diog. Laert. i. 69. and with μοῦ, σοῦ, &c. in Mat. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27, 29, 36. Rom. xiii. 9, 10. Gal. v. 14. Eph. iv. 25. James ii. 8. See in the Hebrew (רֵעַ) and LXX, Lev. xix. 18. Ex. xx. 17. In Mat. v. 43. however, it is more strictly *a friend*, as is רֵעַ in Job ii. 11. It seems to be *a relation, kinsman, countryman*, in the LXX, being used to express *father* in Mal. iv. 6. See also Gen. xxvi. 31. Lev. xxv. 14. Joel ii. 8. In Acts vii. 27. it seems put for ὁ ἕτερος.]

Πλησμονή, ῆς, ἡ, from πέπλησμαι perf. pass. of πλήθω *to fill*, of the same form as πεισμονή from πέπεισμαι.

[I. Properly, *fulness, plenty*. See Prov. iii. 10. Ez. xvi. 48.]

II. *A repletion*, [*satiety*,] *satisfying*. occ. Col. ii. 23. The word is used by the LXX, Exod. xvi. 3. [See Hagg. i. 6. Ez. xxxix. 19. Xen. Mem. iii. 11, 14. Diod. Sic. i. 70. Alciphron, iii. Ep. 6.]

ΠΛΗ΄ΣΣΩ, or ΠΛΗ΄ΤΤΩ.—*To smite, strike*. [Xen. de Re Eq. vi. 1. Demosth. 320, 24. in its proper sense.] Rev. viii. 12. where it is applied to the *sun, moon*, and *stars;* and the learned Daubuz observes, that the Rabinnical Jews in like manner use the Chald. לָקָה, which in their style signifies *to strike*[1], and the noun לִקּוּי *smiting*, to express *an eclipse* of the sun or moon: in which sense also the Latins apply the verbs percutere and icere *to smite, strike*[2]. Comp. Vitringa on Rev. [It occurs in the sense of *afflicting* in Is. i. 5. ix. 13. Ex. xvi. 3.]

Πλοιάριον, ου, τό. A diminutive of πλοῖον.—*A little ship* or *vessel, a sailing-boat*. Mark iii. 9. iv. 36[3]. [John vi. 22, 23. xxi. 8. Diod. Sic. ii. 55. Aristoph. Ran. 139.]

Πλοῖον, ου, τό, from πέπλοα perf. mid. of πλέω *to sail*.—[*A sailing-vessel*, (very often *a vessel of burden*. Diod. Sic. xiii. 78. Xen. An. i. 7, 15. Thuc. vi. 36.) Mat. iv. 21, 22. viii. 23. xiv. 22. et al. in which places it seems to denote a small fishing-vessel. See Is. ii. 16. lx. 9. for אֳנִי and Is. xxxiii. 21. for צִי. Ναῦς is used, says Schl., for the larger order of ships.]

Πλόος, οῦς; *όου, οῦ*; ὁ, also πλοῦς, gen. πλοός, (comp. νοῦς,) from πέπλοα perf. mid. of πλέω *to sail*.—*Navigation*. occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. xvi. 2, 1. ΤΟ῾Ν—ΠΛΟΥ῾Ν, ἐπιβαίνοντος τοῦ χειμῶνος, ΟΥ῾Κ ἐνόμιζεν ᾿ΑΣΦΑΛΗ῾, 'thought that, as winter was approaching, *sailing was not safe*.' See also Acts xxi. 7. xxvii. 10. [The form πλοός for the genitive is not found in the better writers. It occurs Arrian, Peripl. Eryth. p. 176. See Lobeck on Phryn. p. 453.]

Πλούσιος, *α, ον*, from πλοῦτος *riches*.

I. *Rich, having* or *abounding in riches*. Mat. xxvii. 57. Luke xii. 16. xiv. 12. et al. freq. [Add Mark xii. 41. Luke xv. 1, 19, 21, 22. xviii. 23. xix. 2. xxi. 1. 1 Tim. vi. 17. James ii. 6. Rev. vi. 15. xiii. 16. Ruth iii. 10. 2 Sam. xii. 1. Herodian, i. 8, 10. Xen. Mem. iv. 2, 37.]

II. *Rich*, in a spiritual sense, i. e. in faith, holiness, and good works. See James ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. *Rich*, in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

IV. *Rich, abounding*, as God in mercy. Eph. ii. 4.

Πλουσίως, an adv. from πλούσιος.—*Richly, abundantly*. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλουτέω, ῶ, from πλοῦτος.

I. *To be* or *grow rich*. 1 Tim. vi. 9. [Rev. xviii. 3, 15, 19. Prov. xxviii. 22. Ex. xxx. 15.]

II. *To be rich*, in a spiritual sense, and that whether in imagination only, Luke i. 53[4]. (comp. Rev. iii. 17. Mat. ix. 13. Mark ii. 17. Luke v. 31, 32); or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8. where it seems particularly to refer to the miraculous gifts of the Spirit. Πλουτεῖν εἰς Θεόν, Luke xii. 21. is, *to be rich for God's glory and service* in works of piety and charity. [See Vorst. de Hebraism. c. 16.] So Wetstein and Wolfius cite from Lucian, Epist. Saturn. 24. (t. ii. p. 830. B. ed. Bened.) ᾿ΕΣ τὸ κοινὸν ΠΛΟΥ-ΤΕΙ῾Ν, '*to be rich for* (*the benefit of*) the community;' and from Philo Byzant. ΠΛΟΥΤΕΙ῾Ν ΕΙ᾿Σ θεῶν ΚΟ῾ΣΜΟΝ, '*to be rich for the honour of* the gods.' [Parkhurst has here, perhaps, mixed two meanings. Schleusner says, that this place of St. Luke is either, according to him, *to abound in true and heavenly riches*, or *to use one's* (*worldly*) *riches as God wishes*, and he cites εἰς τὸ κοινὸν πλουτεῖν from Philostr. Vit. Ap. iv. 8. where it is *to use one's goods in relieving want*.]

III. *To be rich, abundant*, as God in grace and mercy towards all men. Rom. x. 12.

Πλουτίζω from πλοῦτος.

I. *To make rich, enrich*. 2 Cor. ix. 11. [Gen. xiv. 23. 1 Sam. ii. 7. xvii. 25. Prov. x. 4, 23. Ecclus. xi. 21. Xen. Mem. i. 5, 3.]

II. *To enrich*, in a spiritual sense, as with the

[1] Thus in the Talmud. Tract, Maccoth, וְאִלּוּ הֵן הִלּוּקִין, "And behold these are *beaten*," et al. See Suicer, Thesaur. in πλήσσω, and Castell, Heptaglot. Lexicon in לקה.

[2] Thus Lucan, Pharsal. i. 538, 9.

Jam Phœbe, toto cum fratrem redderet orbe,
Terrarum subitâ *percussa* expalluit umbrâ.

And Manilius, Astron. lib. i.

Quod si plana foret tellus, simul *icta* per omnes
Deficeret toto pariter miserabilis orbe.

[3] [The reading here is doubtful. Many good MSS. have πλοῖα, and Griesbach has received that reading.]

[4] [Schleusner interprets the word here *to be proud from wealth*, and Wahl takes it of *actual* wealth.]

blessed truths and hopes of the Gospel. 2 Cor. vi. 10. Πλουτίζομαι, pass. *to be enriched*, as with the gifts of the Holy Spirit. 1 Cor. i. 5. [Xen. Mem. iv. 2, 9.]

Πλοῦτος, ου, ὁ. Eustathius says, that πλοῦτον is thus denominated q. πολύετον—ὅτι ἐκ πολλῶν ἐτῶν ἐστὶ συνηγμένος, because it is *collected for many years*; or it may be so called because it will *suffice for many years*, as the rich fool said in the Gospel, Luke xii. 19. *Soul, thou hast much goods laid up* εἰς ἔτη πολλά for many years.

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17. [Add Mark iv. 19. Luke viii. 14. James v. 2. Rev. xviii. 17. Is. xvi. 14. xxx. 6. Prov. xii. 7. Diod. Sic. v. 34 and 77. Ælian, V. H. iii. 18. Xen. Cyr. vii. 2, 44.]

II. *Riches*, in a spiritual sense, *spiritual gain* or *advantage*, Rom. xi. 12. Heb. xi. 26.

[III. *Abundance.* It serves with a gen. following as a periphrasis for the adj. *abundant, very great.* Rom. ii. 4. *the immense goodness of God.* ix. 23. 2 Cor. viii. 2. Eph. i. 7, 18. ii. 7. iii. 16. Col. i. 27. ii. 7. And so Is. xvi. 14. xxix. 5, 7, 8. Plat. Euthyphr. c. 13. Themist. Or. xviii. p. 218. It is especially used for the abundant mercy and goodness of God and our blessed Saviour. See Rom. xi. 33. Phil. iv. 19.] Eph. iii. 8. where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΑΥ΄ΝΩ.—*To wash*, properly as clothes, by *plunging*[1] them in water (comp. λούω). [See Gen. xlix. 2. Ex. xix. 10, 14. Hom. Il. X. 155. Od. Z. 13. Artemid. ii. 4.] occ. Rev. vii. 14. where see Wetstein.

Πνεῦμα, ατος, τό, from πέπνευμαι perf. pass. of πνέω, πνεύσω, *to breathe.*

I. *The material spirit, wind*, or *air in motion.* So Aristotle, de Mundo, ἄνεμος οὐδέν ἐστι πλὴν ἀὴρ πολὺς ῥέων, ὅστις ἅμα καὶ πνεῦμα λέγεται, 'wind is nothing else but *a large quantity of air flowing*, which is also called πνεῦμα.' Theophanes, Homil. xlvii. p. 325. αὐτὸς ὁ κινούμενος ἀὴρ λέγεται πνεῦμα, '*the air itself in motion* is called πνεῦμα.' occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61. τὸ δὲ αὐτὸ καὶ ΠΝΕΥ΄ΜΑ ἐν πάσῃ χώρᾳ ΠΝΕΙ΄. In this sense the word is applied, not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7. or xi. 6. xlviii. 7. et al. for the Heb. רוּחַ, but frequently in the profane writers. See Scapula[2]. To what he has observed I add, that Josephus, Ant. i. 1, 1. speaks of ΠΝΕΥ΄ΜΑΤΟΣ αὐτὴν (τὴν γῆν namely) ἄνωθεν ἐπιθέοντος, 'the *spirit* which came upon the earth from above,' at the formation, namely, Gen. i. 2; and he uses ΠΝΕΥ΄ΜΑ βίαιον for a violent *wind*, Ant. xiv. 2, 2. and de Bell. iii. 8, 3. as Lucian also does βιαίῳ ΠΝΕΥ΄ΜΑΤΙ, Ver. Hist. lib. i. t. i. p. 714. So Plato, Phæd. § 24. ed. Forster, has μεγάλῳ τινὶ ΠΝΕΥ΄ΜΑΤΙ for a high *wind*. In like manner *spiritus*, from spiro *to blow, breathe*, is applied in Latin, as by Virgil, Æn. xii. 365.

——— Boreæ cum *spiritus* alto
Intonat Ægæo.———

[1] See Homer, Odyss. viii. 85. et seq.
[2] [See Eur. Phœn. 804. Paus. v. 25.]

——— When the northern *blast*
Roars in th' Ægean.———

Comp. Acts viii. 39. with 1 Kings xviii. 12. [The word denotes *the breath of life*, as in Mat. xxvii. 50. Luke viii. 55. John xix. 30. Rev. xiii. 15. So Ecclus. xxxviii. 24. et al. I so understand James ii. 26. and Rev. xi. 11. which Parkhurst puts under head II. In 2 Thess. ii. 8. we have *the breath of God's mouth.*] And because the air is a most *powerful*, though *subtle* and *invisible* agent, (see John iii. 8. above,) hence πνεῦμα denotes

[II. *The intellectual* or *spiritual part of man, the human mind* or *soul*, distinct from *the breath of life* or *animal soul*, which is the ψυχή of the Greeks and the *anima* of the Latins, while this meaning is their *animus.* It is distinguished from ψυχή in 1 Thess. v. 23. and Jude 19; and it is opposed in this sense to σάρξ, Mat. v. 3. xxvi. 41. Mark viii. 12. xiv. 38. Luke i. 47, 80. xxiii. 46. (where, as in some other places, it is used of Christ considered in his human character,) John xi. 33. xiii. 21. Acts vii. 59. xviii. 25. xx. 22. Rom. viii. 1, 10, 13. 1 Cor. ii. 11. vi. 20. vii. 34. xiv. 15. 2 Cor. ii. 12. vii. 13. Gal. v. 16, 18, 25. vi. 8, 18. Col. ii. 5. Eph. vi. 18. Phil. iii. 3. Again, Rom. viii. 16. (τῷ πνεύματι,) Heb. xii. 23. 1 Pet. iii. 18. where Horsley (Sermon xx.) says, on θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ πνεύματι, *being put to death in the flesh, but quick in the spirit*, i. e. *surviving in his soul the stroke of death which his body had sustained*; and so Middleton. 1 Pet. iii. 19. iv. 8. See 2 Thess. ii. 13. In Heb. xii. 9. translate *spiritual father*; and for the Hebraism, see note on the phrase *spirit of grace* below. This meaning is often metaphorically used; for as in man there is *the flesh* and *the spirit*, so in *the law*, for example, there is *the letter* intelligible to all, and *the spirit* often eluding observation; and so of any system of instruction. See Middleton on John vi. 63. Rom. ii. 29. vii. 6. viii. 10. 2 Cor. iii. 6. bis, 8, 17. Gal. iii. 5 and 25. (πνεύματι, et passim[3],) vi. 8. Eph. v. 18. *do not fill your bodies with wine, but be filled spiritually*, i. e. *perfect your spiritual state.* (Similar turns on words sometimes, sometimes on ideas, are of perpetual occurrence in St. Paul. See 1 Cor. xiv. 20.) Others, however, as Hammond, Chandler, and Macknight, refer this to the fifth sense, and say, *be filled with the spirit*; but was this at their own option? In 2 Cor. iii. 18. Middleton thinks this the sense, and translates with our version. Macknight and Schleusner say, *the Lord of the spirit*, i. e. *the author of the Christian religion*; but Middleton rightly says, that there is no instance of such a phrase in the N. T. In 1 Cor. xiv. 14. *the spirit* is opposed *to the understanding* or mere reasoning faculty.]

[III. By abstracting the spiritual principle from body or matter with which in man it is associated, is deduced the idea of the immaterial agent which we call *a spirit.* So Luke xxiv. 37,

[3] [Middleton observes, that when τῷ πνεύματι means *in his mind* or *spirit*, the preposition is not used, and cites Mark viii. 12. John xi. 33. xiii. 21. Acts x. 20. Luke x. 21. Without at all disputing the truth of these instances, I must be allowed to say, that I can see no reason for this canon, and that in the phrases *in my mind*, we actually have the preposition, as Rom. i. 9.]

39. (where, as Parkhurst[1] says, what is called πνεῦμα is by Ignatius (ad Smyrn. § 3.) called δαιμόνιον ἀσώματον *an incorporeal demon* or *ghost*.) John iv. 24. πνεῦμα ὁ Θεός. Acts xxiii. 8, 9. 1 Cor. xv. 32. Rev. i. 4. iv. 5[2]. Under this head we must class the πνεύματα of the dæmoniacs, and construe πνεῦμα as] *an evil spirit, a devil*, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words *unclean, evil*, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11. et al.—*A spiritual* or *incorporeal substance* or *being*. [Luke xxiv. 30.] John iv. 24. Acts xxiii. 8.—*A temper*, or *disposition of the soul*. Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *The third Person of the ever-blessed Trinity*, (as distinguished from the Father and the Son,) whose agency in the *spiritual* world is described to us in Scripture by that of the *air* in the *natural*. (see John iii. 8. xx. 22. Acts ii. 4.) [Bp. Middleton says, that when used of the Holy Spirit *personally*, the word *always* has the article, unless it loses it by a definite rule (see Appendix, § xvi. and xvii.[3]); and this, because there is but *one* Holy Spirit, and therefore he cannot be spoken of indefinitely. The addition of τὸ ἅγιον serves only to show to what class of spirits this pre-eminent Spirit belongs. He also observes, that when an act is said to be accomplished by the agency of the Holy Spirit, some preposition is used. Thus Πνεῦμα is applied,]

1. Either absolutely, as Mat. iv. 1. [xii. 31.] Mark i. 10. [12.] Acts viii. 29. xi. 28. xxi. 4. where see Bowyer. [John iii. 34. probably. Luke ii. 27. and iv. 1. ἐν τ. Π. probably. See 1 Cor. xii. 4. See also Acts x. 19. xi. 12. (unless in this and similar phrases, as λέγειν διὰ τ. Πν. Acts xxi. 4. we are to understand, *through the* well-known *influence of the Spirit*.) Rom. viii. 16. αὐτὸ τὸ Πν. and v. 26. Rom. xv. 30. 1 Cor. xii. 4, 8, 9, 11, 13. 2 Cor. i. 22. v. 5. (where ἀρραβών denotes *the gifts and graces bestowed*.) Eph. iii. 10. In James iv. 5. Middleton thinks the personal sense is intended. See ἐπιποθέω. 1 John v. 5. There are some doubtful passages. In Eph. v. 19. Middleton understands *the person*. If it be *the influence*, he says that the article will be in reference to that portion of it which each had received. In Luke ii. 26. the article may refer to the influence mentioned in v. 25; but as an act is imputed, Middleton thinks the *person* is here intended. In Luke iv. 1. ἐν τῷ πν. see the last observation on sense II. In Eph. iii. 5. the reading is doubtful. Some MSS. have τῷ, which seems requisite. But see sense V.]

2. Or with epithets added; so he is called the *Holy Spirit*, not only because he is the author of *sanctification* to man, but because HE is himself infinitely *separated from and superior to* all creatures. Mat. xii. 32. xxviii. 19. [Mark xiii. 11. Heb. ix. 8. Luke xii. 10. Acts i. 8. iv. 31. Eph. iv. 30. 2 Cor. xiii. 13.] et al. freq. Comp. Rom. i. 4. where see Wetstein. [In Acts v. 32. Middleton thinks the personal sense is meant, from ἡμεῖς, though the article may be inserted in reference to ὃ ἔδωκεν. The use of ἔδωκεν is no objection against the *personal* sense. See John iii. 16. See also Acts x. 44. xi. 15. xiii. 2. (where Schleusner most preposterously translates, 'one of these doctors and teachers of the Church of Antioch was admonished by a divine oracle.') xvi. 6. xx. 23. xxi. 11. In Acts ix. 31. I conceive the personal sense to be intended, from the similar form of the phrase τῷ φοβῷ τοῦ Κυρίου which precedes, and from the better sense thus given. Schleusner gives here a strange meaning, "the joy they felt at the progress of Christianity." I am at a loss to conceive by what rules of interpretation he could get at this explanation; and he appears to be quite doubtful as to the passage himself; for under παράκλησις he joins τῇ παρ. τοῦ ἁγ. πν. ἐπληθύνοντο, and construes, "they enjoyed in abundance the advantages of Christianity." In Rom. xv. 13. the personal sense is, I think, required, as δύναμις expresses the *power* or *influence*, and the article may be wanting †after a preposition.† In Acts ii. 38. though the article might be taken from the word being in regimen, yet, when we look to the usual construction of δωρεά, we shall see that it is followed by a genitive of the *giver*. Eph. i. 13. iv. 30.] *The Eternal Spirit*. Heb. ix. 14. where see Bp. Fell and Doddridge. *The Spirit of God*, or of the Lord, as being himself *very God, a Person of Jehovah*. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 11, 19. Comp. 2 Cor. vi. 16. [1 Pet. iv. 14.] Wherefore also Christ, speaking to his disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16. *The Spirit of Christ the Son of God*, since his gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, he is now sent by Christ. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33. *The spirit of adoption*, since he endues believers with a *filial* loving confidence in God, as their reconciled *Father* in Christ. Rom. viii. 15. where he is opposed to the *spirit of servitude*, or that slavish fear of God which the Mosaic law, considered merely as the *law of a carnal commandment*, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7. *The Spirit of Grace*, [i. e. *the gracious Spirit*[4],] from the miraculous

[1] [Parkhurst adds, that the leading sense of the old English word *ghost* is breath, (*spiritus* or *anima*, as Jensius says,) whence it is applied to the human *spirit*, and also to the Holy Spirit. He thinks *ghost* and *gust* words of the same root.]

[2] [Some refer Heb. xii. 23. and 1 Pet. iii. 19. to this head; and if it be explained that the disembodied spirit of man, in opposition to his soul while in the body, is meant, there is no objection.]

[3] [A careful reference to these rules is necessary in considering this important word. Such a phrase as ἐκ Πνεύματος ἁγίου may cause much discussion. But, as Bishop Middleton observes, it is impossible to prove incontestably that the Holy Spirit in the personal acceptation is here meant, for the preposition *may* have occasioned the omission of the articles. In Heb. ix. 14. διὰ Πνεύματος αἰωνίου, Middleton thinks the prep. is omitted on the same account, and that the Spirit personally is referred to. Vitringa (i. 1031.) understands it of the divine nature of Christ. Schleusner strangely construes it *the eternal life* or *eternity* of Christ.]

[4] [The phrase τὸ πνεῦμα τῆς χάριτος is a common Hebraism. "Attributes in that and other oriental languages are often not expressed by adjectives, but as the genitives of the names of attributes made to depend on the noun to which the attribute belongs. Comp. Ps. xxiii. 2. Zech. xii. 10. Heb. iv. 16. 1 Pet. v. 10." Middleton.]

gifts and powers, which he *graciously* vouchsafed to the primitive believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11. and χάρις V. *The Spirit of Truth*, John xiv. 17. xv. 26; because he bore witness to Christ by his miraculous operation, and led his disciples into all the truth. John xvi. 13. *The Spirit of Promise*, Eph. i. 13. principally in respect of those miraculous works he performed, agreeably to the *promise* of God, by the prophet Joel, ch. ii. 28. and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8. &c. Acts i. 4. ii. 33.

[V. The *influence* or *operation of the Holy Ghost*. Here, as the influences, operations, and gifts of the Spirit are many, Πνεῦμα and Πνεῦμα ἅγιον have *not* the article, unless in the case of renewed mention or other reference. Mat. iii. 11[1]. Luke i. 15, 35. ii. 25. iv. 1, (Πν. ἁγ. πλήρης,) 18. John xx. 22. Acts iv. 8, 31. v. 31. vi. 3. x. 38 and 47. (where the article, says Middleton, may refer to the *recent* dispensation of the divine gifts.) Rom. v. 5. (though this may be referred to the last head,) xv. 13, 16, 19. 2 Cor. vi. 6. Gal. iii. 2. and 1 John iv. 13. *The* (well-known) *gifts of the Spirit*; and so Gal. iii. 5 and 14. Heb. ii. 4. vi. 4. Rev. i. 10. In Acts xi. 28. if the personal sense is not intended, there may be reference to the gift of the Spirit implied in προφῆται in ver. 27. In Rom. xiv. 17. ἐν Πν. ἁγ. seems to be taken in this sense, *righteousness and peace and joy, produced by the influence of the Holy Ghost*. In Rom. viii. 23. Πν., if not in the personal sense, has the article as being in regimen. Titus iii. 5. 1 Thess. i. 5, 6. 1 Pet. i. 22. Jude 20. There is much difficulty as to Acts viii. 39. where we have Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον. By Bishop Middleton's canon, the truth of which I have never seen reason to doubt, the *personal* sense is inadmissible, while if ἥρπασε is to be translated by *caught away*, it seems required. But I doubt whether any thing miraculous is here intended, from what follows, viz. "*and* the eunuch saw him no more, *for* he (the eunuch) went on his way[2]." Here is a natural reason assigned by the writer for the eunuch's not seeing Philip again, which would be strange if there were a supernatural one. Some MSS. have a various reading, ἄγγελος, and Hammond seems to have had an inclination to adopt this. If the present reading be correct, I should refer the passage to this head, and give as the meaning, that "Philip went quickly away under the direction and influence of the Spirit." To this head we refer many of those places where the idea of *inspiration* is conveyed. Mat. xxii. 43. Luke i. 41. Acts vi. 10. (where the article is inserted with reference to ᾧ ἐλάλει,) 1 Cor. vii. 40. xii. 3. xiv. 9. (where the meaning, in Schleusner's and Middleton's opinion, is, that "they who are divinely inspired are bound at proper seasons to give place to others, gifted with the same inspiration." Others say that the sense is, "that a really divine inspiration is under the control of those who possess it, and is not a frenzy like that spoken of in the heathen sibyls and prophets.") 2 Cor. iii. 3. 2 Pet. i. 21. If the present reading be right in Eph. iii. 5. it must be referred to this head. Middleton gives the sense of *inspiration* to 2 Cor. iii. 3.] Acts xix. 1, 2. *Paul finding certain disciples at Ephesus, said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him,* ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, which we translate, *we have not so much as heard* whether there be any Holy Ghost, as if the words related to the *existence* of *that* Person in the Trinity. But this cannot be the meaning of them, because, ver. 3. *they had been baptized into John's baptism*, i. e. by John himself, having been in Judæa during his ministry: and part of his doctrine, as recorded by all the four evangelists, was, that *he that should come after him*, i. e. Christ, *should baptize them with* the Holy Ghost. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. These Ephesian disciples, therefore, could not be ignorant that there *existed* such a divine person as the Holy Ghost; but they say, *we have not heard,* εἰ Πνεῦμα ἅγιόν ἐστι, *whether the Holy Ghost be*, that is, *in action*, or *actually sent* upon the disciples of Christ. There is an exactly parallel expression, John vii. 39. οὔπω γὰρ ἦν Πνεῦμα ἅγιον, *for the Holy Ghost* was not *yet given*, (say our translators, rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these disciples had not yet heard of the *actual effusion* of the Holy Ghost on Christ's disciples according to the Baptist's doctrine. Πνεύματα προφητῶν, 1 Cor. xiv. 32. mean the *inspirations* of the Christian prophets by the Holy Spirit (see Whitby and Doddridge); so ver. 12. πνευμάτων are *spiritual gifts*.

[VI. The *effects* of the influence of the Spirit, as *faith*, *virtue*, *religion*, and hence even *temper*, *disposition*, or *character*[3]. If evil dispositions are mentioned, these must be supposed to arise from the influence of the evil spirit. Luke ix. 55. οὐκ οἴδατε οἵου πνεύματός ἐστε, *ye know not of what temper ye are*. Rom. viii. 9. πνεῦμα Θεοῦ[4] and πνεῦμα Χριστοῦ seem to be *a godly temper*, *a Christian temper*, by a common Hebraism, referred to in a note on the last head. By the same Hebraism we have such phrases as πνεῦμα δουλείας, Rom. viii. 15; πραότητος, 1 Cor. iv. 21. and Gal. vi. 1; δειλίας, &c. 2 Tim. i. 7; τὸ πνεῦμα τοῦ κόσμου, 1 Cor. ii. 12. Perhaps 1 Cor. vi. 17. may be so best explained. "To be one spirit with another," says Macknight, "is to have the same views of things, the same inclinations, the same volitions." Then the meaning is, "is of one mind or disposition with the Lord." 2 Cor. iv. 13.]

VII. It refers to *human nature* or *man*, consi-

[1] [Sometimes the concrete seems put for the abstract, and they who enjoy or pretend to these gifts of the Holy Ghost are put for the gifts themselves. At least, some passages are thus more conveniently translated, and the sense is not altered. Thus, 1 Cor. xii. 10. the διάκρισις πνευμάτων was a gift bestowed for the purpose of knowing whether they who pretended to divine inspiration were really so inspired, or only by an evil spirit, or mere impostors. See 1 John iv. 1—3, 6. 2 Thess. ii. 2. Deyling's Dissertation xlv. (vol. iii. p. 442.)]

[2] [Our translators have taken a singular liberty here, for they translate "the Spirit of the Lord caught away Philip, *that* the eunuch saw him no more, *and* he went on his way rejoicing." Hammond notices the first of these liberties.]

[3] [Middleton (on 2 Cor. vi. 6.) says, he has never seen it used in these senses when joined with ἅγιος.]

[4] [On Phil. iii. 3. Middleton says that this phrase, unless there is a *reason* for omitting the article, is never used for the Holy Spirit.]

dered as *regenerated* or *born again of the Holy Spirit*, John iii. 6. Comp. 1 Cor. vi. 17.

[There are several passages of very doubtful meaning[1]. Thus, Col. i. 8. *your love ἐν πνεύματι.* This, Grotius says, is *your love on account of the spiritual gifts given to you*; Pierce, *love on a spiritual account*; Whitby, *love wrought in you by the Spirit*; Macknight, *spiritual love*; Schleusner, *love by revelation of the Christian religion.* Rom. viii. 2. *ὁ νόμος τοῦ πνεύματος τῆς ζωῆς.* This is opposed to *ὁ νόμος τῆς ἁμαρτίας καὶ τοῦ θανάτου* at the end of the verse; and Schleusner, to make the contrast more complete, without any authority, reads *καὶ ζωῆς*, and paraphrases the passage, *the Christian religion*, which corrects men's minds, leads them to virtue and happiness. Macknight says, the apostle speaks of the Gospel called *the law of the Spirit*, because given by the Spirit, and accompanied with his gifts. Others say *the law of the mind*, (see ch. vii. 30.) consisting in the superiority of conscience through the grace of Christ, by which the Christian is led to eternal life. The rules as to the article give no help here, because *πν. may* take the article from *ζωῆς* having it.]

☞ Πνευματικός, ή, όν, from *πνεῦμα spirit.*

[I. *Spiritual, relating to the spirit* or *mind.* So Wahl and Schleusner explain Rom. i. 11. xv. 27. 1 Cor. ix. 11. Eph. i. 3. 1 Pet. ii. 5. But I think that these places may perhaps be referred, with Parkhurst, to the next sense.]

[II. *Relating to the Holy Spirit*, i. e. *proceeding from him, done by him.*] (1.) Of persons, *spiritual.* It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1. and Macknight there; or one whose mind is illuminated and sanctified by the *Spirit of God.* Thus it is opposed to *ψυχικός an animal man*, 1 Cor. ii. 15. (comp. Jude 19.) and to *σαρκικοί carnal men*, 1 Cor. iii. 1. (2) Of things. It denotes *spiritual* things in general, revealed by the *Spirit of God*, 1 Cor. ii. 13; *spiritual gifts* bestowed on men by the *Holy Spirit.* See 1 Cor. xii. 1. &c. xiv. 1. Rom. i. 11; the *spiritual blessings* of the Gospel, 1 Cor. ix. 11. Rom. xv. 27; *spiritual understanding*, Col. i. 9. is understanding in *spiritual* things bestowed by the *Holy Spirit.* *Spiritual* songs, Eph. v. 19. Col. iii. 16. are songs relative to *spiritual* things, and composed under the influence of the *Spirit.* Comp. 1 Cor. xiv. 15, 26.

III. The law is said to *be spiritual.* Rom. vii. 14. as requiring not merely outward but inward *spiritual* obedience. [So Chrysostom on the place, "to be spiritual, is to lead away from all sins, &c."] Comp. Rom. ii. 29. Christians are built up a *spiritual house* or *temple*, as opposed to the *material* one which was made with hands, and are in another view an holy priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5. where see Doddridge's paraphrase.

IV. *Typical, emblematical, symbolical of spiritual things, mystical.* 1 Cor. x. 3, 4. Comp. *πνεῦμα* XI. and *πνευματικῶς* II.

V. It is applied to the *glorified and spiritualized* bodies of the blessed after the resurrection. 1 Cor. xv. 44, [46.]

VI. *Τὰ πνευματικὰ τῆς πονηρίας*, Eph. vi. 12. mean the *wicked spirits.* So Theophylact and Œcumenius explain the expression by *dæmons* or *devils.* Comp. *πνεῦμα* IV. Luke vii. 21. viii. 2. and see Wolfius on Eph. and Suicer, Thesaur. in *πνευματικός* II. 1. [So *τὰ λῃστικά* for *τοὺς λῃστάς*, Polyæn. v. 14. and see Matthiæ, § 267. Lobeck ad Phryn. p. 242.]

☞ Πνευματικῶς, adv. from *πνευματικός.*

I. *Spiritually, by the assistance of the Holy Spirit.* 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically.* Rev. xi. 8. Comp. Rev. xvii. 5, 7. [Wahl explains this, *which, according to the interpretation of the Holy Spirit, is called Sodom*, &c.]

ΠΝΕ'Ω, 1 fut. *πνεύσω*, from the Heb. נָפַח *to blow, breathe*, for which Symmachus and Theodotion use it, Gen. ii. 7. as the LXX do the compound *διαπνέω*, Cant. ii. 17. iv. 6, 16.—*To blow, breathe*, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8. [vi. 18. Acts xxvii. 40. Is. xl. 24. Xen. An. iv. 5, 3.]

Πνίγω, q. *πνοὴν ἄγω, to break, interrupt the breath.*

I. *To choke, suffocate*, as by *drowning.* occ. Mark v. 13. Comp. Josephus de Bel. iv. 7, 5. [Xen. An. v. 7, 15. Diod. Sic. xiv. 70.]

II. *To take* another *by the throat*, so as almost to *strangle* him, or rather *to twist* another's *neck behind him*, as Wetstein, on Mat., shows merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28. [Schleusner makes it here, *to frighten, force, offer violence, extort*; and says it is properly used of hard creditors, who seize debtors by the neck and drag them to trial. Ἄγχειν, he says, is the proper word in this sense. See Poll. Onom. iii. 25, 116. Hemst. ad Luc. Dial. Mort. 22. c. 1. In 1 Sam. xvi. 14. the word occ. in this metaphorical sense.]

☞ Πνικτός, ή, όν, from *πέπνικται* 3 pers. perf. pass. of *πνίγω to suffocate, strangle.*—*Suffocated, strangled.* occ. Acts xv. 20, 29. xxi. 25. [It is used of things killed *without bloodshed.* Comp. Lev. xvii. 13. Athen. iv. p. 147. D.]

Πνοή, ῆς, ή, from *πέπνοα* perf. mid. of *πνέω to breathe, blow.*

I. *A wind, a blast of wind.* Acts ii. 2. So in Homer, Il. v. 697. we have ΠΝΟΙΗΙ (for ΠΝΟΗΙ) Βορέαο, '*the breath* or *blast* of Boreas, the north-wind.' [Job xxxvii. 10.]

II. *Breath*, or rather *the air considered as proper for breathing.* Acts xvii. 25. [Gen. ii. 7. Prov. xxiv. 11. Hom. Il. xxi. 355.]

Ποδήρης, ους, ους, ὁ, ή, from *πούς, ποδός, the foot*, and *ἄρω to fit.—Reaching down to the feet*, (thus it is used as an adjective by the profane writers,) see Wetstein in Rev., and *ἐσθής* being understood, *a garment* or *robe reaching down to the feet.* occ. Rev. i. 13. where Christ in *glory* (comp. Exod. xxviii. 2.) is represented as clothed with such a *garment*, like the Jewish high-priest, whose outer robe, or, as it is sometimes called, *the robe of the ephod*, is described by the same term *ποδήρης* in the LXX of Exod. xxviii. 4. answering to Heb. מְעִיל *the outer garment* or *robe.* Comp. Heb. and Eng. Lexicon in עלה XII. [See Ex. xxviii. 31. Ez. ix. 2. Zech. iii. 4. Braun, de Vest. Sacr. Heb. iii. 5. Xen. Cyr. vi. 4, 2.]

[1] [In others the reading is doubtful, as in Eph. v. 9.]

Ποδός, ποδί, πόδα, &c. gen. dat. accus. &c. of πούς, which see.

Πόθεν, adv. either from πού *where?* with the syllabic adjection θεν denoting *from* a place, or from πού *where?* and ὅθεν *from whence.*

[I. *Whence,* of place, properly, Mat. xv. 33. John iii. 8. iv. 11. vi. 5. viii. 14. Rev. vii. 13. Gen. xvi. 8. xlii. 7. Ceb. Tab. c. 1. Xen. Symp. ii. 5.]

[II. *Whence,* of dignity or perfection. Rev. ii. 17.]

[III. *Whence,* of origin. Mat. xxi. 25. John vii. 27, 28. (which, according to Bp. Chandler's Defence of Christianity, p. 333. 1st ed. should be read interrogatively,) ix. 29, 30. xix. 9.]

[IV. *Whence,* of the cause or author. Mat. xiii. 27, 54, 56. Mark vi. 2. Luke xx. 7. John i. 49. ii. 9. James iv. 1.]

[V. It is used in interrogations implying admiration. Luke i. 43. Epict. Enchir. 22. Aristæn. Ep. i. 22. Aristoph. Plut. 335.]

[VI. *How?* an interrogation implying difficulty or denial. Mark viii. 4. xii. 37. Ælian, V. H. xiii. 2. Arrian, D. E. i. 19.]

Ποιέω, ῶ.

[I. *To make.*]

(1.) *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26. [Add John ii. 15. ix. 6, 14. xviii. 18. xix. 23. Acts vii. 40. (of making images of gods,) 43, 44. ix. 39. xix. 24. Rom. ix. 20, 21. Heb. viii. 5. Rev. xiii. 14. Æsch. Soc. D. ii. 19. Ælian, V. H. xiii. 43. Gen. xxxiii. 17. 1 Kings vi. 19. xxii. 19. In this sense it is used of *composing a literary work,* Acts i. 1. Most writers refer Luke xi. 40. to this head. Wahl gives the verb the sense *to make a thing as it ought to be,* and therefore there translates it *to cleanse.* He cites ποιεῖν τὸν μύστακα in 2 Sam. xix. 25. which, however, might be a sort of technical phrase, as in French *faire sa barbe.*]

(2.) *To make,* as implying *creation.* Acts iv. 24. xiv. 15. xvii. 24. [Mat. xix. 4. Mark x. 6.] So in the LXX it frequently answers to the Heb. בָּרָא *to create,* as Gen. i. 1, 27. et al.

(3.) *To make, prepare* [as a feast]. Mat. xxii. 2. Mark vi. 21. Luke v. 29. [xiv. 12, 15. John xii. 2. Dan. v. 1. Gen. xxi. 8.] et al.

(4.) Intransitively, *to work, labour.* occ. Mat. xx. 12. The verb is used in the same sense by the LXX, Ruth ii. 19. 2 Kings xii. 11. for the Heb. עָשָׂה ; and Is. xliii. 13. for the Heb. פָּעַל *to work.* [Them. Or. xx. p. 237.]

[II. *To effect, do, perform, bring about.*]

[(1.) Properly, Mat. xxi. 21. Mark iii. 8. Luke iv. 23. ix. 10, 43. John iv. 45. v. 16, 19, 20. vi. 6. Acts xiv. 11. xix. 21. Eph. iii. 20. Xen. Cyr. iv. 4, 2. Diod. Sic. i. 15. and 30 ; in several of which places it is used with reference to miracles, signs, as it is more expressly in Mat. vii. 22. ix. 28. xiii. 58. xxi. 15. Mark vi. 5. ix. 39. Luke i. 51. John ii. 11, 23. iii. 2. iv. 54. vi. 2, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts ii. 22. vi. 8. vii. 38. viii. 6. x. 39. xv. 12. xix. 11. Rev. xiii. 13, 14. xvi. 14, 19, 20. In these latter passages there is either σημεῖον, τέρας, δύναμις, &c. or their representatives. But the same meaning is given to the word absolutely in John vii. 3. ix. 33. x. 25, 38. xi. 45, 46. xiv. 10, 12. xv. 24. xxi. 25. Acts i. 1.]

[(2.) *To bring about, complete, fulfil,* of plans, decrees, promises, Acts xiv. 28. xi. 30. xv. 17. Rom. iv. 21. ix. 28. 2 Cor. viii. 10, 11. Eph. iii. 11. 1 Thess. v. 25.]

[(3.) *To bring about,* or *cause,* (a.) with the infin. Mat. v. 32. Mark i. 17. vii. 37. viii. 23. Luke v. 34. (which Schl. very preposterously translates *to ask* or *demand*) John vi. 10. Acts xvii. 26. xxv. 3. (with a case) Xen. Cyr. i. 6, 18. Anab. v. 7, 27. Mem. i. 3, 13. Herodian, viii. 3, 22.—(b.) with ἵνα, as John xi. 37. Col. iv. 16. Rev. iii. 9. xiii. 12, (with a case) 15.—(c.) with an acc., Acts xxiv. 12. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15. Heb. xiii. 21. (2nd time.) Xen. Cyr. ii. 2, 11.]

(4.) *To make, acquire, gain.* [(a.) generally] Mat. xxv. 16. Luke xix. 18. Plato and Aristotle use the V. in the same sense. See Wetstein on Mat. So we say, *to make* money, a fortune, &c. and the Latins, facere *pecuniam, rem.* [Theophr. Char. 24. Græv. Lect. Hesiod. c. 10. and ad Flor. i. 1, 9. Ter. Adelph. v. 4, 14.—(b.) *to acquire any thing for any one.* Luke xii. 30. Acts xv. 3. See Gen. xxxi. 1. Xen. An. i. 4, 17.—(c.) Of the goods acquired by one for another, or given by one to another, *to exhibit, afford, bestow, get.* Mark v. 19. vii. 12. x. 35, 36. Luke i. 49. xviii. 41. John xiv. 13. Acts vii. 24. James ii. 13. (In many of these cases we have the same phrase *to do.*)—Especially of alms *done* or given, Mat. vi. 2, 3. Acts ix. 36. x. 2. xxiv. 17. So, in a bad sense, of *evil done* to any one, Heb. xiii. 6. Acts ix. 13. Dem. 855, 15. In (b.) and (c.) the person benefited is put in the dative. But the expression ἔλεος ποιεῖν is followed by μετά τινος Luke i. 72. x. 37. Gen. xxiv. 12, 14. Judg. i. 24. viii. 35. Ruth i. 8. Comp. Rev. xi. 7. xii. 17. xiii. 7. xix. 19. and Gen. xiv. 2. where we have the phrase ποιεῖν πόλεμον μετά, meaning *to wage war against.* The phrase ποιεῖσθαι πόλεμον μετά means to wage war in company with. See Thuc. i. 57. which Parkhurst misunderstood.]

[III. *To render, make, cause to become.*]

[(1.) Properly, as *ye have made my house a den of thieves,* Mat. xxi. 13. (and Mark xi. 17. and Luke xix. 46.) xxiii. 15. xxviii. 14. John ii. 16. iv. 1, 46. vii. 23. xvi. 2. Eph. ii. 14. Rev. xii. 15. Compare also Mat. iii. 3. v. 36. xii. 16. xxvi. 73. Luke iii. 4. John v. 11, 15. Wahl makes the verb in Luke xv. 19. to be *to use as,* but I think it falls under this head as well as Heb. i. 7. Wahl refers Mat. iv. 19. to the next division (2.). I think it belongs more properly to this.]

(2.) *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. [Rev. i. 6. iii. 12.] where see Wetstein, and comp. 1 Sam. xii. 6. in LXX. [Diod. Sic. xiii. 48. Xen. de Rep. Lac. ii. 2.]

(3.) *To make,* i. e. *to treat* or *esteem as,* 1 John i. 10. v. 10. Comp. Mat. xii. 33. where see Kypke. [Wahl says *to declare.*]

[IV. *To do.*]

[(1.) Universally, Mat. v. 46, 47. viii. 9. xii. 2, 3. xiii. 28. xix. 16. xx. 15. xxi. 23, 24. xxiii. 3, 5. xxiv. 46. xxvi. 12, 13. Mark ii. 24, 25. v. 32. x. 17. xi. 3, 5, 15, 28, 29, 33. xiv. 8, 9. Luke iii. 10—12, 14. v. 6. vi. 2, 3, 10, 33. vii. 8. ix. 15, 54. x. 25, 28. xii. 4, 17, 18, 43. xvi. 3, 4, 8. xviii. 18. xx. 2, 8, 13. xxii. 18. John ii. 18. iv. 29, 39. vi. 28. viii. 28, 29, 38—40. xi. 47. xiii. 7,

27. xv. 15. xix. 24. Acts ii. 37. ix. 6. x. 33. xii. 8. xiv. 15. xvi. 18, 21, 30. xix. 14. xxi. 13. xxii. 10, 16. xxvi. 10. Rom. xii. 20. 1 Cor. vii. 36—38. ix. 23. x. 31. xi. 25. xvi. 1. 2 Cor. xi. 12. Gal. ii. 10. Eph. vi. 8, 9. Phil. ii. 14. iv. 14. Col. iii. 17, 23. 1 Thess. v. 11. 1 Tim. i. 13. iv. 16. v. 21. Tit. iv. 5. Philem. 14, 21. Heb. vi. 3. vii. 27. xiii. 19. James ii. 12, 19. iv. 15, 17. 2 Pet. i. 19. 3 John 5, 6, 10. Rev. ii. 5.]

[(2.) *Of evil deeds*, Mat. xiii. 41. xxvii. 23. Mark xv. 7, 14. Luke iii. 19. xii. 48. xxiii. 22, 34. John vii. 51. xviii. 35. Acts xxi. 33. xxviii. 17. Rom. i. 28, 32. ii. 3. iii. 8. xiii. 4. 1 Cor. v. 2. vi. 18. 2 Cor. xi. 7. xiii. 7. James v. 15. 1 Pet. ii. 22. iii. 12. Rev. xxi. 27. xxii. 15. Herodian, i. 16, 13. Xen. Cyr. v. 3, 48.]

[(3.) *To be in the habit of doing, to aim at, pursue*, John iii. 21. (1 John i. 6.) v. 29. Rom. iii. 12. James iii. 18. 1 Pet. iii. 11. 1 John ii. 29. iii. 7, 10. See also John viii. 34. 1 John iii. 4, 8. 9. This is only the case in the present and aorist.]

[(4.) The word is especially used of *doing* or *complying with* any precepts, commands, &c. as Mat. i. 24. vii. 21. xii. 50. xxi. 6, 31. xxiii. 23. xxvi. 19. xxviii. 15. Luke ii. 27. vi. 46. xi. 42. xii. 47. xvii. 9, 10. John vii. 19. xiv. 31. xv. 14. xvii. 4. Acts xiii. 22. xxi. 23. Rom. ii. 14. vii. 15, 16, 19—21. x. 5. Gal. v. 17. 2 Thess. iii. 4. 2 Tim. iv. 5. Heb. xiii. 17, 21. 1 John iii. 22. Rev. xvii. 17. xxii. 14.]

[V. *To deal with, do to, treat.* (1.) With *μετά*, of God, Acts xiv. 27. xv. 4. (Judg. viii. 35. Gen. xxvi. 26.) (2.) Τινί τι, Mat. vii. 12. John xii. 16. xv. 21. Acts iv. 16. Xen. An. v. 8, 24. (3.) Ἔν τινί τι, Mat. xvii. 12. Luke xxiii. 31. (4.) With dat. and adv. Mat. xviii. 35. xxi. 36, 40. xxv. 40, 45. Luke i. 25. ii. 48. vi. 11, 26, 31. John ix. 26. xiii. 12, 13. Gen. xxxi. 43. Deut. iii. 2. Demosth. 582, 20. (5.) With acc. of person and adverb or pronoun instead of adverb, Mat. v. 44.[1] xii. 12. Mark vii. 37. xiv. 7. xv. 12. Deut. iii. 21. Zech. viii. 15. Xen. Mem. ii. 1, 19. Cyr. iv. 3, 7.—With dative of person, Luke vi. 27. See Zeune ad Viger. v. 10, 16.]

VI. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. [Acts xviii. 21.] Heb. xi. 28. Thus the LXX use *ποιεῖν πάσχα, to celebrate the passover*, for the Heb. עָשָׂה פֶּסַח, Exod. xii. 48. Num. ix. 6, 14. Deut. xvi. 1, 2. et al. and Xen. [Hell. iv. 2, 8. vii. 4, 28.] So Kypke quotes from Plutarch, Quæst. Rom. p. 267. *τὸν Τέρμινον, ᾧ* ΤΑ ΤΕΡΜΙΝΑ΄ΛΙΑ ΠΟΙΟΥ΄ΣΙ, *θεὸν νομίζοντες*, 'reckoning Terminus, to whose honour they *celebrate the Terminalia*, for a god.' See also Blackwall's Sacred Classics, vol. i. p. 32, 33.

[VII. *To lead*, as in the phrase] *ἔξω ποιεῖν, to put [lead] out.* Acts v. 34. where see Elsner and Hoogeveen on Viger, cap. v. § 10. reg. 6. [Job xi. 14. xxii. 23. Xen. An. vi. 5, 4. Abresch. ad Æsch. p. 606.]

[VIII. *To pass*, of time, Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. James iv. 13. Eccl. v. 12. Prov. xiii. 23. Lucil. Epig. 16. (Anthol. t. iii. p. 32. ed. Jacobs.) Demosth. 392, 18.]

IX. *To bring forth, bear, produce*, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression *καρπὸν ποιεῖν*, though applied by the LXX for the Heb. עָשָׂה פְּרִי, Gen. i. 11, 12. 2 Kings xix. 30. yet is not a mere Hebraical or Hellenistical phrase; for it is repeatedly used by Aristotle, cited by Wetstein on Mat. ii. 8. [Add Mat. xiii. 23, 26. xxi. 43. Mark iv. 32. Luke iii. 8, 9. vi. 43. viii. 8. xiii. 9. John xv. 5. James iii. 12. Rev. xxii. 2. Artem. Oneir. c. 36. Aristot. de Plant. ii. 10. Theophr. de Caus. Pl. iv. 11. Is. v. 4. Hab. iii. 17. Vorst. de Hebraism. c. 5.]

X. *To produce, send forth*, as a fountain does water. James iii. 12. I know not of any classical writer who applies the V. in this manner. However, in Theophrastus, Eth. Char. cap. 3. and in Aristophanes, Vesp. 31. Ζεῦς, i. e. *the heavens* or *air*, are said *ποιεῖν ὕδωρ to produce water*, i. e. *to rain*.—Ποιεῖν *κράτος*, Luke i. 51. See under Κράτος.

[XI. Ποιεῖν, with a substantive, is often used as a periphrasis for the cognate verb, as with *ἐκδίκησιν* for *ἐκδικεῖν* Luke xviii. 7, 8. Acts vii. 24. Mic. v. 15. (See Polyb. iii. 8, 10.)—*τὸ ἱκανόν* Mark xv. 15. Polyb. xxxii. 7, 13.—*κρίσιν* John v. 27. Jude 15. Gen. xviii. 25. Xen. Hell. iv. 2, 6 and 8.—*λύτρωσιν* Luke i. 68.—*μονήν* John xiv. 23.—*ὁδόν* Mark ii. 23. See Herod. vii. 42.—*συμβούλιον* Mark iii. 6. xv. 1.—*συνωμοσίαν* Acts xxiii. 13. (with *ποιεῖσθαι* Diod. S. i. 5. Polyb. i. 70, 6.)—And so with an adj. *δῆλον* Mat. xxvi. 73. Xen. An. iii. 5, 17.—*ἔκθετον* Acts vii. 19.—*εὐθείας* (*τὰς ὁδούς*) Mat. iii. 3. Mark i. 3. Luke iii. 4.—*λευκόν, μέλαν* Mat. v. 36. *ὑγιῆ* John vi. 11, 15. vii. 23.—*φανερόν* Mat. xii. 16. Mark iii. 12. Xen. Cyr. viii. 4, 33. So *ποιεῖσθαι* with a subs. *ἀναβολήν* Acts xxv. 17.—*αὔξησιν* Eph. iv. 16. (See Diod. S. iii. 63.)—*δεήσεις* Luke v. 33. Phil. i. 4. 1 Tim. ii. 1.—*ἐκβολήν* Acts xxvii. 18.—*καθαρισμόν* Heb. i. 3.—*κοπετόν* Acts viii. 2. Gen. l. 10. Herod. ii. 1.—*λόγον* Acts xx. 24. Diod. Sic. xx. 36.—*μνείαν* Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4.—*μνήμην* 2 Pet. i. 15. Polyb. v. 67, 13.—*πορείαν* Luke xiii. 28. 2 Mac. iii. 8. Diod. Sic. i. 18. Xen. Cyr. v. 2, 31.—*πρόνοιαν* Rom. xiii. 14. Polyb. iv. 6, 11. Dem. 1429, 8.—*σπουδήν* Jude 3. Polyb. i. 46, 2. v. 67, 2.—With an adj. *βεβαίαν* 2 Pet. i. 10.]

Ποίημα, ατος, τό, from πεποίημαι perf. pass. of ποιέω *to make*.—*Somewhat made, a work, workmanship.* [See Ezra ix. 13. Neh. vi. 14. Eccles. viii. 7. It is used Rom. i. 20. of the *universe* as God's *workmanship*, and Eph. ii. 10. of *human beings*, also as the *work of God*.] Hence the Latin *poema* and Eng. *poem*; in which sense the Greek *ποίημα* also is generally applied in the profane writers.

Ποίησις, εως, ἡ, from ποιέω *to act, do.*

[I. *A making, producing.* See Ps. xix. 1. Dan. ix. 14. Ex. xxxii. 35. Thuc. iii. 2. Dem. 702, 14.]

[II. *A doing, observing.* See ποιέω IV. (4.) James i. 25. Ecclus. xix. 17.] Hence the Latin *poesis* and Eng. *poesy*; so the Greek ποίησις is often used for *the making of poems.*

☞ Ποιητής, οῦ, ὁ, from ποιέω *to do, make.*

[I. *A maker.* Xen. Cyr. i. 6, 19. and 38. Arrian, D. E. i. 9. Athenag. Apol. 26, 14.]

II. *A doer, a performer.* Rom. ii. 13. James i. 22, 23, 25. iv. 11. [1 Mac. ii. 67.]

[1] [Many MSS. here have *τοῖς μισοῦσιν.*]

III. *A poet, a maker of poems.* Acts xvii. 28.[1] [Ceb. Tab. 13. Xen. Mem. i. 2, 56.]

ΠΟΙΚΙ΄ΛΟΣ, *η, ον.*

I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. נָקֹד *spotted*, Gen. xxx. 40. et al. פַּסִּים *pieces, stripes*, Gen. xxxvii. 3. et al. רִקְמָה *embroidered*, 1 Chron. xxix. 2. et al. but also in the profane writers. See Scapula. [Xen. An. i. 5, 8. Mem. iii. 10, 14. Ceb. Tab. 21.]

II. *Various, different, manifold.* Mat. iv. 24. [Mark i. 34. Luke iv. 40.] Heb. ii. 4. xiii. 9. James i. 2. 1 Pet. [i. 6.] iv. 10. [2 Tim. iii. 6. Tit. iii. 3. 2 Mac. xv. 21. Xen. Œc. xvi. 1. Ælian, V. H. ix. 8.]

Ποιμαίνω. The learned Damm, in his Lexicon, deduces it from *πῶϋ a flock*, (used by Hom. Il. iii. 198. xi. 695. xv. 323. et al.) and *μάω to care, mind*, curo, studeo.

I. *To feed* or *tend a flock*, as a shepherd. Luke xvii. 7. 1 Cor. ix. 7. [1 Sam. xxv. 16. Gen. xxx. 31, 36.]

II. [*To take care of, look after, direct, govern.* It is especially used of spiritual care and superintendence] John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. [ii. 27.] vii. 17. [xii. 5. xix. 15.] So Mat. ii. 6. it is spoken of Christ's *spiritual government* and *care* of his people. The correspondent Hebrew word to ποιμανεῖ in Mat. is מוֹשֵׁל *ruling*. [See Ps. ii. 9. xxiii. 1. Hos. xiii. 5. and comp. the Heb. and LXX of Is. xliv. 28.] But St. Jude, 12. speaks of certain, *ἑαυτοὺς ποιμαίνοντες, who fed themselves*, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10. where the wicked *shepherds of Israel* are described as *feeding themselves, ἐβόσκησαν—ἑαυτούς*, LXX, whilst they neglected the flock.

Ποιμήν, *ένος*, ὁ, from *ποιμαίνω*, which see.

I. *A shepherd*, "*one who tends sheep in the pasture.*" Johnson. [Mat. ix. 36. xxv. 32. Mark vi. 34. xiv. 27. Luke ii. 8, 15, 18, 20. John x. 2, 11, 12. Gen. iv. 2. xxxviii. 12, 20.]

[II. *One who has the care* or *superintendence of any thing.* It is used of kings in Homer, as Il. A. 263. B. 245. Phil. de Agric. p. 416. Xen. Mem. iii. 1, 2. Ezek. xxxiv. 23. xxxvii. 24. It is used by our Lord of himself as the head and guide of the apostles in Mat. xxvi. 31. (the words being taken from Zech. xiii. 7.) and especially of his spiritual superintendence of his Church] John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and of the spiritual *pastors* of his flock. Eph. iv. 11.

Ποίμνη, *ης*, ἡ, from *ποιμήν*.

I. *A flock* of sheep. Luke ii. 8. 1 Cor. ix. 7. [Gen. xxxii. 17. Demosth. p. 1155, 5.]

II. *A spiritual flock* of men. Mat. xxvi. 31. John x. 16.

Ποίμνιον, *ου, τό*. [See the two last words.]—*A flock.* [Gen. xxxi. 4.] In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32. Wetstein shows that the purest Greek writers likewise join the adjective *σμικρός* or *μικρός* with a *diminutive noun.* [Some writers suppose *ποίμνιον* here to be a diminutive, but without any very strong reason. It occ. in the figurative sense Jer. xiii. 17. See Themist. Or. xxiii. p. 289.]

Ποῖος, *α, ον*, from *οἷος, such as, of which sort*, qualis.

[I. *Of what sort.* John xii. 33. xviii. 32. xxi. 19. 1 Cor. xv. 35. James iv. 14. 1 Pet. i. 11. Ceb. Tab. 12. Xen. Mem. iii. 12, 8.]

[II. The same as *τίς who? which? what?* Mat. xix. 28. xxi. 23, 24, 27. xxii. 36. xxiv. 42, 43. Mark iv. 30. xi. 28, 29, 33. xii. 28. Luke v. 19. (See Matthiæ, § 378.) vi. 32—34. xii. 39. xx. 2, 8. xxiv. 19. John x. 32. Acts iv. 7. vii. 49. xxiii. 31. Rom. iii. 27. 1 Pet. ii. 20. Rev. iii. 3. 1 Sam. ix. 18. 2 Sam. xv. 2. 1 Mac. ii. 10. Eur. Phœn. 724.]

Πολεμέω, ῶ, from *πόλεμος*.

I. *To war, wage* or *make war.* James iv. 2. Rev. ii. 16.

II. *To fight, engage.* Rev. xii. 7. So Diodorus Siculus, *Καρχηδονίων ΠΟΛΕΜΗΣΑ΄ΝΤΩΝ καὶ ἡττηθέντων*, 'the Carthaginians *engaging* and being beaten.' See Raphelius, and comp. *πόλεμος* II. [So Wahl, who adds Rev. ii. 16. xiii. 4. xvii. 14. xix. 11. 2 Kings xiv. 15. But Schl. thinks that *πολεμέω*, which so often occurs in this sense in the LXX, (as Jer. xxxii. 5. Josh. xi. 5. xix. 47.) is not so used in the N. T.; and he thus arranges its senses: (1.) *To contend, litigate.* Jam. iv. 2. (and so Wahl.) Rev. xii. 7. xiii. 4; and so of any hostile attack in LXX, Job xi. 19. Is. xix. 2. (2.) *To punish.* Rev. ii. 16. xix. 11. Jer. xxi. 5. (3.) *To throw off the yoke of any one.* Rev. xvii. 14.]

Πόλεμος, *ου*, ὁ, either from *πολύς much* or *many*, and *ὀλέω to destroy*, q. πολόλεμος, or, according to Damm, Lex. from *παλάμη the hand*, [as the first instrument of warfare.]

I. *A war*, Mat. xxiv. 6. Mark xiii. 7. *ποιεῖν πόλεμον.* [Schl. and Wahl refer Luke xiv. 31. to this head, and add Luke xxi. 9. Diod. Sic. iv. 50. Xen. Mem. iv. 4, 14. Schl. also adds 1 Cor. xiv. 8. Heb. xi. 34. (but Wahl agrees with Parkhurst, see sense II.) and Rev. ix. 7, 9.]

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. [Add (according to Wahl) Rev. ix. 7, 9. xi. 7. xii. 7, 17. xiii. 5, 7. xvi. 14. xix. 19. xx. 8. Diod. Sic. xiii. 79. Arrian, Indic. xiv. 4. Xen. Cyr. vi. 2, 4.]

[III. *Strife, contention.* James iv. 1. Schl. puts here the places of Rev. cited in sense II., except ix. 7, 9. See Palairet, Obs. Philol. p. 501.]

Πόλις, *εως*, ἡ.

I. *A city* or *town*, urbs. Mat. ii. 23. iv. 5. (where see Wetstein,) v. 14. xi. 20. et al. freq. [With a genitive, Luke ii. 11. *πόλις Δαβίδ* the *native* city of David. (See 1 Sam. xvi. 1.) In good Greek *πόλις*, even without the genitive, has this meaning, as Xen. Cyr. i. 4, 25. In Acts viii. 5. *πόλις τῆς Σαμαρείας*, says Schleusner, may either be some city in Samaria, (see John iv. 5.) or Samaria itself, as Troy in Latin is called *urbs Trojæ*. See Vechner. Hellenol. ii. 8. Πόλις is put for Jerusalem, as the metropolis, Mat. xxviii. 11. Mark xi. 19. xiv. 13, 16. Luke xxiii. 19. and

[1] [See Euseb. Pr. Ev. xiii. 12. where the passage of Aratus is more fully cited.]

ἡ ἁγία πόλις in Mat. iv. 5. Comp. Luke iv. 9. Is. xlviii. 2. lii. 1. It is used for *a place* or *habitation*, Heb. xiii. 14.]

II. *The inhabitants of a city* or *town*. Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40. [Hom. Il. II. 69. Valck. ad Eur. Phœn. 932.]

III. Spiritually, it denotes *heaven*. Heb. xi. 10, 16.

IV. *The city of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi. 10.

☞ Πολιτάρχης, ου, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχή or ἄρχων, *the head* or *ruler of the citizens.—A ruler of a city, a magistrate*. occ. Acts xvii. 6, 8.

☞ Πολιτεία, ας, ἡ, from πολιτεύω.

I. *A political society, state*, or *commonwealth*, civitas. occ. Eph. ii. 12. where, however, the following sense is also applied. [2 Mac. iv. 11. viii. 17. Diod. Sic. i. 28. Xen. Mem. ii. 1, 13.]

II. *Citizenship, the rights of a citizen, freedom of a city* or *state*, jus civitatis. occ. Acts xxii. 28. Josephus, Ant. xii. 3, 1. [Diod. Sic. xii. 51. xiii. 35. Polyb. vi. 2, 12. Xen. Hell. i. 1, 17. Ælian, V. H. xii. 43.]

☞ Πολίτευμα, ατος, τό, from πεπολίτευμαι perf. pass. of πολιτεύω.—*A state, community*, or *political society* (as it were) to which one belongs. occ. Phil. iii. 20. See Raphelius and Wolfius on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26. [The sense of the word in this passage of Philippians may be either *right of citizenship, daily life and conversation*, or what Parkhurst gives, with whom Wahl agrees. 2 Mac. xii. 7. Philo de Mund. Op. p. 33. Polyb. ii. 41, 6. Casaubon, ad Greg. Nyss. Ep. ad Eustath. p. 65.]

☞ Πολιτεύω, from πολίτης.

I. *To manage* or *govern a city* or *state*. [See Polyb. iv. 76, 2. Xen. Mem. iv. 4, 16. Thuc. ii. 65. viii. 53, 197.—or, *to make one a citizen*. Diod. Sic. xi. 72.—or, *to be a citizen*. Ælian, V. H. xiv. 28. Xen. Mem. iv. 4, 13.]

II. In the middle, *to live in a state* or *society according to its laws and customs, to converse*. In this view it is applied[1] Acts xxiii. 1. Phil. i. 27. the only passages of the N. T. where it occurs. So 2 Mac. vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ ΠΟΛΙΤΕΥΕΣΘΑΙ, *not to* live *after the laws of God*, English translation. And Josephus in like manner says of himself, in his Life, § 2. ἠρξάμην τε ΠΟΛΙΤΕΥΕΣΘΑΙ τῇ Φαρισαίων αἱρέσει κατακολουθῶν, 'I began to *live* in conformity to the sect of the Pharisees;' and § 49. πύθεσθε—εἰ μετὰ πάσης σεμνότητος καὶ πάσης δὲ ἀρετῆς ἐνθάδε ΠΕΠΟΛΙΤΕΥΜΑΙ, 'inquire whether I have not (*annon*, Hudson) *lived* or *conversed* here with the greatest gravity and even virtue.' [Wahl agrees with Parkhurst, quoting also 3 Mac. iii. 4. Josephus, Ant. iii. 5, 8. and Schl. adds, Justin M. D. cum Tr. p. 281. ed. Thirlby. Eusebius, H. E. iii. 31. iv. 23; but in Acts xxiii. 1. he translates πεπολίτευμαι, *I have discharged my office*, from the sense of πολιτεύω *to govern the state*. The middle occ. in that sense in Ælian, V. H. iii. 17. Diog. L. v. 35. x. 119. See Taylor on Lys. p. 119.]

Πολίτης, ου, ὁ, from πόλις *a city*.—*A citizen, an inhabitant of a city* or *town*. occ. Luke xv. 15. xix. 14. [Acts xxi. 39. Parkhurst thinks that in the last passage the right of citizenship is implied. See Gen. xxiii. 11. Prov. xi. 9, 12. xxiv. 28. Jer. xxxi. 34. Æsch. Dial. S. 1, 2. Xen. Mem. iv. 6, 14. Eur. Phœn. 93, 904.]

Πολλάκις, an adverb from πολύς (neut. plural πολλά) *many*, and κις a numeral termination (which see) denoting *times*.—*Many times, often, frequently*, multoties, sæpe. Mat. xvii. 15. Mark v. 4. [ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. viii. 22. xi. 23, 26, 27. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11. Job iv. 2.] et al. freq.

☞ Πολλαπλασίων, ονος, ὁ, ἡ, from πολύς *many*. See ἑκατονταπλασίων.—*Manifold, manifold more*, multiplex. occ. Luke xviii. 30. [Æsop. Fab. 22. Polyb. xxxv. 4, 4.]

Πολυλογία, ας, ἡ, from πολύς *much*, and λόγος *speech*.—*Much speaking*. occ. Mat. vi. 7. where Wetstein cites Aristotle, [Pol. iv. 10.] Galen, and Plutarch, [t. vii. p. 23. ed. Hutten.] using this word. [Prov. x. 19.]

☞ Πολυμερῶς, adverb from πολυμερής, ές, οῦς, ὁ, ἡ, *consisting of many parts*, which from πολύς *many*, and μέρος *a part*.—*By* or *in many parts* or *parcels*. occ. Heb. i. 1. Wetstein cites Josephus applying the word in the same sense, Ant. viii. 3, 9. to the *various parts* of Solomon's magnificent temple. See also Kypke. [Πολυμερής occ. Wisd. vii. 22.]

☞ Πολυποίκιλος, ου, ὁ, ἡ, from πολύς *much*, and ποικίλος *various*.—*Manifold, multifarious, greatly diversified, abounding in variety*. occ. Eph. iii. 10.

ΠΟΛΥΣ, πολλή, πολύ, gen. πολλοῦ, &c.

[I. *Much, great in number*, (in the plural, *many*,) *numerous, abundant*, (and thence, as applied to time, *long*.) Mat. iii. 7. xiii. 5. xx. 16. xxv. 19. (χρόνον) xxvi. 9. (*of price*.) Mark iii. 7, 8. iv. 5. vi. 35. x. 48. Luke x. 40. xii. 47, (supply πληγάς) 48. John v. 6. (χρόνον) xii. 24. xv. 5, 8. Acts xi. 21. xv. 32. xviii. 10. Rom. iii. 1. xv. 23. James v. 16. 2 John v. 12. Rev. i. 15. Xen. Cyr. i. 4, 1. Mem. i. 2, 60. Hence, πολύ used adverbially, *very much*. Mark xii. 27. Luke vii. 47. Rom. iii. 1. Dan. vi. 14. Hom. Il. A. 112. Xen. Mem. iii. 5, 11. Polyb. iii. 89, 2.—of time, μετ' οὐ πολύ *after no long space of time, not long after*, Acts xxvii. 14.—ἐπὶ πολύ *for a great while*, Acts xxviii. 5.—with a comp. following, *by much*. 2 Cor. viii. 22. 1 Pet. i. 7. Xen. Mem. ii. 10, 2. Again, πολλῷ (before a comp.) *by much*, occ. Mat. vi. 30. Mark x. 48. Luke xviii. 39. John iv. 41. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12. Xen. Mem. i. 2, 9. iv. 8, 1. The neut. plural πολλά is also used adverbially. (1.) *Very much, vehemently*. Mark i. 45. iii. 12. v. 10, 23, 38, 43. xv. 3. 1 Cor. xvi. 12, 19. Rev. v. 4. et al. Xen. Cyr. vii. 3, 10. Herodian, i. 10, 11. Ælian, V. H. i. 23. xii. 54. Virg. Georg. iii. 226. (2.) Of time, *frequently, often*. Mat. ix. 14. James iii. 2. Xen. Cyr. i. 5, 14. Job xxxv. 6. Πολλοί is used for

[1] [On the middle sense of the perfect passive, see Matthiæ, § 493.]

πάντες. Mat. xx. 28. xxvi. 28. Mark x. 45. xiv. 24. Rom. viii. 29. Heb. ix. 28.—With the article preceding, τὸ πολύ occ. 2 Cor. viii. 15: Wahl translates it *much*. I think it is *the great share*, in opposition to τὸ ὀλίγον. It means *the greatest part* in Xen. Hell. vi. 2, 30. τὰ πολλά Rom. xv. 22. (*in many ways.*)] Οἱ πολλοί, *the many*, i. e. *the multitude*, or *whole bulk of mankind*. Rom. v. 15, 19. in which texts οἱ πολλοί are plainly equivalent to πάντας ἀνθρώπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17. [Οἱ πολλοί denotes *very many* in 1 Cor. x. 33. See Xen. An. ii. 3, 16.] On Acts i. 5. Kypke observes, that, in the words οὐ μετὰ πολλὰς ταύτας ἡμέρας, there is a remarkable change of construction; for they are put instead of οὐ πολὺ μετὰ ταύτας ἡμέρας, *not much after these days*, or for οὐ πολλαῖς ἡμέραις μετὰ ταῦτα, *not many days after these things*: yet he produces two instances of a similar phraseology from Josephus.

[II. *Great, remarkable, vehement.* Mat. ii. 18. v. 12. ix. 37. John vii. 12. Acts xv. 7. Rom. ix. 22. 1 Pet. i. 3. al. Ps. xxxi. 19. in Heb. and LXX. Ecclus. xv. 18. Diod. Sic. iii. 55. Xen. An. ii. 3, 14. Thuc. ii. 51.]

☞ Πολύσπλαγχνος, ου, ὁ, ἡ, from πολύς *much*, and σπλάγχνον *a bowel*, which see.—*Abounding in bowels of mercy, of tender mercy* or *pity, very merciful* or *compassionate*. occ. James v. 11. [This word, says Schleusner, is probably intended to express the Hebrew רַב חֶסֶד or רַב לְחַסְדּוֹ, which the LXX render by πολυέλεος, as Ex. xxxiv. 6. Joel ii. 13. πολυσπλαγχνία occ. in Just. M. p. 248. ed. Thirlby.]

Πολυτελής, έος, οῦς, ὁ, ἡ, from πολύς *much, great*, and τέλος *expense, cost*.

[1.] *Costly*. occ. Mark xiv. 3. 1 Tim. ii. 9. [So Prov. i. 13. iii. 15. viii. 12. Ecclus. l. 10. Ælian, V. H. xiii. 4. Xen. Mem. i. 6, 5. See Ez. Spanh. ad Julian. Or. i. p. 53.]

[II. *Very precious, of great value, highly esteemed.* 1 Pet. iii. 4. Diod. Sic. xiv. 7. Polyb. ii. 23, 1.]

☞ Πολύτιμος, ου, ὁ, ἡ, from πολύς *much, great*, and τιμή *price.—Of great price*, [*costing very much.*] occ. Mat. xiii. 46. John xii. 3. [Thomas M. p. 729. explains this word to be *what costs much*, while πολυτίμητος is *what is thought worthy of much honour*. See Ammon. de Diff. Voc. p. 118. and Æsch. Socr. Dial. iii. 12.]

☞ Πολυτρόπως, adverb, from πολύτροπος *various*, which from πολύς *many*, and τρόπος *a manner.—In various manners*. occ. Heb. i. 1. where see Macknight. [Schleusner says, that in this passage of Hebrews, the word refers to the various methods of divine revelation, as by *visions, dreams, figures, voices*, &c. See Fagius on Onkelos, in Num. xii. 8. Hotting. Thes. Phil. ii. p. 565. Πολύτροπος occ. Esth. viii. 13.]

Πόμα, ατος, τό, from πέπομαι perf. pass. of the verb πίνω *to drink.—Somewhat that is drunk, drink*. occ. 1 Cor. x. 4. Heb. ix. 10. [Ps. cii. 9. Ceb. Tab. 6. Xen. Mem. iv. 7, 9. Ælian, V. H. iii. 13.]

Πονηρία, ας, ἡ, from πονηρός.

[1. *Evil disposition, badness, wickedness*, and especially *malignity*. Mat. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. So it is used in Eph. vi. 12. where the gen. occ. for the adjective πονηρά by a common figure. See Gesen. p. 647, 1. and Matthiæ.]

[II. *Evil deeds, sins.* Acts iii. 26. So Is. i. 16. vii. 16. Jer. xxiii. 11. Xen. Mem. iii. 5, 18. H. Gr. vii. 5, 75.]

Πονηρός, ά, όν, from πόνος, *labour, sorrow*.

I. *Evil, bad*, [*faulty,*] in a natural sense. [Of a *bad* eye. Mat. vi. 23. and Luke xi. 34. Of *bad*, i. e. *worthless fruit*. Mat. vii. 17, 18. Gen. xli. 19. Deut. xvii. 1. Jer. xxiv. 18. Xen. Cyr. vii. 5, 75.]

[II. *Evil*, in a moral sense.]

[(1.) *Wicked*. Mat. v. 37, 45. ix. 4. xii. 34, (Luke xi. 13.) 35. (Luke vi. 45.)—γενεά xii. 39. (xvi. 4. and Luke xi. 29.) πνεύματα xiii. 45, (Luke xi. 6.) 49. xv. 19. xviii. 32. Luke iii. 19. vi. 22, 35. vii. 21. viii. 2. Acts xvii. 5. xviii. 14. xix. 12, 13, 15, 16. xxviii. 21. Mark vii. 23. John iii. 19. Rom. xii. 9. 1 Cor. v. 13. Col. i. 21. 1 Thess. v. 22. 2 Thess. iii. 2. 2 Tim. iii. 13. Heb. iii. 2. x. 22. James ii. 4. iv. 16. 1 John iii. 12. v. 19. 2 John 11.]

[(2.) *Ill-natured, malignant*, of words, &c. Mat. v. 11. 1 Tim. vi. 4. 3 John 10. And so perhaps Acts xxviii. 21. See Judith viii. 7 and 8. Xen. Hell. i. 5, 10. Diod. Sic. xiii. 74.]

[(3.) *Bad, idle, worthless*. Mat. xxv. 26. Luke xix. 22. Xen. Cyr. i. 4, 19.]

[(4.) *Evil, calamitous, dangerous*. Eph. v. 16. *The days are evil*, (Schleusner says, *dangerous to virtue,*) vi. 13. (where Chrysostom, on the 49th Psalm, says, that ἡ πονηρὰ ἡμέρα is *the day of misfortunes*.) Wahl and Schleusner so understand ἀπὸ παντὸς ἔργου πονηροῦ in 2 Tim. iv. 18. and Wahl adds Gal. i. 4. and Rev. xvi. 2. (which last place Schleusner renders *malignant*, citing 2 Chron. xxi. 15. Job ii. 7.) observing that some refer Mat. vi. 13. Luke xi. 4. and John xvii. 15. to this head. See Gen. xlvii. 9. Ps. xxxvii. 19. Amos v. 13. Micah ii. 3. Ecclus. li. 16. and Suidas in ἡμέρα πονηρά. Ceb. Tab. 22. Xen. An. vii. 4, 12.]

[(5.)] Ὁ πονηρός, used as a substantive, *the wicked one*, i. e. *the devil* or *Satan*. Mat. xiii. 19, (comp. Mark iv. 15. Luke viii. 12.) 38. 1 John v. 19. where see Macknight. [Eph. vi. 16. 2 Thess. iii. 3. 1 John ii. 13, 14. iii. 12. v. 18. Some conceive that τοῦ πονηροῦ in the Lord's Prayer is to be referred to this head. So Wahl and Fischer.]

[(6.) *Unjust*. Mat. v. 39. or *injurious*. See Ex. ii. 13.]

[(7.) There is a doubt how to translate ὀφθαλμὸς πονηρός in Mat. xx. 15. Mark vii. 22. Wahl makes it *envious* there and in Mat. vii. 11; and so Schleusner, citing Virg. Æn. v. 654. Luke xi. 13. Ecclus. xiv. 10; but adding that the meaning in this phrase may be *angry, full of indignation*, which is the sense of πονηρός in 1 Sam. xviii. 8. Neh. iv. 7.]

[(8.) According to Schleusner, in Mat. xxii. 10. the word means *mean, low*; but Wahl refers it to sense (1.)]

Πόνος, ου, ὁ, from πέπονα perf. mid. of πένομαι *to labour*, which see under πένης.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9. and perhaps in Rev. xxi. 4. [Xen. Mem. ii. 1, 20.]

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. [Gen. xxxiv. 25. Job iv. 5. 2 Chron. vi. 28.

Ecclus. iii. 27. Ælian, V. H. v. 6. Polyb. xxx. 4, 16. Xen. Mem. ii. 2, 5.]

Πορεία, ας, ἡ, from πορεύω *to cause to pass*, which from πέπορα perf. mid. of πείρω *to pass*.

I. *A way, journey.* Luke xiii. 22. [Jon. iii. 3, 4. Neh. ii. 6. Num. xxxiii. 2. 2 Mac. iii. 8. xii. 10. Diod. Sic. iv. 19. xiv. 83. Thuc. ii. 18. Xen. Mem. iii. 13, 5.]

II. *A way, course,* or *manner of life.* James i. 11. [Prov. ii. 7. Jer. x. 23.]

Πορεύω, from πέπορα perf. mid. of πείρω *to pass, pass over.*

I. *To cause to go* or *pass, to carry, convey.* It occurs not, however, in the active form in the N. T. [Plat. Phæd. 57. Eur. Hec. 447. Hipp. 755.]—*To go, journey, travel,* and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11. in LXX.)—or in a chariot, Acts viii. 36, 39. (on which last verse Raphelius shows that Xenophon uses the same phrase ΠΟΡΕΥΕΣΘΑΙ ΤΗΝ ΌΔΟΝ, and particularly applies πορεύεσθαι *to a chariot;* ἐτύγχανεν ΈΦ' ΆΜΑΞΗΣ ΠΟΡΕΥΌΜΕΝΟΣ, 'he was *travelling in a chariot.*' De Exp. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38. and ch. xxi. 1. [Add Mat. ii. 8, 9. Luke i. 39. ii. 41. xiii. 33. Acts xvi. 7. xix. 21. Rom. xv. 24, 25. 1 Cor. xvi. 4, 6. 1 Tim. i. 3. 2 Tim. iv. 10. James iv. 13.]

[II. *To go.*]

[(1.) Of persons going to a person or place, as Mat. xvii. 27. xviii. 12. xix. 15. xxi. 6. xxv. 16. Acts i. 25. (which Parkhurst refers to class (3.) below.) 1 Pet. iii. 19, 22.]

[(2.) Of persons departing from a person or place, (with ἀπό and gen.) Mat. xxiv. 1. xxv. 41. —absolutely, Mat. viii. 9. John xiv. 2, (see class (3.) below) 3. Acts i. 10, 11. xvi. 36. xxiv. 25. Xen. Hell. iv. 1, 15. Parkhurst thinks, that Luke viii. 14. belongs to this class, and translates it, *going away,* i. e. from hearing the word to their usual occupations. Schleusner considers it as pleonastic by an Hebraism, as he does in Mat. ix. 15. 1 Pet. iii. 19. But Wahl thinks that it is not pleonastic, but signifies a *gradual* completion of the action signified by the verb to which it is joined. So הָלַךְ 1 Sam. ii. 26. 2 Sam. iii. 1. See Gesen. p. 781. not. 3. and his Gramm. § 100. not. 3.—From this sense arises another,]

[(3.) *To go away,* by death, to depart. Luke xxii. 22. So הָלַךְ, and in the LXX, ἀπελθεῖν in Ps. xxxix. 13. and οἴχομαι Xen. Cyr. iii. 1, 13. An. iii. 1, 32. Schleusner and Parkhurst add John xiv. 2, 3; and Parkhurst, John xiv. 12, 28. xvi. 7, 8. observing, that our Lord's ascension into heaven and sitting at God's right hand are included in these passages. Schleusner says, that τελευτᾶν, (see Gen. xxv. 32.) or ἐν ὁδῷ πάσης τῆς γῆς (1 Kings ii. 2. Job xvi. 22.) or similar forms, are to be understood. See Elsner, t. i. p. 241. Vechner's Hellenolex. ii. 5. p. 483. and Palairet, Obss. Phil. p. 207.]

[(4.) Of persons returning to any place or person. Mat. ii. 20. John xiv. 28. xvi. 28. 1 Sam. i. 19.]

[(5.) With ὀπίσω and a gen., *to follow after any one,* i. e. either *to take any one's part,* Luke xxi. 28. Judges ii. 12. 1 Kings xi. 10. or, *to pursue any thing, desire it,* as 2 Pet. ii. 10. See Ecclus. xxxi. 8.]

[III. *To come* (with πρός). Luke xi. 5. Xen. Hell. vii. 3, 6.]

IV. *To go* or *proceed,* in a particular *way* or *course of life;* so it imports the *manners, actions, conversation.*

[(1.) With a dative showing the manner. Acts ix. 31. xiv. 16. Jude 11. 1 Mac. vi. 23, 59. See Matthiæ, § 404.]

[(2.) With ἐν and a dative.] Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Jude 11, 16, 18.

[(3.) With κατά. 2 Pet. iii. 3.] In the LXX it often answers to the Heb. הָלַךְ *to walk, go,* in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1. et al. Not that this is a mere Hellenistical use of πορεύομαι, for Wolfius, on 1 Pet. iv. 3. shows that Plato has several times applied it in like manner.

☞ Πορθέω, ῶ, from πέπορθα perf. mid. of πέρθω *to waste, lay waste.*—*To lay waste, destroy, desolate, make havoc of.* occ. Acts ix. 21. Gal. i. 13, 23. See Blackwall's Sacred Classics, vol. i. p. 234. On Acts, Kypke shows that Philo, in like manner, several times applies πορθέω to the *wasting, ruining, harassing, destroying of men.* See more in Kypke. [See Wessel. ad Diod. Sic. xi. 32. Munthe, Obss. e Diodoro in N. T. p. 357. The word occ. Dem. 1157, 11. (of a house.) Eur. Phœn. 505, 524. Xen. Mem. iii. 5, 4. 4 Mac. iv. 23.]

☞ Πορισμός, οῦ, ὁ, from πεπόρισμαι perf. pass. of πορίζω, *to get, gain, acquire,* which from πόρος *gain,* which see under εὐπορέω.—*Gain.* occ. 1 Tim. vi. 5, 6. [Zonaras (Lex. col. 1563) says, that the Apostle speaks of those who ὑποκρίνονται τὴν εὐσέβειαν ἵνα δι' αὐτῆς ἐρανίζωνται πορισμόν, οἷον χρημάτων καὶ κέρδους. See Wisd. xiii. 19. xiv. 2. Porphyr. de Abst. iii. 23. Phil. de Vit. Mos. t. ii. p. 167, 10. Plut. Cat. Maj. p. 351. D.]

Πορνεία, ας, ἡ, from πορνεύω.

I. It denotes, in general, *whoredom,* i. e. any commerce of the sexes out of lawful marriage. [See Mat. xv. 19. 1 Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ii. 21. ix. 21. Schleusner translates 1 Cor. vii. 2. "Let every one have his own wife, on account of *the natural desire of generation.*" But why such a perversion of the common sense of the word? Is not the sense just as good if we say, "let every one have his own wife, on account of *fornication?*" i. e. that he may avoid it.]—*Simple fornication* between two unmarried persons is distinguished both from μοιχεία *adultery,* and ἀσέλγεια *lasciviousness* of other kinds, Mark vii. 21.—from both these, and also from ἀκαθαρσία *uncleanness,* Gal. v. 19. [On Acts xv. 20, 29. xxi. 25. much has been written. Some say, that promiscuous intercourse was allowed in the heathen nations, and that this is what is prohibited. Others think there is a reference to the sacrifices of the prostitutes. Bentley conjectured χοιρείας (*swine's flesh*). See Julian, Ep. 63. Some have thought the apostles meant marriage with a pagan. Michaelis, misunderstanding Julius Pollux, (on ix. 5, 34.) thought πορνεία the feminine of an adjective derived from περνάω *to sell,* and translated it by *flesh exposed to sale.* Wahl makes it *fornication,* and Bishop Marsh (Note on Michaelis, vol. i. ch.

iv. § 14.) says, "that as the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the decree of the council of Jerusalem should contain a mixture of moral and positive commands." Schleusner, however, thinks that *idolatry* is meant, i. e. not full idolatry, but the attendance in an idol's temple. There is a dissertation on the passage in the Nov. Bibl. Brem. Cl. iv. Fasc. ii. Pag. 289. Gen. xxxviii. 24. Hos. i. 2.]

II. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. Ecclus. xxiii. 23. [Selden de Ux. Heb. iii. 23. Salmas. de Fœn. Trap. p. 127.]

III. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1. where see Macknight, and comp. 2 Cor. vii. 12.

IV. It may include *all kind of lewdness*, Rom. i. 29. according to Theophylact on this place: πᾶσαν ἁπλῶς τὴν ἀκαθαρσίαν τῷ τῆς πορνείας ὀνόματι περιέλαβεν, 'the apostle comprehends absolutely *all kind of uncleanness* under the name of πορνεία.'

V. It denotes *the communication of Christians in idolatrous worship*, which was *a violation of the marriage between God* or *Christ and his Church*[1], and was often accompanied with *bodily prostitution*. (See πορνεύω II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2. [Schleusner refers John viii. 41. to this head, *we are not idolaters*, but true descendants of Abraham, who worshipped the true God; and so Wahl nearly. See Hos. ii. 2. v. 4.]

[Πορνεύω.]

[I. *To play the whore, prostitute one's body*. So Demosth. p. 1381, 26; and thence, *to commit fornication*, (of either man or woman.) 1 Cor. vi. 18. Some interpreters here suppose an *unnatural* crime to be referred to, because Æschines (in Timarch. p. 173. ed. Genev. 1606.) has said, that pathics εἰς τὰ ἑαυτῶν σώματα ἁμαρτάνουσι, and πορνεύων is put for a pathic in Deut. xxiii. 18. But there seems no occasion for such an interpretation. Wahl adds 1 Cor. x. 8. Rev. ii. 14, 20. and I think rightly. Schleusner refers these places to sense II. See Num. xxv. 1. Dem. 414, 1.]

[II. *To pursue idolatrous practices*, or *consort with idolaters*. Rev. xvii. 2. xviii. 3, 9. In xviii. 3. Schleusner says, the sense may be, *to have commercial dealings with* (comp. the use of זָנָה in Is. xxiii. 17. and the LXX translation); and again, Ez. xvi. 29. where the LXX have διαθήκας, probably, says Schleusner, because they thought a treaty with a foreign nation a sort of whoredom or idolatry. See also Ps. lxxiii. 27.]

Πόρνη, ης, ἡ, from πέπορνα perf. mid. of πέρνημι or περνάω *to sell*, which from περάω *to pass through, carry over*, particularly as merchants, and thence *to sell*. See under πιπράσκω.

I. *A whore, a woman who prostitutes herself for gain*. So the Latin meretrix[2] *a whore* is from mereor *to earn, get money;* and our English *whore*, from the German huren, Dutch *hueren, to hire*, which English verb likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. James ii. 25. [It may be doubted whether in any one of these passages *prostitution for gain* is necessarily implied. Luke xv. 30. is the strongest. With 1 Cor. vi. 16. comp. Ecclus. xix. 2. See Gen. xxxiv. 31. Xen. Mem. i. 5, 4. It may be right to mention that Schleusner interprets the word in Heb. xi. 31. James ii. 25. as *an hostess, keeper of a tavern*, because in Hebrew the word זוֹנָה, which has that meaning, is translated by πόρνη in Josh. ii. 1. vi. 17, 22, 25. Probably Rahab's character is better defended by Macknight, whose note is worth reading.]

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. πορνεία V. and πορνεύω II.

Πόρνος, ου, ὁ, from the same as πόρνη, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catamite*. Thus Socrates in Xen. Mem. i. 6, 13. 'If one *sells* his beauty for money to any one who pleases to purchase it, they call this person πόρνος.' In this sense it seems to be used 1 Cor. vi. 9. where μαλακοί are also mentioned; the distinction between whom and πόρνοι seems to consist in this, that the πόρνοι prostitute themselves for *gain*, but the μαλακοί *gratis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9. and Hebrew and English Lexicon in קדשׁ V. [Schleusner and Wahl do not think that it occurs in this sense in the N. T., but understand it always of *fornicators*. Parkhurst's distinction between this word and μαλακοί seems quite fanciful; and I incline to Schl. and Wahl's opinion. The word occurs in Parkhurst's sense in Dem. p. 1489, 3. See Bentl. on Phalaris, p. 416. where he shows that this is the *proper* sense of the word. Salm. de Fœn. Trap. p. 141. On the extension of the sense to any impure person, see Poll. On. vi. 36, 152.]

II. *An impure* or *unclean person*, of whatever kind. occ. 1 Cor. v. 9—11. (comp. i. 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.—This word occurs not in the LXX, but in Ecclus. xxiii. 16, 17. or 21, 22.

Πόῤῥω, adv. from πρό *before*.—*Far, far off, at a distance*. occ. Mat. xv. 8[3]. Mark vii. 6. Luke xiv. 32. [Is. xxii. 3. Jer. xxv. 26. Xen. de Rep. Lac. xii. 5; of *time*, Xen. Hell. vii. 2, 19.]

Πόῤῥωθεν, from πόῤῥω *far*, and the syllabic adjection θεν denoting *from* or *at* a place.—*From far, far off, at a distance*. occ. Luke xvii. 12. Heb. xi. 13. [Wahl rightly says, that in this 2nd place it is *from far*, (see Is. xxxiii. 13. in Heb. and LXX,) and in the 1st *far off*, (see Is. x. 3. in Heb. and LXX; and xlix. 12. Jer. v. 15.)]

Πορρώτερω, adv. comparative of πόῤῥω.—*Farther*. occ. Luke xxiv. 28. [Xen. Hell. vii. 5, 13. (of time.)]

ΠΟΡΦΥ΄ΡΑ, ας, ἡ.

I. A kind of *shell-fish*, remarkable for yielding

[1] [In the O. T., under this idea, idolatry is often described as whoredom. See Judg. ii. 17. Is. i. 21. Jer. iii. 1. Hos. ii. 2. and many other places.]

[2] Thus Ovid, Amor. lib. i. eleg. 10.

Stat *meretrix* certo cuivis *mercabilis* ære,
Et miseras jusso *corpore* quærit opes.

[3] [The words are taken from Is. xxix. 13. Comp. Job v. 4. xxii. 18. Is. lxv. 5.]

that *purple colour*[1] which was so highly esteemed by the ancients.

II. In the N. T. *a purple garment* or *cloth*. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lex. [Wahl and Schleusner think that in Mark xv. 17. it was not a *purple*, but *scarlet* garment, from Mat. xxvii. 28, 31. On the confusion between these colours, see Braun. de Vest. Sac. i. 14. Salmas. ad Ach. Tat. p. 567. Gataker, Adv. Posth. p. 840. Bochart, Hieroz. t. ii. p. 733. The Tyrian *purple*, in short, was nearly *scarlet*. Comp. Hor. 2 Sat. vi. 102, 106. With Luke xvi. comp. Is. lxi. 6. Ex. xxv. 4. xxvi. 1. Prov. xxxi. 22.]

Πορφύρεος, οῦς ; ἑη, ῆ ; εον, οῦν ; from *πορφύρα*.—*Of a purple colour, purple.* occ. John xix. 2, 5. [Rather *scarlet*. See last word. Rev. xvii. 4. (according to Griesbach.) xviii. 16. It occurs Num. iv. 13. Esth. i. 6. Xen. Cyr. vi. 4, 2. Polyb. vi. 53, 7. On the purple dresses of kings see Plin. N. H. ix. 36. Lucian, in Timon. p. 100.]

☞ Πορφυρόπωλις, εως, ἡ, from *πορφύρα purple*, and *πωλέω to sell*.—*A seller of purple.* occ. Acts xvi. 14. [Schleusner says, "*a seller of purple garments made by her servants.*" On the skill of Lydians in dyeing purple, see Ælian, H. A. iv. 46. Max. Tyr. xl. 2. Val. Flacc. iv. 368.]

Ποσάκις, an interrogative adv. from *πόσος how many?* and *κις* a numeral termination denoting *times*, which see.—*How many times? how often?* occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34. [Ps. lxxviii. 40. Ecclus. xx. 17.]

Πόσις, εως, ἡ, from the obsolete *πόω to drink*.—*Drink.* occ. John vi. 55. Rom. xiv. 17. Col. ii. 16. [Dan. i. 10. Hom. Il. T. 21. Xen. Mem. i. 3, 15.]

Πόσος, η, ον, from ὅσος *as much as*.

I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Πόσῳ, dative, used adverbially with comparatives, *by how much? how much?* Mat. vii. 11. x. 25. Heb. x. 29. [Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. In Mat. xii. 12. *πόσῳ*, according to Schl., is for *ἐν πόσῳ μέρει by how much?* In Mat. xxvii. 13. and Mark xv. 4. Schleusner translates *πόσα* by *quanta et quum multa*, (*how many and how great things.*) Wahl refers it to this head simply, Parkhurst to sense II.]

II. Πόσοι, αι, α, plur. *how many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13. [Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. xvi. 5, 7. Acts xxi. 20. See Gen. xlvii. 8. 2 Sam. xix. 34. Xen. Mem. i. 2, 35.]

[III. It is used of time. Mark ix. 21. *πόσος χρόνος how long a time?* And see also Ps. xxxiv. 17.]

Ποταμός, οῦ, ὁ, q. *ποτασμός*, from *ποτάζω to flow*. This derivation seems preferable to that from *πότιμος drinkable*, especially because Homer applies *ποταμός* to the *ocean*, Il. xiv. 245. xviii. 606. et al. See Scapula.

I. *A river.* Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2. [2 Cor. xi. 26. Rev. viii. 10. ix. 14. xii. 15. xvi. 4, 12. xxii. 1, 2. Gen. ii. 10. xlv. 1. 1 Kings viii. 65. Xen. An. iv. 1, 2. Herodian, vii. 1, 13. It is used metaphorically John vii. 38. of *abundance, an abundant flow*. See Glass, Phil. Sacr. p. 1077. These words, says Schleusner, refer to Is. lv. 1. lviii. 11, 12. Zech. xiv. 8.]

II. *A flood, a torrent.* Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15. [Hom. Il. Δ. 452. See Ecclus. xl. 13.]

☞ Ποταμοφόρητος, ον, ὁ, ἡ, from *ποταμός a river, torrent*, and *φορητός carried*.—*Carried away and drowned by a river* or *torrent*. occ. Rev. xii. 15. where see Vitringa and Wolfius. [Alberti says, this word is not found in any Greek writer.]

Ποταπός, ή, όν[2]. (= ποδαπός, q.v.)

I. *What manner of? of what sort?* qualis? occ. Luke i. 29. vii. 39. 2 Pet. iii. 11. [The word occurs in Dan. xiii. 53. in the Cod. Chish. in the sense of ποῖος.]

II. Denoting admiration, *what kind of? how great?* qualis, quantusque? occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Πότε, an adverb.

1. [*When*, interrogatively. Mat. xxiv. 3. xxv. 37—39, 44. xiii. 4. Luke ix. 41. xvii. 20. xxi. 7. John vi. 25 ; or determinately, Mark xiii. 33, 35. Luke xii. 36. Xen. Mem. iv. 2, 32. H. Gr. v. 3, 27.] Ἕως πότε ; *till when?* i. e. *how long?* Mat. xvii. 17. [Mark ix. 19. Luke ix. 41. John x. 24. Rev. vi. 10. Is. iv. 14, 21. 1 Mac. vi. 22. ἐς πότε occ. Soph. Aj. 1185.]

2. †Ποτέ,† indefinite, *at some time* or *other, once*. See Luke xxii. 32. John ix. 13. Rom. vii. 9. [xi. 30.] 1 Cor. ix. 7. Gal. i. 13, 23. [Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10. (and Rom. i. 10. ἤδη ποτέ *tandem aliquando*.) Col. i. 21. iii. 7. 1 Thess. ii. 5. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 19. 2 Pet. i. 21. Ceb. Tab. 2. Ælian, V. H. i. 18. Xen. Mem. i. 4, 2. It means *ever*,

[1] Martinius, Lex. Philol. in Purpura, deduces the Greek name "from the Chald. פֻּרְפָּרָא *to break*, because the fishes were *broken** in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can *break* through other shells." But if I embraced this etymology, I should rather say, from the *broken rugged form of its* own *shell* †. Πορφύρα may, however, perhaps be better derived from a reduplication of the Heb. יָאַר *to adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95. &c. ed. Edinburgh. [See Aristot. H. A. v. 25. Poll. On. i. 4, 2.]

* Et majoribus quidem purpuris *detractâ conchâ* [succum] auferunt, minores trapetis *frangunt*, ita demum rorem eum excipientes Tyrii. 'The Tyrians procure this liquor by *taking off* the shell of the larger purpuræ, *and by* breaking *the smaller in olive-presses*.' Pliny, N. H. ix. 36.

† See Nature Displayed, English edit. 12mo. vol. iii. p. 152. and the plate.

[2] [Schleusner says, that this is an interrogative used of *quality* or *quantity*. It seems to be a word of not the best stamp, used in the same sense as ποῖος is in good Greek. Phavorinus expressly says that it is not to be used, and that ποδαπός, with which Parkhurst confounds it, is different in sense from it, and means ἐκ τίνος δαπέδου *of what country?* In good Greek, ποδαπός, indeed, is uniformly so used, except in Dem. i. c. Aristog. 782. where it is used of disposition and manners. Then, in later Greek, ποδαπός was always used in this latter sense, and the δ changed into τ, as in Diog. Laert. vi. 55. Dion. H. Ant. iv. 66. vii. 58. See Lobeck on Phryn. pp. 56—59.]

in Acts xxviii. 27. Eph. v. 29. Heb. ii. 1. iv. 1. 2 Pet. i. 10. Gal. ii. 6. And in this sense it is even added in interrogations, as 1 Cor. ix. 17. Heb. i. 5, 13. Ceb. Tab. 3. Herodian, v. 4, 16. Xen. Mem. i. 1, 1.]

3. *Μὴ ποτέ, not ever, never.* Heb. ix. 17. where Kypke cites Dio Cass., Euripides, and Homer using *μήποτε* in this sense. [In most editions, *μήποτε* is given as one word in this passage; and it occurs in the sense of *not* in Hom. Il. H. 315. Gen. xlvii. 18.]

Πότερος, *α, ον*, from *ποῖος which?* and *ἕτερος another.—Whether*, of two. It occurs only in the neut. *πότερον*, which is used adverbially, *whether.* John vii. 17. [Job vii. 12. xiii. 7. Xen. Mem. ii. 7, 4.]

Ποτήριον, *ου, τό*, from *πέποται* 3rd pers. perf. pass. of the obsolete *πόω to drink.*

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8. [See also Mat. xxvi. 27. Mark ix. 41. xiv. 43. Luke xi. 39. xxii. 17, 20. (1st time) Gen. xl. 11, 13, 21. 2 Sam. xii. 3. Wahl and Schleusner put Mat. x. 42. also under this head. Schleusner puts 1 Cor. xi. 25. under both.]

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25—27.

III. From the ancient custom[1] of the master of the feast's appointing to each of the guests his *cup*, i. e. his kind and measure of liquor, *ποτήριον* is used in the LXX answering to the Heb. כוס, for that *portion of happiness* or *misery* which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5[2]. So in the N. T. it denotes the *bitter sufferings* of Christ for the sins of men, Mat. xx. 22. xxvi. 39[3], 42. Mat. x. 38. xiv. 36. Luke xxii. 42. John xviii. 11; of his faithful followers, Mat. xx. 23. Mark x. 39; of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6. where see Daubuz[4].

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4. imports *the gaudy and plausible allurements to idolatry.* The image is taken from the *golden cups of wine* used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7. and 1 Cor. x. 21. and under *οἶνος* II. On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp. Newton and Vitringa, especially note †.

Ποτίζω, from *ποτόν drinkable, drink*, from *πέποται* 3rd pers. perf. pass. of obsol. *πόω to drink.*

I. With an accusative of the person following. *To give drink to* a man, Mat. x. 42. xxv. 35. xxvii. 48. [Mark xv. 36.] Rom. xii. 20; to a beast, Luke xiii. 15. [Gen. xxi. 19. Ceb. Tab. 5. With two accusatives, Mat. ix. 42. Mark ix. 41.]

[II. Allegorically, of spiritual nourishment.] In 1 Cor. iii. 2. it is construed with two accusatives, one of the person, *ὑμᾶς*, and another of the thing, *γάλα*; and moreover the verb *ἐπότισα*, which is strictly applicable only to *γάλα*, refers also to *βρῶμα*. So Hesiod, Theogon. 640. applies the V. *ἔδειν to eat* to nectar, which was the *drink*, as well as to ambrosia, which was the *food*, of the gods. Homer in like manner applies *ἔδειν* to *wine* as well as to *fat sheep*, Il. xii. 319, 320. [Again it denotes] *to water*, as plants, applied spiritually, 1 Cor. iii. 6—8. [It is allegorically used also in Rev. xiv. 8[5].]

Πότος, *ου, ὁ*, from *πέποται* 3rd pers. perf. pass. of obsolete *πόω to drink.—A compotation, drinking match, drunken bout.* occ. 1 Pet. iv. 3. [So Gen. xix. 3. Judg. xiv. 10. Dan. i. 5, 8. v. 10. Prov. xxiii. 30. 1 Mac. xvi. 15. Demosth. p. 796, 26.]

ΠΟΥ˜, [an adverb of place.]

[(1.) *Where?* Mat. ii. 2, 4. viii. 20. xxvi. 17. Mark xiv. 12, 14. xv. 47. Luke ix. 58. xii. 17. xvii. 7, 36. xxii. 9, 11. John i. 39, 40. vii. 11. viii. 10, 19. ix. 12. xi. 34, 57. xx. 2, 13, 15. 2 Pet. iii. 4. Rev. ii. 13. Polyb. vi. 9, 11. Xen. de Mag. Eq. vii. 14. In Luke viii. 25. 1 Cor. i. 20. xii. 17, 19. xv. 55. 1 Pet. iv. 18. a negation is implied, *where is your faith?* i. e. *have ye no faith?* See Hom. Il. v. 171. Jer. vi. 14. Hesychius says *ποῦ ἐν ἴσῳ τῷ οὐδαμός.*]

[(2.) *Whither*, for *ποῖ*, John iii. 8. vii. 35. viii. 14. xii. 35. xiii. 36. xiv. 5. xvi. 5. Heb. xi. 8. 1 John ii. 11. Gen. xvi. 8.]

Που.

[Enclitic. (1.)] *Somewhere.* Heb. ii. 6. iv. 4. [Xen. Mem. iii. 5, 15. Diod. Sic. i. 12.]

(2.) *About, near*, of time. Rom. iv. 19. where Kypke cites from Plutarch, 'elder than Lysias ΕΤΕΣΙ' ΠΟΥ ΕΙ'ΚΟΣΙ by about twenty years;' and ΤΕΤΡΑΚΟΣΙ'ΩΝ δὲ ΠΟΥ *διαγενομένων* ΕΤΕ'ΩΝ, '*about four hundred years* being elapsed.' [See Ælian, V. H. xiii. 4. Polyb. iii. 108, 3.]

ΠΟΥ˜Σ[6], *ποδός, ὁ.—The foot*, of man, John xiii. 5, 14. et al. freq.; of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 14. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238. that "the custom, which still continues [in the East] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to *wash his feet.*" [John xiii. 5, 6—10, 12, 14.] Comp. Gen. xviii. 4. Judg. xix. 21. 1 Tim. v. 10. [See Bynæus, de Calc. Heb. i. 6, 9. and Salmas. ad Tertull. de Pall. c. 5. On *kissing* the feet, Luke vii. 44, 45. see Esth. iii. 2. and Dieterech, Antiq. Bibl. V. T. p. 395. On *anointing* them, Luke vii. 46. see Casaubon, Exercc. Antibar. xiv. c. 12. and Bynæus, de Morte J. C. c. 3. On both, see Winer, Bibl. Realw. p. 233, 399, 400, 591. In Acts xxii. 3. ("brought up at the feet of Gamaliel") observe that the Jewish masters sat on a seat *above* their disciples; and see Plat. Protag. p. 195. In Rom. xvi. 20. ("to tread Satan under his feet,") the meaning is *to subdue*, because victors placed their feet on the vanquished. See Josh. x. 24. Ps. cx. 1. Is. lxvi. 1. Ovid, Fast. iv. 858.

[1] See Homer, Il. iv. 261, &c.

[2] [Comp. Homer, Il. xxiv. 527; and line 663, &c. of Pope's Translation; of Cowper's, line 660. Is. li. 17, 22. Jer. xxv. 17. Hab. ii. 16.]

[3] See Bowyer's Conject. Appendix to 4to edit.

[4] [On this common metaphor, see *πίνω* and *οἶνος*. Fisch. Suppl. ii. ad Vorst. de Hebr. N. T. p. 14. Ephr. Syr. t. i. p. 46. Monum. Vet. Arab. Carm. xiii. 3. Plaut. Casin. v. 2, 42.]

[5] [Comp. Is. xxix. 10. Hab. ii. 15. Ps. lx. 3. Eccluc xv. 3.]

[6] [Lobeck (ad Phryn. p. 453.) gives the reason for writing *ποός*, not *ποῦς*.]

Virg. Æn. x. 490. Ὑποπόδιον is added according to the Heb. phrase in these two places in Mat. v. 35. Mark xii. 36. Luke xx. 43. Acts ii. 35. vii. 49. 1 Cor. xv. 25. Heb. i. 13. x. 13. On Luke vii. 38. observe that the ancients at meals rested on their left hands, used their right to help themselves, and that their feet were stretched out, slanting a little from the table. In Hebrew poetry it is common to refer to the limbs especially used in any office, where in prose the person himself would be referred to. This explains Acts v. 9. Luke i. 79. Rom. iii. 15. and indeed x. 45. Many passages are explained by the oriental custom of prostration before a superior, as Mat. xviii. 29. et al. freq.] Rom. x. 15. compared with Is. lii. 7. *how beautiful are* the feet *of them who bring the good tidings of peace, who bring the good tidings of good things!* Campbell (Prelim. Dissertat. to Gospels, p. 145. where see more) and Wetstein thus explain the passage, "*pedes* eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

Πρᾶγμα, ατος, τό, from πέπραγμαι perf. pass. of πράσσω *to do, perform*.—In general, *somewhat done, a work*. [Wahl gives the sense *factum, res gesta*, then *negotium, res gesta*, then *res*; and Parkhurst had *a fact, work, deed*, then *a thing*, thirdly *a matter*. But the distinctions are so nice in some of these cases, that what one calls *a thing* the other makes *a business*, as Mat. xviii. 19. Johnson defines *a thing* to be *whatever is*, and therefore Schleusner is safer in putting many of the doubtful passages under one general head, as no ambiguity can arise.]

[I. *A thing*. In Heb. x. 1. σκιὰ τῶν μελλόντων ἀγαθῶν is opposed to εἰκόνι τῶν πραγμάτων; and in Heb. xi. 1. and James iii. 16. the sense is no less clearly what we express in English by *thing*, in such phrases as *a good thing, a bad thing*, and so Deut. xvii. 5. I should say the same of Heb. vi. 18. (where Wahl says *factum, res gesta*.) In Rom. xvi. 2. Wahl has *negotium*, Parkhurst *a matter*, and our translation *a business*; and perhaps in this place the word has the definite signification *a thing to be done*. So in Mat. xviii. 19. In Luke i. 1. it seems to be *transactions*. In Acts v. 4. also the sense is *business* or *matter*; Schleusner says *crime*. In 2 Cor. vii. 11. the expression τῷ πράγματι, i. e. *the business*, is explained by Bishop Middleton to be *the affair of the incestuous person*, and this seems right. Schleusner, as in Acts v. 4. says, *the crime* of the incestuous person, which is unnecessary.]

II. [*A law-business, cause*.] Πρᾶγμα ἔχειν πρός τινα, *to have* a matter, i. e. of complaint or litigation, *against any*. occ. 1 Cor. vi. 1. [Xen. Mem. ii. 9, 1.]

III. It seems to refer particularly to *a venereal affair*, 1 Thess. iv. 6. as it doth sometimes in the profane writers. [For this sense of πρᾶγμα refer to Poll. Onom. v. 15, 93. Theocr. ii. 143. Ælian, V. H. iv. 8. and Wolf on 2 Cor. vii. 11. Schleusner understands the word to mean *commercial business*; but the context shows the other to be the right sense.]

Πραγματεία, ας, ἡ, from πραγματεύω.—*An affair, business*. occ. 2 Tim. ii. 4. [Dem. 101, 22. 1 Chron. xxviii. 21. The Rabbis use this word. See Buxt. Lex. T. in פרג and פרק. Soldiers might not engage in commerce. See Salm. de Usur. p. 939. The word properly means *handling any matter*. See Diod. Sic. i. 1. Polyb. i. 1, 4.]

Πραγματεύω, from πρᾶγμα *an affair*.—*To engage another in affairs* or *business*, also *to manage affairs* or *business*. Hence πραγματεύομαι, mid. *to be occupied* or *employed in affairs* or *business*, "negotia obire, negotiis gerendis occupari." Wetstein. occ. Luke xix. 13. [where it is put of letting out money at usury. See Xen. Cyr. ii. 4, 26. Hieron. viii. 8. 1 Kings ix. 19.]

☞ ΠΡΑΙΤΩ'ΡΙΟΝ, ου, τό, Lat.—A word formed from the Latin *prætorium*, a derivative from *prætor*[1], (which from *præeo* to go before,) a Roman title, which sometimes denotes *a military*, sometimes *a civil, officer*. Hence *prætorium* signifies,

I. *The general's tent*. [Cic. ad Div. i. 33.]

II. *A place* or *court where causes were heard by the prætor or any other chief magistrate, a judgment-hall*. In this sense the word πραιτώριον is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28. the *prætorium* seems to have been the same as, or a part of, the *palace* of Pilate; so the Latin word often denotes *a governor's palace*. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35. was in like manner *a palace* and *court*, built by Herod the Great[2], when he rebuilt and beautified Cæsarea; and that probably some *tower* belonging to it might be used as a kind of *state-prison*, as was common in such places. [Wahl and Schleusner agree in thinking that the word denotes also *the house* or *palace* of the prætor or other chief provincial magistrate. Wahl moreover, after Kuinoel, says, that from Joseph. Ant. xv. 9, 3. xviii. 3, 1. de B. J. i. 21, 1. ii. 14, 3. v. 4, 3. it seems that the prætors, who lived at Cæsarea, when they were at Jerusalem, used Herod's palace, in the upper part of the city, as their residence. Therefore he thinks that in Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9. we are to understand the palace of Herod at Jerusalem[3]. And so Fritzsche.]

[1] See Ainsworth's Dictionary in *prætor* and *prætorium*.

[2] [On this see Sueton. Calig. 37. Octav. 63, 72. Tit. 8.]

[3] [The case seems to have been thus. Adjoining to the palace-wall was a tribunal in the open air, (see Joseph. B. J. ii. 9, 3.) to which the governor came by a door, perhaps in the wall, and which St. John calls βῆμα. The Jews, when they took Jesus to Pilate, would not go *into* any part of the palace, but stood without (see John xviii. 28. Num. xix. 22.) round the tribunal. Jesus was either at first, or, I think, *after* the first conversation, taken into some part of the palace. I say *after* the first conversation, because it seems to me (from Mat. xxvii. 12.) that the first charge was made in the presence of Jesus; while in verses 17—26. of that chapter there is no appearance of his being present. Pilate, therefore, (as appears also from St. John.) went backwards and forwards from Jesus to the Jews. All this is clear: the only difficulty arises from our finding from St. Matthew and Mark, that *after* the scourging he was *taken into* the πραιτώριον, which is explained by St. Mark to be the αὐλή, i. e. the first or outer court of the palace; and consequently that he was not in that part of the palace then. We must therefore either suppose that he was taken into some more private audience-room by Pilate at first, or that at the moment of his condemnation he was brought out for a moment to the tribunal. Neither of these circumstances is mentioned; but on a comparison of the Evangelists it will be seen that neither of them is

III. *The Roman emperor's palace.* Phil. i. 13. where see Wolfius and Macknight. [Schleusner and Wahl consider that the camp of the prætorian guards is meant. See Herodian ii. 5, 6. iv. 4, 12. vii. 11, 12. Sueton. Tib. 37.]

Πράκτωρ, ορος, ὁ, from πέπρακται 3 pers. perf. pass. of πράσσω *to do, act, exact.*—*An officer, bailiff, serjeant,* or the like. It seems properly to denote the *officer* whose business it was to *exact* the money adjudged to be paid. [It is so used by Demosth. 1327. last line, 1337, 26. 778, 18.] So Hesychius explains πράκτορες by ἀπαιτηταί, *exactors, collectors;* and Suidas, πράκτωρ by ὁ τὸν ἐπικείμενον εἰσπραττόμενος φόρον, 'he who *exacts* the tribute imposed;' and in the LXX of Is. iii. 12. this word denotes *an exactor, oppressor,* answering to the Heb. נֹגְשׂ. occ. Luke xii. 58. [It is used for an avenger of murder, Æsch. Eum. 315. Agam. 112.]

Πρᾶξις, εως, ἡ, from πέπραξαι 2 pers. perf. pass. of πράσσω *to do, act.*

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18. where see Wolfius. [In Mat. xvi. 27. it may be better translated *practice* or *behaviour.* It has the sense of *deeds, works, practice,* &c. often in LXX. See 2 Chron. xii. 15. xiii. 22. xxvii. 7. 1 Mac. xiii. 34. Ælian, V. H. ii. 4. In Thuc. iii. 114. vi. 88. it is put for *transactions,* as in the title of the Acts of the Apostles; and in Diod. Sic. ii. 34. Xen. Cyr. i. 3, 1. Schleusner, as usual, makes a useless subdivision, giving the sense of *evil deeds* to Rom. viii. 13. Col. iii. 9. and Acts xix. 18.]

II. *Office, use.* occ. Rom. xii. 4. [See Ecclus. xi. 10. Xen. Mem. ii. 1, 6.]

☞ ΠΡΑΟ̈Σ, or ΠΡΑΗ̃ΟΣ, *α, ον.*—*Meek, mild, gentle.* occ. Mat. xi. 29. where see Elsner and Wolfius. [See 2 Mac. xv. 12. Polyb. iii. 98, 5. Xen. Ages. xi. 10. Inc. Zeph. iii. 13. Symm. Ps. xvii. 30. It is *ready to forgive* in Dem. 1422, 19. The Attics used also πρᾶϋς; see Lobeck on Phryn. p. 403.] The most probable of the Greek derivations of this word seems to be from ῥᾷος, for ῥᾴδιος *easy.*

Πραότης, ητος, ἡ, from πρᾷος.—*Meekness, mildness.* 1 Cor. iv. 21. Gal. v. 22. [vi. 1. 2 Tim. ii. 25. (in all which places Wahl refers it to gentleness in pardoning injuries and correcting faults. See Dem. 1405, 15. Xen. Cyr. ii. 2, 9.) 2 Cor. x. 1. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2. See Diod. Sic. xvi. 5. Polyb. xxviii. 3, 3. Xen. Cyr. iii. 1, 41.] The LXX use it for the Heb. עֲנָוָה *meekness,* from the V. עָנָה *to afflict, humble,* Ps. xlv. 4.

Πρασιά, ᾶς, ἡ, q. περασία, from πέρας *the extremity.*

I. The learned Damm, Lex. col. 1978. says, that it properly denotes *a long*[1] *range,* not a broad bed, *of plants, at the extreme side of a garden, or of some considerable part of a garden;* and thu he remarks Homer uses it, Odyss. vii. 127.

Ἔνθα δὲ κοσμηταὶ ΠΡΑΣΙΑΙ παρὰ νείατον ὄρχον
Παντοῖαι πεφύασιν.———

There are beautiful *borders* of all kinds of plants at the extreme plot of the garden.

It occurs in this sense Ecclus. xxiv. 31. Hence [from Hesychius and Phavorinus it appears that the shape of the πρασιά was an *oblong.* See Theophr. Hist. Plant. iv. 4. Dioscor. iv. 17. Aq. and Symm. Song of S. v. 14. vi. 1.]

II. In the N. T. *a regularly disposed company* of persons. occ. Mark vi. 40. twice, where Campbell observes, in opposition to an opinion which I once embraced, "that the whole people made one compact body, an hundred men in front and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand,) appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, συμπόσια and πρασιαί, and by Luke, who calls them κλισίαι." Observe that the repetition of the N. πρασιαί, πρασιαί, in Mark vi. 40. as of συμπόσια, συμπόσια, ver. 39. and of δύο, δύο, ver. 7. in a *distributive* sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said κατὰ πρασιάς, &c. [Add 1 Kings iii. 16. Judg. v. 22. Gesen. p. 668. Vorst, Phil. Sacr. c. 12. p. 305. Georg. Vindic. N. T. ab Hebr. p. 340.]

ΠΡΑ΄ΣΣΩ or ΠΡΑ΄ΤΤΩ.

[I. *To do, pursue a line of conduct, act,* used only of actions, and not like ποιέω *to make,* &c. Thus generally Acts v. 35. xvii. 7. xxvi. 9, 26. 1 Cor. ix. 17. 2 Cor. v. 10. 1 Thess. iv. 11. Rom. ix. 11; of *good,* John v. 29. (1st time.) Acts xxvi. 20. Rom. ii. 25; of *evil,* Luke xxii. 23. xxiii. 15, 41. John iii. 20. v. 29. (2nd time.) Acts iii. 17. xxv. 11, 25. xxvi. 31. Rom. i. 32. ii. 1—3. (perhaps vii. 15, 19.) xiii. 4. 2 Cor. xii. 21. In Acts xvi. 28. which Wahl and Schleusner make a separate head, translate *do not treat yourself ill; pursue no wrong line of conduct to yourself.* See Job xxxvi. 21. Diod. Sic. xi. 43. Diog. L. ii. 8. Polyb. v. 75, 9. Xen. Mem. i. 1, 20.]

[II. *To do, fare* (well or ill). It is used with an adverb, or other word, showing how the person fares. Thus] εὖ πράττειν, *to do rightly,* or *to do* i. e. *fare* or *succeed well, to be happy,* occ. Acts xv. 29; where Wolfius observes that the Greek phrase will bear either of these senses, but with Elsner embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that εὖ πράττειν is often used as *a wish of prosperity* in the beginning of letters; and that in Plato it signifies *to fare well, be happy.* See Plato's Phædon, § 2. p. 158. ed. Forster. On Eph. vi. 21. Kypke shows from the Greek writers that τι πράσσω imports both what *I do,* and, how *I do* or *fare.* [See Ælian, V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6, 8. iii. 9, 8. Epict. Ench. 10. Eur. Orest. 659. Küster, ad Aristoph. Plut. 341. Ovid, Trist. i. 1, 18. Ter. Andr. i. 5, 32. Æsch. Socr. D. i. 13.]

III. *To exact, require.* occ. Luke iii. 13. xix. 23. Raphelius, after Camerarius, observes on Luke iii. 13. that Xenophon uses the phrase χρήματα πράττειν *to exact money;* and that Polybius

anxious to tell *all* the minute circumstances. I think that St. Matthew and St. Mark use πραιτώριον in Parkhurst's sense, and St. John in Wahl's and Schleusner's.]

[The disputes between Perizonius and Huber on the meaning of this word gave rise to Perizonius's treatise de Origine, Significatione, et Usu Vocum Prætoris et Prætorii. Frankf. 1690.]

[1] "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

has the expression τέλος πράττειν *to exact tribute;* the former corresponds with Luke iii. 13. the latter with xix. 23. [Xen. Hell. i. 3, 7. and 5, 11. An. vii. 6, 13. Mem. i. 2, 5. Æsch. Socr. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Lit. p. 42. Schwarz, p. 1150. Salm. de Fœn. Trap. p. 117.]

ΠΡΑΥ΄Σ, εῖα, ύ, the same as πρᾷος, which see. —*Meek, mild, gentle.* occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Is. xxvi. 6. Zech. ix. 9. Xen. Symp. viii. 3. Œc. xv. 9.]

Πραΰτης, ητος, ἡ, from πραΰς.—*Meekness, mildness.* occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Ps. xlv. 5. xc. 10.]

Πρέπω, *to become, suit, be fitting.* Hence the impersonal πρέπει, *it is fitting, becoming,* &c. occ. Eph. v. 3. Heb. ii. 10. vii. 26. (Comp. 1 Tim. ii. 10. Tit. ii. 1.) Πρέπον, τό, particip. neut. *becoming, fitting, suitable.* Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5, 37. Polyb. ii. 40, 3.]

☞ Πρεσβεία, ας, ἡ, from πρεσβεύω.—[*An embassy,* (i. e. an ambassador or ambassadors,) Luke xiv. 32. xix. 14. 2 Mac. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4, 1. Thuc. iv. 118. Lobeck ad Phryn. p. 469. The word means *age of the first-born* in Paus. iii. 1, 4. iii. 3, 8.]

☞ Πρεσβεύω, from πρεσβεύς or πρέσβυς.

[I. *To be an old man.* Herod. vii. 2.]

[II.] *To perform the office of an ambassador, to be an ambassador*[1]. occ. 2 Cor. v. 30. Eph. vi. 20. where see Elsner and Wolfius. [Xen. Cyr. v. 1, 1. An. vii. 2, 13.]

Πρέσβυς, υος, ὁ, or πρέσβυς, εια, υ, from προεισβῆναι *to be far entered into,* or *advanced in,* life or years, namely; so *aged* persons are in the O. T. said to be בָּאִים בַּיָּמִים *advanced in days,* Gen. xviii. 11. et al.; and in the New, ΠΡΟΒΕΒΗΚΟ΄ΤΕΣ ἐν ταῖς ἡμέραις αὐτῶν, Luke i. 7, 18. Comp. under προβῆμι II.

I. *Old, an old man, a man advanced in years.*

II. *An ambassador,* because *old men* were usually employed on such occasions. The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for *an ambassador,* as Num. xxi. 21. et al.

Πρεσβυτέριον, ου, τό, from πρεσβύτερος.

I. *An assembly* or *council of elders,* in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanhedrin* or great council at Jerusalem. Comp. under πρεσβύτερος III. and συνέδριον, and see Campbell on Luke.

II. *An assembly of Christian elders* or *presbyters, a presbytery.* occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, α, ον, properly an adjective of the comparative degree, from πρέσβυς.

[I. *An old man, elder, one advanced in life,* as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, *elder.* See Gen. xviii. 11, 12. xix. 4, 31. Ezr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish *Sanhedrin* or *great council* was chiefly composed of *elderly* men, (comp. πρεσβυτέριον I. and συνέδριον,) hence πρεσβύτεροι *elders,* and πρεσβύτεροι τοῦ λαοῦ, *elders of the people,* who are likewise mentioned by Josephus, Ant. xiii. 4, 9. seem to denote *members of that council, elders in dignity and authority,* q. d. *senators.* Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of *rulers of the synagogue.* So Schleusner.) ix. 22. xx. 1. xxii. 52. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xxiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. *An elder* or *presbyter* in the Christian Church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the apostles themselves, 2 John 1. (where see Wolfius,) 3 John 1. Comp. 1 Pet. v. 1. So πρεσβυτέριον, 1 Tim. iv. 14. certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word *priest* is corrupted of *presbyter?* Our ancestors, the Saxons, first used *preoster,* whence by a further contraction came *preste* and *priest.* The High and Low Dutch have *priester;* the French *prestre;* the Italian *prete;* but the Spaniard only speaks full *presbytero.*" Works, fol. p. 27. where see more[2]. [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4, 10. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3. xix. 4.]

IV. Πρεσβύτεροι, οἱ, *ancestors, predecessors.* Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτης, ου, ὁ, from πρέσβυς.—*Old, aged, an old man.* occ. Luke i. 18. Philem. 9. Tit. ii. 2. where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20, 22. Job xv. 10. Eur. Phœn. 864. Xen. Cyr. iv. 6, 1.]

☞ Πρεσβύτις, ιδος, ἡ, from πρεσβύτης.—*An old* or *aged woman.* occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian, v. 3, 6. 4 Mac. xvi. 14.]

☞ Πρηνής, ές, οῦς, ὁ, ἡ, from πρό *forward,* and νύω or νεύω *to nod, incline.*—*Prone, falling forward on his face.* So Hesychius, πρηνής· ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, πρηνής· εἰς τοὔμπροσθεν, ἐπὶ στόματος, ἐπὶ προσώπου. Thus likewise Eustathius on Homer, Il. ii. 414. observes of πρηνής or πρανές, Κυρίως λέγεται τὸ πεσὸν ἐπὶ πρόσωπον· λέγεται δὲ μεταφορικῶς πρανής, καὶ κατάντης τόπος. Ὅθεν καὶ παροιμία, τὸ, σφαῖρα κατὰ πρανοῦς. 'It is properly applied to what *falls on its face,* and metaphorically a *sloping* ground is called πρανής; whence the proverb, A globe κατὰ πρανοῦς, rolling *down hill.*' Thus πρηνής is plainly applied, Il. ii. 418. vi. 43. See also Raphelius on

[1] [See Thom. M. p. 737. Liban. t. ii. p. 256. Thuc. viii. 89.]

[2] "PRIEST, Presbyter, Sacerdos; A.-S. ꝑꝛeoꝛt; Al. prister; B. priester; [Su. prest;] G. prestre: It. prete. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junii Etymolog. Anglican.

Mat. xxvii. 5. who observes that he finds no authority for πρηνής signifying *headlong*, nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice*; πρηνὴς γενόμενος expressing only that he *fell on his face*. occ. Acts i. 18. Elsner, whom see, produces several passages from the Greek writers where πρηνής means *flat on one's face*, and πίπτειν πρηνής *to fall on one's face*, particularly one from Josephus, de Bel. i. 32, 1. where Antipater enters, καὶ ΠΕΣὨΝ ΠΡΗΝἨΣ πρὸ τῶν ποδῶν τοῦ πατρός, 'and *falling prostrate*, or *on his face*, at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me,' &c. I add, that in his Life also, § 28. Josephus uses ΠΡΗΝἨΣ ΠΕΣὨΝ in the same sense, "*humi prostratus*." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Jud. c. iii. p. 16. Elsner i. p. 359. The word occ. in this sense Hesiod, Clyp. 365. Hom. Il. Ω. 111. Od. E. 374. Eur. Rhes. 795. Wisd. iv. 19. Philo in Agric. p. 204. Casaubon, Ex. Antibaron. xvi. 69.]

Πρίζω.—*To saw, saw asunder*. occ. Heb. xi. 37; where the apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in πρίω, and comp. διχοτομέω I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 59. Diod. Sic. iii. 26.]

Πρίν, a conjunction, q. from πρὸ ἂν *before that*. —Of time, *before*, joined with an infinitive, John xiv. 29; with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24, 10.]—Πρὶν ἤ, *before that*, q. d. *sooner than*, joined with an optative, Acts xxv. 16; with a subjunctive, Luke ii. 26. [xxii. 34.]; with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

Πρίω. [See πρίζω.]

ΠΡΟ′. A preposition.

I. Governing a genitive.

1. *Before*, of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13. *Jupiter, who was* before *the city*, i. e. whose image was erected *before*, or *near the entrance into*, the city, as a tutelar god, according to the custom of the heathen. See Elsner, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3, 33. It may perhaps be translated] *at*, Acts v. 23. xii. 6, 14.

2. *Before*, of time. Mat. v. 12. viii. 29. John xvii. 24. et al. freq. John xii. 1. πρὸ ἓξ ἡμερῶν τοῦ Πάσχα, six days before *the Passover*. We have an exactly parallel construction in Josephus, Ant. xv. 11, 4. ΠΡὈ ΜΙἈΣ ΗΜΈΡΑΣ τῆς ἑορτῆς, 'one day *before* the feast.' Comp. 2 Cor. xii. 2. and see other instances of the like trajection [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter, Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neuter article gen. τοῦ *before, before that*. Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5, 14.]

4. *Before, above, preferably to*, præ. James v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian, v. 4, 21.] See Zeunius's edition of Vigerus, de Idiot. p. 658. Lips. 1788.

II. In composition it denotes,

1. *Before*, of place, as in προάγω *to go before*.

2. *Forth, forward*, as in προβάλλω.

3. *Before, in the presence of*, as in προοράω.

4. *Publicly, openly, plainly*, as in προγράφω II. III., πρόδηλος, which see.

5. *Before*, of time, as in προαμαρτάνω *to sin before*.

6. *Before*, of preference, as in προαιρέομαι *to choose before, prefer*.

Προάγω, from πρό *before* or *forth*, and ἄγω *to lead, bring*.

I. *To bring out* or *forth*. occ. Acts xvi. 30. xxv. 26; particularly to [*trial*,] *condemnation*, or *punishment*, in which view Raphelius shows that both Polybius [i. 7, 12.] and Arrian [Exp. Al. iv. 14.] apply this verb. occ. Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27, 2.]

[II. *To go before any one*. Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb *to lead forward*, as if the simple ἄγω was used, πρό being quiescent[1]. See Ernest. ad Hom. Il. A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 32. In Mat. xxi. 31. Schleusner translates *to get sooner to a place, to be more master of, so as to excite others' desires*; but it seems to me simply *to precede*. On this construction, see Buttmann, § 118. Matthiæ, § 377. 394. 425. So *præcedo*, (Cæs. B. G. vii. 54. Justin xiv. 4.) *præeo*, (Tac. Ann. vi. 21.) *antecedo*, (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known before something is done." Schl. explains it, of sins, *a leading one on, inciting one to pass judgment on those who commit them*. The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2, 22.]

III. *To go before, precede*, in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian, viii. 8, 8.]

[Προαιρέω, ῶ, *to settle, decree, choose*. And so in the middle. 2 Cor. ix. 7. Ælian, V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1, 2. It is *to choose*, Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9, 11; *to desire, love*, in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

☞ Προαιτιάομαι, ῶμαι, mid. from πρό *before*, and αἰτιάομαι *to accuse*.—*To accuse, allege*, or *convict before*. occ. Rom. iii. 9. [Perhaps rather, *to prove before*, such being often the meaning of αἰτιάομαι. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. *We have been accused before*, namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

☞ Προακούω, from πρό *before*, and ἀκούω *to hear*.—*To hear before*. occ. Col. i. 5. [Polyb. x. 5, 5. Xen. Mem. ii. 4, 7. Dem. 604, 7.]

[1] [Schleusner, in his edition of Biel, quotes the words as occurring in Ex. xxiii. 20. and compares it with this place. But I do not find the word in Mill. It occurs in some MSS. in Ex. iii. 4. and xiv. 10.]

☞ Προαμαρτάνω, from *πρό before*, and *ἁμαρτάνω to sin*.—*To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian, iii. 14, 8.]

☞ Προαύλιον, *ου, τό*, from *πρό before*, and *αὐλή*, which see.—*A porch* or *gateway*, such as, we are informed by Dr. Shaw[1], the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, *a vestibule* or *small outer court*, though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, *to go forward, advance.* Mat. iv. 21. Mark i. 19. [Xen. An. iv. 2, 16.]

II. Of time, *to advance.* Luke i. 7, 18. ii. 36. The Greek writers use *προβαίνων κατὰ τὴν ἡλικίαν* [Polyb. xv. 29.] for *advancing in age*, and *προβεβηκὼς τῇ ἡλικίᾳ*, [Lysias, Or. xxiv. p. 412. ed. Taylor,] or simply *προβεβηκώς*, for *a person advanced in age*, as may be seen in Wetstein : but the phrase *προβεβηκὼς* 'ΕΝ ΤΑΙ῍Σ 'ΗΜΕ'ΡΑΙΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. בָּא בַּיָּמִים to which *προβεβηκὼς* (ΤΑΙ῍Σ) 'ΗΜΕ'ΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1 ; and *προβεβηκὼς* 'ΗΜΕΡΩ῍Ν, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often *to make progress, to increase*, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst, de Hebr. c. 3.]

Προβάλλω, from *πρό forth, forward*, and *βάλλω to cast, put.*

[I. Properly, *to throw forward*, (Æsch. Ag. 1006.) and then, *to put forward, bring forward.* See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8, 4. (in the middle.)]—*To put forward*, i. e. in order to speak on a public occasion, in which view the verb is also applied by the Greek writers, as may be seen in Wetstein. Acts xix. 33. where the French translation, *les Juifs le* poussant à parler. Comp. also Kypke. [Schl. says, *to name, propose, mention*, and cites the same use of the middle in Xen. An. vi. 1, 16. and 2, 4. Dem. 750, 10. Polyb. vi. 25, 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, *to thrust forward, move quickly forward.*]

II. *To put forth*, as a tree its buds. Luke xxi. 30 ; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΡΟΒΑ'ΛΛΕΙΝ *ἄνθος, to put forth* the flower ; and Kypke understands the word *τι any thing*, i. e. either leaves, as Mat. xxiv. 32. or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπόν is supplied in Julian, Or. p. 169. Joseph. Ant. iv. 8, 19. See Schweigh. ad Arrian, D. E. i. 15, 7.]

Προβατικός, *ή, όν*, from *πρόβατον.*—*Of* or *belonging to sheep.* occ. John v. 2. *ἐπὶ τῇ προβατικῇ* (*ἀγορᾷ* or *πύλῃ* namely,) *at the sheep*-market, or rather gate. See Neh. iii. 1, 32. xii. 39 ; in which passages for the Heb. שַׁעַר הַצֹּאן, the LXX have *πύλη προβατική.* See Campbell on John. [So Schleusner and Wahl.]

Πρόβατον, *ου, τό*, from *προβαίνω to go forward*, "because," says Mintert, "it *goes forward in feeding*[2]:" or else the Greek name may be referred to the *obedient, tractable* temper of these animals, by which they are disposed readily to *proceed after the shepherd* calling them. See John x. 3, 4. and Bochart, vol. ii. 521.—*A sheep.* [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1—4, 11—13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (comp. Ez. xxxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Is. v. 17.] On Mat. x. 16. Wetstein cites a very similar expression from Herodotus, iv. 149. *ἔφη αὐτὸν καταλείψειν ὅϊν ἐν λύκοισι*, 'he said he would leave him *a sheep among wolves.*' *Lost* or *straying sheep* represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβιβάζω, from *πρό forward*, and *βιβάζω to cause to go.*

I. *To thrust* or *push forward.* Acts xix. 33. [Polyb. xxiv. 3, 7.]

II. *To push forward*, in a moral sense, *to egg on, incite.* Mat. xiv. 8. Xenophon uses ΠΡΟΒΙΒΑ'ΖΕΙΝ ΛΟ῍ΓΩι, or ΛΕ῍ΓΩΝ, *to push* or *egg on by words*, oratione impellere, in the same sense. See Mem. i. 2, 17. and 5, 1. [Perhaps it may be *to teach beforehand.* The Vulg. has *præmonita.* In Ex. xxxv. 34. it is *to teach*, and so Deut. vi. 7.]

Προβλέπω, from *πρό before*, and *βλέπω to see.* [Only used in the N. T. in the middle.—*To look beforehand,*] *to provide.* occ. Heb. xi. 40.—[*To see.* Ps. xxxvii. 13.]

Προγίνομαι, from *πρό before*, and *γίνομαι to be*, or *be done.*—*To be* or *be done before, to be past.* [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Polyb. x. 17, 12. Xen. Mem. ii. 7, 9. The word occurs in some MSS. in Lev. xx. 2.]

☞ Προγινώσκω, from *πρό before*, and *γινώσκω to know.*

I. *To know before*, whether a person, Acts xxvi. 5. [see Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing, 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. i. 22.]

II. *To know before*, or *foreknow with approbation, to fore-approve*, comp. *γινώσκω* VII. Or, *to make a previous choice of*, as a peculiar people. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. *to know before*, and says, "whom he knew before to be fit for eternal life." Afterwards he translates it in both places by *dudum amo.* Schleusner says simply, in both places, *amo aliquem, bene volo alicui.* So Mr. Young, (Three Sermons, &c. p. 79, 2nd ed.) "Whom he did foreknow, those whom he regarded with especial favour before the rest of mankind ; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God's chosen and

[1] Travels, p. 207, &c. 2nd edit.

[2] [Hence the word is said to have been used of all animals.]

peculiar people." This seems the best sense, from a consideration of Rom. xi. 2. where it is hardly possible to translate it *to foreknow*; and Macknight, who does so, is obliged to paraphrase it, "whom he formerly chose."]

III. *To ordain before, to fore-ordain.* 1 Pet. i. 20.

☞ Πρόγνωσις, εως, ἡ, from προγινώσκω.—*Prescience, foreknowledge.* occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *decree.*]

☞ Πρόγονοι, ων, οἱ, from πρό *before*, and γέγονα perf. mid. of γίνομαι *to be born.* [Properly, *persons born before one*, as *parents.* 1 Tim. v. 4. (and it is used by Polyb. vii. 3, 1. of *father and grandfather*; in Ælian, V. H. iii. 47. of a *father*; in Xen. Mem. i. 3, 1. of *parents*,) but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Polyb. i. 20, 12. Xen. Mem. iii. 5, 3. Thuc. ii. 11. Most persons understand it in this sense in 2 Tim. i. 3. and translate *whom I serve after the manner of my forefathers.* So Wahl and Schleusner; and for this sense of ἀπό, see Lobeck on Phryn. p. 10. Matthiæ, § 573. Others, however, take the word rather in the first sense, and explain it *from a boy*, or *from my youth.*]

☞ Προγράφω, from πρό *before*, or *openly, plainly*, and γράφω *to write, describe, paint.*

I. *To write before* or *afore-time.* Rom. xv. 4. Eph. iii. 3. where comp. ch. i. 9. and see Wolfius.

II. *To describe* or *paint* (as it were) *publicly* or *openly.* Gal. iii. 1. where see Alberti and Wolfius. [Perhaps, *to set forth* or *write publicly, in a tablet publicly exposed.* See 1 Mac. x. 36. Lucian, Timon. p. 153. Schol. Arist. Av. 450. So Schl. Wahl says, *to depict one so that you have him before your eyes.* Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing*, proscribere. Jude 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΈΝΟΙ εἰς κρίσιν, because they were cited by *posting up their names in some public place*; and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟΕΓΡΆΦΗ, judgment *was published* or *declared in writing.* Thus Elsner; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΈΝΟΥΣ[1] to those whom the Romans called *proscriptos*, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them*; therefore in Jude 4. προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are *destined* to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΈΝΟΙ *proscribed?* I think we must answer in the *examples* of those mentioned by St. Jude 5—7, 11. and especially in the *prophecy* of Enoch 14, 15. Comp. 1 Pet. ii. 8. under τίθημι VII.

[1] See also Wetstein, and especially Plutarch in Sylla, t. i. p. 472. B. ed. Xyland. Middleton's Life of Cicero, vol. i. p. 31. note (x.) 4to. and comp. Kypke in Jude.

☞ Πρόδηλος, ου, ὁ, ἡ, from πρό *before*, and δῆλος *manifest.*—*Manifest before*, or rather *publicly, plainly*, or *evidently manifest.* occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39. in the first Epistle of Clement to the Corinthians, § 11. and 40. (ed. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphelius on 1 Tim. v. 24. We may also observe, that Lucian very often applies it to the same meaning. [Schleusner and Wahl also think, that in the N. T. πρό in this word has not the sense of *before*, as it has in Dem. 293, 25. Xen. de Re Eq. iii. 3. They consider the word as synonymous with δῆλος. In Heb. vii. 14. Schleusner says, this is clear from the word κατάδηλον being used, verse 15. in the same sense, and from Theodoret, ad loc., who explains it by ἀναντίῤῥητον. Others have thought it meant, *plain beforehand, by means of prophecy*, &c.]

Προδίδωμι, from πρό *before* or *forth*, and δίδωμι *to give.*

I. *To give before* or *first.* occ. Rom. xi. 35. [Ceb. Tab. 9. Xen. Hell. i. 5, 4. Is. xl. 13.]

II. *To give* or *deliver up*, q. d. *to give forth.* In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray.* This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [Eur. Phœn. 1020.]

Προδότης, ου, ὁ, from προδίδωμι *to deliver up, betray.*—*One who delivers up* or *betrays* another, *a betrayer.* occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust.* 2 Tim. iii. 4. [In this place Schleusner says, the word has either the meaning given by Parkhurst, or specifically *a betrayer of the Christians.* See Xen. Hell. i. 7, 10. 2 Mac. v. 15. Eur. Phœn. 1013.]

Προδρέμω. See προτρέχω.

Πρόδρομος, ου, ὁ, from προδέδρομα perf. mid. of πρόδρεμω.—*A forerunner.* occ. Heb. vi. 20. [This word means *one sent before to spy*, in Diod. Sic. xvii. 17. Xen. de Mag. Eq. i. 25. It means also the *first of any thing*, and is used of *early fruit.* See Is. xxviii. 4. (Plin. N. H. xvi. 26.) Num. xiii. 20.]

Προείδω, from πρό *before*, and εἶδω *to see.*—*To foresee.* occ. Acts ii. 31. Gal. iii. 8. [See Ps. cxxxix. 3. In Gen. xxxvii. 17. it is *to see beforehand.* See Thuc. iii. 22. Schleusner gives προείδω or προειδέω *to foresee* or *foreknow*; but in the N. T. we have only the form προϊδών.]

☞ Προελπίζω, from πρό *before*, and ἐλπίζω *to hope, trust.*—*To hope* or *trust before* others, *to hope first.* occ. Eph. i. 12. *that we* (Jewish converts) *should* be to the praise *of his glory*, τοὺς προηλπικότας ἐν τῷ Χριστῷ, *who first trusted in Christ*, i. e. believed in him, as the promised Saviour, *before* the Gentiles, and especially *before* the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [Schleusner thinks that this verb means no more than ἐλπίζω.]

☞ Προενάρχομαι, from πρό *before*, and ἐνάρχομαι *to begin*, or *begin in.*—*To begin in*, or *among*,

before, or *to begin before* or *already*. occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that πρό has no force.]

☞ Προεπαγγέλλομαι, mid. from πρό *before*, and ἐπαγγέλλομαι *to promise*.—*To promise before* or *aforetime*. occ. Rom. i. 2. [Schleusner says, that πρό has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

☞ Προέπω, from πρό *before*, and ἔπω *to tell*.

I. *To tell before* or *formerly*. Gal. v. 21. 1 Thess. iv. 6.

II. *To tell before* the event, *to foretel, predict*. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Polyb. vi. 3, 2. Xen. Cyr. i. 4, 13.]

☞ Προερέω, ῶ, from πρό *before*, and ἐρέω *to say, declare*.

I. *To say, speak*, or *declare before* or *formerly*. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head, I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2, 9.]

II. *To say* or *tell before* the event, *to foretel*. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

Προέρχομαι, from πρό *before* or *forwards*, and ἔρχομαι *to go*.

I. *To go forwards, advance*. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προῆλθον ῥύμην μίαν, 'they went forward or advanced (*through*) *one street*,' διά being understood[1]. [Xen. Cyr. vi. 3, 9. Herodian, i. 5, 4. 2 Mac. x. 27.]

[II. *To go before one*, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47.—as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, *to out-go, get before in going*. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. *to go before, set out before another in a journey*.]

Προετοιμάζω, from πρό *before*, and ἑτοιμάζω *to make ready*.—*To make ready beforehand, to prepare before*. occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb *to destine* in Rom. ix. 23. Schleusner says, *to will* or *decree* in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Is. xxviii. 24.]

☞ Προευαγγελίζομαι, from πρό *before*, and εὐαγγελίζομαι *to preach the gospel*.—*To preach the gospel before* 'the law was given.' Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that πρό has no force.]

Προέχω, from πρό *before*, and ἔχω *to have, be*.—*To have the advantage, excel*, præcello, præsto. Thus Cebes in his Picture, p. 44. ed. Simpson, where the *stranger* asks, πότερον οὐδὲν ΠΡΟΕ'ΧΟΥΣΙΝ οὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων; 'have not these men of learning *the advantage* to become better than other men?' Πῶς μέλλουσι ΠΡΟΕ'ΧΕΙΝ; 'how are they like to *have the advantage?*' replies the *old man*; and p. 45. πῶς οὖν οὗτοι ΠΡΟΕ'ΧΟΥΣΙΝ, ἔφη, εἰς τὸ βελτίονς ἄνδρας γενέσθαι, ἕνεκα τούτων τῶν μαθημάτων; 'how then, says he, *have* these *the advantage* to become better men by means of their learning?' [See also Xen. An. iii. 2, 11. De Ven. i. 12. De Rep. Lac. i. 2.] So προέχομαι, mid. *to have the advantage*. occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by ἄρα ἔχομέν τι πλέον; '*have* we any *advantage?*' And so the modern Greek version, ἔχομεν τίποτες προτίμησιν; [Schleusner gives the same sense to προέχομαι, citing Theodoret τί οὖν κατέχομεν περισσόν; and arranging the words thus, τί οὖν; προέχομεθα; οὐ πάντως. Wahl makes προέχομαι *to pretend, urge as a pretext* or *excuse*.]

Προηγέομαι, οῦμαι, from πρό *before*, and ἡγέομαι, *to think* or *lead*.—*To think* or *esteem* another *before*, i. e. *to prefer* (so our translators): or rather, *to go before* or *prevent* another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10. where Macknight's Commentary, "*in every honourable action*, go before and lead on one another." [The word occ. in the sense *to go before* in Prov. xvii. 14. Diod. Sic. i. 87. Xen. Cyr. iv. 2, 27. Polyb. xii. 5, 10. Wahl takes it here in the sense *to go before as an example*. Schleusner says, *to excel, conquer*, explaining the place, *let each try to excel the other in rendering good offices*. Grotius seems to agree with our translators; but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of *a leader* in Deut. xx. 9. 3 Esdr. viii. 28.]

Πρόθεσις, εως, ἡ, from προτίθημι.

I. *A setting before*. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *shew-bread*[2], as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2. προθέσεις τῶν ἄρτων, *the putting on of bread*, for the Heb. מַעֲרֶכֶת לֶחֶם 2 Chron. xiii. 11; and that of the Evangelists, ἄρτοι τῆς προθέσεως, literally *loaves of setting before*, (i. e. *set before* the Lord of the holy table,) for the Heb. עֶרֶךְ לֶחֶם, *the setting in order of bread*, Exod. xl. 23. for לֶחֶם הַמַּעֲרָכָה, *bread of ordering*, 1 Chron. ix. 32. xxiii. 29; and for לֶחֶם פָּנִים, *bread of the presence*, 2 Chron. iv. 19; which latter Hebrew name was therefore given to this bread, because it was commanded to be continually לִפְנֵי יְהוָה *before the presence of Jehovah*. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e.[3] of the bread, even *an offering made by fire* unto the Lord; and since Aaron and his sons were to *eat* it in the holy place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a *sacrifice to*, or rather *to the presence of, Jehovah*, and then becoming *spiritual food* to such as *in*

[1] [On the acc. see Matthiæ, § 394.]

[2] [The *shew-bread* was twelve loaves (according to the number of the tribes) covered with incense, *shown* or *set forth* for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

[3] So Heb. Lev. xxiv. 7. וְהָיְתָה לַלֶּחֶם לְאַזְכָּרָה, *and it shall be* to the bread *for a memorial*. Comp. Lev. ii. 2.

and *through* Him are *spiritual priests* to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. *A predetermination, purpose, intention, design,* [whether] in God, of calling men in general, *Gentiles* as well as *Jews*, to salvation, Rom. viii. 28 ;—*of gathering together all things in Christ*, Eph. i. 11. see ver. 9, 10 ;—*of making the Gentiles fellow-heirs, and of the same body*, with the Jews, *and partakers of his promise in Christ by the gospel*, Eph. iii. 11. (see ver. 6.) comp. 2 Tim. i. 9 ;—*of choosing one nation rather than another to certain privileges and blessings*, Rom. ix. 11. Comp. ἐκλογή II. The passages just cited are all wherein the word is applied to the *purpose of God* in the N. T. ;—[or in man] Acts xi. 23. 2 Tim. iii. 10 ; [and in the sense of] *purpose, intention, design*, of man, it occ. Acts xxvii. 13. Comp. under κρατέω VI. [See 2 Mac. iii. 8.]

☞ Προθεσμία, ας, ἡ, the fem. of προθέσμιος *before-appointed*, which from προτίθημι *to appoint before.—A before-appointed day* or *time*, namely, ἡμέρα or ὥρα being understood. occ. Gal. iv. 2 ; where Wetstein shows that the word is applied in the same sense by the Greek writers. See also Kypke. [Lucian, Ver. Hist. i. 36. Jos. Ant. xii. 4, 7. Æsch. 6, 14. Lys. Or. vi. 4. See d'Orville ad Charit. iii. 2. Symm. Job xxviii. 3.]

☞ Προθυμία, ας, ἡ, from πρόθυμος.—*Readiness of mind, alacrity.* occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πᾶσα προθυμία is used for the *greatest readiness* or *alacrity* by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. πᾶς VII. [Prov. xix. 6.]

Πρόθυμος, ου, ὁ, ἡ, from πρό *forward*, and θυμός *mind.*

I. *Forward* or *ready in mind, willing.* occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3, 18. Cyr. v. 4, 22. Thuc. ii. 53. vi. 89.]

II. *Ready*, promptus, in a passive sense, *desired, wished for.* occ. Rom. i. 15. where Wolfius has justly remarked that ἐστί is understood. The passage οὕτω τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ. may be literally rendered, *so, as much as in me lies*, or *according to the best of my power*, it is ready to me (i. e. I am ready or desirous, see Raphelius) *to preach*, &c. Thus the Vulg. ita (quod in me) *promptum est*, et vobis—evangelizare. Raphelius and Wetstein have shown, by quotations from the Greek writers, that τὸ κατ' ἐμέ means *as far as is in my power*, quantum in me est. The phrase is elliptical for κατὰ τὸ κατ' ἐμὲ ὄν. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of ὄν and ἐστί. But this seeming harsh to Kypke, he would understand only ἐστί after πρόθυμον, and refer τὸ to πρόθυμον ; so that τὸ κατ' ἐμὲ πρόθυμον should be considered as synonymous with τὸ πρόθυμόν μου, and πρόθυμον be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is *to preach*, i. e. I am ready *to preach.* [Eur. Iph. Taur. 989. 3 Mac. v. 26.]

Πρόθυμως, adv. from πρόθυμος.—*Of* or *with a ready mind, willingly, cheerfully.* occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Mac. vi. 28. Polyb. iii. 92, 5. Xen. Symp. iv. 50.]

Προΐστημι, from πρό *before*, and ἵστημι *to place.*

I. Properly, *to place* or *set before.*

II. *To set over*, and [1]in the 2nd aor. infin. προστῆναι, with a genitive following, *to preside over.* occ. 1 Tim. iii. 5. So perf. act. particip. contract. οἱ προεστῶτες, *who preside, presiding.* 1 Tim. v. 17. Προΐσταμαι, pass. *to be set over, to preside*, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7, 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Mac. v. 19. Diod. Sic. xiii. 92. Polyb. i. 73, 1. Xen. Mem. iii. 4, 3. iv. 2, 2. Matthiæ, § 377.]

III. Καλῶν ἔργων προΐστασθαι. occ. Tit. iii. 8, 14. Whitby interprets it *to excel* and *outstrip* others in good works : but to express this meaning προΐστασθαι should, I apprehend, have been joined with ἔργοις καλοῖς in the dative, as in Plato, cited by Scapula, πάντων ΠΡΟΣΤΑΤΕΥΤΥΧΙΑι, '*excelling* all *in* magnanimity.' Doddridge explains the phrase, *to signalize* or *distinguish themselves in* good works : but I find no proof that προΐστασθαι will bear this sense. Προΐστασθαι means strictly *to stand before*, and thence is used for *defending*, as by Demosthenes cont. Timoc. ΤΩΝ ὑμετέρων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, *to defend your rights, to stand before* them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, de Bel. i. 20, 2. where Augustus Cæsar says to Herod the Great, ἄξιος εἶ πολλῶν ἄρχειν, οὕτως ΦΙΛΙΑΣ ΠΡΟΙΣΤΑΜΕΝΟΣ, 'thou art worthy to rule over many, since thou thus *maintainest friendship, cum* amicitiam *tantâ fide* tuearis.' Hudson. So that I know not how the phrase καλῶν ἔργων προΐστασθαι can be more justly or faithfully rendered than as it is in our translation, *to maintain* good works, i. e. *not only to practise*, but *to stand before* and *defend* them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also Wolfius, Kypke, and Macknight on Tit. [Wahl says *operam do, tracto*, which is nearly the same as our translation. He refers to Athen. xiii. p. 612. A. Sozom. H. E. v. 16. Dem. 143, 17. Plut. Pericl. p. 165. C.]

Προκαλέομαι, οῦμαι, from πρό *forward*, and καλέω *to call.*

[I. *To call forth, invite any one to come out.* Polyb. xxii. 9, 2.]

[II. *To call forth any one to fight* or *contend, provoke, irritate.* Gal. v. 26. Diod. Sic. iv. 58. Xen. Cyr. i. 4, 4. It is *to challenge* in Thuc. vii. 18. Ælian, V. H. i. 14. See Wessel. ad Diod. Sic. i. 21.]

☞ Προκαταγγέλλω, from πρό *before*, and καταγγέλλω *to declare, publish.—To declare* or *speak before* or *beforehand.* occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

☞ Προκαταρτίζω, from πρό *before*, and καταρτίζω *to adjust, prepare, complete.—To prepare, make ready*, or *to complete beforehand.* occ. 2 Cor. ix. 5.

Πρόκειμαι, from πρό *before* or *forth*, and κεῖμαι *to lie, be set.*

[1] See under ἵστημι 1.

I. Of time, *to be set* or *present first*, priùs adsum. 2 Cor. viii. 12. where see Kypke. [Πρό seems to have no force here. It is simply *to be ready*. See Diod. Sic. xx. 43. Polyb. i. 9, 6. Xen. Symp. ii. 7. Schl. refers Heb. xii. 2. to this head.]

II. *To be proposed*, or *set forth*. Heb. vi. 18. xii. 1, 2. Jude 7. Wetstein, on Heb. vi. 18. shows that it is applied by Xenophon, Josephus, and Philo to the *rewards of labours* and *contests;* and, on Heb. xii. 1. he cites from Arrian, Epictet. iii. 25. ἌΓΩΝΑ ΠΡΟΚΕΊΤΑΙ; from Herodotus, ix. 59. ἌΓΩΝΟΣ *μεγίστου* ΠΡΟΚΕΙΜΈΝΟΥ; and from Euripides, Orest. 845. the very phrase ἌΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ. [See Diod. Sic. iii. 25. xv. 60. Polyb. iii. 62, 6. Xen. Cyr. ii. 3, 2. vii. 1, 13. The word, says Schleusner, is properly used *of place*, as in Xen. Rep. Ath. ii. 13. Hom. Il. i. 91. Eur. Phœn. 1723. Levit. xxiv. 7. Num. iv. 7.]—With Jude 7. 2 Pet. ii. 6. may very pertinently be compared 3 Mac. ii. 5.

☞ Προκηρύσσω, from *πρό before*, and *κηρύσσω to preach.—To preach before* or *first*. occ. Acts xiii. 24. iii. 20. "Προκεχειρισμένον ὑμῖν—This being the reading of near forty MSS., and better sense, it may be wondered that *προκεκηρυγμένον* (*which was preached before*) should be retained in so many editions; *ὑμῖν* is to be read with an emphasis: *and that God may send Jesus Christ, who was fore-designed for* YOU, he being a minister of the *circumcision*, Rom. xv. 8." Markland in Bowyer's Conject. See also Wetstein and Griesbach, who embrace the reading *προκεχειρισμένον*. [It is *to announce beforehand* in Isæus 141, 2. Xen. de Rep. Lac. xi. 1. Polyb. v. 60, 3.]

☞ Προκοπή, ῆς, ἡ, from *προκέκοπα* perf. mid. of *προκόπτω.—Promotion, furtherance, advancement, improvement*. occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by Wetstein and Kypke on Phil. i. 12. and by Elsner on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding its being condemned by the old grammarians Phrynichus [p. 85. ed. Lobeck.] and Thomas. [2 Mac. viii. 8. Diod. Sic. t. iv. p. 41. ed. Bip. Polyb. ii. 37, 10. Diog. L. ii. 93. Græv. ad Luc. Solœc. 33. (t. ii. p. 746.)]

☞ Προκόπτω, from *πρό before* or *forward*, and *κόπτω to strike, impel*.

I. *To go forwards, proceed, advance*, properly of place.

II. *To advance*, as the night. occ. Rom. xiii. 12. So Josephus, de Bel. iv. 4, 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠΤΟΥΣΗΣ, '*the night advancing*.'

III. *To advance*, in wisdom and age, or stature.

[(1.) With a dative] occ. Luke ii. 52. So Wetstein cites from the Life of Æschines, ΠΡΟΚΟΠΤΕΙΝ ΤΗΙ ΗΛΙΚΙΑΙ, and from Plutarch, ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν ΑΡΕΤΗΙ. [Diod. Sic. xi. 87.]

[(2.) With ἐν and a dative,] *to make a progress* or *proficiency in* some particular discipline, as in Judaism. occ. Gal. i. 14. Thus Lucian, Hermotim. t. i. p. 594. ΠΡΟΥΚΟΠΤΟΝ ΕΝ ΤΟΙΣ *μαθήμασι*, '*I made a progress* in learning.' And Josephus, in his Life, says of himself, § 2. *εἰς μεγάλην παιδείας* ΠΡΟΥΚΟΠΤΟΝ *ἐπίδοσιν*, '*I made* a great *proficiency* in learning;' literally, '*I advanced* to a great increase of learning.' [Diod. Sic. t. iv. p. 50. ed. Bip.]

[(3.) With] ἐπὶ πλεῖον, *to proceed further*, or *much further*, in a figurative sense. Diodorus Siculus, cited by Wetstein, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16. where Kypke refers *προκόψουσιν* to *βεβήλους κενοφωνίας*, and cites from Lucian, Amores, t. i. p. 138. *εἰς τοσοῦτον τῆς τυραννικῆς βίας* ΤΟ ΤΟΛΜΑ ΠΡΟΕΚΟΨΕΝ, *impudence proceeded to such a pitch of tyrannical violence*. [Diod. Sic. xiv. 98.]

[(4.) With] ἐπὶ [τὸ] *χεῖρον, to grow worse and worse*. occ. 2 Tim. iii. 13. Josephus uses the same phrase, but in a natural or political sense, de Bel. vi. 1, 1. *τὰ μὲν οὖν τῶν Ἱεροσολύμων πάθη* ΠΡΟΥΚΟΠΤΕ *καθ' ἡμέραν* ΕΠΙ ΤΟ ΧΕΙΡΟΝ, '*the miseries of Jerusalem daily grew worse and worse*.' So in the title of this chapter, and Ant. xx. 8, § 4. at the end. And in Ant. iv. 4, 1. he has *τῆς ἐπὶ τὸ χεῖρον* ΠΡΟΚΟΠΗΣ, *a growing worse and worse*. [See on this word Lucian, Solœc. c. 33.]

☞ Πρόκριμα, *ατος, τό*, from *προκέκριμαι* perf. pass. of *προκρίνω to prefer*, which from *πρό before*, and *κρίνω to judge.—Preference, a preferring of one before another*, or rather *a fore-judging, prepossession, prejudice*, præjudicium. [So Chrysostom ad loc.] See Wolfius. occ. 1 Tim. v. 21.

☞ Προκυρόω, ῶ, from *πρό before*, and *κυρόω to confirm*, which from *κῦρος authority*. See under *κύριος.—To confirm* or *ratify before*. occ. Gal. iii. 17.

☞ Προλαμβάνω, from *πρό before*, and *λαμβάνω to take*.

I. *To take before* another. occ. 1 Cor. xi. 21. [See Diod. Sic. xvii. 73. xx. 107. Polyb. ix. 14, 12. Dem. 32, 27. There is no occasion to divide between this and the next sense.]

II. *To anticipate, do somewhat beforehand*. occ. Mark xiv. 8. where see Wetstein and Kypke. [Wahl resolves the phrase here into *προλαβοῦσα ἐμύρισε*. (See Xen. Cyr. i. 2, 3.) Loesner (in Obss. Phil. p. 84.) suggests that the meaning in this place may be *to see* or *perceive beforehand;* a sense in which the word occurs in Philo de Mund. Opif. t. i. p. 8. ed. Pfeiff.]

III. Προλαμβάνομαι, *to be taken before* one is aware, *to be overtaken, surprised*, as into a fault. occ. Gal. vi. 1. where see Kypke and Macknight. [Others say, *to be taken, caught in a fault*.]

Προλέγω, from *πρό before*, and *λέγω to tell.—To tell before* the event, *to forewarn*. occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess. iii. 4. [Is. xli. 26. Diod. Sic. i. 50. Ælian, V. H. ii. 41. Xen. An. vii. 7, 5.]

☞ Προμαρτύρομαι, from *πρό before*, and *μαρτύρομαι to witness*.—With an accusative, *to witness, testify*, or *bear witness to, beforehand*. occ. 1 Pet. i. 11.

☞ Προμελετάω, ῶ, from *πρό before*, and *μελετάω to meditate.—To meditate beforehand, to premeditate*. occ. Luke xxi. 14. [Xen. de Rep. Ath. i. 20. Plut. t. x. p. 153. ed. Reiske.]

☞ Προμεριμνάω, ῶ, from *πρό before*, and

μεριμνάω to be solicitous.—To be solicitous or *anxious beforehand.* occ. Mark xiii. 11.

Προνοέω, ῶ, from *πρό before,* and *νοέω to think.*—[*To foresee,* used properly in Xen. Cyr. viii. 1, 13. and metaphorically, *to look to beforehand, provide for, take care of.*] With a genitive of the person following. occ. 1 Tim. v. 8. Προνοέομαι, οῦμαι, mid. with an accusative of the thing, *to provide, take thought* or *care beforehand, for.* occ. Rom. xii. 17. 2 Cor. viii. 21. Comp. Prov. iii. 4. in LXX. [3 Esdr. ii. 28. Wisd. vi. 7. Ælian, V. H. ii. 21.]

Πρόνοια, ας, ἡ, from *προνοέω.*

Providence, care, prudence. occ. Acts xxiv. 3. [and in the phrase *πρόνοιαν ποιεῖσθαι to make*] *provision,* Rom. xiii. 14. On which text Raphelius, Wetstein, and Kypke show that the Greek writers, and particularly Polybius, often use the phrase *πρόνοιαν ποιεῖσθαι,* and sometimes with a genitive following, in the sense of *taking care of, providing for,* or the like. To their observations I add, that in Josephus likewise we very frequently meet with the same expression. See his Life, §§ 12, 14, 32, 36. Ant. xiv. 7, 4. at the end. [Wisd. xiv. 3. Diod. Sic. v. 1 and 83. Ælian, V. H. iii. 26. Polyb. iii. 106, 9. The word occ. in Josh. xx. 3. in some MSS.]

Προοράω, ῶ, from *πρό before,* and *ὁράω to see.*—*To see before,* of time. occ. Acts xxi. 29. [And metaphorically, *to see before one, have before one's eyes.* Acts ii. 25. where, as Wahl says, the meaning is *to be so mindful of a person* or *thing, as to have it, as it were, before one's eyes.*] This passage is a citation from the LXX of Ps. xvi. 8. where *προωρώμην* answers to the Heb. שִׁוִּיתִי *I have placed before.* Πρό in composition is used by Æschines in a similar manner; *πρὸ τῶν ὀφθαλμῶν* ΠΡΟΦΑΙΝΕΤΑΙ, de Fals. Leg. p. 313. [The word occ. Xen. Symp. iv. 5. Mem. i. 4, 11. Diod. Sic. ii. 5. but not in this sense.]

☞ Προορίζω, from *πρό before,* and *ὁρίζω to determine.*

I. *To determine* or *define beforehand,* or *before the event, to predetermine.* occ. Acts iv. 28. where it may refer either to the *determination* of the divine will considered in itself, or rather to the *pointing out and marking beforehand the boundaries* of the great events here referred to *by the prophetic writings.* Comp. Luke xxii. 22. Acts ii. 23. and see Doddridge's note on Acts iv. 28.

II. *To decree* or *ordain beforehand, to fore-ordain, fore-appoint.* Rom. viii. 29, 30; where it is applied to God's *fore-ordaining,* or *fore-appointing* those whom he *foreknew,* i. e. *with approbation,* namely, of the Gentiles as well as of the Jews, *to be conformable to the image of his Son,* both in holiness (see 2 Cor. iii. 18. Eph. i. 3—7, 11, 12.) and in glory (see 1 Cor. xv. 49. Phil. iii. 21.) So Eph. i. 5. *προορίσας, having fore-appointed* us, i. e. *believers in general,* to the adoption of sons. But ver. 11. it relates particularly to the *Jewish converts,* who *ἐκληρώθημεν προορισθέντες, were taken,* as it were, *by lot,* (see κληρόω,) *being before appointed* according to God's purpose of uniting under Christ, as the one Head, all things, both which are in heaven, and which are in earth, i. e. angels and men, Jews and Gentiles. Comp. ver. 9, 10. In 1 Cor. ii. 7. it refers to the Gospel-plan of saving mankind, particularly the Gentiles, (see Rom. xvi. 25, 26. Eph. iii. 5, 8, 9.) which was *ordained before* the world began; see 2 Tim. i. 9. 1 Pet. i. 20. The above-cited are all the passages of the N. T. wherein the V. *προορίζω* occurs; and from a diligent attention to them the reader may determine for himself whether in any *one* of them *προορίζω* has any relation to an *absolute unconditional predestination of particular persons to eternal salvation.* [I can see no ground for assigning two different senses to this word.]

☞ Προπάσχω, from *πρό before,* and *πάσχω to suffer.*—[*To suffer before* (the time spoken of). 1 Thess. ii. 2. Thuc. iii. 67. and comp. Xen. Mem. ii. 2, 5.]

☞ Προπέμπω, from *πρό forwards,* and *πέμπω to send.*—[*To conduct* or *attend any person* (about to undertake a journey) *for a certain distance,* as a mark of respect. Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Wahl thinks that in Tit. iii. 13. 3 John 6. (as in 3 Esdr. iv. 47.) it means *to supply one with necessaries for a journey.* See Diod. Sic. xiii. 3. Joseph. Ant. xx. 2, 6. Xen. Cyr. i. 4, 25. Cic. Cat. Maj. c. 18.]

Προπετής, ές, οῦς, ὁ, ἡ, from *πρό forwards,* and obsolete *πέτω to fall.—Precipitate, rash,* præceps. occ. 2 Tim. iii. 4. where see Wetstein. Προπετές, neut. used adverbially, *precipitately, rashly.* occ. Acts xix. 36. [Prov. x. 14. xiii. 5. Ecclus. ix. 23. Alciph. Ep. iii. 57. Diod. Sic. xv. 29. Polyb. v. 12, 7. Xen. Cyr. i. 3, 7. The proper meaning is, perhaps, *prone, inclining forwards.*]

Προπορεύομαι, from *πρό before,* and *πορεύομαι to go.—To go before* [as a leader]. Acts vii. 40. [Josh. x. 13. 1 Mac. ix. 11. Polyb. xviii. 2, 5; of one who goes or comes before another in time. Luke i. 76. Diod. Sic. i. 87. Xen. Cyr. iv. 2, 23. It is simply *to go,* in Gen. xxii. 19. Ex. xiv. 19.]

Πρός. A preposition denoting *motion from* place *to* place.

I. Governing a genitive.

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. [*On the side of, of the party of.* Xen. An. i. 9, 10. Dem. 1303. last line, et al.; and hence,] *for, for the advantage of.* Acts xxvii. 34. So Raphelius observes from Portus, that Herodotus uses the phrase ΠΡΟ'Σ ΤΙΝΟΣ *εἶναι to be for any one,* or *for his advantage* (see an instance i. 75.); and Blackwall cites from Thucydides, iv. 220. lin. 2. *ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ* ΠΡΟ'Σ ῾ΗΜΩ῍Ν *ὄντα,* '*I see well enough that most things are with* or *for* us;' and, what comes still nearer to St. Luke's expression, from lib. iii. 182. line 16. *οὐ* ΠΡΟ'Σ ΤΗ῍Σ ῾ΥΜΕΤΈΡΑΣ ΔΌΞΗΣ *τάδε,* 'these things do not *tend to,* or *are* not *for, your reputation.*' Sacred Classics, vol. i. p. 143. note. See other examples in Wetstein on Acts.

II. Governing a dative, *at.* [Mark v. 11. Luke xix. 37. John xviii. 16. xx. 12. Rev. i. 13. Xen. Cyr. ii. 4, 17. Polyb. i. 50, 1. Dem. 487, 8. Matthiæ, § 590.]

III. Governing an accusative.

1. *To, unto,* denoting *motion towards.* Mat. ii. 12. iii. 5, [10,] 13, 14. [Mark i. 33.] et al. freq.

Πρὸς ἑαυτούς, *to their own homes* or *houses, home.* John xx. 10. Polybius and Arrian use the same kind of expression. So in Latin, Terence, Eunuch. act iii. scen. 5. lin. 64. *eamus* ad me, 'let us go *to my house.*' See Raphelius and Wetstein. Comp. Acts xxi. 18. [We may observe, that πρός is used in this sense with both *persons* and *things.* In some cases we must supply a word, as in John xi. 4. and 1 John v. 6. φέρουσα. The meaning then becomes figurative. Schleusner refers John xi. 4. to class 4 (the *event*); Luke xii. 13. it may be (going close) *to the ear.* It cannot always be construed by *to* or *unto*, as Mat. iv. 6. where it is *against* or *upon.* In Luke xvi. 20. and Acts iii. 2. we must construe it by *at*; but *motion to the object* being implied, these places belong to this class. It may, perhaps, be *near to* in Mark vi. 45. as in Herod. ii. 86.]

2. *To*, denoting *concern* or *business*, as Mat. xxvii. 4. τί πρὸς ἡμᾶς; *what* (*is it*) *to us?* So John xxi. 22, 23. Comp. under τίς I. 1. [Xen. Mem. iii. 9, 1. Polyb. v. 36, 8. Diod. Sic. i. 72. Matthiæ, § 591. It is often used as a periphrasis for a substantive, as τὰ πρὸς τὴν θύραν *the vestibule*; Luke xiv. 32. τὰ πρὸς εἰρήνην *the things concerning peace*, i. e. *peace.* Luke xix. 42. Acts xxviii. 10. See also Rom. xv. 17. Heb. ii. 17. v. 1. Xen. Cyr. i. 2, 10. v. 4, 15. It may be also construed *with respect to.* Luke xii. 41. xviii. 1. xx. 19. Acts xxiv. 16. Rom. x. 21. Eph. iii. 4. 1 Tim. iv. 7. Heb. i. 78. iv. 13. et al.]

3. *To*, after verbs of *speaking*, [*praying*, &c.] Mat. iii. 15. Luke i. 61. ii. 15. [John x. 35. Acts xxii. 1. xxiii. 22. 2 Cor. xiii. 7. Eph. iii. 14. (the same expression being used with a dative in Rom. xi. 4. which is true of all verbs of *praying* in Greek occasionally. See Matthiæ, § 393.) Phil. iv. 6.] et al. freq. Comp. 2 Cor. xiii. 7. and observe that Scapula cites from Thucydides ΕΥ̓ΧΟΜΑΙ ΠΡῸΣ ΤΟΥ̓Σ ΘΕΟΥ̓Σ. [The same phrase occurs Xen. Mem. i. 3, 2. iv. 2, 36. See Luc. Dial. Deorr. vi. 2. xx. 1. Xen. H. Gr. i. 3, 14.]

[4. It denotes *the end* or *design.* Acts iii. 10. xxvii. 12. Rom. ii. 26. xv. 2. 1 Cor. vi. 5. x. 11. xii. 7. et al. Xen. An. vii. 2, 12. Cyr. iii. 3, 34. Isæus 57. penult. 66, 1. So with the art. and infin. Mat. vi. 1. (and xxiii. 5.) xiii. 30. xxvi. 12. Mark xiii. 22. 2 Cor. iii. 13. Eph. vi. 11. 1 Thess. ii. 9. 2 Thess. iii. 8; and for ὥστε, Mat. v. 28. (Parkhurst says that in Mark xiii. 22. 2 Cor. iii. 13. it is *the event* or *effect.*) Wahl adds John iv. 35. (*white for the harvest*,) to this head.]

[5. *Towards.* Gal. vi. 10. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. 1 John iii. 21. et al. Xen. Mem. ii. 3, 10. Cyr. i. 6, 31.]

[6. *Against.* Luke xxiii. 12. Acts ix. 5. xxiii. 30. Eph. vi. 11, 12. Col. iii. 13. Heb. xii. 4. James iv. 5. Xen. Mem. iii. 3, 7. An. i. 1, 8. Diod. Sic. i. 25.]

[7. *With* or *among.* After verbs of *conversing, contending, agreeing*, &c. Luke xxiv. 14. Acts iii. 25. (Heb. x. 16.) vi. 1. xi. 2. xvii. 17. xxiv. 12. Rom. v. 1. 1 Cor. vi. 1. 2 Cor. vi. 14, 15. Col. iv. 5. 1 Thess. iv. 12. Xen. Mem. i. 4, 2. iv. 3, 2. Pol. ii. 57, 7; with πρὸς ἑαυτούς, ἀλλήλους, &c. Mark i. 27. iv. 41. (Acts ii. 7.) viii. 16. ix. 16. x. 26. Luke ii. 15. xx. 5, 14. John vii. 35. xii. 19. Acts iv. 15.]

[8. *Among, in, at* (of place). Mat. xxvi. 55. Mark ix. 10. Luke i. 80. xxii. 56. Acts v. 10. xiii. 31. xxii. 15. Rom. iv. 2. 1 Cor. ii. 3. xvi. 6, 7, 10. 2 Cor. iv. 2. v. 8. vii. 12. Gal. i. 8. et al. Diod. Sic. i. 77. Diog. L. i. 37. Xen. Mem. i. 2, 61.]

[9. Of *time*, (1.) *for*, in answer to the question *how long?* Luke viii. 13. John v. 35. 1 Cor. vii. 3. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15. Heb. xii. 10, 11. Diog. Laert. v. 2. Ælian, V. H. xii. 63. (2.) *Towards, about*, in answer to the question *when?* Luke xxiv. 29. Xen. An. iv. 5, 21. Thuc. iv. 135. vii. 79.]

10. *According to.* Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47. [Xen. Hieron. iv. 8. Cyr. viii. 4, 29. Æsch. Socr. D. iii. 12.]

11. *Because of, on account of.* Mat. xix. 8. [Mark x. 5. John xiii. 28. et al. Comp. Acts iii. 10. Polyb. i. 72, 5. Xen. Mem. iii. 7, 2.]

12. It denotes *comparison*, Rom. viii. 18; as Raphelius has shown it does also in Herodotus, Plato, [Hipp. Maj. c. 2.] Xenophon [Mem. i. 2, 52. Anab. iv. 5, 21. vii. 7, 24.] and Polybius; and as the preposition *to* often does in English. [Thucyd. iii. 37.]

IV. In composition it signifies,

1. *To, unto*, as in προσάγειν *to bring to.*

2. *Against*, as in προσρήγνυμι *to break against.*

3. *Moreover, besides*, as προσαναπίθημι *to add besides.*

4. *Intenseness*, as in πρόσπεινος *very hungry.*

☞ Προσάββατον, ου, τό, from πρό *before*, and σάββατον *the sabbath.*—*The day before the sabbath.* occ. Mark xv. 42. [Judith viii. 6.]

Προσαγορεύω, from πρός *to*, and ἀγορεύω *to speak.*—*To speak to, to call, denominate.* Hesychius explains it by ἀσπάζομαι *to salute.* occ. Heb. v. 10. where see Macknight. [Wahl and Schl. say, *to constitute*, i. e. *to declare publicly, appoint.* In Deut. xxiii. 6. it is *to address* or *utter*; in Wisd. xiv. 22. 1 Mac. xiv. 4. *to call* or *name.* In Thuc. vi. 16. *to address, salute, speak to.* See Test. xii. Patr. p. 589. 2 Mac. iv. 7. x. 19. xiv. 37.]

Προσάγω, from πρός *to* or *towards*, and ἄγω *to bring* or *come.*

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18. where compare the texts under προσαγωγή. [In 1 Pet. iii. 8. Schleusner, Wahl, and Bretschneider say, *to prepare an approach for one, introduce to.* Xen. Cyr. i. 3, 7. See Ælian, V. H. iii. 16. Xen. de Mag. Eq. viii. 12, 13. There is a sense of violence in 1 Sam. xiii. 6.]

II. *To come to* or *towards, to approach.* occ. Acts xxvii. 27. *the mariners thought* προσάγειν τινὰ αὐτοῖς χώραν, literally, *that some land* approached *them.* No doubt this was an usual *sea*-phrase for *drawing near to land*[1].

[1] See Pole Synops. and Wetstein on the text; the latter of whom cites Virgil, Æn. iii. 72. and from Valerius Flaccus, the several similar expressions, *Jam longa* recessit *Sepias*, 'Great Sepias* *has* now *receded*'—transitque *Electria tellus*, 'the Electrian shore *passes by*'—transit *Halys*, 'Halys *passes*'—*Jam nubiferam* transire *Carambim*, 'now cloudy Carambis *passes.*' To which may be added from Ovid, Metam. vi. 512. *Admotumque fretum remis, tellusque* repulsa est, and from that elegant didactic poem of the Cardinal de Polignac, entitled Anti-Lucretius, viii. 120, 1. *Haud secus ac portu cum solvit nauta relicto, Littus*

* A large promontory of Thessaly.

☞ Προσαγωγή, ῆς, ἡ, from προσάγω.—*Approach, access*, or rather *introduction*. (See Raphelius.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18. [It is used in Scripture of the free *access* to God obtained for us by Christ. Schl. explains it of "the liberty of addressing God in prayer, and begging from him the blessings we need." Bretschneider, of "access to future happiness." Macknight explains it like Schleusner in the two places of Ephesians; in Romans, of "introduction to the new covenant of grace." In Thuc. i. 82. it is *a bringing to*.]

Προσαιτέω, ῶ, from πρός intensive, and αἰτέω *to ask.—To ask earnestly, to beg*. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark. [Job xxvii. 14. Xen. Mem. i. 2, 26. Symp. viii. 23. It is *to ask in addition* (to what has formerly been given) in Xen. An. i. 3, 21.]

☞ [Προσαίτης, ου, ὁ, from προσαιτέω.—*A beggar*. This is the reading of some MSS. in John ix. 8. See Diog. Laert. vi. 56.]

[Προσαναβαίνω or προσανάβημι from πρός, ἀνά, and βαίνω or βῆμι.]—*To go up to* a place. occ. Luke xiv. 10. [Ex. xix. 23. Josh. xi. 17. Judith xiii. 12. 2 Mac. xvi. 36. It is used of a *river* in Polyb. iii. 72, 4; and of *horsemen* in Xen. de Mag. Eq. i. 2. On the addition of ἀνώτερον in St. Luke, see Lobeck on Phryn. p. 10.]

☞ Προσαναλίσκω, from πρός intens. and the obsol. ἀναλίσκω *to consume.—To spend entirely*. occ. Luke viii. 43. [Dem. Lept. p. 460, 2. Eur. Elect. 427. The preposition has its proper force in Dem. p. 1025, 20. For the construction of this word with εἰς and an acc. see Ælian, V. H. xiv. 17, 32. Xen. Cyr. ii. 4, 9.]

☞ Προσαναπληρόω, ῶ, from πρός intens. and ἀναπληρόω *to supply.—To supply abundantly*. occ. 2 Cor. ix. 12. xi. 9. [Wisd. xix. 4. Athen. xiv. p. 654. D.]

☞ Προσανατίθημι, from πρός *to, with*, or *besides*, and ἀνατίθημι *to communicate*.

I. Προσανατίθεμαι, mid. with a dative, *to communicate, confer*, or *consult with*, adhibere in consilium, Wetstein. Gal. i. 16. So Lucian, Jupiter Tragœd. t. ii. p. 188. ΕΜΟΙ˙ ΠΡΟΣΑΝΑ΄ΘΟΥ, '*consult with me;*' and Diodorus Siculus, [xvii. c. 116.] ΤΟΙ˙Σ ΜΑ΄ΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕ΄ΜΕΝΟΣ περὶ τοῦ σημείου, '*consulting the soothsayers* about the omen.' [Nicet. Ann. Comnen. 2, 5. The word properly means, *to impose in addition;* it is, *to take on one's self in addition*, in Xen. Mem. ii. 1, 8.]

II. *To communicate more* or *besides, to add in conference*. Gal. ii. 6.

☞ Προσαπειλέω, ῶ, from πρός *besides*, and ἀπειλέω *to threaten.—To threaten further* or *again*. occ. Acts iv. 21. [Dem. 544, 26. and in Ecclus. xiii. 3. in the ed. Complut. It is used in the middle in this place of Acts.]

☞ Προσδαπανάω, ῶ, from πρός *besides*, and δαπανάω *to spend.—To spend besides* or *moreover*. occ. Luke x. 35. [Lucian, Ep. Saturn. § 39. Themist. Or. 23. p. 289.]

Προσδέομαι, from πρός *besides*, and δέομαι *to want.—To want besides* or *more*, than one has, namely, *to need, stand in need of something more*. occ. Acts xvii. 25. where see Wetstein and Kypke. The high-priest Simon confesses the same truth, 3 Mac. ii. 8. where he is addressing God concerning the Temple, ἡγίασας τὸν τόπον τοῦτον εἰς σὸν ὄνομά σοι ἁπάντων ΑΠΡΟΣΔΕΕΙ˙, '*thou hast consecrated this place to thy name, though thou needest nothing.*' [And so Clem. i. ad Cor. p. 144. The word occ. Prov. xii. 9. Ecclus. iv. 3. xi. 13. Thuc. ii. 41.]

Προσδέχομαι, from πρός *to*, and δέχομαι *to receive* or *expect*, which see.

I. *To receive, take*, as the spoiling of one's goods with joy. Heb. x. 34. [Ex. x. 17. Lev. xxvi. 43.]

II. *To receive, accept*, as deliverance. Heb. xi. 35. [Ps. vi. 9.]

III. *To receive kindly*, as a friend. Luke xv. 2. (see Wetstein,) or rather, *to love, approve, take pleasure in*, as the V. is used by the LXX, Mal. i. 8. [Is. xlii. 1. Ez. xx. 40. xliii. 27. Amos v. 22. Hesychius has προσδέχεται· προσποιεῖται, i. e. *makes his own*. See Thuc. ii. 12.] Comp. Mat. xi. 19. and see Joh. Frid. Fischeri Prolusiones quinque, &c. p. 6, &c. [It is used in the same sense of *receiving kindly*, or perhaps *entertaining*, in Rom. xvi. 2. Phil. ii. 29. See 1 Chron. xii. 18. comparing Is. lv. 12. Job xxxiii. 20.]

IV. *To expect, to look* or *wait for*. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. [xxiv. 15.] Tit. ii. 13. [Jude 21.] So Xenophon cited by Wetstein on Mark. [Ps. lv. 8. Job ii. 9. Is. xxviii. 10. Eur. Alcest. 129. τίνα βίου ἐλπίδα προσδέχομαι; Theogn. 1140. Polyb. xxi. 8, 7. Thuc. vi. 46. Xen. Hier. i. 18.]

Προσδοκάω, ῶ, from πρός *to*, and δοκάω *to look for, expect, wait for*, which from the Chald. דָּקַח *to look, look out.—To look for, expect, wait for*. Mat. xi. 3. xxiv. 50. [Luke i. 21. vii. 19, 20. viii. 40. Acts iii. 5. x. 24. xxvii. 33. xxviii. 6. 2 Pet. iii. 12—14. Ps. civ. 27. cxix. 166. Wisd. xii. 22. 2 Mac. xv. 8, 20. In Luke iii. 15. xii. 46. Schleusner and Wahl construe the verb, *to think, judge*. Bretschneider says, in the first passage, *the people not going away, but waiting*. Others, *the people being in doubt*. Schleusner, however, adds, that in both places a sense of *fear* is perhaps implied.] Acts xxvii. 33. τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. "Expecting *the fourteenth day, which is to-day, ye continue without eating* [*having taken nothing*]. So the meaning is that they had taken no food *all that day;* the danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies that, out of expectation of the fourteenth day, (which they looked upon as a critical time, when their danger would be at the highest,) they had forgot to take their usual repast; not that they had fasted fourteen days." Pope's note on Odyss. xii. p. 179. cited and ap-

abit, *terræ* fugiunt, *urbesque* recedunt: it is evident that such expressions are taken from the *apparent motion of the land* to persons under sail. So Kypke remarks, that St. Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, 'the port was left; γῆν γὰρ ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν 'ΑΝΑΧΩΡΟΥ˙ΣΑΝ, ὡς αὐτὴν πλέουσαν, for we saw the land, as if itself were sailing, gradually *receding* from the ship.' Comp. under ἀναφαίνω II. [Josh. iii. 9. 1 Sam. vii. 10. ix. 18. Jer. xlvi. 13. Ælian, V. H. iii. 21. Dem. 1454, 8. Polyb. i. 46, 9. Matthiæ, § 496.]

proved by Blackwall, Sacred Classics, vol. ii. p. 172. But no reason appears why they should have regarded the *fourteenth* day as peculiarly *critical*. And the learned Markland, in Bowyer's Conject., says, "προσδοκῶντες should have a comma on each side, nothing in the text having any dependence on it. *Ye have continued without sustenance all this fourteenth day* (since the storm began) *waiting for the event.*"

Προσδοκία, ας, ἡ, from προσδέχομαι or προσδοκάω.—*A looking for; an expectation.* occ. Luke xxi. 26; where Kypke remarks that προσδοκία is a word of indifferent signification, and here denotes *fear*, and cites Thucydides joining φόβον and προσδοκίαν together; and from Josephus, Ant. v. 10, 4. (ed. Hudson,) 'Eli ἔτι μᾶλλον βεβαιοτέραν εἶχε τὴν ΠΡΟΣΔΟΚΙΑΝ τῆς τῶν τέκνων ἀπωλείας, 'had still a firmer *expectation* of the destruction of his sons.' [Add 2 Mac. iii. 21. Ecclus. xl. 2. Polyb. i. 31, 3. In Ps. cxix. 116. Test. xii. Pat. p. 708. Xen. Cyr. i. 6, 16. and Dem. 319, 19. it is the *expectation of good*, though Suidas denies its ever being used in a *good* sense, as he does ἐλπίς being used in a bad one, equally without reason. In Acts xii. 11. it is *the thing expected*, (as in Gen. xlix. 10.) according to Wahl and Schleusner, the last of whom explains the phrase προσδοκία τῶν Ἰουδαίων, *the punishment of death which the Jews hoped to see inflicted.* Bretschneider considers the genitive, as indicating the source whence the evil was to come. So the Syriac, *that which the Jews contrived* or *thought of.*]

☞ Προσεάω, ῶ, from πρός *to*, and ἐάω *to permit.*—*To permit, suffer.* occ. Acts xxvii. 7.

Προσεγγίζω, from πρός *to*, and ἐγγίζω *to approach.*—*To approach, come near to.* occ. Mark ii. 4. [Gen. xxxiii. 6, 7. Deut. xx. 2. Ez. xviii. 6. Polyb. xxxix. 1, 4. Test. xii. Patr. p. 595.]

☞ Προσεδρεύω, from πρόσεδρος *an assessor*, also *assiduous*, which from πρός *to*, and ἕδρα *a seat.*

I. *To sit by.* [Dem. 313, 11.]

II. *To attend upon assiduously, be assiduous* or *diligent in attending* or *waiting upon.* occ. 1 Cor. ix. 13. So Kypke cites from Josephus, cont. Apion. i. [7.] concerning the priests, τῇ θεραπείᾳ τοῦ Θεοῦ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, '*assiduously attending* on the service of God.' [Diod. Sic. v. 46. 1 Mac. xi. 40.]

☞ Προσεργάζομαι, from πρός *besides, moreover*, and ἐργάζομαι *to gain*, or *trade*, [properly, *to labour in addition*, and then,] *to gain moreover in trade* or *traffic.* occ. Luke xix. 16. [Xen. Hell. iii. 1, 28.]

Προσέρχομαι, from πρός *to*, and ἔρχομαι *to come.*

I. *To come to, approach*, locally. [(1.) With a dative. Mat. iv. 3. v. 1. viii. 6. ix. 14. xiii. 36. xiv. 15. xv. 1. xvi. 1. xvii. 14, 19, 24. xviii. 1. xix. 3. xx. 20. xxi. 23, 28, 30. xxii. 30. xxiv. 3. xxvi. 7, 17, 49. xxvii. 58. xxviii. 9, 18. Mark vi. 35. xiv. 45. xxvi. 52. John xii. 21. Acts ix. 1. x. 28. xviii. 2. xxiii. 14. xxiv. 23. Heb. xii. 18. (2.) Absolutely, Mat. iv. 11. viii. 19, 25. ix. 20. xiii. 10, 27. xiv. 12. xv. 12, 23. xvii. 7. xix. 6. xxiv. 1. xxv. 20, 22, 24. xxvi. 50, 60, 73. xxviii. 2. Mark i. 31. x. 2. xii. 28. Luke vii. 14. viii. 24, 44. ix. 12, 42. x. 34. xiii. 31. xx. 27. xxiii. 38. Acts vii. 31. viii. 29. xii. 13. xxii. 26, 27. xxviii. 9. (3.) Metaphorically, with τῷ Θεῷ, in the sense of *drawing nigh in prayer* or *worship.* Heb. iv. 16. vii. 25. xi. 16. and even absolutely, Heb. x. 1, 22. xii. 22. (though Wahl and Schleusner take this not metaphorically.) See 1 Kings xx. 13, 22. Jer. vii. 15. Ælian, V. H. ix. 3. Xen. Cyr. i. 4, 27.]

II. *To accede, assent to.* The Latin *accedo* is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3. *if any man teach otherwise*, καὶ μὴ προσέρχεται, *and doth not* accede *to sound words, even to the words of our Lord Jesus Christ—he is proud*, &c. This sentence evidently relates to those who, after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not *then accede* to sound words: so that I cannot but think that the substitution of προσέχεται or προσέχει for προσέρχεται in this passage would sink the apostle's meaning; and that Doddridge is much too bold when, upon a *mere supposition*[1] of Bentley's, without the authority of a single MS., he proposes προσέχεται or προσέχει as the original reading. See also Wolfius, Kypke, and Bowyer's Conject. [Schleusner gives the word the same sense in 1 Pet. ii. 4; but it seems rather to imply *coming and joining one's self to any one, taking up his part*, as in Xen. Mem. i. 2, 38. ii. 8, 13. though there it is construed with a dative.]

Προσευχή, ῆς, ἡ, from πρός *to*, and εὐχή *a prayer.*

I. *A prayer to* God, whether of *petitioning* for somewhat *good*, as Mat. xxi. 22; or of *deprecating evil*, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5[2]. [Add Mat. xxi. 13. Mark ix. 29. xi. 17. Luke xix. 46. Acts i. 14. ii. 42. iii. 1. vi. 4. x. 4, 31. Rom. i. 20. xii. 12. 1 Cor. vii. 5. Eph. i. 16. vi. 18. Col. iv. 2, 12. 1 Thess. i. 2. 1 Tim. ii. 1. v. 5. Philem. 4, 22. James v. 17. 1 Pet. iii. 7. iv. 7. Rev. v. 8. et al. 2 Sam. vii. 27. Neh. i. 6. Ps. iv. 1. In Acts xii. 5. Rom. xv. 30. πρὸς τὸν Θεόν is added.]

II. *An oratory, a place built to pray in*, q. d. *a prayer-house.* occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, مَصْلَى, مَصْلَى *a house of prayer.* That the Jews, wherever they dwelt, usually had such places, which were open courts[3], commonly with trees planted near them, and often situated near the side of *seas* or *rivers*, is too well known to the learned to be insisted on: I shall, therefore, only remark, that the decree of the Halicarnassians, cited by Josephus, Ant. xiv. 10, 23. gives

[1] See Remarks on Free-thinking, by Phileleuth. Lips. 7th edit. p. 107.

[2] In Rev. viii. 4. there is an ellipsis of σύν before ταῖς προσευχαῖς. So in Xen. Cyr. i. p. 29. ed. Hutchinson, 8vo. πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι—'for that many had already fallen down the precipices headlong (*together with*) their horses.' [Parkhurst errs here in comparing the two expressions. What he has cited is an instance of a peculiar Greek idiom, viz. the use of the dat. plur. of αὐτός in the sense of *together with*, without σύν. See Matthiæ, § 400. f.]

[3] Calmet, in his Dictionary, at Proseuche, gives print of one of these oratories.

the Jews liberty τὰς ΠΡΟΣΕΥΧΑ'Σ ποιεῖσθαι πρὸς τῇ θαλάσσῃ ΚΑΤΑ' ΤΟ' ΠΑ'ΤΡΙΟΝ 'ΕΘΟΣ, 'to build *oratories* by the sea-side *according to their national custom*;' and for further satisfaction I refer to Wetstein on Luke vi. 12; and the English reader may do well to consult, on this subject, the notes of Whitby and Doddridge, and Lardner's Credibility of Gospel Hist. vol. i. ch. 3. § 3. but especially Prideaux's Connexion, vol. i. part i. book 6. p. 387—389. 1st edit. 8vo. See also Campbell on Luke. [See Phil. de Mos. iii. p. 168. Juvenal iii. 295. Joseph. de Vitâ Suâ, c. 54. Le Moyne, Varia Sacra, p. 71. Voss. ad Catull. p. 313. Barth. Adv. ii. 21. Casauboniana, p. 313. Wahl, Schleusner, Bretschneider, Bp. Middleton, and others, put Luke vi. 12. under the first head, and I think rightly.]

Προσεύχομαι, depon. from *πρός to*, and *εὔχομαι to pray*.—*To pray to* God, whether for the obtaining of good, or the averting of evil.

[(1.) With τῷ Θεῷ, &c. Mat. vi. 6. 1 Cor. xi. 13. Xen. Cyr. i. 6, 1.]

[(2.) Absolutely, Mat. v. 5—7, 9. vi. 5—8. xiv. 23. xvii. 21. xix. 13. (xxiii. 14.) xxvi. 36, 44. Mark vi. 46. xi. 25. xiii. 33. xiv. 32, 39. Luke vi. 12. xi. 1, 2. xviii. 1, 11. xxii. 44, 46. Acts vi. 6. ix. 11, 40. x. 9. xiii. 3. Eph. vi. 18. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18, et al.]

[(3.) With *ὑπέρ τινος*. Mat. v. 44. Luke vi. 28. Col. i. 9. 1 Sam. i. 27.]

[(4.) With *περί τινος*. Col. i. 3. iv. 3. 1 Thess. v. 25. 2 Thess. i. 11. iii. 1. Heb. xiii. 18. Gen. xx. 7. Is. xxxvii. 21.]

[(5.) With *ἐπί* and acc. James v. 14. Jer. xiv. 11.]

[(6.) With the thing asked for. Luke xviii. 11. xxii. 40. (with infin. So Xen. Cyr. ii. 1, 1.) Rom. viii. 26. Phil. i. 9. (with acc. So Xen. Hell. iii. 2, 22.) Mat. xix. 20. xxvi. 41. Mark xix. 35, 38. Col. iv. 3. 2 Thess. iii. 1 (with *ἵνα*). Acts viii. 15 (with ὅπως). See on all these, Matthiæ, § 531. James v. 17[1]. (with a genitive of the article and infin. Matthiæ, § 415.) The word occ. 1 Sam. i. 10. ii. 25. 2 Sam. ii. 27. Dan. vi. 11.]

Προσέχω, from *πρός to*, and *ἔχω to have*. [Properly, *to have something in addition*, as in Dem. 877, 26; or, from another meaning of *ἔχω*,]

I. *To apply*, adhibeo; and hence, *τὸν νοῦν* being understood, *to apply the mind to* any thing, *to attend to* it. Acts viii. 6. [10[2].] 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. Bos, Ellips. in *νοῦς*, cites the phrase complete from Plato Epist. *αὐτοῖς σφόδρα* ΠΡΟΣΕΙ'ΧΟΝ ΤΟ'Ν ΝΟΥ'Ν. See also Wetstein on Mat. vi. 1. [See Ceb. Tab. c. 3, 4. Diod. Sic. ii. 25. Xen. Mem. iv. 2, 6. and with *τὸν νοῦν* Plutarch, Galba, c. 13. Xen. Mem. iv. 7, 2.] On Acts viii. 6. Wetstein and Kypke show that the Greek writers likewise use *προσέχειν* for *attending to somewhat spoken*. Hence

II. With a dative, *to attend*, and *to obey*. occ. Acts xvi. 14. where Kypke shows that the Greek writers use it in both these senses, and refers to the expression *πιστὴν τῷ Κυρίῳ εἶναι*, ver. 15. [Wahl adds here, Acts viii. 6, 10. 1 Tim. iv. 1. translating *to assent* rather than *to obey*. See Ælian, V. H. xii. 1. 1 Mac. xvii. 11.]

III. With a dative, *to attend to* or *on* a particular business or office. occ. Heb. vii. 13. Thucydides in the same view says, οἱ ΠΡΟΣΧΟ'ΝΤΕΣ ΤΟΙ῀Σ ΝΑΥΤΙΚΟΙ῀Σ, 'those who *attended on the naval affairs*;' and Demosthenes, ΠΡΟΣΕ'ΧΕΙΝ ΤΩ῀ι ΠΟΛΕ'ΜΩΙι, '*to attend to the war*.' See Scapula. [Wahl translates this nearly the same, *to take care of, apply to*, and cites Polyb. ii. 2, 6. Polyæn. Strateg. viii. 56. Schl. has *to approach*.]

IV. With a dative, *to be given* or *addicted to*, as to wine. 1 Tim. iii. 8. where Wetstein cites from Polyænus, *ἄνδρα* ΤΡΥΦΗῖ ΠΡΟΣΕ'ΧΟΝΤΑ *καὶ* ΜΕ'ΘΗι, a man *addicted to luxury* and *drunkenness*.

V. Προσέχειν ἑαυτῷ, *to take heed to one's self, to watch over and attend to one's self, one's own conduct and behaviour*. See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text Raphelius cites from Epictetus, Enchirid. cap. 75. *ἀν—ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἃς* ΠΡΟΣΕ'ΞΕΙΣ ΣΕΑΥΤΩῖ, *κ. τ. λ.* 'if you appoint day after day when you will *attend to yourself*, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying.' Comp. Kypke on Luke xxi. 34. [See 2 Chron. xxxv. 21. Deut. iv. 23. Ecclus. vi. 13. xiii. 8. xvii. 14. And much in the same sense,]

VI. *To take heed, beware*, either with *μή lest*, Mat. vi. 1; or with *ἀπό from, of*, following, Mat. vii. 15. x. 17. xvi. 6, 11. So *προσέχειν ἑαυτῷ ἀπό*, Luke xii. 1.

☞ Προσηλόω, ῶ, from *πρός to*, and *ἦλόω to nail*, from *ἦλος a nail*, which see.—Joined with a dative, *to nail to*, and particularly *to a cross*; for so the V. is applied not only by St. Paul, but also by Plutarch, Apophthegm. p. 206. A. 'Julius Cæsar *συνήπασε τοὺς λῃστὰς καὶ* ΠΡΟΣΗ'ΛΩΣΕΝ, took the pirates and *crucified* them.' So Josephus, de Bel. ii. 14, 9. v. 11, 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and after *scourging* and *torturing*, *crucified* five hundred or more every day, he adds, that the soldiers, out of anger and hatred, *προσήλουν nailed* to the crosses those whom they had taken, some one way, some another, as it were in sport; and that '*so great was the number of those who were crucified, that room was wanting for the crosses* (i. e. opposite to the walls) *and crosses for the bodies*;' *διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν*. Was not this *the very finger of God*, pointing out the crime of the Jews in *crucifying* His Son? Was it not a dreadful answer from *heaven* to their horrid imprecation[3], Mat. xxvii. 25. *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds,

[1] [On the phrase *προσευχῇ προσεύχομαι*, which is an Hebraism, expressing *to pray very earnestly*, see Deyling, ii. 48. p. 588. and comp. Gen. ii. 17. xxxvii. 33. 2 Kings viii. 10.]

[2] [Some say here,] *to adhere* or *be addicted to* a person, *to favour* him, or *be of his party*. [So of 1 Tim. iv. 1. and even of Acts viii. 11. and xvi. 14. Test. xii. Patr. p. 534. Diog. L. i. 2, 3.]

[3] See Doddridge's excellent note on this text.

namely, by *striking a nail* through them. [It is to be observed that St. Paul does not use the word *absolutely* like Plutarch and Josephus, but adds τῷ σταυρῷ. See 3 Mac. iv. 9. Luc. Prom. t. ii. p. 186 and 205. ed. Reitz. Dem. p. 520, 19. 549, 1.]

Προσήλυτος, ου, ὁ, ἡ, from the obsol. προσελεύθω *to come to.*

I. *A stranger, a foreigner, one who comes from his own people to another,* advena. Thus [it is explained by the Greek lexicographers, and] used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. [See Schol. Apoll. Rhod. i. 334.] Hence

II. The LXX apply it to *a stranger* or *foreigner who came to dwell among the Jews, and embraced their religion,* as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14. et al. [On the kinds of proselytes, viz. proselytes of the gate, proselytes of justice, and perhaps *mercenary proselytes,* see Winer's Bibl. Realw. p. 553. or Beausobre, Calmet, &c.] Whence in the N. T. it is used for *a proselyte* or *convert from Heathenism to Judaism,* wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15. is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus Horace, 1 Sat. iv. 143. Comp. ix. 69—72. and Cicero, Orat. pro L. Flacco, cap. 28. Accordingly, among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned *οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, sojourners of Rome, both (native) Jews*[1] *and* proselytes, Acts ii. 10[2].

[1] When, after the death of Herod the Great, his son Archelaus was accused before Augustus by the Jewish ambassadors, Josephus, de Bel. ii. 6, 1. tells us, that *more than eight thousand of the Jews then at Rome* supported them, *συμπαρίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίους.*

[2] For further satisfaction on this subject see Wetstein on Mat. xxiii. 15. who cites the testimony of Dio, speaking of the Jewish proselytes: *ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐν παῤῥησίαν τῆς νομίσεως ἐκνικῆσαι.* 'This kind of people is found even among the Romans; they have often, indeed, been punished, but are still *vastly increased,* so as to have obtained a toleration of their worship.' Wetstein also partly produces another remarkable passage from Livy, iv. 30; where the historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds, *Nec corpora modo affecta tabo,* sed animos quoque multiplex religio, et pleraque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi; donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deûm exposcendæ. *Datum inde negotium Ædilibus,* ut animadverterent nequi, nisi Romani dii, neu quo alio more, quam patrio colerentur— 'Neither were the bodies alone of men affected with the pestilence, *but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been* THROUGH SOOTHSAYING *introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the gods.* Upon which the Ædiles were directed to take care *that no gods but those of Rome should be worshipped, nor in any other than the Roman manner.*' The drought and pestilence here noticed are placed by Livy under the consulship of A. Cornelius Cossus and T. Quintius Pennus, that is, according to the Fasti Romani Consulares at the end of Ainsworth's Latin Dictionary, in the year of the building of Rome 327, and before Christ 427. Now the prophet Joel, ch. iii. or iv. 6.* foretelling the capture and desolation of Tyre by Alexander the Great, says, *the children also of* Judah, *and the children of* Jerusalem *have ye* (Tyrians) *sold unto the* Grecians, *that ye might remove them far from their border.* Since, then, there was a very early and frequent communication between Greece and Rome, is it not probable that some of these Jewish captives were sold to the Romans, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at Rome, these Jews, according to their national zeal for their religion, brought and propagated *their own?* Especially as it appears from the word VATICINANDO, that the Religionists mentioned by Livy pretended to some kind of *divine communication* or *revelation.* The subject certainly deserves attention.—As to the number of Jewish proselytes at Antioch in Syria, (see Acts vi. 5. xi. 20. and comp. Ἑλληνιστής,) Josephus has taken particular notice of it, de Bel. vii. 3, 3. where, having told us that the Jews dwelt in great number at Antioch, and enjoyed equal privileges with the Greeks, he adds, *ἀεί τε προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπῳ τινὶ μοίραν αὐτῶν πεποίηντο,* 'and continually bringing over *a great number of the Gentiles to their religion,* they made them in some measure a part of themselves.' See Lardner's Credibility of the Gospel Hist. vol. i. book 1. ch 3. § 1 and 5.

[3] [On the construction, see Matthiæ, § 595.]

* See Bp. Newton on Proph. vol. i. p. 334—339. 1st edit. 8vo.

☞ Πρόσκαιρος, ου, ὁ, ἡ, from *πρός for,* and *καιρός a time.* — *Enduring* or *lasting for a time only, temporary, transient.* occ. Mat. xiii. 21. Mark iv. 17. 2 Cor. iv. 18. Heb. xi. 25. [Herodian, i. 1, 6. Sext. Empir. ix. p. 566. 4 Mac. xv. 2.]

Προσκαλέομαι, οῦμαι, mid. and pass. from *πρός to,* and *καλέω to call.*

I. *To call* to oneself. Mat. x. 1. xv. 10, 32. xviii. 2. [xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 1, 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Gen. xviii. 1. 2 Mac. iv. 28. Xen. An. vii. 7, 1. In some of these places it seems rather *to send for,* as for example, Mark xv. 44. Acts xiii. 7. James v. 14.]

II. *To call to* an office or business. Acts xiii. 2.[3] xvi. 10. [Is. xlii. 5. Joel ii. 32.]

III. *To call to* the Christian faith by the preaching of the gospel. Acts ii. 39. Comp. John x. 16. [Amos v. 8. ix. 6.]

Προσκαρτερέω, ῶ, from *πρός to,* and *καρτερέω to endure.*

I. With a dative of the thing, *to persevere in, to continue stedfast or constant in, to attend constantly to.* occ. Acts i. 14. ii. 42, 46. vi. 4. Rom. xii. 12. Col. iv. 2. So with the preposition *εἰς* and an accusative following. Rom. xiii. 6. [With Acts ii. 46. comp. Susann. v. 6. Perhaps it would be better to translate it there *to live* or *be constantly.* See Gen. xxviii. 1. Num. xiii. 20. Prov. ix. 15. Polyb. i. 55, 4. Xen. Hell. vii. 5, 14. Diod. Sic. i. 52. Matthiæ, § 394.]

II. With a dative of the person, *to attend constantly on.* Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see Wetstein on Mark iii. 9. and Kypke on Acts x. 8. [See Demosth. p. 1386, 16. Polyb. xxiv. 5, 3. Diog. Laert. viii. 1, 15.]

☞ Προσκαρτέρησις, εως, ἡ, from προσκαρτερέω. — *Perseverance, invincible constancy.* occ. Eph. vi. 18.

Προσκεφάλαιον, ου, τό, from *πρός to, at,* and *κεφαλή the head.*—*A pillow for the head* [of one sitting or sleeping]. occ. Mark iv. 38. [See Ez. xiii. 18, 20. 3 Esdr. iii. 3. Theophr. Char. 2. Aristoph. Plut. 542. Poll. On. vi. 9. Foes. Œc. Hipp. p. 323.]

☞ **Προσκληρόω, ῶ,** from *πρός to,* and *κληρόω to take by lot.*—Properly, *to associate* or *add to by lot;* hence simply, *to associate, join as a companion to others.* Προσκληρόομαι, οῦμαι, pass. *to be associated to, to associate oneself with, to consort* or *join oneself with.* occ. Acts xvii. 4; where Kypke cites Philo several times using it in a similar manner. [Philo de Decal. p. 760. De Leg. ad Caium, p. 1001. D. Loesner, Obss. Phil. p. 209. Wessel. Epist. ad Venem. de Aquilæ in Scriptis Philonis Fragmentis, p. 12. Plut. t. viii. p. 945. ed. Reiske.]

[☞ **Προσκλίνω,** from *πρός* and *κλίνω to incline.*—*To incline,* or *render one inclined.* Hence in the middle *to incline oneself to, assent to,* and metaphorically, *to join the party of any one.* Acts v. 36. In some MSS. the received reading is *προσεκολλήθη,* which see. Plut. t. vi. p. 131. ed. Reiske. Polyb. iv. 51, 5. Hom. Od. xxi. 138, 165.]

☞ **Πρόσκλισις, εως, ἡ,** from *προσκλίνω to incline to* or *towards,* which from *πρός to,* and *κλίνω to incline.*—*Inclination* or *propension* of mind towards one rather than another, *partial affection, partiality.* occ. 1 Tim. v. 21. So Clement, 1 Cor. § 21. *τὴν ἀγάπην αὐτῶν μὴ* ΚΑΤΑ ΠΡΟΣΚΑΙΣΕΙΣ, *ἀλλὰ πᾶσι τοῖς φοβουμένοις τὸν Θεὸν ὁσίως ἴσην παρεχέτωσαν,* 'let them show their charity *without partiality,* alike to all who truly fear God.' [And again, c. 47. Joseph. Ant. xix. 3, 3. Polyb. v. 51, 8. vi. 10, 10. See Suicer, Thes. t. ii. p. 856.]

Προσκολλάω, ῶ, from *πρός to,* and *κολλάω to glue.*—Properly, *to glue to,* agglutino. Προσκολλάομαι, ῶμαι, pass. *to be joined* or *cleave closely to.* In the N. T. it is applied to the *marriage union,* as it is likewise by the LXX, Gen. ii. 24. for the Heb. דָּבַק בְּ *to cleave to.* Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the *adherence* of a seditious multitude to their leader. Acts v. 36. Plato uses this word for the *strict adherence* of a man to his intimate acquaintance, (see Wetstein on Mat.) and for the *union* of the soul with the body, Phæd. § 33. ed. Forster. [See Deut. xi. 22. Josh. xxiii. 8. Ruth ii. 21, 23. Job xli. 8. Ecclus. vi. 34. Plato de Legg. v. p. 839. E.]—In Acts v. 36. the Alexandrian and six later MSS., supported by the Vulg. and two Syriac versions, read *προσεκλίθη*; and three ancient and twenty later MSS. have *προσεκλήθη.* See Wetstein and Griesbach.

Πρόσκομμα, ατος, τό, from *προσκέκομμαι* perf. pass. of *προσκόπτω.*—*Any thing laid in the way of another* which may occasion him to *fall* or *stumble, a stumbling-block.* In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last-cited passages Christ is called *λίθος προσκόμματος, a stone of stumbling, a stumbling-stone,* i. e. 'an occasion of sin and ruin to many through their own prejudice and perverseness.' Doddridge. The LXX use the phrase *τιθέναι πρόσκομμα* (which we have Rom. xiv. 13.) for the Heb. יָקֹשׁ *to set a snare,* Is. xxix. 21. and *λίθου πρόσκομμα, the stumbling against a stone,* for the Heb. אֶבֶן נֶגֶף *a stone of stumbling,* Is. viii. 14. where, however, we may observe, that Symmachus and Theodotion have the Apostle's expression, *λίθον προσκόμματος.* [Comp. Exod. xxiii. 33. xxxiv. 12. Ecclus. xvii. 19.]

☞ **Προσκοπή, ῆς, ἡ,** from *προσκόπτω.*—Properly, *a stumbling-block;* hence *an occasion of falling* or *stumbling in the way of duty.* occ. 2 Cor. vi. 3. [Polyb. vi. 7, 8. xxvii. 6, 10. Diod. Sic. t. x. p. 19. ed. Bip.]

Προσκόπτω, from *πρός to, against,* and *κόπτω to strike.*

I. Transitively, *to strike* or *dash against,* as the foot against a stone. [Absolutely, John xi. 9, 10. (Prov. iii. 23. Tobit xi. 10.) with *πρός* and an acc.] Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a *detached* sentence of scripture *without regard to the context,* but particularly by applying in a *natural* sense what was originally spoken in a *spiritual* one, Ps. xci. 11, 12. [See Xen. de Re Eq. vii. 6. (with a dative.) Aristoph. Vesp. 275. Jer. xiii. 16.]

II. In a neuter sense, with a dative following, *to dash* or *beat against,* as winds and waters. Mat. vii. 27.

III. In a spiritual sense, with a dative, *to stumble at* or *against,* Rom. ix. 32. So absolutely, *to stumble,* Rom. xiv. 21. Compare 1 Pet. ii. 8. Wolfius and Bowyer there.

☞ **Προσκυλίω,** from *πρός to,* and *κυλίω to roll.*—*To roll to.* occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνέω, ῶ, from *πρός to,* and *κυνέω to adore,* which is from *κύων, κυνός, a dog,* and so properly signifies *to crouch, crawl,* and *fawn,* like *a dog* at his master's feet[1].—*To prostrate oneself to,* after the eastern custom, which is very ancient, (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.) and still used in those parts of the world. It was the posture both of *civil reverence* or *homage,* and of *religious worship*[2]. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38. et al. freq. Wetstein, on Mat. ii. 2. observes that *προσκυνεῖν* is in the Greek, and particularly in the Attic writers, most frequently joined with an accusative, but sometimes with a dative[3], of which Kypke on Mat. ii. 8. produces some examples. [In Herod. i. 134. Aristoph. Plut. 771. it occ. with an acc.; in Gen. xxiii. 7. Polyb. v. 86, 10. Joseph. Ant. vi. 7, 5. with a dative, a construction referred by Matthiæ, § 407. and Lobeck, on Phryn. p. 463. to the lower ages of the Greek language.] The latter construction is more common in the N. T., though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνέω is also sometimes used absolutely, *τῷ Θεῷ* or *τὸν*

[1] [Others say from *κύω* or *κυέω to salute.*]

[2] See Scott and Wetstein on Mat. ii. 2.

[3] [Herodianus (Philetær. p. 445. Piers.) says that it ought not to be joined with a dative.]

Θεόν being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. [Add xxiv. 16. These places, as well as Mat. iv. 10. Luke iv. 8. John iv. 21 and 23. 1 Cor. xiv. 23. Rev. iv. 10. vii. 11. xix. 4, 10. Wahl explains of the actual performance of religious rites (*sacra facio*), in which sense he cites the verb as used in Joseph. Ant. xviii. 13. Polyb. x. 17, 8. x. 38, 3. Ælian, V. H. i. 21. v. 6. Xen. Cyr. ii. 4, 19. viii. 3, 14. Plato, Rep. t. vi. p. 284. In Heb. i. 6. Acts vii. 43. Rev. ix. 20. xiv. 9, 11. he considers it as also used of offering divine honours to any one, though not of testifying it by positive acts. They who wish to see examples of this word as used by the fathers to denote *worshipping of God*, may consult Waterland's Defence of some Queries, Query xvi. (vol. i. p. 176. Bp. Van Mildert's edit.[1])] It is joined, Luke iv. 7. Rev. iii. 9. xv. 4. with *ἐνώπιον before*, and a genitive following, conformably to the Heb. phrase לְהִשְׁתַּחֲוָה לְפָנֵי, Gen. xxiii. 12. Deut. xxvi. 10. 2 Kings xviii. 22. which in this last text the LXX render by *προσκυνεῖν—ἐνώπιον*. [In Heb. xi. 21. (taken from Gen. xlvii. 31.) Wahl construes it *to lean upon*. More probably there is an ellipse.]

☞ Προσκυνητής, οῦ, ὁ, from *προσκυνέω*.—*A worshipper*. occ. John iv. 23. [Wahl and Münter (Symb. ad Evang. Johan. p. 12.) quote this word from an inscription in Chandler, App. x. 3. p. 91.]

Προσλαλέω, ῶ, from *πρός to*, and λαλέω *to speak*.—With a dative, *to speak to*. occ. Acts xiii. 43. xxviii. 20. [Wahl and Schl. rather say *to talk with*. It is *to speak to* in Ex. iv. 16. See also Apollon. Syntax. iv. 3. Plut. t. vii. p. 423. ed. Hutten. Theophr. Char. xii.]

Προσλαμβάνω, from *πρός to*, and λαμβάνω *to take*.—In general, *to take to* oneself. [This verb is usually found in the middle in the N. T.]

I. [Προσλαμβάνομαι,] *to take* or *associate to* oneself, *to take into one's fellowship* or *society*, ascisco, assumo. Acts xvii. 5. xviii. 26. [Xen. Cyr. i. 4, 16. (in the active.) 2 Mac. viii. 1. Joseph. B. J. ii. 21, 1.]

II. *To receive*, with hospitality. Acts xxviii. 2.—with kindness and goodwill. Rom. xiv. 1. (comp. ver. 3.) xv. 7. Philem. 12, 17. [See Ps. xxvii. 10. lxv. 4. lxxiii. 24. 2 Mac. x. 15. Diod. Sic. xiv. 18.]

III. Προσλαμβάνω, act. *to take*, as food. occ. Acts xxvii. 33, 34. (comp. under *προσδοκάω*.) So *προσλαμβάνομαι*, mid. Acts xxvii. 36. In which texts observe that the gen. *τροφῆς* is used elliptically according to the Attic dialect, and governed by *τι some* understood. See Vigerus, de Idiotism. cap. iii. sect. i. reg. ix. and Bos Ellips. under *τις, τι*. Josephus uses the similar expression ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗ͂Σ, *to take some food*, de Bel. v. 10, 3. The French have the same idiom in their language, and say, in like manner, *prendre* or *manger* du *pain*, de la *viande*, &c. [The genitive here is properly put to denote *a part*. See Matthiæ, § 361.]

IV. Προσλαμβάνομαι, mid. with an accusative, *to take hold of* a person, as by the hand. Mat. xvi. 22. Mark viii. 32.—or rather, according to Campbell, whom see, *to take aside*. So French translation in Mat.—l'ayant tiré à part, in Mark—le prit en particulier, and Diodati's Italian in both —trattolo da parte.

☞ Πρόσληψις, εως, ἡ, from *προσλαμβάνω*.—*A receiving* or *reception*, i. e. [of the Jews] to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3. [See the last word, sense I. and II.]

Προσμένω, from *πρός to*, *with*, and *μένω to remain*.

I. *To remain* or *stay at* a place. Acts xviii. 18. 1 Tim. i. 3.—[See Judg. iii. 25.]

II. With a dative of the person following, *to remain* or *continue with*. Mat. xv. 32. Mark viii. 2. [Xen. Hell. ii. 4, 5. Herodian, iv. 15, 15.] So in a spiritual sense, *to adhere to*. Acts xi. 23.[2]

III. With a dative of the thing, *to continue* or *persevere in*. 1 Tim. v. 5.

☞ Προσορμίζω, from *πρός to*, and ὁρμίζω *to bring a ship to its station* or *moorings*, which from ὅρμος *a station for ships, a place into which they are run* (appelluntur), or *where they moor*, and this from ὁρμή *an impetus, impetuous motion*, according to that of Homer, Il. i. 435.

——— Τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς.
With sturdy oars they *drove* the ship to *land*.

To bring a ship to her station or *moorings*, *to bring a ship to land*, navem in stationem appello. Προσορμίζομαι, *to be brought* or *come to land*, *as in a ship*, appellor. occ. Mark vi. 53. where Elsner and Wetstein show that the V. is used in the same sense by the Greek writers. [Arrian, Exp. Al. vi. 1, 20. and 4, 2. Ælian, V. H. viii. 5.]

☞ Προσοφείλω, from *πρός besides*, and ὀφείλω *to owe*.—*To owe besides* or *moreover*. occ. Philem. 19. Raphelius and Wetstein cite several passages where Xenophon applies it in this sense. [Cyr. iii. 2, 7. Hell. i. 5, 4. But it seems to be only *to owe* in the N. T., as in Polyb. i. 66, 3. Aristot. Eth. iv. 8. See Reiske, Ind. Gr. Demosth. p. 664.]

Προσοχθίζω, from *πρός to*, *at*, *against*, and ὀχθίζω *to be grieved, offended, take ill*, 'indignor, gravor, gravatè fero,' Scapula. [The first sense of ὀχθίζω seems to have been *to dash against*, used of ships dashing against the shores or banks (ὄχθαι). Ὀχθέω occ. Il. A. 570.] With a dative, *to be grieved* or *offended at, to be disgusted with*. occ. Heb. iii. 10, 17. [See Ps. xcv. 10. The word occurs in LXX to express *abhorrence, rejection, contempt*, &c. Gen. xxvii. 46. Num. xxi. 5. Lev. xviii. 25, 28. xx. 22. xxvi. 15, 30, 43, 44. Ez. xxxvi. 31. Ecclus. vi. 25. xxv. 2. Test. xii. Patr. p. 652.]

[1] [Dr. J. P. Smith (Scripture Testimony to the Messiah, ii. p. 270.) says, "This word occurs sixty times in the N. T. Two, without controversy, denote civil homage; (Mat. xviii. 26. Rev. iii. 9.) fifteen refer to idolatrous rites; (John iv. 22. Acts vii. 43. Rev. ix. 10. xiii. 4, 8, 12, 15. xiv. 9, 11. xvi. 2. xix. 20. xx. 4.) three, to mistaken and disapproved homage to creatures; (Acts x. 25. Rev. xix. 10. xxii. 8.) about twenty-five clearly respect the homage due to the most high God; and the remainder relate to acts of homage to Jesus Christ." Of these (Mat. ii. 2, 8, 11. viii. 2. ix. 18. *xiv. 33. xv. 25. xx. 20. *xxviii. 9, *17. Mark v. 6. vi. 51. Luke v. 8.) though some of them (marked *) denote a very deep and awful reverence, it cannot be said that any *necessarily* denote the worship due to God. But John xx. 28. and Heb. i. 6. especially the last, against which no objection can be raised, are of a different order.]

[2] [So in Acts xiii. 43. in Griesbach.]

☞ Πρόσπεινος, ου, ὁ, ἡ, from πρός intens. and πεῖνα *hunger.—Very hungry.* occ. Acts x. 10.

☞ Προσπήγνυμι, from πρός *to*, and πήγνυμι *to fix.—To fix* or *fasten to, to affix*, to a cross namely, *to crucify.* occ. Acts ii. 23.

Προσπίπτω, from πρός *to, against*, and πίπτω *to fall.*

[I. Properly, *to fall upon*, as in Xen. de Re Eq. vii. 6; and hence *to rush violently upon*, used of the wind blowing violently on a house. Mat. vii. 25. Diod. Sic. ii. 26. Polyb. i. 28, 9. Xen. Hell. iii. 2, 3. Dem. 1259, 8.]

[II. *To fall down to, to fall at one's knees* (with a dative). Mark iii. 11. Luke v. 33. viii. 28, 47. Acts xvi. 29. (with τοῖς γόνασιν) Luke v. 8. See Ps. xcv. 6. and Diod. Sic. xvii. 13. So of *falling at one's feet* (with πρός and acc.) in Mark vii. 25. Ex. iv. 25. It is used *absolutely* in Xen. Cyr. iv. 6, 2. Herodian, i. 16, 10; with a dative, Polyb. x. 18, 7.]

Προσποιέομαι, from πρός *to, besides*, and ποιέω *to make.*

I. *To add, join to.* Thus sometimes used in the profane writers. [Dem. 1293, 3; and so in the middle, *to add any thing to one's self, make it one's own, claim.* Xen. Hell. iv. 8, 28. An. ii. 1, 7. Thuc. i. 8 and 54. ii. 85. iii. 7. Aristoph. Eccl. 866.]

II. *To pretend, make as if*, simulo, *to assume* or *add*, as it were, *somewhat to oneself.* occ. Luke xxiv. 28. where see Alberti and Wetstein. [1 Sam. xxi. 14. Inc. 2 Sam. xiii. 20. Herod. ii. 121. Xen. Cyr. ii. 2, 1. 5. An. iv. 6, 10. Ælian, V. H. viii. 5.]

Προσπορεύομαι, from πρός *to*, and πορεύομαι *to go, come.—To come to.* occ. Mark x. 35. [Ex. xxiv. 14. xxx. 20. xxxvi. 2. Num. i. 51. iv. 19. Josh. viii. 35. It is used of *suppliants* in Greek. See Suidas, and Polyb. iv. 3, 13.]

☞ Προσρήγνυμι or προσρήσσω, from πρός *to, against*, and ῥήγνυμι or ῥήσσω *to break.—To break* or *dash against*, as a flood. occ. Luke vi. 48, 49. [It is used transitively, *to break a thing*, perhaps by dashing it against another. See Aq. Ps. ii. 9. Is. xxvii. 9.]

☞ Προστάτις, ιδος, ἡ, from masc. προστάτης, which signifies not only *a leader, ruler, director*, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10; but is also used by Plutarch for the Latin patronus *a patron, a defender of a meaner person;* and, according to Harpocration and Suidas, denotes those who at Athens were *the patrons*, or *took care of strangers.* See Grotius, Elsner, and Wetstein. [Προστάτης is *a president*, Xen. Mem. iii. 4, 6; *prefect*, 2 Chron. viii. 10; *a patron of strangers in a trial*, Lys. 874, 1; *a patron*, Dem. 199, 21. Ælian, V. H. xii. 43. Polyb. vii. 12, 9. Joseph. Ant. i. 13, 3. Προΐσταμαι is not only *to preside over*, but *to defend.* See Wessel. Obss. ii. 6. Meurs. in Gloss. p. 415. Vales. ad Ex. Peiresc. p. 305.]—*A patroness, a woman "who*[1] *defends, countenances*, or *supports," a protectress*, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προστάττω, from πρός *to*, and τάττω *to order.* [Properly, *to command something in addition.* Xen. Œc. ii. 6.]

[1] Johnson.

I. *To order, command.* It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44. [Luke v. 14. Acts x. 33, 48. (with acc. and inf.) See Gen. l. 2. Ex. iii. 6. Eur. Phœn. 755. Xen. An. i. 7, 10. Mem. iii. 5, 6. Cyr. i. 2, 6. Diod. Sic. iii. 53.]

[II. *To appoint, constitute.* Acts xvii. 26. Thuc. viii. 23.]

Προστίθημι, from πρός *to* or *besides*, and τίθημι *to put.*

[I. *To put a thing by another* (of putting the dead by or to their fathers). Acts xiii. 36. See Gen. xxv. 8, 17. Num. xx. 26. Judg. ii. 10. 1 Mac. ii. 69. Fessel, Adv. Sacr. iv. 6; and hence,]

[II. *To join one on to*, especially of *joining persons to a party* (with a dative). Acts ii. 41, 47. v. 14. xi. 24. So Num. xviii. 2. 2 Chron. xv. 9. Is. xiv. 1. 1 Mac. ii. 43. Joseph. Vit. 25.]

[III. *To add* (with ἐπί and acc.). Mat. vi. 27. Luke iii. 20. xii. 25. (2 Kings xx. 6. Deut. iv. 2. xii. 32.) with a dative, Mat. vi. 33. (Mark iv. 24.) Luke xii. 31. xvii. 5. Lev. xxvi. 21. Deut. ix. 19. So Heb. xii. 9. though some think this may be referred to the next head. Comp. Deut. iii. 26. xviii. 16. Polyb. xxxi. 6, 6. Xen. Cyr. ii. 4, 11.]

IV. Denoting *continuation* or *repetition*, Luke xx. 11, 12. Acts xii. 3. In which three last texts προσέθετο with an infinitive, *he added to* do so or so, for *he did again* or *moreover*, seems an Hebraism taken from the similar application of the Heb. יָסַף *to add* with an infinitive; for which phrase the LXX generally, and that very frequently, use προστιθέναι with an infinitive. See inter al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29. [The same end is obtained by adding προσθείς to a finite verb, as in Luke xix. 11. (So προσθέμενος in Polyb. xxxi. 7, 4.) Job xxix. 1. See Vorst, de Hebr. c. 31. Gesen. p. 823.]

Προστρέχω, from πρός *to*, and τρέχω *to run.—To run to.* occ. Mark ix. 15. [x. 17. Acts x. 30. Gen. xviii. 2. Num. xi. 27. Prov. xviii. 10. 1 Mac. xvi. 21. Joseph. Ant. vii. 10, 4. Xen. Cyr. vii. 1, 18.]

☞ Προσφάγιον, ου, τό, from πρός *besides*, and φάγω *to eat.—Any thing that is eaten besides*, i. e. *with*, bread, *victuals.* occ. John xxi. 5. [Ὄψον is the Attic word. See Mœris, Thom. M. and Sturz, de Dial. Att. p. 191. This word occurs in Eustath. Comm. ad Hom. Il. A. p. 867, 54. ed. Rom. Schol. ad Hom. Il. A. 629. See Cang. Gloss. in voce. The Vulgate has *pulmentarium*, and so the Gloss. Vett. Schleusner thinks it refers especially to *fish.*]

Πρόσφατος, ου, ὁ, ἡ, from πρός denoting *nearness of time*, which, however, is a very unusual sense in *composition*, (but comp. under πρός III. 16.) and φάω *to slay*, thus used in Homer, Il. xv. 140. Od. xxii. 217. et al.

I. *Newly slain.* Thus used in the phrase πρόσφατος νεκρός, a dead man *lately slain*, according to the etymologist, Eustathius, and Phrynichus. [So in Hom. Il. Ω. 757.] Hence,

II. *New, newly* or *lately made.* So Theophylact, πρόσφατον ἀντὶ τοῦ νέαν, καὶ ἐπὶ τῶν χρόνων ἡμετέρων φανεῖσαν, 'πρόσφατον is used

for *new*, and *appearing in our days*.' occ. Heb. x. 20. The LXX use it in the same sense for [חָלָח in Num. vi. 3. for] טָקָוּג Deut. xxxii. 17. for חָדָשׁ Eccles. i. 9. Comp. Ecclus. ix. 10. [See Dem. 551, 15. Polyb. i. 21, 9. Aristot. H. An. i. 15. Hesychius has *πρόσφατον· τὸ ἀρτίως γενόμενον, νέον, νεαρόν.* Alberti (Gloss. Gr. N. T. p. 176.) explains it by *νεαρόν*. See Lobeck ad Phryn. p. 375.]

Προσφάτως, adv. from *πρόσφατος*.—*Newly, lately*. occ. Acts xviii. 2. So in 2 Mac. xiv. 36. we have *τὸν* ΠΡΟΣΦΑΤΩΣ *κεκαθαρισμένον οἶκον, the house* newly *cleansed*, and in Judith iv. 3. ΠΡΟΣΦΑΤΩΣ *ἦσαν* 'ΑΝΑΒΕΒΗΚΟΤΕΣ, *they were* newly returned. [See also Deut. xxiv. 8. Ez. xi. 3.] This adv. is used by the profane writers also in the same sense, particularly by Polybius, [iii. 37, 11. iv. 2, 9.] in whom it is often construed with a participle perf. as in Acts. See Kypke.

Προσφέρω, from *πρός to*, and *φέρω to bring*.

I. *To bring to*. See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29. [Add Mat. xii. 16. xviii. 24. xix. 13. xxii. 19. Mark x. 13. Luke xviii. 15. xxiii. 36. In all these cases the government is a dative of the person and acc. of the thing; so in Xen. Cyr. vi. 4, 2. Plut. Vit. Galb. c. 12. In Mat. xxv. 20. there is only the acc. as in Xen. Symp. ii. 7. v. 2. &c. In John xix. 29. it is rather *to bring near*, as perhaps in Ex. xxix. 3.]

II. *To bring to* or *before* magistrates. Luke xii. 11. xxiii. 14.

III. *To offer, tender, proffer*, as money for a benefit to be received. Acts viii. 18. [So Demosth. 1167, 22.]

IV. *To offer* to God, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. [7, 9,] 14, [25.] x. [1, 2, 8,] 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2. [So constantly in LXX, as in Num. vi. 20. Lev. ii. 1, 4, 12. In Mark i. 44. and Heb. v. 3. it is used *absolutely*, as in Lev. xvi. 9.]

V. Mid. *προσφέρεσθαί τινι*, literally, *to offer oneself to any one* in this or that manner, se præbere alicui *hoc vel illo modo*, i. e. *to behave towards, to deal with* or *treat him*, whether well or ill. occ. Heb. xii. 7. where Vulg. *offert se vobis*; and Raphelius, Wetstein, and Kypke, whom see, show that this use of the V. *προσφέρεσθαι* is common in the purest Greek writers.

☞ Προσφιλής, ές, οῦς, ὁ, ἡ, from *πρός to*, and *φίλος a friend, dear*.—*Friendly*. Thucydides [i. 92. viii. 86.] and Xenophon [Œc. v. 10. de Vect. v. 1. vi. 1.] use the word in this sense. occ. Phil. iv. 8. [Ecclus. iv. 7. Schleusner, Wahl, and Bretschneider say, rather *agreeable, what may make one pleasant*.]

Προσφορά, ᾶς, ἡ, from *προσφέρω*.

I. *An offering, the act of offering* to God. Heb. x. 10. [1 Kings vii. 48.]

II. *An offering, oblation, the thing offered*. Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. [So Ps. xl. 6. and see 3 Esdr. v. 75. Ecclus. xiv. 11. On Rom. xv. 16. there is some doubt. Wahl refers it metaphorically to the first head, *the act of offering up the Gentiles to God by converting them*, and so, in fact, Schleusner and Bretschneider. Others refer it to the second head, and say, *the Gentiles offered as a sacrifice*.]

☞ Προσφωνέω, ῶ, from *πρός to*, and *φωνέω to call, speak*.

I. With an accusative, *to call* another *to* oneself. Luke vi. 13. Comp. xiii. 12[1]. [Joseph. Ant. vii. 7, 4.]

II. With a dative, *to call* or *cry out to*. Mat. xi. 16. Luke vii. 32.

III. With a dative, *to speak to, harangue*. Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40. [In the Ald. MS. this word occ. in 2 Chron. xxix. 28.]

☞ Πρόσχυσις, εως, ἡ, from *προσχύω to pour upon*, affundo, which from *πρός to* or *upon*, and *χύω to pour*[2].—*A pouring over* or *on*, affusio. occ. Heb. xi. 28. From Exod. xii. 7, 22. it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in *considerable quantity*.

☞ Προσψαύω, from *πρός to, at*, and *ψαύω to touch, touch lightly*, which from *ψάω* the same.—*To touch lightly* or *gently*. occ. Luke xi. 46. where see Wetstein. [Soph. Phil. 1068.]

☞ Προσωποληπτέω, ῶ, from *πρόσωπον a face, person*, and *λαμβάνω to accept*.—*To accept* or *respect persons*, i. e. *to accept men* on account of some external advantages, such as riches, dress, &c. occ. James ii. 9. Comp. under *λαμβάνω* XIX.

☞ Προσωπολήπτης, ου, ὁ, from *προσωποληπτέω, an accepter* or *respecter of persons*. occ. Acts x. 34.

Προσωποληψία, ας, ἡ, from *πρόσωπον a person*, and *λῆψις an accepting*. Comp. under *προσωποληπτέω*.—*An accepting, respecting*, or *respect of persons*. occ. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Πρόσωπον, ου, τό, from *πρός to*, and *ὤψ the eye*, which see.—In general, *that part of any thing which is turned* or *presented* to the eye *of another*.

I. *The face, the countenance*, Mat. vi. 16, 17. *xvii.[3] 2, 6. Mark xiv. 65. et al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12. [Add Mat. *xxvi. 37, 65. Mark xiv. 65. Luke *v. 12. *ix. 29. *xvii. 16. xxii. 64. xxiv. 25. Acts vi. 15. *1 Cor. xiv. 25. 2 Cor. viii. 24[4]. xi. 20. *Gal. i. 22. *Col. ii. 1. *James i. 23. *1 Thess. ii. 17. *Rev. vii. 11. *ix. 7. *x. 1. *xi. 16. So Xen. Cyr. ii. 2, 19. Herodian i. 7, 8. Ælian, V. H. ii. 9.] *Πρόσωπον πρὸς πρόσωπον, face to face*. 1 Cor. xiii. 12. Comp. Gen. xxxii. 30. [Judg. vi. 22.] where this Greek phrase in the LXX answers to the Heb. פָּנִים אֶל־פָּנִים as *πρόσωπον κατὰ πρόσωπον* does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35. *Κατὰ πρόσωπον, before the face* or *presence of, before*, coram. Luke ii. 31. Acts iii. 13. xxv. 16. Gal. ii. 11. *κατὰ πρόσωπον αὐτῷ ἀντέστην, I withstood him* to the face. comp. ver. 14. So in Josephus, Ant. xiv. 10, 20. we have *ἀντειπεῖν* ΚΑΤΑ' ΠΡΟ'ΣΩΠΟΝ, 'to contradict to the face.' See Raphelius and

[1] [Wahl refers this to sense III.]

[2] [*Προσχύω* occ. Ex. xxiv. 6. xxix. 16. Lev. i. 5, 11.]

[3] [The places marked with an asterisk are said by Schl. to mean *the whole person* or *body*.]

[4] Εἰς *πρόσωπον, in the presence* or *sight, before*. 2 Cor. viii. 24. So Wetstein, on Acts iii. 13. cites from Appian, 'ΕΣ ΠΡΟ'ΣΩΠΟΝ, *to the face*.

Elsner. Raphelius, on Acts iii. 13. observes, that Polybius uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1. cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned Wolfius, that *τὰ κατὰ πρόσωπον*, 2 Cor. x. 7. mean *those things which appear externally*, or, as our translators render the expression, *the outward appearance*. Comp. 2 Cor. v. 12. and see more in Wolfius. Κατὰ πρόσωπον in the LXX answers to the Heb. עַל פְּנֵי *in the presence of, before*. Gen. xxv. 18. et al. [1 Kings i. 23. Diod. Sic. xix. 46. Polyb. xxv. 5, 2. Στηρίζειν τὸ πρόσωπον τοῦ πορεύεσθαι εἰς Ἱεροσόλυμα occ. in Luke ix. 51. for *to turn his face to go to Jerusalem*, i. e. *to resolve to go*. This is an Hebraism; the phrase שִׂים פָּנָיו occ. Jer. xxi. 10. Ez. vi. 2. 2 Kings xii. 18. See also Ez. xiv. 8. and comp. Luke ix. 53. and 2 Chron. xxxii. 2.]

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פָּנִים, Gen. ii. 6. iv. 14. vii. 4. et al.

III. *Face, external* or *outward appearance*. Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11. [Add 1 Cor. xiii. 5. Rev. iv. 7. and comp. Gen. ii. 6. Herod. ii. 76. And hence, it denotes the *external appearance* of a person, referring to his good or ill looks, dress, &c. In this sense we have it in the phrases βλέπειν εἰς πρόσωπον, Mat. xx. 16. and Mark xii. 14; and λαμβάνειν πρόσωπον, Luke xx. 21. which mean, *to consider* or *have respect to a person's outward condition*. So in the LXX, Lev. xix. 15. Deut. x. 17. And again, θαυμάζειν τὸ πρόσωπον in the same sense, Jude 16. See Deut. x. 7. 2 Chron. xix. 7. Job xxxiv. 19.]

IV. *A person, a human person*. 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. ὀλίγα ΠΡΟΣΩΠΑ προπετῆ, 'a few rash *persons*,' comp. § 47. but also by Josephus, de Bel. i. 13, 7. μετὰ τῶν οἰκειοτάτων ΠΡΟΣΩΠΩΝ, 'with some *persons* most intimate with him.' So ii. 2, 7. τὸ πλῆθος τῶν ΠΡΟΣΩΠΩΝ, 'the number of *persons*:' and v. 4, 3. τρισὶ τοῖς ἡδίστοις ΠΡΟΣΩΠΟΙΣ, 'to the three *persons* most dear to him.' The eloquent Longinus, de Sublim., likewise several times uses πρόσωπον for a *person*, as, for instance, sect. xxvii. ἔτι γε μὴν ἔσθ' ὅτε περὶ ΠΡΟΣΩΠΟΥ διηγούμενος ὁ συγγραφεύς, ἐξαιφνῆς παρενεχθεὶς εἰς τὸ αὐτὸ ΠΡΟΣΩΠΟΝ ἀντιμεθίσταται, 'it moreover sometimes happens that the writer, when he is speaking of a certain *person*, being suddenly transported, transforms himself into that very *person*.' So about the middle of the same sect., and sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11. [See also Diog. Laert. ii. 66. Polyb. v. 107, 3. xv. 25, 8. Dem. 433, 22. Artemid. ii. 36.]

[V. This word is often used pleonastically with a genitive following. Thus the *person of the Lord* is put for *the Lord*, with Κυρίου or Θεοῦ, as Heb. ix. 24. 1 Pet. iii. 12. and in the phrases πρὸ προσώπου Κυρίου, Luke i. 76. (See also Mat. xi. 10. Luke ix. 52. Acts xiii. 24. and in the LXX, (for לִפְנֵי,) Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1. et al.) ἀπὸ προσώπου K. or τοῦ K. Acts iii. 19. v. 41. 2 Thess. i. 9. (See also Acts vii. 45. Rev. vi. 16. xx. 11. and in the LXX, (for the Heb. מִפְּנֵי,) Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21. Just. M. Ap. i. p. 70. ed. Thirlby.) —with τοῦ Χριστοῦ, 2 Cor. iv. 6[1]. —with μοῦ, σοῦ, αὐτοῦ, Mat. xi. 10. Mark i. 2. Luke vii. 27. ix. 52, 53. x. 1. Acts ii. 28. xx. 25. 2 Thess. ii. 17. iii. 10. Rev. xxii. 4. —with any word, Acts vi. 41. Rev. xii. 14. See also the instances quoted in sense II. And comp. Gen. i. 2. 2 Sam. xviii. 8. Is. xiv. 21. (in Heb.) 1 Mac. v. 37. Ecclus. xvi. 30. Soph. Œd. T. 453.]

☞ Προτάττω, from πρό *before*, and τάττω *to appoint*.

[I. Properly, *to arrange one person before another*, of soldiers. See Xen. Hell. ii. 4, 10.]

II. *To appoint* or *ordain before, to fore-ordain, fore-allot*. occ. Acts xvii. 26.

☞ Προτείνω, from πρό *forth*, and τείνω *to extend, stretch out*.—[Properly, *to put something before one*. Xen. de Re Eq. vi. 11. Then, *to stretch out*. 2 Mac. vi. 30. vii. 10; and hence,] *to stretch out, and so expose*, protendere, exponere, προβάλλειν. occ. Acts xxii. 25. ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν, *but as he* (*the centurion*) was extending *him*, (at a pillar or post, namely,) and so exposing *him to the thongs* or *whips*[2]. So Wet-

[1] Ἐν προσώπῳ, *in the person*, i. e. *in the name*, or *as the representative*, or *by the authority*. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. iii. 38. cited by Raphelius in his Semicent. Annot., mentions the Epistle of Clement, which he wrote ἐκ ΠΡΟΣΩΠΟΥ τῆς Ῥωμαίων Ἐκκλησίας τῇ Κορινθίων, *in the name* of the Church of the Romans to that of the Corinthians.

[2] The Roman * method of scourging was by *binding* the offender's body to a post or pillar, and so *exposing* him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, xxviii. 29. deligati ad palum virgisque cæsi, *et securi percussi*, '*were bound to a post, and scourged with rods*, and beheaded.' Thus Verres, in Cicero, Verr. act. ii. lib. 5. cap. 62. *repente hominem proripi, atque in foro medio denudari, ac* deligari, *et virgas expediri jubet*, 'immediately commands the man to be seized, and to be stripped naked in the midst of the forum, and *to be tied* (to a post), and rods to be got ready;' and so, cap. 63. *civis Romanus*—deligatus *in foro* virgis cædebatur, 'a Roman citizen—*tied* (*to a post*) in the forum *was beaten with rods*.' Thus likewise Dio, lib. xlix. says of Antony, Ἀντίγονον ἐμαστίγωσε, σταυρῷ προσδήσας, 'he scourged Antigonus, *having bound him to a post*†.' And further to illustrate Acts xxii. 25, 26. I transcribe from Cicero as above, cap. 62, cædebatur virgis, *in medio foro Messanæ*, civis Romanus, *judices; cùm interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc*, CIVIS ROMANUS SUM. Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore dejecturum arbitrabatur, 'in the midst of the forum of Messana, gentlemen, *a Roman citizen was beaten with rods*; in the mean time, amid his pangs, and the clashing of the stripes, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. *By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments*.' I add, that well might the chief captain or tribune be afraid, because he had *bound* Paul. He, no doubt,

* The authors of the Universal History, vol. x. p. 588. note (T), write thus: "Among the Romans it (i. e. the punishment of *scourging*) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and a half high, if so much, so that his body was *bent forward* almost double, *which gave such an advantage to the executioners, that the blows came down, as it were, with double force*." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work. But query?

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661. note *l*.

stein, "postquam eum *exposuerat* loris." Προέτεινεν cannot, strictly speaking, import *binding:* nor does ἱμᾶσι mean the *thongs* with which they were *binding*, but those with which they were going to *scourge* him. See Wolfius. And observe that five MSS., two ancient, read προσέτειναν (plur.); four, two ancient, προέτεινον; and five later MSS., with several ancient versions and printed editions, προέτειναν, which last reading Griesbach has admitted into the text. [This phrase is bad Greek. In speaking of whipping, when any compound of τείνω is used, the stripes are put in the acc. in better Greek, as Lucian, Timon, p. 147. Catapl. p. 431.]

Πρότερος, α, ον, *former*. Eph. iv. 22. Πρότερον, neut. is often used adverbially, *before, formerly, first, at first*. John vi. 62. vii. 51. ix. 8. [2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27.] Gal. iv. 13. et al. Hence with the prepositive article fem. plur. πρότερον is used as an adj. *former*. Heb. x. 32. †τὰς πρότερον ἡμέρας.† 1 Pet. i. 14. [Deut. iv. 32. Lev. iv. 21. Xen. Mem. ii. 7, 2. Irmisch ad Herodian. i. 1, 5.]

Προτίθημι, from πρό *before, forth*, and τίθημι *to place*.

I. *To propose, set forth*, or *before the eyes*, as it were. Rom. iii. 25. where see Wolfius and Wetstein. [So Wahl and Bretschneider. Deyling (ii. 41, 13.) says also, "Deus hoc ἱλαστήριον proposuit in lucem (προέθετο) illud coram omnium oculis videndum *exposuit*, Christumque cum suo merito conspiciendum exhibuit." Schleusner refers the passage to the second sense. The word signifies, properly, *to set* or *place one person* or *thing before another*. Polyb. i. 33, 9.—then, *to set forth, propose publicly to view*, as for *sale* or *reward*. (Xen. Cyr. i. 2, 12. Thuc. ii. 46.)]

II. *To propose, purpose, design beforehand*. Rom. i. 13. Eph. i. 9. [Schleusner observes with truth, that if the reading in Eph. i. 9. be αὐτῷ, the second clause expresses no more than is expressed by αὐτοῦ in the first; and the meaning is, *according to his own entire free will and determination*. If we read αὐτῷ, that word must be referred to Christ, and then Schleusner would refer προέθετο to the first sense. But this is not necessary. Eur. Phœn. 820. Ælian, V. H. ii. 41. Polyb. vi. 12, 8. See also Ex. xl. 4.]

☞ Προτρέπω, from πρό *before*, and τρέπω *to turn*.

Properly, *to turn before* one self, so *to propel, push forward, incite*. [Diog. L. ii. 29. 2 Mac. xi. 7. Demosth. 309, 3. Hence,]—Προτρέπομαι, Mid. *to excite, exhort*.—Thus used also in the best Greek writers. See Wetstein. occ. Acts xviii. 27. [Xen. Mem. i. 2, 32. Wisd. xiv. 18.]

Προτρέχω, from πρό *before*, and τρέχω. [Properly, perhaps, *to run before another*, or *get before another by running*, and then simply, *to run forward*. Luke xix. 4[1]. John xx. 4. The 2nd aor. προέδραμον, from the obsolete προδρέμω, is the part found in these places. But the present occ. 1 Sam. viii. 11. See Tobit xi. 2. Xen. An. i. 5, 2. v. 2, 4.]

Προϋπάρχω, from πρό *before*, and ὑπάρχω *to be*. —*To be before*. occ. Luke xxiii. 12. Acts viii. 9. [This word is used as an auxiliary in both cases, and is peculiar to Luke in the N. T. It occ. Job xlii. 17. Æsch. Soc. D. ii. 37. Demosth. 12, 16. Polyb. iii. 106, 2. Diod. Sic. i. 78. Josephus, Ant. iv. 6, 5.]

Πρόφασις, εως, ἡ, from πρό *before*, and φάσις *a speaking, speech*.

I. *A speech put*, as it were, *before* something *to palliate* or *excuse it, a pretext, an excuse*. John xv. 22. [Wahl and Schleusner put Acts xxvii. 30. under this head. Schleusner makes the first sense of the word *occasion*, and he cites Herodian, i. 8, 16. Æsch. Soc. Dial. iii. 11. Euseb. H. E. vi. 12. Ps. cxli. 4. Prov. xviii. 1. But these places seem to me to bear the sense of *pretext* as well or better than that of *occasion*. However, Hesychius explains the word by ἀφορμή. See also Dan. vi. 4. Joseph. c. Apion. ii. 28. See Xen. An. ii. 3, 12. de Rep. Ath. ii. 17. Hos. x. 4. Palairet, p. 71. D'Orville ad Char. ii. 7.]

II. *An outward show* or *appearance, a pretence*. Matt. xxiii. 14. (where see Wetstein.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5. where προφάσει πλεονεξίας denotes a *pretence* (of piety or zeal suppose) *covering* or *cloaking covetousness*, "*a cloak* over *covetousness*." Macknight. [Schleusner says, that in this place either προφάσει is pleonastic, and the phrase only means ἐν πλεονεξίᾳ; or (which is Wahl's opinion) that πρόφασις here means *appearance* simply. Bretschneider makes it *occasion* in this place, but it is difficult to construe the passage with that sense.] Comp. also Kypke. Mat. xxiii. 14,—*and for* a pretence *make long prayer*, i. e. "ye recommend yourselves to their (the widows') esteem and bounty by the length of your prayers." Bp. Pearce's Comment. Observe that this whole 14th verse is, rather in an extraordinary manner, thrown out of the text by Griesbach, though wanting in only four Greek and some Latin MSS., and in the Saxon version. But see Wetstein and Griesbach, and Michaelis Introduct. to N. T. vol. i. p. 301. ed. Marsh.—In the Greek writers it is often opposed to ἀλήθεια *truth*, (see Wetstein on Phil.) and in this latter sense seems best deducible from πρό *before*, and φάσις *an appearance*, which from φαίνομαι *to appear*.

Προφέρω, from πρό *forth*, and φέρω *to bring*.—*To bring forth* or *out, to produce*. occ. Luke vi. 45. twice. So Isocrates, ad Demon. cap. 20. uses the phrase ὥσπερ ἐκ ταμιείου ΠΡΟΦΕΡΕΙΝ, '*to bring forth*, as out of a storehouse.' [Tobit ix. 6. 3 Mac. vii. 11. v. 39. Ælian, V. H. viii. 12. and see Prov. x. 14. It often signifies *to upbraid* in good Greek. See Reiske, Ind. Gr. Dem. p. 673.]

Προφητεία, ας, ἡ, from προφητεύω.

I. *A prophecy* or *prediction*. occ. Matt. xiii. 14. [There is a happy variety of opinion, in the three German Lexicographers, as to the classification of the various instances of this word. To this first sense are referred 2 Pet. i. 20, 21. Rev. i. 3. xix. 10. xxii. 7, 10, 18, 19 only, by Wahl; the same passages, with that of St. Matthew cited by Parkhurst, by Bretschneider, &c. To Bretschneider's passages Schleusner adds Rev. xi. 6.

knew that, as Cicero expresses it, cap. 66. as above, *facinus* est, vinciri *civem Romanum*, 'it was a high crime that a Roman citizen should be *bound*.'

[1] [Ἔμπροσθεν is here pleonastic, as in Xen. An. i. 8, 14. Æsch. c. Ctesiph. 491. See Lobeck ad Phryn. p. 10.]

See 2 Chron. xv. 8. xxxii. 32. Jer. xxiii. 21. Neh. vi. 12. Ezra vi. 14. Ecclus. xxxvi. 15. Joseph. B. J. iii. 8, 3. Ant. vii. 9, 5.]

II. *A declaration delivered by inspiration of the Holy Spirit*, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14. [Wahl assigns to this class only Mat. xiii. 14. 1 Cor. xiv. 6. 1 Thess. v. 20. Rev. xi. 6. Schleusner and Bretschneider have no such class. The two passages of Timothy are made a separate class, by Wahl, under the sense *good omen;* by Schleusner, under the sense of *advice;* and by Bretschneider the first is put with Rev. xi. 6. as *the interpretation of God's will by inspiration.*]

III. *The gift of prophecy*, i. e. either *of declaring* or *of predicting truths by divine inspiration*, whether under the Old Testament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8. [Wahl here takes away 2 Pet. i. 21. and adds 1 Cor. xiv. 22. Schleusner says, *power of prophecy*, in 1 Cor. xiii. 2, 8. and in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2 and 8. xiv. 6 and 22. 1 Thess. v. 20. *the extraordinary power of teaching, exhorting, and explaining Scripture, given by inspiration to the early Christian teachers.* Bretsch. says, that the word means *prophetic decree* or *speech*, and is used of those who *prophesy, interpret God's will by inspiration*, &c. in 1 Cor. xiii. 2, 8. xiv. 6, 22. 1 Thess. v. 20.—that it is the *gift of prophecy* in 1 Cor. xii. 10; *the office of prophet* in Rom. xii. 6; while he explains 1 Tim. iv. 14. to be *by the laying on of hands of men acting and speaking in a state of inspiration.*]

IV. *Prophesying*, i. e. *the exercise* of the gift of *prophecy*. occ. 1 Thess. v. 20.

Προφητεύω, from προφήτης.

I. *To prophesy, to foretel things to come.* Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. [Jude 14. Rev. x. 11. xi. 3. Jer. xi. 21. xiv. 13—15.] Comp. John xi. 51. on which passage see Vitringa, Obs. Sacr. vi. 13. § 2. et seq.

II. *To declare truths through the inspiration of God's Holy Spirit*, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. [xi. 4, 5. xiii. 9.] xiv. 1, 3—5, [24, 31, 39.] &c. Comp. Mat. vii. 22. xxvi. 68. where see Campbell. [Joel iii. 1 [1].]

Προφήτης, ου, ὁ, from πρό *before*, either of *time* or *excellence*, ante, præ, and φημί *to speak*.

I. *A prophet, one who speaks by inspiration of the Spirit of God, and foretels things to come.* Mat. i. 22. ii. 5. [Mark xiii. 14. Luke i. 70. iii. 4.] Acts ii. 16, 30. xi. 27. xxi. 10. [Rom. i. 2. Heb. i. 1. James v. 10.] et al. freq.—Hence, by way of eminence, it is applied to *Christ, that great Prophet, who*, according to the prophecy of Moses, Deut. xviii. 18. should come *into the world.* John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. [On this subject see Kidder's Messiah, i. ch. 4. Comp. Mat. xxi. 11. Luke vii. 16. xxiv. 49. The word is used of John, Luke i. 76. xx. 6.—*of a false prophet*, 2 Pet. ii. 16. We put the name of *authors* for their *works*, and this is the case with this word in the N. T. See Mat. xiii. 35. Rom. iii. 21; and again, Mat. ii. 23. Mark i. 2. Luke xvi. 20. xxiv. 27, 44. Acts viii. 28.] This word προφήτης is not peculiar to the style of the LXX and of the N. T. Blackwall, Sacred Classics, vol. i. p. 24. observes, that Herodotus often uses it, and so does Plato, Alcibiad. ii. I add, that Anacreon likewise, Ode xliii. line 11. calls the *cicada*

Θέρεος γλυκὺς ΠΡΟΦΗΤΗΣ,
Summer's sweet *prophet.*

See other instances from the more modern Greek writers in Wetstein on Mat. i. 22.

II. *One who speaks*[2] *eminently*, i. e. *by divine inspiration*, [*one who is inspired to explain and declare God's will*,] whether he foretels futurities or not. Mat. x. 41. [xiii. 57. xiv. 5. xxi. 46.] xxiii. 34. [Mark vi. 4. xi. 32. Luke iv. 24. vii. 26, 28, 39. xi. 49. xiii. 33. John i. 21, 25. Acts xv. 32. 1 Cor. xii. 28, 29. xiv. 29, 32, 37. Eph. ii. 20. See Macknight iii. 5. iv. 11. See Koppe's Exc. iii. on St. Paul's Epistle to the Ephesians, and Macknight on 1 Cor. xii.]

III. This title is applied by St. Paul to *a heathen poet*, perhaps Epimenides, (for this is by no means certain, see Whitby, Alberti, and Wolfius,) as being *supposed* by his countrymen, the Cretans, *to speak by divine inspiration*, and therefore being *highly respected* by them. See Calmet's Dictionary in Poets. It is well known that most of the heathen poets, aping the *prophets* of the true God, laid claim to *a divine afflatus.* occ. Tit. i. 12. [So προφῆτις is used of Miriam, Ex. xv. 20. This word among the Greeks signified, properly, *an interpreter of oracles and divinations*, i. e. of what the μάντις said. See Plato in Tim. t. ix. p. 392. ed. Bip. Dion. Hal. Ant. ii. 73. The word is derived from προφάω or πρόφημι *to speak* or *bring forward*, whence Diodorus (i. 2.) calls history "the προφήτης of truth." Then it came to signify the same as μάντις, i. e. *one who delivered oracles.* See Diod. Sic. xvii. 55. Plut. t. viii. p. 102. ed. Hutt. Plat. Charm. p. 110. ed. Heindorf. So in Hebr. נָבִיא is first *an interpreter of God's will* (used of Aaron, who was to act as the mouth of Moses) Exod. vii. 1; then *one familiar with God.* See Gen. xx. 8.]

☞ Προφητικός, ή, όν, from προφήτης.—*Prophetic, prophetical, proceeding from the prophets.* occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under βεβαιότερος.

Προφῆτις, ιδος, ἡ, from προφήτης, which see. —*A prophetess, a woman who speaks by divine inspiration.* occ. Luke ii. 36. Rev. ii. 20. [Some, without any reason, suppose προφῆτις in Luke ii. 36. to be, *a woman devoted to a religious life;* some make it the wife of a prophet, as in Isaiah viii. 3. the wife of Isaiah is called נְבִיאָה. This Hebrew word is used of Miriam as *singing hymns to God*, Ex. xv. 20; of Deborah, Judg. iv. 4, perhaps not a prophetess in the strict sense of the word; and then of *a prophetess* strictly. 2 Kings xxii. 14. 2 Chron. xxxiv. 22. See Plut. t. vii. p. 562. ed. Reiske. Etym. M. 327, 53. and Poll. i. 14.]

Προφθάνω, from πρό *before*, and φθάνω *to come.*

[1] [Schleusner and the other German writers explain these passages in a larger sense than Parkhurst, and I think rightly. See Macknight's whole commentary on 1 Cor. xii. and what he says on 1 Cor. xi. 5. especially.]

[2] Comp. Heb. and Eng. Lexicon in נבא.

which see.—*To prevent, anticipate.* occ. Mat. xvii. 25.—[*To get before,* in 1 Sam. xx. 24. Æsch. Ag. 1037. Eur. Phœn. 1406. See 1 Mac. x. 4, 23.]

[Προχειρίζω, or in the N. T.] Προχειρίζομαι, from πρόχειρος *ready, at hand,* from πρό *before,* and χείρ *the hand.*

I. *To make any thing be at hand, to bring out, produce.* So Lucian, Toxar. t. ii. p. 55. ὀλίγους δέ τινας ΠΡΟΧΕΙΡΙΣΑ΄ΜΕΝΟΙ, '*producing* some few;' and Rhetor. Præcept. t. ii. p. 452. 'and carrying these hard words about with you, ἀποτόξευε ΠΡΟΧΕΙΡΙΖΟ΄ΜΕΝΟΣ ἐς τοὺς ὁμιλοῦντας, *produce* and discharge them among your acquaintance.' [Dem. 45, 10.]

II. *To choose out, appoint,* deligo, sumo ad aliquid faciendum, designo. Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four ancient, and several printed editions, for προκεκηρυγμένον, Acts iii. 20. read προκεχειρισμένον. See Wetstein and Griesbach. On Acts xxii. 14. Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι for *choosing* or *electing* to an office. This verb is used in the same sense not only by the LXX, answering to the Heb. לָקַח *to take,* Josh. iii. 12; and to שָׁלַח *to send,* Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9. [Diod. Sic. xviii. 61. xix. 12. Polyb. iii. 40, 14. and 100, 6. See Raphel. Obss. Polyb. p. 387.]

☞ Προχειροτονέω, ῶ, from πρό *before,* and χειροτονέω *to choose, appoint,* which see.—*To choose* or *appoint before, to fore-appoint.* occ. Acts x. 41.

☞ Πρύμνα, ης, ἡ, from the adjective πρυμνός *extreme, last, hindermost.*—*The hinder part of a ship, the stern.* occ. Mark iv. 38[1]. Acts xxvii. 29[2], 41.

ΠΡΩΙ[4], an adv. of time.—*Early, early in the morning, at day-break.* Mat. xvi. 3. Mark i. 35. [xi. 20.] xvi. 9. John xx. 1. et al. [Ex. xvi. 21. Job vii. 4. Xen. Mem. i. 1, 10.] "Αμα πρωΐ, *early in the morning,* literally, *together with the dawn.* occ. Mat. xx. 1. Ἀπὸ πρωΐ[3], *from morning.* occ. Acts xxviii. 23. Ἐπὶ τὸ πρωΐ, *in the morning, when the morning was come.* occ. Mark xv. 1. Comp. Mat. xxvii. 1.

[Πρωΐα, ας, ἡ, from] Πρώϊος, α, ον, *early in the morning;* hence, ὥρα *time, season* being understood, πρωΐα is *the morning-time* or *-tide, the morning.* occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4. [2 Sam. xxiii. 4. Lam. iii. 23. Theophr. H. P. iii. 6. Aristoph. Plut. 1001. Herod. viii. 130.]

Πρῶϊμος, η, ον, from πρωΐ.

I. *Early,* properly *in the morning.* Thus used in the LXX, Is. lviii. 8. τότε ῥαγήσεται πρώϊμον τὸ φῶς σοῦ, *then shall thy light break forth early,* for the Heb. אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ *then shall thy light break forth as* the morning or dawn.

II. Early, former. occ. Jam. v. 7. where it is applied to the *former rain,* as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3. for the Heb. יוֹרֶה, and Joel ii. 23. for מוֹרֶה the same. "The *first* rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November (O. S.)[4]." Compare ὄψιμος.

Πρωϊνός, ή, όν, from πρωΐ.—*Belonging to the morning, morning.* occ. Rev. ii. 28. Comp. Rev. xxii. 16. where observe that the Alexandrian MS. reads ὁ λαμπρὸς καὶ ὁ πρωϊνός, and fourteen later MSS., with several printed editions, ὁ λαμπρὸς ὁ πρωϊνός, which reading is embraced by Wetstein, and received into the text by Griesbach. [See Gen. xlix. 27. and comp. Dan. viii. 10. Is. xiv. 12. This is a recent form, according to Lobeck on Phryn. p. 52.]

☞ Πρώρα, ας, ἡ, either from πρό *before,* or πρυοράω *to look forwards.*—*The fore-part of a ship, the fore-ship.* occ. Acts xxvii. 30, 41. [Xen. An. v. 8, 20. Polyb. xvi. 14, 12.]

Πρωτεύω, from πρῶτος *first.*—*To be first,* i. e. in dignity, *to have the pre-eminence,* primas teneo. occ. Col. i. 18. where Wetstein cites Menander, Demosthenes, and Plutarch using the verb in the same sense. [Esth. v. 11. 2 Mac. vi. 18. Xen. Mem. i. 2, 24. Diod. Sic. i. 4.]

☞ Πρωτοκαθεδρία, ας, ἡ, from πρῶτος *first,* and καθέδρα *a seat.*—*A first, highest,* or *uppermost seat.* occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

☞ Πρωτοκλισία, ας, ἡ, from πρῶτος *first,* and κλισία *a place to recline in,* which see.—Properly, *the first* or *uppermost place to recline in,* as the ancients did at their entertainments (comp. ἀνάκειμαι and ἀνακλίνω), or, speaking agreeably to our customs, *the first* or *uppermost seat.* occ. Matt. xxiii. 6. (where see Wetstein and Pearce.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes and serving the guests. The other *three* sides were enclosed by the couches, whence it got the name of *triclinium.* The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισία." Campbell, Prelim. Dissertat. p. 365, 6.

[1] [Comp. Hom. Od. ν. 73. Virg. Æn. iv. 554. The Homeric form is πρύμνη, which occ. Appian, B. C. ii. 98. Lucian, Jov. Trag. § 47; the other Xen. An. v. 8, 20. Pol. i. 49, 11.]

[2] On ver. 29. Wetstein (Testam. Græc. t. ii. p. 880.) observes, that Valerius Flaccus, v. 72. expressly mentions an anchor at the *stern* of an ancient ship.

——Jam prora fretum commoverat, et jam
Puppe sedens placidas dimiserat *anchora* terras.

Comp. Virgil, Æn. vi. 3—5, and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "*always carry their anchors at their stern, and never their prow,* contrarily to our managements." And on the case in Acts xxvii. 29. Wetstein remarks, that had the sailors cast the anchors from the *prow,* that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

[3] [See Lobeck on Phryn. p. 47.]

[4] Dr. Shaw, Travels, p. 335. 2nd edit. Comp. Heb. and Eng. Lex. 3rd edit. under יָרֶה VII.

Πρῶτος, η, ον, by syncope for πρότατος, the superlative of πρό *before.*

I. Of time, *first,* in a superlative sense. Rev. i. 11, 17. ii. 8. [Mat. xxvi. 17. Mark xiv. 12.] 1 Cor. xv. 45, 47. 2 Tim. iv. 16. et al. freq. [Diod. Sic. i. 50. Polyb. xii. 3, 7. Xen. An. iv. 8, 1. Dem. 708, 2. To this class we may put the places where some Lexicographers say it is used for πρῶτον, as John i. 42. v. 4. viii. 7. xx. 4, 8. (though see sense II.) Acts xxvi. 23. xxvii. 43. Rom. x. 19. 1 Tim. ii. 13. 1 John iv. 19. See Matthiæ, § 468.]

II. Of time, *former, before,* in a comparative sense, as *first* is often used in English, and many other superlatives in Greek[1]. John i. 15, 30. (comp. viii. 58.) xx. 4, 8. Luke ii. 2. Acts i. 1. Comp. 1 Cor. xiv. 30. and see Campbell's notes on John i. 15. xv. 18. [See 1 Tim. v. 12. Heb. viii. 7. 2 Pet. ii. 20. Rev. ii. 4, 5, 19. xxi. 4. In Mat. xii. 45. and xxvii. 64. it may be either *the former* or *the first.*]

III. Of order or situation, *first.* occ. Acts xvi. 12. Raphelius has sufficiently shown that both Polybius and Herodotus use πρώτη in this sense, and cites Polybius applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. μέχρι πόλεως Πίσσης, ἣ ΠΡΩΤΗ κεῖται ΤΗ῍Σ ΤΥΡΡΗΝΙ΄ΑΣ ὡς πρὸς τὰς δυσμάς, 'unto the city of Pissa, which lies *the first of Etruria* towards the west.' See also Whitby's note, and his Alphabetical Table of places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. Bowyer on Acts xvi. 12. Bp. Pearce, however, (whom see,) thinks not only that the present printed Greek copies are right, but also that, *at the time St. Luke wrote, Philippi* was *the chief,* if not *the first,* city of the part of Macedonia where St. Paul then was: although, according to Livy, xlv. 29. and Diodorus Sic., P. Æmilius had appointed Amphipolis to be the *chief* city of that part *two hundred and twenty years before.* [Schl. makes it *the chief city.*]

IV. Of dignity, *first, chief, principal;* of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50. Wetstein cites from Josephus the phrases τῶν Ἱεροσολυμιτῶν—, τῶν Ἰουδαίων—, τῶν Σαμαρειτῶν ΟΙ῾ ΠΡΩ῞ΤΟΙ; and from Plutarch the very expression ΟΙ῾ ΠΡΩ῞ΤΟΙ ΤΗ῍Σ ΠΟ΄ΛΕΩΣ: of things, Mat. xxii. 38. Mark xii. 28—30. Comp. Luke xv. 22. 1 Cor. xv. 3. ἐν πρώτοις '*among* the first or principal things.' Bp. Pearce. [Comp. Polyb. iii. 8, 3. Xen. An. ii. 6, 17. Diod. Sic. xiii. 37. In Luke xiii. 30. xv. 20. it is *best.*]

V. Πρῶτον, neut. used adverbially, and signifying *first,* of time, and that whether in a superlative sense, Mat. vi. 33[2]. Mark [iv. 28.] xvi. 9. [Acts vii. 12. xi. 26. 1 Cor. xi. 18. 2 Cor. viii. 5. et al.] or more commonly in a comparative one. Mat. v. 24. vii. 5. viii. 21. [xii. 9. Mark ix. 11, 12. 2 Thess. ii. 3. 1 Tim. v. 4.] πρῶτον ὑμῶν, *before you,* John xv. 18; of order or dignity, Rom. [i. 8.] iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

[1] See Hammond on John i. 15. and Duport, Lect. on Theophr. Eth. Char. cap. xi. p. 387. ed. Needham.

[2] [Wahl refers this to the sense of priority in *dignity.*]

Πρωτοστάτης, ου, ὁ, from πρῶτος, *first,* and ἵσταμαι *to stand.*

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader* or *captain of the front rank.* [See Job xv. 24. Polyb. xviii. 12, 5. Diod. Sic. xx. 12. Xen. Cyr. iii. 3, 57. De Rep. Lac. xi. 4. Thuc. v. 71. Etym. M. 729, 10. Poll. i. 127.] Hence,

II. *A ringleader.* occ. Acts xxiv. 5.

Πρωτοτόκια, ων, τά, from πρωτότοκος.—*The rights of primogeniture, the birth-right.* occ. Heb. xii. 16. The LXX also use this word for the Heb. בְּכֹרָה *birth-right.* Gen. xxv. 31—34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.—The *birth-right,* among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate, (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.) but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 29. xlix. 3. 1 Sam. xx. 29); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah,* (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of *the first-born who are written in heaven,* and are partakers of the *eternal inheritance,* (comp. Heb. xii. 23.) but was also to be the *progenitor of the Messiah;* and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls Esau a *profane* person, for selling his *birth-right;* and the Targum ascribed to Jonathan Ben Uziel thus paraphrases Gen. xxv. 32—34. "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come, (בְּעָלְמָא אָחֳרָן) *and to what purpose is this birth-right, and the portion in that world of which you speak?* And Jacob said, Swear to me this day, and he sware unto him; and he sold his *birth-right* to Jacob. And Jacob gave to Esau bread and pottage of lentils, and he ate and drank, and arose and went away. *Thus Esau despised the birth-right and the portion in the world to come;*" or, *as the Jerusalem* Targum expresses it, "*Thus Esau despised the birth-right, and spurned his portion in the world to come, and denied* or *renounced* (בְּקָר) *the resurrection of the dead*[3]."

Πρωτότοκος, ου, ὁ, ἡ, from πρῶτος *first,* and τέτοκα perf. mid. of τίκτω, or obsolete τέκω, properly *to bring forth,* as the female, but sometimes *to beget,* as the male. Comp. τίκτω.

I. *The first-born* of man or beast. Heb. xi. 28. Comp. Exod. xii. 12, 29. [See Gen. iv. 4. x. 15. xxvii. 29, 37. Ex. xi. 5; and in this sense it] is applied to Christ, in respect of his *opening the*

[3] The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood's* being annexed to the *birth-right.* My reason for this omission is, that, on attentive reconsideration, I think that neither the texts there quoted, (namely, Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others, are sufficient to prove such annexation; and whoever will peruse the learned Vitringa's Observationes Sacræ, lib. ii. cap. 2 and 3. will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several texts.

womb of the blessed Virgin. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's notes on Mat.

II. [1.] Christ is called, Col. i. 15. πρωτότοκος πάσης κτίσεως, *the first-begotten*[1] or *first-born of the whole creation*, because he was begotten to *be Heir and Lord of all things*, (comp. Heb. i. 2, 8. Acts x. 36.) and *in all things*, or *over all persons, to have the pre-eminence*, (comp. Ps. lxxxix. 27.) and because *all things were created* ΕΙ'Σ αὐτόν FOR *him*, as well as δι' αὐτοῦ *by him*. See ver. 16—18. In the same view he is styled absolutely TO'N πρωτότοκον THE *first-born*. Heb. i. 6[2]. [Schl. translates the passage of Colossians *Prince and Lord of all created things;* Wahl says that the word denotes *first, chief*, and it is used of Christ to explain his relation in this passage *to the universe*. Bretschneider refers it to the first sense, and says that Christ is called πρωτότοκος "quatenus a Deo ante mundum conditum genitus est." I may observe, that in 1 Chron. v. 11. the word simply means *first;* and that in 2 Sam. xix. 43. it seems used comparatively, πρωτότοκος ἐγὼ ἢ σύ, *I am greater than thou*. In Ex. iv. 22. Ps. lxxxix. 27. Jer. xxxi. 9. it denotes *the most loved*, or *most exalted*. The passage of Colossians being of great importance, I give Bp. Middleton's note on it:—" Coloss. i. 15. πρωτότοκος πάσης κτίσεως. Our version has 'of every creature;' Macknight and Wakefield 'of the whole creation;' Newcome says it may be either, but this, I apprehend, is a mistake. The absence of the article shows that κτίσις is here used for an individual, as in our version, and not of the creation inclusively, which would have required πάσης τῆς κτίσ. So Mark xvi. 15. and Rom. viii. 22. I do not, however, perceive that this distinction throws any light on the controversy respecting the meaning of the whole passage. Michaelis, after Isidore the Pelusiot, would accent the penult πρωτοτόκος, so as to make the sense active: but then it will signify, not simply having born or begotten, but that *for the first time;* so Hom. Il. xvii. 5. The Socinians understand πρωτότοκος to represent the Heb. בְּכוֹר, and to be thus expressive only of the dignity of primogeniture. I am surprised that this interpretation should have been adopted by Schleusner; for surely nothing can be more incompatible with the whole context. In illustration of the truth that Christ is πρωτ. π. κτ. the apostle adds, that through him (Christ) were created all things in heaven and on earth, visible and invisible, with the several orders of angels: thus, then, it will be said, that Christ was the eldest born of his own creation, which is so absurd, that it requires no common hardihood to defend it. Schleusner, indeed, it must be admitted, adopts the derived, not the primitive sense, of πρωτότ., making it to signify *princeps* and *dominus;* but this does not relieve the difficulty, unless an instance can be produced in which πρωτότ. signifies *dominus* otherwise than in reference to the brethren, over whom the first-born among the Jews had authority. Of the *literal* sense, the instances cited by Schleusner are Gen. xxvii. 29, 37. 1 Sam. xx. 29. about which there can be no doubt: for the *metaphorical*, he quotes Jer. xxxi. 9. in which, however, there is no confusion of metaphor, the words being, 'I am father to Israel, and Ephraim is my first-born,' i. e. Ephraim shall have authority over the other tribes, who are his brethren; exactly as in Rom. viii. 29. we have πρωτότ. ἐν πολλοῖς ἀδελφοῖς. What is wanted is an instance in which πρωτότοκος is so used in the metaphorical sense, that it not only has lost sight of its origin as a metaphor, but is used in direct contradiction to it, as is alleged in the present instance. On the whole, I know of no better expedient than to understand the words as 'begotten before every creature,' i. e. before any created being had existence: thus it was explained by the majority of the ancients. See Suicer, vol. ii. p. 879. That πρῶτος may be thus used, is evident from John i. 15 and 30. Michaelis has observed, that, in the language of the Rabbins, God is called the first-born of the world. At any rate, be the meaning of this text what it may, the utmost which can be expected by the malice of heresy, and achieved by the perversion of criticism, is to detach it from the verses which immediately follow, with which, however, it seems to be most intimately connected. But even this will be of no avail; with the 16th, and especially the 17th verse, the reasonable advocate for the pre-existence and divinity of Christ might, if he had no other evidence in his favour, be abundantly content. The positive assurance that Christ was before all things, and that by him all things συνέστηκε (the word used both by Josephus and Philo of the acknowledged Creator, see Krebs, Obss. in N. T. e Josepho, and also by many other writers) leaves no question as to the dignity of the Redeemer of mankind. Mr. Wakefield translates '*an* image of the invisible God, *a* first-born,' &c. as if there were several such. It is difficult to suppose that he was ignorant of the usage after the verb-substantive. Ver. 23. ἐν πάσῃ τῇ κτίσει. Several considerable MSS. τῷ; and Griesbach thinks the article probably spurious. Not a single MS. of Matthiæ omits the article. The phrase here is equivalent to ver. 6 of this chapter, ἐν παντὶ τῷ κόσμῳ."]

2. Christ is also called πρωτότοκος ἐκ τῶν νεκρῶν, *the first-born* or *first-begotten from the dead*, in regard of his being the *first* that rose from the dead, no more to die: for, as the author of the *Answers to the Orthodox* well observes, εἰς γὰρ ἀθάνατόν τε καὶ ἄφθαρτον ζωὴν οὔπω γέγονέ τινος ἡ ἀνάστασις πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, 'no one has yet *arisen* to an *immortal* and *incorruptible* life but our Saviour Jesus Christ.' Respons. 85. So Chrysostom, speaking of them who rose from the dead before Christ, ἀναστάντες πάντες ἀπέθανον πάλιν, γεῦμα δεδωκότες τῆς ἀναστάσεως· ὁ δὲ Χριστὸς ἀναστὰς οὐχ ὑποπίπτει θανάτῳ—'all these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen, *is no more subject to death*—.' occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23. and see Suicer, Thesaur. under πρωτότοκος I. 2. b. [Parkhurst has not made it very clear here whether he means *first in dignity* or *first only in order*. Schl. puts this place under the same head as the last passage, viz. *chief, most excellent*, &c.

[1] [See the last word.]

[2] See Tillotson's Serm. XLIII. vol. i. p. 442. fol. and Whitby's and Macknight's note on Col. i. 15.

and then says, almost in Parkhurst's words, *first and chief of those who so rose from the dead as to undergo death no more.* But he subjoins Gregory Nyssen's explanation, (Or. ii. c. Eunom.) which seems rather to refer to time, ὁ πρῶτος ὅτι αὐτοῦ λύσας τὰς ὀδύνας τοῦ θανάτου. Bretschneider says, "He who first rose from the dead is the leader and prince of them that rise." I do not understand Wahl.]

3. This title is applied to Christ in respect of his being the *first-born* [and so the chief] among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under προορίζω II. The above cited are all the texts of the N. T. where πρωτότοκος is applied to Christ. [In this interpretation the German lexicographers agree.]

III. "Saints are called (πρωτοτόκων) the *first-born*, because under the law the *first-born* were *peculiarly appropriated to God*, and heirs of a double honour and inheritance." Doddridge. occ. Heb. xii. 23. [Or Christians may be so called as being especially dear to God and valued by him. See the texts in the LXX collected under II. 1.] Comp. under πρωτοτόκια. But see Macknight on Heb. xii. [In Heb. the word בְּכוֹר, which is properly *the first-born*, so often rendered by πρωτότοκος in the LXX, denotes frequently *what is chief* or *most powerful* or *excellent in its kind.* See Deut. xxxiii. 17. Job xviii. 13. (where the LXX has ὁ κράτος τοῦ θανάτου ἔχων, and Schutz says *primogenitus mortis,*) and Is. xiv. 13. This too is the word used in Ex. iv. 22. Ps. lxxxix. 27, (28.) Jer. xxxi. 9.]

ΠΤΑΙ'Ω.—*To stumble, fall.* [2 Mac. xiv. 17.] In the N. T. it is applied only spiritually, and that whether to slighter offences, James iii. 2. twice; or to those of a more grievous kind, Rom. xi. 11. (comp. ch. ix. 32.) James ii. 10. (comp. ver. 11.) 2 Pet. i. 10. [Schl. gives the sense *to suffer for faults, become wretched, fall from one's former fortune,* in Rom. xi. 11. 2 Pet. i. 10. and Wahl gives the latter sense, and cites the place of St. Peter as an instance, quoting also 1 Sam. iv. 2, 3. Diod. Sic. xvi. 47. Polyb. i. 10, 1. Xen. Cyr. iii. 1, 26. Schl. cites Diog. L. i. 46. Thuc. ii. 43. iv. 18. For the sense given by Parkhurst, see Deut. vii. 25. Ecclus. xxxvii. 16. M. Antonin. vii. 15.]

Πτέρνα, ας, ἡ, from πατεῖν τὴν ἔραν, *treading upon the ground,* say the Greek etymologists. *The heel.* occ. John xiii. 18. Comp. Ps. xli. 10. where the LXX translation of the latter part of the verse—ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν *hath magnified supplantation against me*—sounds differently from that in St. John; the sense, however, of both is the same, namely, *hath behaved very treacherously against me,* by a figure taken from deceitfully *tripping up another's heels,* and making him fall. Comp. Suicer, Thesaur. in πτερνίζω, [which occ. in Gen. xxvii. 36. in the sense of *circumventing,* and so Jer. ix. 4. πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ, and Hos. xii. 3. Mat. iii. 8. Suidas, after Theodoret on this psalm, explains πτέρνα by ὁ δόλος καὶ ἡ ἐπιβουλή, and πτερνίζω by καταβάλλω, adding, that it is a metaphor from racers, who trip up one another's heels.]

Πτερύγιον, ου, τό, from πτέρυξ, which see.
1. *A little wing,* or in general *a wing.* Thus it is applied by the LXX to the *wings of the cherubs* in the Holy of Holies of Solomon's Temple, 1 Kings vi. 24.—[of the *fins of fish,* in Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.]

[II. Thence it comes to signify the *tip* or *extremity* of any thing, as of *a cloak.* Num. xv. 36; or *garment,* 1 Sam. xv. 27. xxiv. 5, 6, 12; and so Hesychius explains it, and also as ἀκρωτήριον. See Xen. An. iv. 7, 10. Salm. ad Tertull. de Pall. p. 111. Compare also Ex. xxviii. 26.]

III. *A wing* or *appendage to a building.* occ. Mat. iv. 5. Luke iv. 9. The πτερύγιον τοῦ ἱεροῦ here mentioned seems to have been what was called the *king's portico,* which was built parallel to the south front of the temple, and was, says Josephus, Ant. xv. 11, 5. 'one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it, on the edge of this, Herod raised the immense height of the portico; so that if any one from the roof of this *portico* should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss[1].' Somewhere, then, on the roof of this *portico* it is probable that the devil placed our Saviour. [A writer (Hasæus) in the Bibl. Brem. cl. vi. p. 993. and Deyling, (ii. 372.) Wahl, and Kuinoel, also say, *the top of the king's portico;* others, Olearius and Wolf, understand πτερύγιον generally of *the porticos which ran all round the temple,* and which were built on large masses of stone[2]. Schl. and Bretsch., referring to sense II. (*the extremity,*) understand the word to mean, in these places, the *top* or *roof* of the temple. Kuinoel, however, points out that Josephus expressly mentions there being iron knobs on the top of the temple to prevent any one from going on it. (B. J. v. 5, 6. vi. 5, 1.) But Fritsche says, that it does not appear from either place that these knobs were so close that no one could really stand there. There is a curious passage (noticed by him after Deyling) in Eusebius, (H. E. ii. 23.) in which it is said that James the apostle was treacherously advised by the Scribes and Pharisees to go up to the πτερύγιον τοῦ ἱεροῦ to be seen and heard by all the people, and that they threw him down thence. And Deyling understands the πτερύγιον there mentioned to be a sort of *parapet* round the roofing of the outer courts, to which you could go up by steps, while Fritsche understands it to be the edge of the *temple* itself. He observes, that as τὸ ἱερόν is mentioned, we must understand it of the *temple,* and on that ground he rejects the first explanation, (the king's portico,) which in other respects he would approve.]

[1] Where "the precipitation doth down stretch
Below the beam of sight."
SHAKSP. Coriolanus, act iii. scene 2, at the beginning.

——————— "How *fearful*
And *dizzy* 'tis to cast one's eyes so low!"
King Lear, act iv. scene 6.

[Josephus mentions that the top of this portico was highest in the middle part.]

[2] [There is no great difference between these two opinions, except that the first is the more definite. Schl. represents them as quite different, and wrongly ascribes the second to Deyling. About Wolf, too, I am doubtful.]

Πτέρυξ, υγος, ἡ, from πτερόν the same, which q. πετερόν from πέτομαι *to fly.*—*A wing,* properly of a bird. Mat. xxiii. 37. Rev. iv. 8. ix. 9. xii. 14. [See Ex. xix. 4. xxv. 20. Ps. lv. 6. and with Mat. comp. Luke xiii. 34. Eur. Herac. 10. Anthol. t. ii. p. 19. t. iv. p. 266. Plut. de Philostr. p. 494. E. and also Ps. xxxvi. 7. lvii. 2. Eur. Herc. Fur. 71. Æsch. Eum. 1004. and Schultens on Job xix. 15.]

☞ Πτηνόν, οῦ, τό, from πτῆμι or the obsolete V. πτάω *to fly.*—*A bird, a fowl.* occ. 1 Cor. xv. 39. [Xen. Cyr. i. 4, 11.]

ΠΤΟΕ'Ω, ῶ, *to affright, terrify;* whence πτοέομαι, οῦμαι, pass. *to be affrighted, terrified.* occ. Luke xxi. 9. xxiv. 37. [Deut. xxxi. 6. Ex. xix. 16. Job xxiii. 15. 1 Mac. vii. 30. Polyb. x. 42, 4. Joseph. B. J. i. 30, 4.]

Πτόησις, εως, ἡ, from πτοέω, which see.—*A being affrighted* or *terrified, terror, consternation.* occ. 1 Pet. iii. 6. [Prov. iii. 25. For פַּחַד see 1 Mac. iii. 25. Diod. Sic. xx. 66.]

Πτύον, ου, τό, from πτύω *to spit, spit out.*—*A shovel,* whence corn is thrown or *spit out,* as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not *a fan* or *van,* is evident from Homer, Il. xiii. 588.

Ὡς δ' ὅτ' ἀπὸ πλατέος ΠΤΥΟ'ΦΙΝ μεγάλην κατ' ἀλωὴν
Θρώσκουσιν κύαμοι μελανόχροες, ἢ ἐρέβινθοι.——

The Greek Scholion on this place in Schrevelius's edition says, πτύον δ' ἐστὶν, ἐν ᾧ τὰ ἠλοημένα γεννήματα ἀναβάλλουσι χωρίζοντες τοῦ ἀχύρου, 'the πτύον is what they *throw up* the corn with, after it is threshed, to separate it from the chaff.' See more in Wetstein on Mat. "After the grain is trodden out," says Dr. Shaw, Travels, p. 139. "they winnow it by throwing it up against the wind with *a shovel;* the τὸ πτύον, Mat. iii. 12. Luke iii. 17. there rendered *a fan,* being too cumbersome a machine to be thought of; for it is represented as carried in the hand." And indeed I do not find that the *winnowing-fan* is ever mentioned as used by the eastern nations, either in ancient or modern times. [The German lexicographers all make it *a fan.*]

☞ Πτύρω, *to affright, terrify;* whence πτύρομαι, pass. *to be affrighted, startled;* for it particularly denotes the *starting* of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28. [Diod. Sic. xvii. 34 and 57. Æsch. Socr. D. iii. 16. Plut. Fab. i. p. 677. ed. Reiske. Hesychius has πτύρεται· ελαδαίνεται, σείεται, φοβεῖται, φρίττει.]

☞ Πτύσμα, ατος, τό, from πέπτυσμαι perf. pass. of πτύω *to spit.*—*Spittle.* occ. John ix. 6. [Polyb. viii. 14, 5. Poll. On. ii. 103. Foes. Œc. Hippoc. p. 327.]

ΠΤΥ'ΣΣΩ, *to roll up* a scroll or volume of a book. occ. Luke iv. 20. Comp. ἀναπτύσσω. [Hom. Od. i. 439. Herodian i. 17, 1.]

ΠΤΥ'Ω, formed from the *sound,* as the Latin *spuo,* and Eng. *to spit.*—*To spit, to throw out spittle from the mouth.* occ. Mark vii. 33. viii. 23. John ix. 6. [Num. xii. 14. for יָרַק. See Ecclus. xxvii. 13. Xen. Cyr. viii. 1, 42.]

Πτῶμα, ατος, τό, from πέπτωμαι perf. pass. of πίπτω *to fall.*—*A dead body fallen to the ground, a carcase,* which, by the way, from the Latin *caro casa, flesh fallen.* occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last-cited text I concur with those many learned interpreters who refer πτῶμα to the *Jews,* and ἀετοί to the *Romans,* and suppose the latter word to allude to the *Roman military ensigns,* which were *eagles* of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Judg. xiv. 8. πτῶμα answers to the Heb. מַפֶּלֶת *a carcase,* which is in like manner from the verb נָפַל *to fall.* [The word is used of the *ruin* or *fall of walls* or *a house* in Diod. Sic. xviii. 70. See also Polyb. xvi. 31, 8; of *a carcase,* Polyb. xv. 14, 2. Herodian i. 15, 3. iv. 6, 2; but not in writers of a good age. See Lobeck on Phryn. p. 375. In the LXX the word is often used of *great calamities,* as Job xviii. 12. Prov. xvi. 19. Is. viii. 14.]

Πτῶσις, εως, ἡ, from obsol. πτόω *to fall.*—*A fall* or *falling.* occ. Mat. vii. 27. Luke ii. 34. [In the last passage the sense is metaphorical. The expression means, "shall occasion the fall;" and some interpret *fall* here as meaning *sin,* others as *misfortune* or *destruction.* There is little difference, as the sin would be followed by the misfortune. See Ez. xxvi. 15. Is. li. 17. Ecclus. iii. 30. The word occurs in the sense of *fall* in Polyb. ii. 16, 3. Diod. Sic. iii. 56.]

Πτωχεία, ας, ἡ, from πτωχεύω.—*Poverty.* occ. 2 Cor. viii. 2, 9[1]. Rev. ii. 9. [1 Chron. xxii. 14. Job xxx. 27. Deut. viii. 9.]

Πτωχεύω, from πτωχός.—*To be* or *become poor.* occ. 2 Cor. viii. 9. [On this important passage see Archbishop Magee, ii. p. 621. and following. He mentions that there are six passages in the LXX and Apocrypha, viz. Judges vi. 6. xiv. 15. Ps. xxxiv. 10. lxxix. 8. Prov. xxiii. 21. and Tob. iv. 21. where πτωχεύω occurs; and in every one of these there is a sense of *transition* from opulence to poverty, or from possession to privation. In the first and fourth the Hebrew is דַּלַל, which is rendered *attenuor* by Trommius and Biel, and in the same sense by the other lexicons; a sense, too, necessary from the context. In the third, fourth, and fifth, we have in the Hebrew רָשַׁשׁ, †or רוּשׁ,† which, in Archbishop Magee's opinion, signifies undoubtedly *the becoming* or *being made poor.* In the two last of these three, Schutz says *depauperantur,* and in Prov. xiii. 8. where the same word occurs, and Symmachus has πτωχευόμενοι, the LXX have ταπεινοῦντες. In Tobit we have only the Greek, but the context is strong in favour of the same sense. Jerome renders the word in all these places so as to imply a change; and Schleusner expressly mentions the use of the word in the LXX in the sense of *becoming poor, being reduced to indigence;* and he explains it in this place of Corinthians *to be in a worse condition.* The Archbishop, from the evidence adduced, thinks it clear that the verb in Jewish Greek signified *exclusively, to become poor.* At all events, it must be allowed that it has that signification in all the remains

[1] [Many interpret it here in a larger sense than mere poverty, as *afflictions.* See Ps. xxxi. 10.]

we have; and this is strongly in favour of giving it the same meaning in this place of Corinthians. See Hom. Od. O. 308. where, as Archbishop Magee says, there is decidedly *a change of state* implied.]

Πτωχός, ή, όν, from πέπτωκα perf. act. of πτώσσω *to shrink with fear, tremble*, which from πτοέω *to terrify*, [or perhaps, as some etymologists say, from πτόω *to fall*. Suidas defines it ὁ ἐκπεπτωκὼς τοῦ ἔχειν, and Suicer says that it is properly "one who has been cast down from riches to want." On the difference between πτωχός and πένης, (which implies a less degree of want, though the words are sometimes interchanged,) see the latter word.]

I. *Poor, indigent, destitute of the goods and necessaries of this life.* Mat. xix. 21. xxvi. 9, 11. [Mark x. 21. xii. 42, 43. xiv. 5, 7. Luke xiv. 13, 21. xvi. 20, 22. xviii. 22. xix. 8. xxi. 5. John xii. 5, 6, 8. xiii. 29. Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 3, 5, 6. Rev. xiii. 16. Job xxix. 12. Prov. xiv. 21. Is. iii. 14. for עָנִי; Prov. xiii. 8. xiv. 20. xvii. 5. for רָשׁ.] Comp. πένης.

II. *Poor*, in a spiritual sense, *destitute of spiritual riches.* Rev. iii. 17.

III. *One who is duly sensible of his spiritual poverty and wretchedness.* Mat. v. 3. (comp. Is. lxvi. 2.) Mat. xi. 5. Luke iv. 18. comp. Is. lxi. 1. and observe that the correspondent Heb. word to πτωχοῖς of the LXX and of St. Luke is עֲנָוִים *humble, meek.* [Schleusner refers the three last passages to sense II.]

IV. *Poor, unable to confer spiritual riches*, such as justification and acceptance with God. Gal. iv. 9.

Πυγμή, ῆς, ή, from πύξ *with the double fist*, which from πύκα, adv. *close together, closely.* Observe further, that πύξ is an adv. of the like form as γνύξ *on the knees*, λάξ *with the heel*, &c.—*The fist, the doubled fist.* So Hesychius, πυγμή, γρόνθος; Suidas, πυγμή, γρόνθος, σύγκλεισις δακτύλων, *the fist, the closing of the fingers*; and Pollux, [ii. 4, 147.] ἂν δὲ συγκλείσῃς τὴν χεῖρα, τὸ μὲν ἔξωθεν καλεῖται πυγμή, 'if you shut your hand, the outside is called πυγμή.' Hence the dative πυγμῇ being used, as it were, adverbially, πυγμῇ νίπτεσθαι τὰς χεῖρας, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand *with the double fist* of the other. The reader may see other interpretations of this word in Pole, Synops., Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965. and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the* fist *extended*, i. e. up to the wrist. This the Rabbins call *a washing* עַד פָּרָק to the *break* or *joint*; and the Doctor quotes a *tradition* of theirs from the Talmudical Tracts, that *the hands were to be thus washed.* occ. Mark vii. 3. The LXX have the noun πυγμή, Exod. xxi. 18. Is. lviii. 4. for the Heb. אֲגֻרֹף *the fist clenched* or (to use the Eng. derivative from the Heb. אָגַרְף) wrapped *together.* [Wahl says *with the fist*, i. e. *strongly*, the same as βίᾳ; or *diligently*, the same as ἐπιμελείᾳ. The Vulgate has *frequently*, (crebro,) and the Syriac *diligently.* So Luther, Erasmus, and others; and so Epiphanius understands the passage, and uses the word in Hær. xv. ad init. Theophylact explains it ἄχρι ἀγκῶνος *up to the elbow.* The Jews certainly in washing clenched one fist, and then with the other hand washed that and the whole arm. See Pocock ad Port. Mos. c. 9.]

ΠΥ'ΘΩΝ, ωνος, ὁ, from Heb. פֶּתֶן, a species of *serpent.*

I. This word in the profane writers is used, so far as I can find, *only* in the two following senses.

1. The singular, Πύθων *Python*, is the name of that *monstrous serpent* feigned to be killed by Apollo; whence he was called Πύθιος or *Pythian*: which story, whatever *physical* or *historical* ground it may have, bears a manifest allusion to the promise of bruising the *serpent's* head by the seed of the woman, Gen. iii. 15.

2. Πύθωνες, οἱ, plur., according to Plutarch, cited by Wetstein, was used in his time for the Ἐγγαστρίμυθοι, or those *diviners who spake from their belly*, de Def. Orac. t. ii. p. 414. τοὺς Ἐγγαστριμύθους εὐρυκλέας πάλαι, νυνὶ ΠΥ'ΘΩΝΑΣ προσαγορευομένους[1]. Hence,

II. Πύθων, ωνος, ὁ, *a divining demon.* So Hesychius, Πύθων, δαιμόνιον μαντικόν. occ. Acts xvi. 16. where Πύθωνος, I apprehend, properly means the *demon* himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνεῦμα Πύθωνος, *a spirit of a divining demon*, seems exactly parallel to what he uses in his Gospel, ch. iv. 33. πνεῦμα δαιμονίου ἀκαθάρτου, *a spirit of an unclean demon.* Further, Πύθων imports *divination*, either from Πύθιος *Pythian*, the title under which Apollo gave out his oracles at Pytho or Delphi, (whence the priestess who uttered them was also called *Pythia*,) or else immediately from Heb. פֶּתֶן *a serpent*, which was an animal particularly respected by the heathens in their *divinations*, as being to them an emblem or representative of the *solar light* or *Apollo*, their *divining* god. Add to which, that, considering the religious and high regard paid to *serpents* in various manners among the ancient[2] idolaters throughout the world, and which is still paid to them in some heathen countries to this day[3], it seems as if that *Old Serpent*, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that by pretending to *divine* or *foretell*, in direct contradiction to the *revelation* of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

[1] Mollerus on Is. xix. 3. cited in Leigh's Critica Sacra, and Mintert in his Lexicon, [and Schleusner, Wahl, and Bretschneider,] say, that Apollo himself was called Πύθων; but I find no proof of this; and the learned Wolfius, on Acts xvi. 16. expressly affirms that he is never so styled. [See, however, Anthol. Gr. t. i. p. 55. ed. Jacobs.]

[2] See Coke's Inquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3. Vossius, de Orig. et Progress. Idololat. iv. 63. Selden, de Diis Syr. Syntag. ii. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13. p. 229. &c. 2nd edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289. &c.

[3] Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

Πυκνός, ή, όν, from πύκα, adv. *closely, close together.* [Properly, *thick, close.* Xen. An. iv. 7, 10. Hom. Il. A. 118. Ezek. xxxi. 3.]—*Frequent.* occ. 1 Tim. v. 23. Πυκνά, neut. plur. used adverbially, *frequently, often.* occ. Luke v. 33. Πυκνά is likewise thus applied by Homer, Il. xviii. 318. Comp. Odyss. xvii. 198. and see Wetstein. [See also Ælian, V. H. ii. 21. Xen. de Rep. Lac. xii. 5. The comparative]

Πυκνότερος, α, ον, *more frequent,* [is found in the neut.] Πυκνότερον, used adverbially, *more frequently.* Acts xxiv. 26. [Dem. 1035, 14. 2 Mac. viii. 8.]

☞ Πυκτεύω, from πύκτης *a boxer,* which from adv. πύξ *with the fist,* which see under πυγμή.—*To box, fight with the fist,* which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under δέρω III., which see, I have referred the expression ἀέρα δέρων to the σκιαμαχία of the ancient athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged *to beat the air,* by his antagonist's art and agility in escaping his blows, and so forcing him *to a kind of σκιαμαχία,* ΣΚΙΑΜΑΧΙ'Αι ΤΙΝΙ ΠΑΡΑΠΛΗ'ΣΙΟΝ, as Philo, cited by Kypke, calls it; whereas the apostle aimed no vain or uncertain strokes, or such as could be avoided by his adversary, which was *his own body,* or *the old man* in him, which he was continually *buffeting* and *subduing.* [The word occ. Xen. de Rep. Lac. iv. 6. Dem. 51, 24.]

ΠΥ'ΛΗ, ης, ή.

[I. Properly, *the gate leading through fortifications into a city,* in opposition to θύρα *the door of a house.* (See Schol. on Thuc. ii. 4. Thom. M. p. 766. and Eustath. ad Homer. Il. X. p. 1353, 50.) occ. Luke vii. 12. Acts ix. 24. Heb. xiii. 12. *without the gate,* meaning *without the city*[1].]

[II. Improperly, for θύρα *a door.* Acts iii. 10. xii. 10. See also Jer. xliii. 9. Ex. xxvii. 16. Eur. Andr. 952. Xen. Cyr. vii. 5, 27.]

[III. Allegorically, *an entrance.* Mat. vii. 13, 14. Luke xiii. 24. Ceb. Tab. 15.]

[IV. In the expression πύλαι "Αιδου Schleusner thinks *the power of hell* is meant, "either because the gate is most strongly fortified, or because in the East the solemn judgments and councils were held at the gate;" and he explains the whole place of a promise that the Church should be preserved against all attacks of adversaries, adding, that in Hebrew שַׁעֲרֵי מָוֶת is put for *the greatest danger,* as in Ps. ix. 13. (τῶν πυλῶν τοῦ θανάτου,) and cvii. 18. Is. xxviii. 10. Wahl thinks the phrase is for "Αιδης, and explains it, "hell with its inhabitants, the devil and crowd of evil spirits;" observing, that both Hebrews and Greeks give gates to Hades. He refers to the same passages as Schleusner, and to Hom. Il. viii. 367. Od. xi. 276. Diod. Sic. i. 96. See, too, Æsch. Ag. 1300. Lucret. iii. 67. Schwarz, Comm. p. 1193. Glass, Philol. Sacr. p. 1204.]

[1] [Schleusner says, πύλη is here put for πόλις by synecdoche. The Roman MS. and Theodoret have πόλεως, and the Syriac uses the word *city.* In Jer. xliv. 6. πύλη is for πόλις; and see Ruth iii. 11. Is. xxx. 31. and *porta* for *urbs* in Juvenal, Sat. xi. 124. Val. Flacc. Argon. i. 677.]

Πυλών, ῶνος, ὁ, from πύλη.

I. *A gateway, porch,* such as we learn from Dr. Shaw, Travels, p. 207. the principal houses in the East are still furnished with. Mat. xxvi. 71. [Luke xvi. 20.] Acts [x. 17.] xii. 13. where see Kypke. [See Judg. xviii. 16, 17. Ez. xl. 12. Athen. v. 205. B. Schol. Lucian, iii. p. 16.]

[II. *A gate* or *door.* Acts xiv. 13. Rev. xxi. 12, 13, 15, 21, 25. xxii. 14. 1 Kings xiv. 28. xvii. 10. Lucian, Hermot. § 11. In Acts xii. 14. Schleusner gives it this meaning; Wahl puts it under the first head, saying, however, that πυλῶνα is for τὴν θύραν τοῦ πυλῶνος.]

Πυνθάνομαι, from the obsolete πεύθομαι, the same, which see.

I. *To ask, inquire.* Mat. ii. 4. [Luke xv. 26. xviii. 36.] John iv. 52. xiii. 24. Acts iv. 7. [x. 18, 29. xxi. 33. xxiii. 19. Gen. xxv. 22. Dan. ii. 15. Xen. Mem. i. 1, 9.]

II. *To learn, understand,* or *be informed, on inquiry.* Acts xxiii. 34. [Xen. An. vii. 6, 9. Polyb. iv. 73, 1.]

[III. *To take cognizance of.* Acts xxiii. 20.]

ΠΥ^Ρ, πυρός, τό.

I. *Fire.* [Mat. iii. 10. v. 22. vii. 19. xiii. 40. xvii. 15. Mark ix. 22. Luke iii. 9. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 17. Rev. i. 14. ii. 18. viii. 5, 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvii. 16. xviii. 8. xix. 12. In Acts vii. 30. Rom. xii. 20. Rev. iv. 5. x. 1. the genitive πυρός is put for the adj. or part. πυρούμενος. See Ex. iii. 2. Diod. Sic. xvii. 114. Polyb. v. 8, 9. Xen. Mem. iv. 3, 7. It is used, perhaps, of *burning with fire,* in Acts ii. 19. See Gen. xi. 3. Zech. iii. 2. Amos iv. 11. And so Wahl and Schleusner explain 1 Cor. iii. 13, 15.]

It is spoken, Mat. iii. 11. Luke iii. 16. of the Holy Ghost, in reference to his *illuminating, enlivening,* and *purifying* virtues, and to his *visible effusion in the form of fiery tongues* on the day of Pentecost. Acts ii. 3. [Chrysostom thinks, that *fire* in Mat. iii. 12. denotes the vehemence and power of the Spirit, and so Erasmus. But it has been observed, (as by Fritzsche,) in reply both to this and Parkhurst's explanation, that in v. 12. where it is imagined the same statement is repeated, Πνεῦμα ἅγιον and πῦρ do not denote the *same,* but two very different things; and it is added, that πῦρ, which is more indefinite, could hardly be used to explain Πνεῦμα ἅγιον. Therefore some think *the fire of hell* intended, as threatened to the wicked under the new covenant, while the gifts of the Spirit are promised to the obedient.]

God is called *a consuming fire,* in respect of his *infinite purity,* and of his *fiery and devouring indignation* against presumptuous and impenitent sinners. Heb. xii. 22. Comp. x. 27, 31. Deut. iv. 24. ix. 3. where in the LXX, πῦρ καταναλίσκον, *a destroying fire,* answers to the Heb. אֵשׁ אֹכְלָה, *a devouring fire.* See also Deut. xxxii. 22.

It is spoken of the *Gospel,* principally on account of those *violent heats* and *furious contentions,* and *persecutions,* which should, through the wickedness of men, be the consequence of its being published in the world. Luke xii. 49. Comp. 51. Mat. x. 34.

It denotes the *Fire of Persecution,* which was

to *prove every man's work of what sort it was*, i. e. to show the *real characters* of the several kinds of *persons*, of whom the different teachers of Christianity builded up the Church. occ. 1 Cor. iii. 13. twice. Let the reader attentively peruse 1 Pet. ii. 4—6. and Eph. ii. 20—22. in the Greek, and closely compare those passages with 1 Cor. iii. 9—17. and then he will probably see reason to embrace this explanation, which is Macknight's, of the *fire* mentioned 1 Cor. iii. 13[1]. "That *the fire* of which the Apostle speaks," says that able commentator in his note on this verse, "is *the fire of persecution*, I think evident from 1 Pet. iv. 13. where the *persecution*, to which the first Christians were exposed, is called *πύρωσις*, *a burning among them, which was to them for a trial*. According to the common interpretation, *the doctrine* which one teaches is called *his work*. But, in that case, I wish to know, how *doctrines* can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay*, and *stubble*, were by any teacher built into the Church, the fire of persecution would discover them; because, as parts of the Church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the Church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had *corrupted* the temple of God. ver. 17." Thus far Macknight.—I add, that the descriptive expressions in ver. 12—15. would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman consul Mummius, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see Ancient Universal Hist. vol. ii. p. 699. 1st edit. fol. and comp. Wetstein on 1 Cor. iii. 13.

It refers to the *fire* of hell. Mat. iii. 12. [xiii. 50. xviii. 8.] xxv. 41. Mark ix. 43—45. [Jude 7. Rev. xiv. 10. xix. 20. xx. 10, 14, 15. xxi. 8. Ps. lxvi. 24. Ecclus. xvii. 19.]

[II. It is used of *thunder and lightning*. Luke ix. 54. xvii. 29. Rev. xiii. 13. xx. 9. Schleusner and Wahl add 2 Thess. i. 8. joining, of course, the words *ἐν πυρὶ φλογός* with the *preceding* ones, and referring to the terrible majesty in which the Judge of the earth will appear. So Griesbach points the passage. Others, as Macknight and our version, join them with the *following* words, and refer the place to the next head. Comp. Heb. xii. 18. Rev. viii. 7. In Heb. אֵשׁ is used simply in this sense. Ps. xxix. 7. Is. xxix. 6. In good Greek *πῦρ* is so used, absolutely, Soph. Antig. 135. or with Διός, Eur. Phœn. 1192. and *ignis* in Latin. See Hor. 1 Od. 34, 5.]

☞ Πυρά, ᾶς, ἡ, from *πῦρ fire*.—*A heap of fuel collected to be set on fire*, or *actually burning*, a *fire* in this sense, A PYRE, PYRA. occ. Acts xxviii. 2, 3. [Judith vii. 5. 2 Mac. i. 22. vii. 5. x. 36. Xen. An. vi. 4, 6. Hesychius *πυραί· πυρκαϊαί*.]

Πύργος, ου, ὁ.

A tower, [used *for defence*, as in a town, vineyard, &c. Mat. xxi. 33. Mark xii. 1[2]. Luke xiii. 4. xiv. 28. In the two last places it may mean *a castle* or *palace*. (Paus. i. 30, 4. Polyb. i. 48, 2.) Schleusner thinks that this is the meaning in all the passages cited; Wahl, in the last only. See Is. xxix. 3. Xen. Hell. iii. 1, 22.]

☞ Πυρέσσω, from *πυρετός*.—*To be sick of a fever*. occ. Mat. viii. 14. Mark i. 30. [Æschin. 69. last line but one.]

Πυρετός, οῦ, ὁ, from *πῦρ fire*.—*A fever*, so called from the preternatural *heat* of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbeo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חָרַב *to be hot*. Mat. viii. 15. [Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8.] On Luke iv. 38. Wetstein cites Galen repeatedly, observing that *πυρετὸς μέγας* is an usual expression with the medical Greek writers. Πυρετοί, *οἱ, the fever-fits, the burning fits of a fever*. occ. Acts xxviii. 8.—The LXX use this word, Deut. xxviii. 22. for the Heb. קַדַּחַת *a burning inflammatory fever*, from קָדַח *to kindle*, as a fire. [Demosth. 1260, 20. Xen. Mem. iii. 8, 3.]

Πύρινος, η, ον, from *πῦρ fire*.—*Of fire, fiery, igneous*. occ. Rev. ix. 17. [Ez. xxviii. 14, 16.]

Πυρόω, ῶ, from *πῦρ fire*.

I. *To set on fire, burn*. Hence *πυρόομαι, οῦμαι*, pass. *To be set on fire, be on fire*. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under *βέλος*[3].

II. Of metals, *πυρόομαι, οῦμαι, to glow with heat*, as in a furnace. Rev. i. 15. We have the same expression in Polycarp's Martyrdom, § 15. ed. Russel: Ὡς *χρυσὸς καὶ ἄργυρος* ἘΝ ΚΑΜΙΝΩι ΠΥΡΟΥΜΈΝΟΣ, 'As gold or silver *glowing in the furnace*.' WAKE. Πεπυρωμένος particip. perf. pass. *what hath thus glowed, and so is tried* or *purified*. Rev. iii. 18. [In the first place, Schl., and apparently Wahl, read *πεπυρωμένῳ*. Schl. translates, *to try with fire*, in both passages. Wahl refers the first to sense I. See Prov. x. 21. Zech. xiii. 9. and comp. 2 Sam. xxii. 31. where Theodoret expressly explains *πεπυρωμένα* by *τὰ δόχιμα καὶ ψεύδους ἀπηλλαγμένα*; and see his commentary on Ps. xviii. 30.]

III. Figuratively, *πυρόομαι, οῦμαι, to burn*, or *be fired*, as it were, with grief and zeal[4]. occ. 2 Cor. xi. 29. [See 2 Mac. iv. 38.]—with unchaste desires. occ. 1 Cor. vii. 9. So Latin *ardeo*,

[1] [Schleusner says, *great danger* is meant in ver. 15. as in Is. xliii. 2. Jer. xliii. 45. Joel ii. 3. See Cic. pro Dom. 43. pro Milone 5. Comp. Amos iv. 11. Zech. iii. 2. Jude 23.]

[2] [On these two passages, Parkhurst refers to Bishop Lowth on Isaiah v. 2. adding, that the tower in the vineyard refers to the temple at Jerusalem. Livy (xxxiii. 48.) speaks of *towers* for the defence of country farms or places.]

[3] [Schleusner explains this of darts *filled with fire*; so that *βέλη πεπυρωμένα* is the same as *πυρφόρα*, and so the phrase is used in Apollod. Bibl. ii. 4.]

[4] See Heb. and Eng. Lex. in חָרָה IV.

uror. [See Hor. 1 Od. xix. 5. Virg. Æn. iv. 68. Call. H. in Ap. 49.]

☞ Πυῤῥάζω, from πυῤῥός *red.*—*To be* or *look red.* occ. Mat. xvi. 2, 3. [On this word Fischer (xxix. 2.) says that he doubts if it can be found, except in those two places.]

Πυῤῥός, ά, όν, from πῦρ *fire.*—*Red, of a fiery colour.* occ. Rev. vi. 4. xii. 3. [Gen. xxv. 30. Num. xix. 2. Zech. i. 8. Xen. de Ven. iv. 7.]

Πύρωσις, εως, ἡ, from πυρόω.

I. *A burning.* occ. Rev. xviii. 9, 18.

II. *A fiery trial, a proving* or *trial,* as of metals by *fire.* So Hesychius, δοκιμασία. occ. 1 Pet. iv. 12. Comp. πυρόω II. 1 Pet. i. 7. and Ps. lxvi. 10. Zech. xiii. 9. in LXX. and under πῦρ. [See Prov. xxvii. 21.]

Πωλέω, ῶ.—*To sell.* Mat. x. 29. xiii. 44. [xix. 21. xxi. 12. xxv. 9. Mark x. 21. xi. 15. Luke xii. 6, 33. xvii. 28. xviii. 22. xix. 45. xxii. 36. John ii. 14, 16. Acts iv. 34, 37. v. 1. 1 Cor. x. 25. Rev. xiii. 17. Is. xxiv. 2. Joel iii. 3. Nahum iii. 4. See Casaubon ad Aristoph. Eq. 316. The word is said to be derived from πῶλος *a foal,* or *colt;* all buying and selling having been originally effected by barter, as of animals, &c.]

Πῶλος, ου, ὁ, q. πόαλος, from πόα *the grass,* and ἄλλομαι *to leap, frisk,* says Mintert.—*A foal,* or *colt,* generally of the horse kind, and that whether very young, or come to its full growth; but in the N. T. it is spoken only of an *ass's foal* or *colt.* Mat. xxi. [5, 7. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33, 35. John xii. 15. it is used of a *horse's colt* in Ælian, V. H. vii. 13. Xen. de Re Eq. i. 17. But the Scholiast on Aristoph. Pac. 74. says it is used for the young of other animals. See Gen. xxxii. 15. xlix. 11. Zech. ix. 9.] Hence Latin *pullus,* and perhaps Gothic *fulae,* and Saxon, Danish, and Eng. *foal.*

Πώποτε, adv. from πώ *yet,* and πότε *ever.*—*Ever yet, at any time.* Luke xix. 30. John i. 18. [v. 37. vi. 35. viii. 33. 1 John iv. 12. 1 Sam. xxv. 28.]

☞ Πῶρος, ου, ὁ.

I. A kind of *stone,* like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. xxxvi. 17.

II. *A calculous* or *chalky concretion,* which is formed preternaturally in some part of the human body, as in the joints.

III. *The callus,* "*the hard substance by which broken bones are united.*" Johnson. [See Dioscorid. i. 90. Ælian, V. H. ix. 13.] This N. occurs not in the N. T., but is inserted for the clearer explication of the following derivatives.

Πωρόω, ῶ, from πῶρος, which see.—*To harden, make hard,* like a *stone,* or *to make callous* and *insensible* to the touch, like the *calculous concretions* of the human body, or like the *callus* or *osseous cement* of broken bones. Comp. πώρωσις. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our translators render it *blinded.* So Hesychius explains πεπωρωμένοι not only by ἐσκληρωμένοι *hard, hardened,* but also by τετυφλωμένοι *blinded,* and ἐπωρώθησαν by ἐτυφλώθησαν *were blinded.* In John xii. 40. however, τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, he hath blinded *their eyes,* is mentioned as distinct from πεπώρωκεν αὐτῶν τὴν καρδίαν. But[1] if πωρόω be ever taken in the sense of *blinding,* it must be derived immediately from πωρός *blind,* which may very naturally be deduced from πῶρος denoting that *callus, skin,* or *film* over the eye which is usual in *blindness.*—This V. is once used in the LXX for the Heb. קָהָה *to shrink, to grow flat,* and consequently *dim,* as the eyes from grief. Job xvii. 7.

☞ Πώρωσις, εως, ἡ, from πωρόω, which compare.

I. *The callus* or *cement of broken bones.* So Hesychius, ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος, and Galen, cited by Wetstein on Mark vi. 52. ἐν ταῖς τῶν καταγμάτων ΠΩΡΩΣΕΣΙ, 'in the *callosities* of fractures.' [It may also denote the hardening or callosity of the skin.]

II. *Hardness, callousness,* or *blindness.* occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

Πῶς, adv.

[I. *How? in what way?*]

[(1.) Generally, and in simple interrogations. See Luke x. 26[2]. John vi. 52. vii. 33. xiv. 9. Mat. vii. 4. xxii. 12. Luke i. 34. Ceb. Tab. 5. Xen. Hiero, i. 31.]

[(2.) In interrogations, implying a negative. Mat. xii. 29, 34. xxii. 45. John ix. 16. 1 John iii. 17. iv. 20. Mark iv. 13. John iii. 12. Rom. iii. 6. vi. 2. x. 14, 15.—with οὖν *how then?* Mat. xii. 26. Rom. x. 14. et al. Ceb. Tab. 34. and 36. —with a subj. instead of a fut. indic. Mat. xxiii. 33.—with ἄν and opt. Acts viii. 31. Plat. Crit. 6. Lucian, Dial. Deorr. xxvi. 3. Matthiæ, § 514. 609.]

[(3.) *How happens it that?* John vii. 15. Acts ii. 8. 1 Cor. xv. 12. Gal. iv. 9. Lucian, Dial. Deorr. ii. 3. Plat. Phileb. 96.—with οὖν, Mat. xxii. 43. John vi. 42. Xen. Symp. ii. 10.—with οὐ, Mat. xvi. 1. Mark iv. 40. viii. 21. Luke xii. 56. et al. Xen. Cyr. ii. 3, 11. Dem. 155, 22.]

[II. For ὅπως *how,* in oblique clauses. With the indic. (see Matthiæ, § 507, 3.) Mat. vi. 28. xii. 4. Mark v. 16. Luke xiv. 7. Rev. iii. 3. et al. Xen. Mem. i. 2, 36. Cyr. i. 6, 16.—with subj. (Matthiæ, § 515, 2.) Mat. x. 19. Acts iv. 21. —with fut. indic. for the subj. See Mark xi. 18.] In Mark ix. 12. if the common reading be retained, supply εἶπεν before πῶς *and* (in answer to their first scruple, ver. 10. how the Son of Man, the Messiah, could die) *he told them* how *he must suffer many things,* &c. See Whitby. But observe, that fourteen MSS., among which the Alexandrian and two other ancient ones (see Griesbach) for καὶ πῶς have καθώς *as;* and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in note 3. vol. i. p. 436. of his translation of Michaelis's Introduct. to N. T. The bishop transposing ἵνα, as our translators have done in other texts, renders the words in Mark, *and that,* as *it is written*

[1] See Leigh's Critica Sacra in πωρόω and πώρωσις, and Lee's Sophron. vol. iii. p. 571. note.

[2] Kypke shows that the Greek writers frequently apply it for τί; *what?* in the same manner.

of the Son of Man, he [John the Baptist] *may suffer many things and be set at nought.*

[III. For ὡς, prefixed to an adverb or adjective, *how much, how very.* Mark x. 23, 24. Luke xii. 51. xviii. 24. See Marc. Anton. vi. 27. Xen. Mem. iv. 2, 23. Cyr. i. 2, 11.]

IV. Indefinite, *by any means.* Acts xxvii. 12, 29. Rom. x. 14. et al.

P.

P, ρ, ῥ, *rho.* The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet: in which it answered to the Hebrew or Phœnician *resh* in order and power. Its forms, P, ρ, though plainly related to the Hebrew *resh* (ר), approach still nearer to that of the Phœnician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *rho* is an evident corruption of *resh*, the *sh* being dropped, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *roë*.

☞ 'PABBI'. Heb.—*Rabbi*, Heb. רַבִּי, from רַב *great, excellent, chief, master,* (see 2 Kings xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3. in Heb.) and pron. suffix ־י *my*, q. d. *my chief, my master, Rabbi* is, as St. John informs us, ch. i. 39. equivalent to διδάσκαλε *master, teacher,* and was, in our Saviour's time, a title of respect given to the Jewish doctors; and a most arrogant and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the law and the prophets. (See Whitby on Mat. xxiii. 8. and under παράδοσις.) Our blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his disciples not to be called *Rabbi*, i. e. in the Jewish acceptation of the word; *for one,* adds he, *is your* καθηγητής *guide,* or (which appears to be the truer reading) διδάσκαλος *teacher, even Christ,* Mat. xxiii. 7, 8; and accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth *a Teacher sent from God,* even that *great Prophet who should come into the world,* and of whom the Lord hath said by Moses, Deut. xviii. 19. *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* On this and the following word, see Campbell's Prelim. Dissertat. vii. part ii. p. 321. &c. [occ. Mat. xxiii. 7, 8. (where Christ forbids his disciples to be called by this name.) xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. It has been observed by Townson, that St. Luke never uses the word, but substitutes the Greek ἐπιστάτης. It is said, that this title arose only in our Lord's time from a schism between the schools of Schammar and Hillel. Before that, no prophet, nor even Hillel himself, when he came from Babylon, was addressed by that title. Of the three רַב, רַבִּי, and רַבָּן the first was less honourable than the 2nd, the 2nd than the 3rd.]

☞ 'PABBONI', or 'PABBOUNI'.—*Rabboni.* It seems not a pure Hebrew word, but to be formed from the Chaldee רַבָּן or רַבָּא[1] *a chief, master,* and ־ *my.* It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλε *teacher;* but Lightfoot and others say it was a title of *higher respect.* occ. Mark x. 51. John xx. 16.

'Ραβδίζω, from ῥάβδος *a rod.*—*To beat with rods,* i. e. *small sticks* or *twigs.* occ. Acts xvi. 22. 2 Cor. xi. 25[2], where see Macknight. [Judg. vi. 11. Ruth ii. 17. Is. xxvii. 12.]

'ΡΑ'ΒΔΟΣ, *ου, ἡ.*

I. *A staff,* which *supports* a man in leaning, or *assists* him in walking. occ. Mat. x. 10. (where see Wetstein and Campbell.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַטֶּה, Gen. xlvii. 31. et al. freq! and to מִשְׁעֶנֶת *a supporting staff,* Exod. xxi. 19. et al. [Wahl makes a separate head, viz. *Virga, a rod* of any kind, and puts Heb. ix. 4. Rev. xi. 1. under it, referring to Num. xvii. 2. Schleusner puts Rev. xi. 1. first under the head *Virga, baculus, scipio,* and then under *Virga mensoria,* referring to Ez. xl. 3. He gives the sense of *ramus, a bough* or *branch,* to Heb. ix. 4. citing Num. xvii. 2, 3, 5—10. Ez. vii. 10. Gen. xxx. 37—40. and Is. xi. 1.]

II. *A sceptre,* figuratively denoting *government.* occ. Heb. i. 8. which is a citation from the LXX of Ps. xiv. 6. where it answers to the Heb. שֵׁבֶט *a sceptre.* Comp. Rev. xi. 1. [Esth. iv. 10. v. 2.] So *the iron rod* mentioned Rev. ii. 27. xii. 5. xix. 15. denotes the *irresistible power* and *authority* of Christ. Comp. Ps. ii. 9.

III. *A rod* or *staff* of correction, in a figurative view. occ. 1 Cor. iv. 21. where Chrysostom, ἐν κολάσει, ἐν τιμωρίᾳ, 'with *chastisement,* with *punishment.*' In this sense also ῥάβδος is used by the LXX for the Heb. שֵׁבֶט. Exod. xxi. 20. 2 Sam. vii. 14. et al. [Æsch. Soc. D. iii. 8. Is. x. 24. xi. 4. Job xxi. 9.]

☞ 'Ραβδοῦχος, *ου, ὁ,* from ῥάβδος *a rod,* and ἔχω *to have.*—*A beadle* or *serjeant,* properly *a lictor,* i. e. *an inferior officer in the Roman government who attended the superior magistrates to execute their orders.* It is generally known that these *lictors carried* on their shoulders the *fasces,* which were *a bundle of rods* with an axe in the middle of them, as the ensigns and instruments of their office; whence their Greek name ῥαβδοῦχος, which is used by Polybius, Dionysius Halicarn., Plutarch, [Q. Rom. p. 280.] and Herodian, [vii. 8, 11.] See Wetstein on Acts xvi. 22, 35, 38. [Schl. says that the ῥαβδοῦχοι were officers of the *provincial* magistrates, quite different from the lictors, who attended on the consuls and prætors. Whether the provincial ῥαβδοῦχοι carried

[1] See Castell. Chald. under רבב.

[2] [See Deut. xxv. 2. Joseph. Ant. iv. 8.]

axes in their fasces, I know not; but I am not aware of any other difference, except that one was at Rome, the other in the country. He cites, I suppose after some commentator, Thuc. v. 50. as giving an instance of ῥαβδοῦχος in this sense. A moment's attention, or Gottleber's note, would have shown him that very different personages, viz. *the judges of the games*, were there referred to under the same title, as having a wand or sceptre in token of their authority. See Potter, book ii. ch. 21. Poll. On. iii. 30, 153.]

☞ Ῥαδιούργημα, ατος, τό, from ῥᾳδιουργέω *to be ready for the perpetration of any wickedness, to commit it readily and craftily*, which from ῥᾳδιουργός *a person ready for any wickedness, an abandoned villain, a crafty knave*, which from ῥᾴδιος *easy, ready*, and ἔργον *a work, deed.*—*Villany, wickedness, depravity, deceit.* occ. Acts xviii. 14. [Hesychius has ῥᾳδιουργεῖ· κακοποιεῖ, δεινοποιεῖ. See Xen. de Rep. Lac. ii. 2. iv. 4. Joseph. Vit. § 65.]

☞ Ῥᾳδιουργία, ας, ἡ, from ῥᾳδιουργός, which see under the last word.—*Wickedness, mischief, craftiness.* occ. Acts xiii. 10. [Xen. de Rep. Lac. xiv. 4. Polyb. xii. 10, 5. Diod. Sic. v. 11. xx. 68. It seems especially to denote *craftiness*. See Thom. M. p. 769. and Lucian there cited (t. ii. p. 598. ed. Græv.). In Xen. Cyr. i. 6, 34. it means *facility of doing any thing.*]

ΡΑΚΑ'. Heb. or Syriac.—*Raka*, a term of *contempt* evidently derived from the Heb. רָק *to be empty;* so it denotes *a vain, empty, worthless fellow*, in which sense the plur. רֵקִים or רֵיקִים occurs in the Hebrew Bible, Judg. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains ῥακά by κενός *empty*. But this word, having the Syriac or Chaldee termination, does not seem pure Hebrew. The Syriac version in Mat. has רֵיקָא which is also often used in the Talmudical Tracts as a word of *contempt* or *reproach*[1]. See Wetstein. occ. Mat. v. 22.

Ῥάκος, εος, ους, τό, from ἐῤῥάγην 2 aor. pass. of ῥήσσω *to break, tear.*

I. In the profane writers, *a torn garment.* [Hesychius explains it by διεῤῥωγὸς ἱμάτιον.] So Aristophanes, Plut. 539. ἀνθ' ἱματίου μὲν ἔχειν Ῥᾰ'ΚΟΣ, 'instead of a garment to have ῥάκος;' where the Scholiast explains ῥάκος by διεῤῥηγμένον χιτῶνα, *a torn coat.* [Ceb. Tab. 10. Jer. xxxviii. 11.]

II. In the N. T. *a piece of cloth cut off.* occ. Mat. ix. 16. Mark ii. 21.

Ῥαντίζω, from ῥαντός *besprinkled*, which from ῥαίνω *to pour all over, wet, besprinkle*, from ῥέω *to flow.—To sprinkle, besprinkle, cleanse by sprinkling.* occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the *purifying* and *cleansing blood* of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2. [See Lev. vi. 27. Ps. li. 7.]

☞ Ῥαντισμός, οῦ, ὁ, from ἐῤῥάντισμαι perf. pass. of ῥαντίζω.—*A being sprinkled, a sprinkling, a cleansing* or *purifying from sin by sprinkling.* occ. Heb. xii. 24. (see Macknight.) 1 Pet. i. 2. where see Bowyer's Conjectures. [This passage of St. Peter, Schleusner rightly paraphrases ἵνα ῥαντίζωνται αἵματι Ἰησοῦ Χριστοῦ, *that they may be purified by the blood of Jesus Christ.* On this use of the genitive, see Matthiæ, § 313.]

Ῥαπίζω, from ῥαπίς *a rod* or *stick*, the same, according to Hesychius, as ῥάβδος, which see.

I. *To beat with a stick* or *sticks.* So Hesychius explains ῥαπίσαι by ῥάβδῳ πλῆξαι: and thus Beza and Erasmus Schmidt understand it, Mat. xxvi. 67. [Herod. vii. 35. of *beating with whips.*]

II. *To strike on the face with the palm of the hand, to give a slap on the face.* So Suidas, ῥαπίσαι, πατάξαι τὴν γνάθον ἁπλῇ τῇ χειρί, 'ῥαπίσαι means *to strike the cheek with the hand* open,' by which circumstance it is distinguished from κολαφίζω, which see. So the Etym. Mag. 'ΡΑΠΙΣΑΙ, τὸ πατάξαι τὴν γνάθον ἁπλήστῳ (read ἀκλείστῳ[2]) χειρί, 'ῥαπίσαι is *to strike the cheek with the hand* not shut or clenched.' occ. Mat. v. 39. xxvi. 67. See Wetstein and Kypke on Mat. v., who show that Plutarch, [Themist. t. i. p. 117. ed. Wechel.] Achilles Tatius, Josephus, [Ant. viii. 15, 4.] and Hyperides use the V. in this latter sense. [There is a very long dissertation in Fischer de Vit. Lex. N. T. iii. 2. on this word, establishing Parkhurst's explanation. And so Schl. and Wahl. See Hos. xi. 4. 3 Esdr. iv. 30.]

Ῥάπισμα, ατος, τό, from ἐῤῥάπισμαι perf. pass. of ῥαπίζω.—*A blow on the face with the palm of the hand, a slap on the face.* occ. Mark xiv. 65. John xviii. 22. xix. 3. [Is. l. 6. Alciph. iii. 6. This word was unknown to the earlier Greeks. See Fischer, where referred to in ῥαπίζω.]

Ῥᾰ'ΠΤΩ.—*To sew, sew together.* This V. occurs not in the N. T., but is inserted on account of its derivatives.

Ῥαφίς, ίδος, ἡ, from ἔῤῥαφα perf. act. of ῥάπτω *to sew.—A needle to sew with.* occ. Mat. xix. 24. Mark x. 25. Luke xviii. 25. [Phrynichus says that no one would know what ῥαφίς meant; but Lobeck on that author, p. 90. shows that this is going too far. See Schwarz. on Olear. de Stylo, p. 286. Pollux (x. 31, 137.) quotes this word from the Plutus of Archippus, ῥαφίδα καὶ λῖνον λαβών, τόδε ῥῆγμα σύῤῥαψον.]

☞ Ῥᾰ'ΔΗ, ης, ἡ.—*A coach, a chariot.* occ. Rev. xviii. 13. "*Rheda* is a Latin word which first came from the Gauls, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly *a coach*, with this difference, that they had not then the use of slings [braces] to make them so easy as now.—Isidorus[3], Rheda, *genus vehiculi quatuor rotarum* (i. e. *rheda*, a kind of vehicle with four wheels).—Tully[4] says, that Milo, when

[1] [Some derive the word from רָקַק *spuit, exspuit*, and so make it denote *a vile, contemptible person.* The Codex Coislin. says, (195.) that it does not imply great contempt; but, as we say to a servant ἄπελθε σύ, so the Syrians use Ῥακά for σύ. But in 21 and 24. it explains the word by κατάπτυστε.]

[2] [Clearly the reading is ἁπλῇ τῇ χειρί.]

[3] Orig. lib. xx. cap. 12.

[4] Orat. pro Milone, § 10. So Horace, ii. 6, 42. says of himself, that Mæcenas admitted him into his acquaintance.

—— *Duntaxat ad hoc, quem tollere* rhedâ
Vellet, iter faciens——

Only that he might take him into his *rheda* or *coach* on a journey.

Clodius was slain, rode in a *rheda* with his wife; and elsewhere[1] he handsomely describes a fluttering coxcomb on his travels (in his *rheda*).—The word, I say, is Gallic, but some say it is Syriac[2], and some Chaldee[3]; the Romans say they had it from the Gauls, so Quintilian[4], but the ancient Germans had it too." Thus the learned Daubuz on Rev. xviii. 13. [See Alberti ad Gloss. Gr. N. T. p. 69. Suicer, ii. p. 899.]

'ΡΕΜΦΑ'Ν, or, according to the Alexandrian MS., 'ΡΑΙΦΑ'Ν, or, as other copies and versions read, 'ΡΕΦΑ'Ν[5]. Heb.—*Remphan, raiphan,* or *rephan.* occ. Acts vii. 43. The Hebrew of Amos v. 26. to which the text in Acts refers, may be most literally translated thus: *But ye have borne the tabernacle of your Moloch, and the* Chiun *of your images,* the star, shine or glory *of your Aleim, which ye made to yourselves;* LXX and Acts, *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν 'Ραιφάν* (Acts 'Ρεμφάν or 'Ρεφάν) *τοὺς τύπους*[6] *οὓς ἐποιήσατε* (LXX *ἑαυτοῖς*) (Acts *προσκυνεῖν αὐτοῖς*).—כִּיּוּן *Chiun* may be derived from the V. כָּוָה *to burn;* and it is plain that in the Heb. *the star* (כּוֹכָב *shine* or *glory*) *of your Aleim* is explanatory of *the Chiun of your images;* accordingly the LXX omit *Chiun,* and retain only *τὸ ἄστρον the star;* but then they add 'Ραιφάν as the name of that idol which the Heb. expresses by the *plural* N. אֱלֹהִים. Hence then, and considering that at the time of which the prophet speaks, most idols, and particularly those of the Egyptians, were probably of the *compound*[7] kind, as the *Cherubim* and *Teraphim*[8] likewise were, 'Ραιφάν or 'Ρεμφάν may best be understood to mean *a compound image placed in glory*[9]; and the word itself may, like *Teraphim,* be deduced from the Heb. רָפָה *to be still,* i. e. *through awe* or *reverence,* as denoting the *representative object of their religious veneration.*

'ΡΕ'Ω, 1 fut. *ῥεύσω,* [or rather in good Greek *ῥεύσομαι.*]—*To flow,* as waters. occ. John vii. 38. [Ex. iii. 8, 17. Josh. v. 6. Jer. xi. 5. for זוּב. Song of Sol. iv. 16. for נָזַל. See Xen. An. i. 2, 7. Herodian, vii. 1, 17. Eur. Bacch. 143.]

'ΡΕ'Ω, from *ῥέω to flow,* according to that of Homer, Il. i. 249.

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων 'ΡΕ'ΕΝ *αὐδή.*
And from his tongue words sweet as honey *flow'd.*

[See also Hesiod, Theog. 39. Theoc. xx. 26, 27.]

[I. *To speak.*]

[(1.) Of the words of *prophets.* Mat. i. 22. ii. 15, 17, 23. iii. 3. iv. 14. viii. 17. xiii. 35. xxii. 31. xiv. 15. xxvii. 9. Mark xiii. 14. Acts ii. 16. xiii. 40. Rom. ix. 12, 26. Gal. iii. 16. (of *promises.*) See Xen. Cyr. iii. 3, 51. Symp. viii. 42.]

[(2.) Of answers. 2 Cor. xii. 9. Rev. vii. 14.]

[(3.) Of orders. Mat. v. 21, 27, 31, 33, 38, 43. Luke ii. 24. John xii. 50. Rev. ix. 4. 2 Kings v. 6. Thuc. viii. 11.]

[(4.) Of threats. Acts viii. 24.]

[II. *To call* (by a name), *speak of as.* John xv. 5.]—The 2nd aor. pass. is either *ἐῤῥέθην,* as Mat. v. 21, 27, 31, 33; or *ἐῤῥήθην,* as Rom. ix. 12, 26. Gal. iii. 16. [See Lobeck on Phryn. p. 447.]

On *ἐῤῥέθη,* Mat. v. 21. Markland observes, "This word, in these writings, always implies more than barely *it hath been said;* namely, something as spoken *from* God, or *by his order:* whence it appears that *τοῖς ἀρχαίοις* signifieth *to* (not *by*) *the ancients,* or *those of old.*" Append. to Bowyer's Conject. [It has been much disputed whether the translation here recommended by Markland, or the other, *by the old teachers,* is right. In the first place, there is no doubt that, grammatically speaking, the use of the dative in the latter sense is quite admissible. Kypke, on the place, and many others, (Wolf, Palairet, &c.) have given examples. See Matthiæ, § 392, *β.* The arguments of the two parties are much as follows. Grotius, Alberti, Rosenmüller, and others, after the Greek interpreters, say that Christ, in v. 17. spoke of coming to fulfil or complete the law of Moses (*πληρῶσαι*), and that he did so by giving this fuller and better explanation of it than had been given before. They add, that the word *ἀρχαῖοι,* as applied to the people of the age of Moses, is used with propriety. In reply to this it is said, as by Kypke, Wolf, Kuinoel, and Fritzsche, that the object of Jesus was to diminish the authority of the Pharisees, and not that of the law, which, in v. 17. he had so highly extolled; that if *ἀρχαίοις* had the sense contended for, the corresponding clause would be *ὑμῖν δὲ λέγω ἐγώ;* that, as to *ἀρχαῖοι, old* and *new* are relative terms; (see as examples Acts xv. 7. xxi. 16.) and that the form here used by our Lord is common in the Talmud to express any common opinion of the Rabbins, (see Schoettgen, H. H. and Lightfoot ad l. and Edzard ad Avoda Sara, c. 2. p. 284.) but not Scripture. What to me confirms the second opinion is, that what our Lord cites is not mere scripture, but *scripture with a comment.* I cannot therefore doubt that it was the commentators, i. e. the Jewish doctors, he meant to correct.]

'Ρῆγμα, *ατος, τό,* from *ἔῤῥηγμαι* perf. pass. of *ῥήγνυμι* or *ῥήσσω to break.*—*A breaking down, ruin.* occ. Luke vi. 49. [Polyb. xiii. 6, 3. Dem. 294, 21. 1 Kings xi. 30. Amos vi. 11.]

'ΡΗ'ΓΝΥΜΙ, [*ῥηγνύω,* or *ῥήσσω.* See Hom. Il. xviii. 571. Mark ii. 22. ix. 18. 1 Kings xi. 31. Mœris, p. 337. Thom. M. p. 788.]

I. *To break, burst.* [Mat. ix. 17.] Mark ii. 22. Luke [v. 37. Is. xxxiii. 23. Num. xvi. 31. Ez. xxxiii. 23. Xen. Cyr. i. 2, 16. Diod. Sic. i. 19.]

II. *To rent, tear,* as dogs or swine do. Mat. vii. 6. where see Bowyer and Campbell. Comp. Job ii. 12. Eur. Bacch. 1131. So *lacero,* Phædr. ii. 3.

III. *To dash* or *throw against the ground,* allido. So Vulg. in Mark, *allidit illum;* and Hesychius explains *ῥῆξαι* (inter al.) by *καταβαλεῖν to cast* or *throw down.* occ. Mark ix. 18. Luke ix. 42. See Wolfius and Wetstein on Mark. I add that Homer, Il. xviii. 571. applies this word to dancers *beating* the ground with their feet. [Comp. Is.

[1] Cic ad Attic. lib. vi. epist. 1. [2] Leigh, Crit. Sacr.
[3] Bochart, Canaan, lib. i. cap. 42. (col. 672. ed. Leusden.)
[4] De Inst. Orat. lib. i. 5. "*Plurima* Gallica *vaiuerunt, ut* rheda *et petorritum, quorum altero Cicero tamen, altero Horatius utitur.*"
[5] See Mill's and Wetstein's Various Readings.
[6] Αὐτῶν is wanting after *τύπους* in the Alexandrian MS. of LXX. as well as in the Acts
[7] See Heb. and Eng. Lexicon, under כָּרַב V. 2, 3, 15, 16.
[8] Ibid. under רָפָה XV. and above *θεραπεύω.*
[9] Ibid. under כָּהָה II.

xiii. 16. and προσρήσσειν in Aq. Ps. ii. 9. Wisd. iv. 19. So Schleusner and Bretschneider. Wahl interprets it of *distorting the limbs.*]

IV. *To break forth* into a *voice* or *cry*, occ. Gal. iv. 27. which is a citation from the LXX of Is. liv. 1. [See also xlix. 13. lii. 9.] The purest of the Greek writers use the phrase ῥῆξαι φωνήν for *bursting forth into a voice* or *cry*, as may be seen in Raphelius and Wetstein on Gal. iv. 27. and in Duport's lectures on Theophrastus, p. 316. ed. Needham. Comp. also Kypke. In like manner Virgil applies the Latin *rumpere vocem*, Æn. ii. 129. [Herod. v. 93. Aristoph. Nub. 963. Heins. Ex. Sacr. p. 452.]

Ῥῆμα, ατος, τό, from ἔῤῥημαι perf. pass. of ῥέω *to speak.*

I. *A word spoken* or *uttered.* Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4. and Macknight there. [Schl. and Wahl do not recognise the distinction between senses I. and II. Bretsch. does, but gives as instances of sense I. Mat. xx. 26. Acts vi. 11, 13. x. 44. xxvi. 25. Heb. xii. 19. Wahl explains Mat. xxvii. 14. to mean *an accusation*, and so Kuinoel; but this is only the meaning by inference.]

II. *A speech* or *sentence* consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5. Hutchinson observes, that Xenophon in like manner uses ῥῆμα for *a speech*, Cyrop. viii. [4, 12.] p. 478. ed. 8vo. [Add Mat. v. 11. (where Parkhurst makes it *a report, account.*) Mark xiv. 72. Luke vii. 1. ix. 45. xviii. 34. xx. 26. xxiv. 8, 11. John viii. 20. x. 21. Acts ii. 14. vi. 11, 13. x. 44. xi. 14, 16. xvi. 38. xxvi. 25. 2 Cor. xii. 4. Jude 17. Rev. xvii. 17. Herodian, ii. 2, 7. Schl. says that in Mat. xxvi. 76. Mark xiv. 72. Luke xxiv. 8. and Rev. xvii. 17. the meaning is *a prediction*; but this, too, is a mere inference. In Luke i. 38. ii. 29. Heb. vi. 5. as in 1 Kings viii. 20. it seems to be *a promise.*]

III. *A word, a command.* Luke [iii. 2.] v. 5. It denotes the *operative* or *all-powerful word* or *command* of God. Mat. iv. 4. [Acts x. 22.] Heb. i. 3. xi. 3. Comp. xii. 19. [Jer. i. 2. Josh. i. 16.]

[IV. With Θεοῦ or Χριστοῦ it means *a divine* or *Christian doctrine.* See John iii. 34. v. 47. vi. 63, 68. viii. 47. xii. 44, 48. xiv. 10. xv. 7. Acts v. 20. x. 37. xi. 14. xiii. 42. Rom. x. 8. (which Parkhurst refers to sense V.) 17, 18. Eph. v. 26. vi. 17.]

V. *A thing, matter.* Mat. viii. 16. Luke i. 37, 65. ii. 15, [19. Acts v. 32. x. 37. 2 Cor. xii. 4. xiii. 1.] Mat. iv. 4. [Luke iv. 4.] ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, 'i. e. by any *thing* which God shall appoint.' Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3. in LXX.—This last sense seems Hellenistical, and taken from the similar use of the Heb. דָּבָר *a word*, to which ῥῆμα in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21. et al. and comp. under λόγος XV. [See 1 Sam. iv. 17. So ἔπος and λόγος are used for πρᾶγμα. See Æsch. Pers. 313.]

Ῥ'ΗΣΣΩ. [Vide ῥήγνυμι.]

☞ Ῥήτωρ, ορος, ὁ, from ῥέω *to speak.*—*An orator, one who professes the art of speaking.* occ. Acts xxiv. 1. [First it meant *one who spoke to the people and advised*; and then *a hired orator* or *advocate.* See Thuc. viii. 1. Ælian, V. H. ix. 19. Valck. Diatr. p. 257.]

☞ Ῥητῶς, adv. from ῥητός *spoken, expressed*, [*to be spoken.*]—*Expressly, in express terms.* occ. 1 Tim. iv. 1. where see Wetstein, who has abundantly shown that the Greek writers use the word in this sense. "*The Spirit* (ῥητῶς λέγει) expressly saith, or in so many words saith. Mede (Works, fol. p. 666.) supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the prophecy, which the apostle himself formerly delivered, concerning *the Man of Sin.* I therefore think that these words were, for the greater solemnity and certainty, *pronounced by the Spirit* in the apostle's hearing, after he had finished the preceding passage, concerning the Church's being *the pillar and support of the truth.* Of the Spirit's speaking in an audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts x. 19, 20; and, in the hearing of the prophets of Antioch, the words mentioned Acts xiii. 2." Macknight. [See Diog. L. vii. 88. viii. 81. Polyb. ii. 23, 5. Zonaras (Lex. col. 1616.) explains the word by σαφῶς, φανερῶς.]

Ῥ'ΙΖΑ, ης, ἡ.

I. *A root* of a tree or plant. See Mat. iii. 10. xiii. 6. [Mark iv. 6. xi. 10. Luke iii. 9. In Mark iv. 6. we have the phrase ἔχειν ῥίζαν, which occ. also in a metaphorical sense, expressing the possession of *constancy* or *perseverance*[1], in Mat. xiii. 21. Mark iv. 17. Luke viii. 13. The word occ. metaphorically for *the origin of a family, forefathers*, in Rom. xi. 16—18. where Abraham especially is alluded to. In Heb. xii. 15. (see Deut. xxix. 18.) Wahl says ῥίζα is put for that which comes from the root, *a plant.* For the metaphor, see πικρία.]

II. Figuratively, *a root, origin, spring.* occ. 1 Tim. vi. 10. where Kypke cites Hippocrates using ῥίζα in a like figurative sense, Epist. ad Crateu. εἰ δ' ἐδύνασο, Κρατεύα, ΤΗ͂Σ ΦΙΛΑΡΓΥΡΙ'ΑΣ τὴν πικρὰν Ῥ'ΙΖΑΝ ἐκκόψαι, 'but if, Crateua, you could cut up the bitter *root of covetousness.*' Christ is styled the *Root* of Jesse, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was *a shoot* springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the *basis* and *foundation* of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in Vitringa on Is. xi. 10. and on Rev. v. 5. xxii. 16. [Macknight, too, says, "Our Lord calls himself the root of David, &c., to signify that he is the life and strength of the family of David as well as its offspring, that family being raised and preserved for the sole purpose of giving birth to the Messiah." Schleusner says *that which shoots from the root*, and then *posterity, one of the posterity*, and

[1] [In Latin, *radicem agere* is said of any thing which *gains fast hold of, descends deep into.*]

so Wahl. They cite Is. liii. 2. Ecclus. xl. 15. xlvii. 22, (26.) 1 Mac. i. 11.]

Ῥιζόω, ῶ, from *ῥίζα*.—*To root, fix*, as it were, *with roots*, ῥιζόομαι, οῦμαι, pass. *to be rooted firmly, fixed*, as it were, *with roots*. This V. is also applied figuratively by the Greek writers. See Wolfius, Wetstein, and Kypke. occ. Eph. iii. 18. Col. ii. 7. [See Is. xl. 24. Jer. xii. 2. Ecclus. iii. 27. xxiv. 13. Simplic. in Epict. p. 152. Plut. t. vii. p. 24. ed. Hutten. Liban. D. xx. p. 514. D.]

☞ Ῥιπή, ῆς, ἡ, from ἔρριπα perf. mid. of *ῥίπτω to cast*.

I. *The force, impetus*, or *quick motion of somewhat cast* or *thrown*. Thus in the Greek writers it is applied to stones or darts, [see Hom. Od. Θ. 21. Opp. de Pisc. ii. 505.] the wind, [Apoll. Argon. iii. 969. Soph. Ant. 140.] the fire, [Apoll. i. 1027. the twinkling of the stars, Soph. El. 104. &c.]

II. In the N. T. *ῥιπὴ ὀφθαλμοῦ, a quick motion* or *twinkling of the eye*. So Nyssenus explains it by *ἐπίμυσις βλεφάρων, the shutting* or *twinkling of the eye-lids*, [adding, "that it is so quick that nothing can be quicker." Hence it denotes a *very short space of time, a moment*. occ. 1 Cor. xv. 52. Eustathius (ad Il. O. p. 1024, 4.) has *ἐν βραχυτάτῃ χρόνου ῥιπῇ*.]

Ῥιπίζω, from *ῥιπίς a fan* to *agitate* the air with, [and blow a fire,] which from *ῥίπτω to cast*.

I. *To fan with the air* or *wind*. [It is properly used of *a fire*. See Poll. On. x. 94. Hesychius has *ῥιπίζει· φυσᾷ, πνεῖ, πνοὴν πέμπει, ἀνακαίει*, and *ῥιπίζεται· ἀνακαίεται*. See Aristoph. Ach. 888.]

II. *To agitate with the wind*. occ. James i. 6. So Dio Chrys. in Wetstein, speaking of the Vulgar compared with the *sea*, says *ὑπ' ἀνέμου* ΡΙΠΙΖΕΤΑΙ, they are *agitated* by the wind. [Dan. ii. 35 [1].]

ΡΙΠΤΩ.

[I. *To throw down* or *away from one*. Mat. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19. See Gen. xxi. 15. Ex. i. 22. iv. 5. Judg. ix. 53. Xen. de Ven. ix. 20. Ceb. Tab. 10. Diod. Sic. ii. 4. In Acts xxii. 23. there is some doubt. Schl. explains it *to tear*, the same as *διαῤῥήσσω*, Mat. xxvi. 65. Wahl makes it *to shake*, or *toss up*, observing, that *shaking the garments* was a sign of approbation or pleasure among the ancients. (See Luc. de Salt. § 83. Aristæn. i. 26. Ovid, Amor. iii. 2, 74.) He means, therefore, I suppose, like Kuinoel, that they who did so (being perhaps at a distance) thus showed their approbation of the others' violence. Bretschneider observes truly, that it is doubtful whether the verb would bear such a meaning. Others, like Parkhurst, explain it *to throw away*.] Markland in Bowyer's Conject., whom see, explains *ῥιπτούντων τὰ ἱμάτια* by "*shaking* their clothes in a rage, not *casting them off*, that they might be the more expeditious for mischief." Comp. also the passages cited by Wetstein from the Greek writers. [The phrase *ῥίπτειν τὰς ἐσθῆτας* occ. in Lucian, ubi supra; and the contract form is found in the Attic writers.]

II. *To cast*, or *let go*, as anchors from a ship. Acts xxvii. 29.

[1] [The word is not found in Mill.]

[III. *To place, lay down*. Mat. xv. 30. of the sick laid at Jesus' feet. Dem. 413, 11.]

IV. *To throw up, expose, abandon*, abjicere, negligere, in which sense Kypke shows that the V. is often used in the Greek writers. Comp. Elsner and Wetstein. Mat. ix. 36. [Diod. Sic. xiii. 9. Ælian, V. H. xiii. 8.]

☞ Ῥιζηδόν, adv. from *ῥιζέω to make a whizzing* or *whistling noise* [2], which from *ῥοῖζος*, used by Homer, Il. xvi. 361. for *the whizzing* of an arrow in its flight; and by Plutarch for the *whistling* of the wind in a storm. Scapula remarks, that *ῥοῖζος* is a word formed by an onomatopœia from the *sound*. See also Dionysius Halicarn. *περὶ Συνθέσεως*, § xvi.—*With a noise* or *sound* resembling that of a great *storm*. occ. 2 Pet. iii. 10.

Ῥομφαία, ας, ἡ, from *ῥέμβω to brandish*.

[I. Properly, *an oblong Thracian dart*; and then *a sort of oblong sword*. *To kill with the sword* is a phrase describing war. Rev. vi. 8. See Ex. v. 3. Lev. xxvi. 6. Is. i. 20.]

II. Figuratively it imports *bitter grief piercing* the heart like a *sword*. Luke ii. 35. where see Wetstein and Kypke for similar expressions in the Greek writers. [Comp. Ps. lvii. 5. lix. 8. and again lv. 22. for phrases where the keenness of reproach is designated by the same metaphor. See Diod. Sic. xiii. 58.]

III. It denotes *the word of Christ*. Rev. i. 16. ii. 12, 16. xix. 15, 21. [In Rev. ii. 16. xix. 15, 21. (as well as Deut. xxxii. 41. Judg. vii. 20.) Schleusner thinks that the sword is a symbol of God's anger or vengeance against sinners.] This word in the LXX generally answers to the Heb. חֶרֶב *a sword*.

Ῥύμη, ης, ἡ, from *ῥύομαι to draw*, traho.—*A street* or *tract in a city included between houses on each side*. See Scapula. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As *πλατεῖα* denotes *a broader street* or *square*, so *ῥύμη a narrower street* or *alley*, angiportum. [See especially the place of Luke, and comp. Is. xv. 3. Ecclus. ix. 7.]

[Ῥυπαρεύω. This occ. in some MSS. of Rev. xxii. 11. See *ῥυπόω*.]

☞ Ῥυπαρία, ας, ἡ, from *ῥυπαρός*. [*Filth*. (Plut. t. vii. p. 420. ed. Hutten.) and then] *Filth* or *pollution*, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. James i. 21. where Elsner shows that Plutarch and Dionysius Halicarn. use the V. *ῥυπαίνεσθαι* in like manner for *being polluted by vice*; and Lucian, cited by Wetstein, applies *ῥύπος* to the *defilement of the soul*. Vit. Auct. t. i. p. 36. [See also Salm. de Fœn. Trap. p. 185.]

Ῥυπαρός, ά, όν, from *ῥύπος*.—*Sordid, dirty*. occ. James ii. 2. So Josephus, Ant. vii. 11, 3. cited by Wetstein, has the phrase ΡΥΠΑΡΑ῾Ν ΄ΕΣΘΗ῞ΤΑ. [So Zech. iii. 3, 4. Artem. ii. 3. Ceb. Tab. 10. The verb *ῥυπαίνεσθαι* is especially used of clothes. See Theophr. Char. 10. Schl., from the context in James, most unnecessarily thinks that this word there means *threadbare, shabby*.]

ΡΥ΄ΠΟΣ, ου, ὁ. The Greek lexicographers deduce it from ἔρρυπα, perf. mid. of *ῥύπτω to*

[2] [Occ. Song of Solomon, iv. 15.]

absterge, cleanse off. Perhaps ῥύπος may be deduced immediately from the Heb. רָפַשׁ *mud, mire.* —*Filth.* occ. 1 Pet. iii. 21. [Job xiv. 4. Is. iv. 4. Polyb. xxxii. 7, 8.]

Ῥυπόω, ῶ, from ῥύπος.—*To be filthy.* [Properly, Aristoph. Av. 1281. Plut. 266.] In a spiritual sense. occ. Rev. xxii. 11. where thirteen or fourteen MSS. have ῥυπαρὸς ῥυπαρευθήτω, which reading is approved by Wetstein, and admitted into the text by Griesbach. [Deut. viii. 4. in one MS.] Comp. ῥυπαρία.

Ῥύσις, εως, ἡ, from ῥέω or ῥύω *to flow.*—*A flux.* occ. Mark v. 25. Luke viii. 43, 44. [Lev. xv. 2, 3. For the *flow* of a river, Polyb. ii. 16, 6.]

☞ Ῥυτίς, ίδος, ἡ, from ῥύω *to draw, contract.*—*A wrinkle, corrugation of the skin.* It is often used by the Greek writers in a natural sense, [Aristoph. Plut. 1052. Diod. Sic. iv. 51.] but in the N. T. occurs once in a spiritual one. Eph. v. 27.

Ῥύ′Ω, or more usually ῬΥ′ΟΜΑΙ, mid.

I. This word denotes properly *to draw with force and violence, to drag, to hale,* as in Homer, Il. iv. 506.

——— Ἐρρύ′σαντο δὲ νεκρούς.

——— They *haled* the dead.

II. *To deliver,* q. d. *to draw out of danger* or *calamity,* libero, eximo, eruo. See Mat. vi. 13. Luke i. 74[1]. Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10. Wetstein shows that Dionysius Halicarn. and Lucian use the apostle's phrase ἘΚ ΘΑΝΆΤΟΥ ῬΥ′ΣΑΣΘΑΙ. [Add Mat. xxvii. 43. Luke xi. 4. Rom. xv. 31. Col. i. 13. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iii. 8. iv. 8, 17. 2 Pet. ii. 9. See Ex. vi. 6. Ps. cxl. 1. Diod. Sic. xii. 53. Ælian, V. H. iv. 5. In some of these cases it is construed with ἀπό, in others with ἐκ, and in some it is put absolutely.]

☞ Ῥωμαϊκός, from Ῥωμαῖος. — *Roman, Latin.* occ. Luke xxiii. 38. [Polyb. iii. 107, 12.]

Ῥωμαῖος, α, ον, from Ῥώμη.

I. *A Roman.* So οἱ Ῥωμαῖοι, *the Romans,* in general. John xi. 48. [Dan. xi. 30. See the Cod. Chish.]

II. *One who was born and usually dwelt at Rome.* Thus the Jews and proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Ῥωμαῖοι. Acts ii. 10. Comp. under προσήλυτος III.

III. *One who has the privileges of a Roman citizen.* Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) et al.

☞ Ῥωμαϊστί, adv. from Ῥωμαῖος.—*In the Roman language, in Latin.* occ. John xix. 20.

Ῥώμη, ης, ἡ.—The city of *Rome,* said by Livy, Dionysius Halicarn., Pliny, Plutarch, and others, to have been so named from its founder Romulus; though Sallust, Bel. Catilin. cap. 6. says he had heard by report that it was built by the Trojans under Æneas, assisted by the aborigines or primitive inhabitants; and Festus mentions a tradition that this city was built long before Romulus, and was originally called Valentia, from valeo *to be strong,* which name was afterwards changed by King Evander into the Greek Ῥώμη, which is of the same import, if derived from ἔῤῥωμαι perf. pass. of ῥώννυμι *to strengthen.* Otherwise Rome might have its name from the Heb. רוּם *to be high,* on account of the *hill* or *hills* on which it was originally built: Ῥώμη Roma, q. רָמָה or רוֹמָה.[3] So Virgil, Æn. i. 11.

——— *altæ* mœnia *Romæ.*

——— the walls of *lofty Rome.*

Acts xviii. 2. xix. 21. et al. See Suicer, Thesaur. in Ῥώμη, and Univ. Hist. in History of the Etruscans, vol. xvi. 8vo, towards the beginning.

☞ Ῥ Ω′ ΝΝΥΜΙ.

I. *To strengthen, make strong.*

II. The perf. pass. ἔῤῥωμαι signifies *I am well* or *in good health.* Hence the imperative ἔῤῥωσο, and plur. ἐῤῥῶσθε, are used in the conclusion of letters, like the Latin *vale* and *valete,* as a wish of health and happiness, *fare well, fare ye well, adieu.* occ. Acts xv. 29. xxiii. 30. So in Xenophon, Cyrop. iv. [5, 12.] Cyrus ends his letter to Cyaxares with ΄ΕΡΡΩΣΟ. [Baruch v. 5. 2 Mac. ix. 20.]

Σ.

Σ, C, σ, ς, ϛ, *Sigma.* The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain, Samech, Jaddi,* and *Shin.* Thus *Sigma,* among the ancient Cadmean letters, answered in order to the Hebrew or Phœnician *Shin* or *Sin,* and accordingly the Dorians[2] called it *San;* but the name *Sigma* seems a corruption of *Samech.* The forms Σ and ς seem plainly taken from *Shin* of the Hebrews (ש) or of the Phœnicians (W) laid on one side; but *σ* is little different from the Hebrew ס, *Samech,* turned to the right hand, to which Hebrew letter C and ϛ bear also a manifest resemblance. As to the power or sound of the Greek *Sigma,* it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple English *S,* not like *SH,* as the Heb. ש is generally sounded.

☞ ΣΑΒΑΧΘΑΝΙ′. Hebrew or Chaldee.—*Thou hast forsaken me,* or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שְׁבַקְתָּ *thou hast forsaken,* and the pron. suffix נִי *me.* שְׁבַק signifies *to leave, let alone,* in the Chaldee of Daniel and Ezra; and שְׁבַקְתָּנִי is used for the Heb.

[1] Where see Vigerus, de Idiotism. cap. vi. § 1. reg. 12. and Hoogeveen's note.

[2] Γράμμα, τὸ Δωριέες μὲν ΣΑ′Ν καλέουσι, Ἴωνες δὲ ΣΙ′ΓΜΑ, 'the letter which the Dorians call *San,* and the Ionians *Sigma.*' Herod. i. 139.

[3] See Vitringa, Obs. Sacr. i. 7, 25.

שְׁבַקְתָּנִי of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2. and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late learned writer[1], however, is of opinion, that *σαβαχθανί* answers to the Heb. סְבַכְתָּנִי or שְׁבַכְתָּנִי from סָבַךְ or עָבַךְ *to perplex, entangle, involve in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed," says he, "the Chaldee שְׁבַק does not, I think, fully *come up to* the signification of *ἐγκαταλείπω*," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΏΘ. Heb.—*Sabaoth*, Heb. צְבָאוֹת, a N. fem. plur. from the root צָבָא, *to assemble in orderly troops.*—"צְבָא הַשָּׁמַיִם *the Host of Heaven*, LXX. *στρατιὰ τοῦ οὐρανοῦ* (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars*, (i. e. *the fluxes of light from them*,) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Is. xxxiv. 4. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxxiii. 3. in which three last passages they are distinguished from בַּעַל (*Baal* or *the solar fire*); sometimes only *the stars* or *stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles, (as has been often shown by learned men, particularly by Leland[2],) it was, that a great part of the world were denominated Zabians or Sabians. Hence the formation of the צְבָא הַשָּׁמַיִם is often reclaimed for Jehovah, (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Is. xl. 26. xlv. 12.) and they are called צְבָאָיו *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence יְהוָה צְבָאוֹת, *Jehovah of Hosts*, and אֱלֹהֵי צְבָאוֹת *Aleim of Hosts*, are often used as titles of the *true God*, and import that from Him the *hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal* and *almighty* power; whence the LXX frequently explain צְבָאוֹת by *Παντοκράτωρ Almighty*[3]." They also often retain the original Heb. word *Σαβαώθ* or *Σαββαώθ*, as in Is. i. 9. which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμός, οῦ, ὁ, from *σαββατίζω*, used in the LXX for *keeping* or *enjoying a sabbath* or *rest*, Exod. xvi. 30. Lev. xxvi. 35. and in 2 Mac. vi. 6; which from *σάββατον*. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath.* occ. Heb. iv. 9. where by *σαββατισμός* is denoted not only *a resting*, but such a *rest* as God entered into when he had finished his work, *a complete, holy*, and *happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest* which remaineth to the people of God[4]. See Whitby and Macknight on the place, and comp. under *ἑπτά* II. and Vitringa on Is. lvi. 2. lviii. 13.

ΣΆΒΒΑΤΟΝ, *ου, τό*, plur. *σάββατα, τά*, dat. *σάββασι*, from the Heb. שַׁבָּת *rest, the sabbath*, to which this word generally answers in the LXX.

I. Both singular and plural, *the sabbath-day.*

[(1.) Singular. Mat. xii. 2, 8. xxiv. 20. Mark ii. 27, 28. vi. 2. xvi. 1. Luke vi. 1, 2, 5—7. xiii. 14—16. xiv. 1, 3, 5. xxiii. 54, 56. John v. 9, 10, 16, 18. vii. 22, 23. ix. 14, 16. xix. 31. Acts xiii. 27, 42, 44. xv. 21. xviii. 4. 2 Kings xi. 9.] In Mat. xii. 5. Campbell, whom see, translates, "*violate* the rest *to be observed* on sabbaths," taking *σάββατον* here to signify *rest*. And on Mat. xii. 1. see an excellent note of Bp. Pearce. —*A sabbath-day's journey*, Acts i. 12. is reckoned at *two thousand cubits*, i. e. about a mile, not only in the Talmudical Tracts, but in Targum Jonathan on Exod. xvi. 29. and on Ruth i. 16. Comp. Mat. xxiv. 20. where see Wetstein, and Doddridge's note (*c*) on Acts i. 12. vol. ii. p. 652.

[(2.) Plural. Mat. xxviii. 1. Luke iv. 16. Acts xiii. 24. xvi. 13. xvii. 2.] *Σάββατα, τά*, Col. ii. 16. comprehend *all* the Jewish *sabbaths* or *times of sacred rest* appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *paschal* sabbath. Lev. xxiii. 15. (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2. *τὰ σάββατά μου, my sabbaths*, no doubt, include *all the sabbaths* or *times of sacred rest* ordained by God under the Mosaic dispensation. [The reader must use his judgment on this opinion of Parkhurst's. The word occ. in Ex. xx. 10. Num. xxviii. 9, 10. 1 Mac. ii. 38. Joseph. Ant. i. 1, 1.]

II. Both singular and plural, *a week.*

[(1.) Sing. Mark xvi. 9. Luke xviii. 12.]

[(2.) Plur. Mat. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.] So the Heb. שַׁבָּתוֹת is used for *weeks*, Lev. xxiii. 15; and שַׁבָּת for *a week*, ver. 16. according to the interpretation of the Targum, LXX, and Vulgate.

Σαγήνη, ης, ἡ, either from *σίσαγα*, perf. mid. of *σάττω to load, fill*, (which from Heb. שָׂת *to set, place*,) or from the Chald. סַגְיָא *great.—A large fishing-net, a drag-net.* Lat *verriculum*[5], which from verro *to sweep*, q. d. *a sweep-net.* occ. Mat. xiii. 47. [Ez. xxvi. 5, 14. xlvii. 10. Hab. i. 15, 16. Is. xix. 8. Artem. ii. 14. Alciph. Ep. i. 17 and 18. Ælian, H. A. xi. 12. Hence comes *σαγηνεύω* (i. e. according to Hesychius, *θηρεύω, αἰχμαλωτίζω, ἢ ἁλιεύω*), Herod. iii. 149. *σαγηνεία*, Plut. t. viii. p. 312. ed. Reiske. *σαγηνευτής*, t. x. p. 29.]

ΣΑΔΔΟΥΚΑΙ῎ΟΙ, *ων, οἱ.—Sadducees*, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, its founder, who lived about two hundred and sixty years before Christ; but, according to others, they were thus named from the Heb. צָדַק *righteous, just*, either as

[1] Spearman, Letters on the LXX, p. 438, 9.

[2] Advantage and Necessity of Christian Revelation. Comp. Eusebius, Præp. Evang. iii. 2. Selden, de Diis Syris Proleg. cap. iii. Vossius, de Orig. et Progr. Idol. ii. 30. and above in Θεός. Encyclopæd. Britan. in POLYTHEISM, Nos. 10—12.

[3] See Heb. and Eng. Lexicon in צבא III. [So Phavorinus, p. 1629. Cheitom. Græcob. N. T. p. 136.]

[4] [The Jews hence called the state of eternal rest and joy very often שַׁבָּת הַגָּדוֹל, &c. See Schöttgen.]

[5] ["Verriculum, quia profunde sub aquas pertingens, ipsum fundum verrit." Ulpian.]

pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offences. So Josephus, Ant. xx. 8, 1. αἵρεσιν—τὴν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους, 'the sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews.' The *Sadducees* not only rejected the traditions of the elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and all existence of the spirits or souls of men departed [1], and consequently all *future* rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6—8. So that, as Prideaux has remarked, "they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence; and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped Him, and paid obedience to his laws [2]." They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other. Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the evangelists; nor, 2ndly, by Josephus, who was no friend to their sect; and 3dly, because this historian, Ant. xiii. 10, 6. expressly says, that the *Sadducees* taught, ἐκεῖνα δεῖν ἡγεῖσθαι νόμιμα ΤΑ᾽ ΓΕΓΡΑΜΜΕ᾽ΝΑ, 'that those things *which were written* ought to be esteemed obligatory;' where surely, had they rejected the *greater part* of the Jewish scriptures, he could not have failed mentioning it [3]. The reader may find a further account of this sect in Josephus, Ant. xiii. 10, 6. and xviii. 1, 4. de Bel. ii. 8, 14: in Prideaux's Connexion, part ii. book v. p. 335. &c. 1st ed. 8vo.

[1] The words of Josephus, de Bel. ii. 8, 14, are, ψυχῆς τε τὴν διαμονὴν, καὶ τὰς καθ᾽ ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι, *they deny the continuance of souls, and the punishments and rewards in* Hades; and Ant. xviii. 1, 4. Σαδδουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι, *the doctrine of the* Sadducees *teaches that souls perish with the bodies.*

[2] Τὴν μὲν εἱμαρμένην, says Josephus, de Bel. ut sup. παντάπασιν ἀναιροῦσι, καὶ τὸν Θεὸν ἔξω τοῦ ὁρᾶν τι κακὸν Ἢ ΜΗ᾽ ΔΡΑ᾽ΙΝ τίθενται· φασὶ δὲ ἐπ᾽ ἀνθρώποις ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκεῖσθαι, καὶ τὸ κατὰ γνώμην ἑκάστῳ [ἑκάστου, Qu?] τούτων ἑκατέρῳ προσιέναι. 'They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, compare under Φαρισαῖος 2.) and deny *that God is the cause of men's acting ill or not*, but assert that both good and evil are placed in the election of man, and that every one accedes to either of these, as he pleases.' From a spurious reading of ἢ ἐφορᾶν instead of ἢ μὴ ὁρᾶν, in the above passage, (see Grotius on Mat. xxii. 23. and Hudson in loc.) the *Sadducees* have been charged with *a denial of divine providence:* even the authors of the Universal History refer to this place in proof of Josephus's asserting that *they looked upon the Deity as above intermeddling with human affairs*, which is, say they, in effect *denying a providence*, and consequently all religion.

[3] See Boyle's Dict. in SADDUCEES, note (*g*). Walton's Prolegom. xi. p. 77. Jenkin on Christianity, vol. ii. p. 87. 2nd edit. Universal History, vol. x. p. 475. 8vo. Jortin's Remarks on Eccles. Hist. vol. i. p. 172. &c. and vol. ii. p. 103. 2nd edit. &c.

and in the Ancient Univers. History, vol. x. p. 472. et seq. 1st ed. 8vo.

☞ Σαίνω, from *σείω to shake.*

I. *To shake, move, wag*, generally as a *dog* does his *tail.* Thus used in the Greek writers, particularly Homer, Odyss. x. 216, 217. xvi. 6. xvii. 302. See more in Wetstein on 1 Thess. iii. 3. [See Blomf. ad Æsch. Sept. Theb. 379. Ælian, V. H. xiii. 42. Hesiod, Theog. 771. Munker ad Anton. Lib. Met. c. 25.] Hence

II. *To fawn, flatter, cajole.* [Hesychius has Σαίνει· κολακεύει· and Photius Σαίνει· κολακεύει, σείει· ὡς ἐπὶ τῶν κυνῶν σαινούντων τῇ οὐρᾷ.] Whence Σαίνομαι, pass. *to be flattered, cajoled, to be moved by flattery* or *cajoling;* i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus Elsner explains it in 1 Thess. iii. 3. the only text in which it occurs. [And Bretschneider says this might be the meaning.] But Kypke, from the addition of the words ἐν ταῖς θλίψεσι, thinks it better to render *σαίνεσθαι to be moved* (as in our translation), *disturbed, terrified;* and he shows that in this sense also the V. is used by the Greek writers, particularly by Diogenes Laert. [vii. 1, 21.] and Euripides. Comp. πτύρεσθαι, Phil. i. 28. And with this latter interpretation agrees the ancient Syr. version, ܕܠܐ ܢܬ

ܙܥܙܥ ܒܟ ܕܐܢܬ ܗܟܝܠ ܗܟ

lest from any of you it (*your faith*) should be cut off, or fail, *in these afflictions.* [So Schleusner, Wahl, and Bretschneider.] Compare Suicer Thesaur. on this word.

ΣΑ᾽ΚΚΟΣ, *ου*, ὁ, from the Heb. שַׂק *a sack, sack-cloth*, for which the LXX generally use it. This word SAC is from the Hebrew, preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh *Sack*, Gothic *Saccus*, Saxon Sæc, Danish Sæk, Old Germar. Sac, Islandic *Sakk*, Swedish Säck, and Dutch and English *Sack* [4].—*A sack*, [Prov. i. 14. Micah vi. 11.] also [*a dress of*] *sack-cloth, a coarse kind of hair-cloth of which sacks were anciently made*, (see Rev. vi. 12.) as they sometimes are with us, *cilicium.* occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. Menander, cited by Porphyry de Abstin. iv. 15. takes notice of the Syrians wearing *sack-cloth* in time of *religious humiliation.*

——— παράδειγμα τοὺς ΣΥΡΟΥ᾽Σ λάβε—
——— εἶτα, ΣΑ᾽ΚΚΙΟΝ ἔλαβον, εἶς θ᾽ ὁδὸν
Ἐκάθισαν αὐτοὶ ἐπὶ κόπρου, καὶ τὴν θεὸν
Ἐξιλάσαντο, τοῦ ταπεινῶσαι σφόδρα.

They then wear *sack-cloth*, and besmeared with filth
Sit by the public road, in humble guise,
Thus placating the dread Atergatis [5].

And it appears from Plutarch de Superstit. t. ii. p. 161. that the same was sometimes practised by the Greeks, ἔξω καθῆται ΣΑ᾽ΚΚΙΟΝ ἔχων κ.τ.λ. 'the superstitious man sits out of doors, wearing *sack-cloth* or sordid rags, and often rolls himself naked in the dirt.' Comp. Wetstein on Mat.

[4] See Junius's Etymol. Anglican. in SACK.
[5] Of whom see Heb. and Eng. Lexicon under דגן IV.

[Josephus puts *σχῆμα ταπεινόν*, and *πενθικὴ ἐσθής* for שַׂק. See Gen. xxxvii. 34. 1 Kings xxi. 27. 2 Sam. iii. 31. Is. xxxvii. 1. l. 3. Wessel. ad Diod. Sic. xix. 107. Poll. On. vii. 191. Thomas M. says that the Attics wrote the word with one *κ*; but see Lobeck on Phryn. p. 257.]

Σαλεύω, from *σάλος*, which see.

I. *To shake, be tossed.* Phavorinus says it is properly spoken of a ship, which, when riding at anchor, is *agitated* by the waves of the sea; so also Moschopulus in Wetstein, whom see on Heb. xii. 26. Josephus applies it in this view, de Bel. i. 21, 5. iii. 8, 3. So the compound *ἀποσαλεύειν*, Ant. xv. 9, 6. ΄ΑΠΟΣΑΛΕΥΕΙΝ—*ἐπ' ἀγκύραις*, 'to *ride* at anchor.' [Diod. S. xiii. 100.]

II. *To shake, cause to shake* or *tremble*, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27. where see Kypke. [Schleusner translates here, *to remove, abrogate*, and Wahl translates the passive, *to be near ruin.*] Σαλεύομαι, pass. *to be shaken*, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn, &c., *shaken together* in a measure, Luke vi. 38.—as a place, or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26. [See Amos viii. 12. Is. xxiv. 20. Ps. xlvii. 6. xcvi. 9. Wisd. iv. 19. Diod. Sic. i. 47. xvii. 22.]

III. *To stir up*, as a populace, *to a disturbance.* Acts xvii. 13. [Comp. Soph. Œd. T. 22.] See Blackwall's Sacred Classics, vol. i. p. 230. and Elsner.

IV. Σαλεύομαι, pass. *to be shaken mentally.* fluctuare. [Acts ii. 25.] 2 Thess. ii. 2. where see Elsner, who shows that Heliodorus likewise applies it to the *mind.* [Comp. Ps. xlvi. 5. 1 Mac. vi. 8. Ecclus. xlviii. 22. See Arrian, D. E. iii. 26, 16.]—The above cited are all the texts of the N. T. wherein the verb occurs.

Σάλος, ου, ὁ, from *σείω to shake, agitate*, and *ἅλς the sea.—The agitation of the sea*, or *the sea considered as agitated*, salum. occ. Luke xxi. 25.—This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in Wetstein and Kypke, and the LXX use *σάλος* for the Heb. נַעַשׁ *the raging* of the sea. Jonah i. 15. *καὶ ἔστη ἡ θάλασσα ἐκ τοῦ* ΣΑ΄ΛΟΥ *αὐτῆς, and the sea stood* or *ceased from its* agitation; so for the Heb. שְׂאֵת *the lifting up*, Ps. lxxxix. 10. or 9. *τὸν δὲ* ΣΑ΄ΛΟΝ *τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις, and thou stillest the* agitation *of its* (*the sea's*) *waves.* [Soph. Phil. 271. Diod. Sic. xx. 74.]

Σάλπιγξ, ιγγος, ἡ. The learned Damm, Lex. col. 779. deduces it from *σάλος* or *σάλη agitation, concussion*, and *ἔπος a voice, sound.* It is remarkable that Homer, Il. xxi. 388. applies the verb *σάλπιγξεν* to *the resounding* of the heavens in the battle of the gods.—*A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52. [1 Thess. iv. 16. Heb. xii. 19. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14.] et al. In Mat. it denotes *the preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. x. [1 Chron. xv. 24. xvi. 6. Here the Heb. word is חֲצוֹצְרוֹת. The same instrument is used in solemn songs in honour of God, kings, feasts, &c. See 2 Kings xi. 15. 1 Chron. xiii. 8. It is also used for שׁוֹפָר, an instrument used to announce the commands of the king. See Josh. vi. 8. 2 Sam. ii. 28. &c. Schleusner thinks that in every instance, except 1 Cor. xiv. 8. it means *thunder*, and he refers to Ps. xlvii. 5. Is. xxvii. 13. Zech. ix. 14. in Hebrew. Wahl says, that the scripture speaks of God's coming with the sound of the trumpet, because the approach of the great was thus denoted. See Ps. xlvii. 5. Polyb. xv. 12, 2. Artem. i. 36.]

Σαλπίζω, from *σάλπιγξ.—To sound* or *blow a trumpet.* Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, [7, 8, 10, 12, 13. ix. 1, 13. x. 7. xi. 15. The word occ. in Num. x. 3—8. Judg. iii. 20. vi. 34. Xen. An. i. 2, 17. The forms *σαλπίσω, ἐσάλπισα*, (Joseph. Ant. vii. 11. Is. xliv. 23.) are not reckoned so good as *σαλπίγξω.* See Lobeck on Phryn. 191. Matthiæ, § 174. In Mat. vi. 2. some have supposed the precept to be literal, and have imagined that the Pharisees really blew a trumpet before them when they gave alms, an assertion of which there is no proof[1]. But the Greek interpreters and many moderns, Grotius, Elsner, Wetstein, Fritzsche, Schleusner, take it metaphorically, *do not publish it too much, do not make a noise about the matter.* Schleusner and Kuinoel, after Beza, seem to take the verb transitively, viz. *do not make others publish the thing*; but there is little occasion for this.]

☞ Σαλπιστής, οῦ, ὁ, from *σαλπίζω.—A trumpeter.* occ. Rev. xviii. 22.

☞ ΣΑΜΑ΄ΡΕΙΑ, ας, ἡ, from the Hebrew שֹׁמְרוֹן *Samaria.*

I. The name [of a *hill*, and then of] a *city* in the tribe of Ephraim, built by Omri, king of Israel, and called in Hebrew שֹׁמְרוֹן, from שֶׁמֶר, the name of the prior owner of the hill whereon it was built. See 1 Kings xvi. 24. and Suicer Thes. in Σαμαρείτης I. [It was the capital of the ten tribes, and was destroyed by Salmanasar; rebuilt by the remnant and the new Assyrian settlers; destroyed again by John Hyrcanus; rebuilt by Gabinius, and called Gabinia; given by Augustus to Herod the Great; enlarged by him, and called Sebaste. It is now a wretched village, called Schemrun. See Jer. xxiii. 13. Ez. xvi. 46. Amos iv. 1. Joseph. Ant. xiii. 18. Reland, Palæst. i. p. 341. ii. 979. Acts viii. 5. (See Gesen. p. 677. Glass, Phil. S. p. 14.)]

II. In the N. T. *the country lying round this city.* Luke xvii. 11. John iv. 4, 5, 7. [Acts i. 8. viii. 1, 9. ix. 31. xv. 3.] Josephus, in his Life, § 52. remarkably confirms St. John's observation, ch. iv. 4. in these words, speaking of the country of Samaria: *πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι' ἐκείνης πορεύεσθαι· τρισὶ γὰρ ἡμέραις ἀπὸ Γαλιλαίας ἔνεστιν οὕτως εἰς Ἱεροσόλυμα καταλῦσαι.* 'It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee.' Comp. Ant. xx. 5, 1. and de Bel. ii. 12, 3.

[1] [The passage from the Gemara commonly cited here does not apply to this matter, but to the collecting alms.]

☞ **Σαμαρείτης, ου, ὁ,** from **Σαμάρεια.**—*A Samaritan, an inhabitant of the city* or *country of Samaria.* The *Samaritans* were descended partly from those heathen people whom Esarhaddon brought and settled in the cities of *Samaria,* instead of the children of Israel, (see 2 Kings xvii. 14. Ezra iv. 2.) and partly from renegado Jews who had from time to time deserted to them. The *Samaritans* admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not[1] regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but looked upon Mount Gerizim as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people and their religion in the Universal History, vol. x. p. 280. &c. 8vo. Lardner, likewise, in his Credibility of Gospel History, book i. ch. 4. § 6. has some judicious remarks confirming the account given of the *Samaritans* in the N. T. See also Wetstein on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the *Samaritan* woman, John iv. 22. it seems that the *Samaritans* were wrong in the *object* of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the *Father* as superior to the other two *divine* persons. (See note under **εἴδωλον** II.) This idolatry was established by Jeroboam, 1 Kings xii. 26. &c. and probably was afterwards taught to the *Samaritans* by the Israelitish priest who was sent thither by the king of Assyria, 2 Kings xvii. 27, 28. and who is particularly observed by the sacred historian to have dwelt at Bethel, where Jeroboam had formerly set up one of the *golden calves,* 1 Kings xii. 29. And I would submit it to the learned and intelligent reader, whether in the *Samaritan* Pentateuch, הִתְעָה for הִתְעֵנִי Gen. xx. 13. נִגְלָה for נִגְלוּ Gen. xxxv. 7. are not as plain instances of *corruption* from the Jewish copies, in favour of the Arian notions of the *Samaritans,* as אַנְכְּרָתִי (a word, by the way, of an irregular form) for אַנְכִּיר Exod. xx. 24. and בָּחַר for יִבְחַר Deut. xii. 11, 14, 18, 21, 26. xiv. 23—25. et al. freq. are examples of similar corruptions in defence of their worshipping on Mount Gerizim in preference to Jerusalem. In John viii. 48. Bp. Pearce explains **Σαμαρείτης** *a Samaritan,* by "*an asserter of a falsehood,* as the *Samaritans* are, when they say, that God commanded that He should be worshipped in Mount Gerizim."

☞ **Σαμαρεῖτις, ιδος, ἡ,** from **Σαμαρείτης,** which see.—*A Samaritan woman.* occ. John iv. 9. twice.

ΣΑΝΔΑ΄ΛΙΟΝ, ου, τό, from the Chaldee or Syriac סַנְדָּל, which, in the Chaldee Targums of Jonathan and Jerusalem, often answers to the Heb. נַעַל *a sole* or *sandal,* and which Martinius in Lex. Philol. derives from the Chald. סִין *a shoe,* (so used Targ. Onkelos, Deut. xxv. 9, 10.) and דַּל *slender, mean,* as being anciently made of *mean* and *slight* materials.—*A sandal, a kind of shoe,* which consisted only of a *sole* [of wood or leather] fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. **Σανδάλιον** is the same as **ὑπόδημα.** In Mat. x. 10. our Saviour forbids his disciples *to provide* two *coats for their journey,* or **ὑποδήματα** *sandals,* i. e. plainly, *other sandals,* besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9. *to be shod with sandals,* **ὑποδεδεμένους σανδάλια.** See Bynæus's excellent observations on this subject, de Calc. Hebr. i. 6.—**Σανδάλιον** is not only used by the LXX, Is. xx. 2. (for the Heb. נַעַל) and in Judith x. 4. xvi. 9. but also by the profane writers, as by Lucian and Herodotus (ii. 91. see Wetstein on Mark vi. 9.); and even in the Hymn to Mercury, ascribed to Homer, [and at all events very ancient,] we meet with *σάνδαλα* for *sandals,* lin. 79 and 83. which shows that the Greeks had received the word from the east pretty *early.* Anacreon also uses the same word, Ode xx. 15. **καὶ ΣΑ΄ΝΔΑΛΟΝ γενοίμην,** 'a *sandal* I would gladly be;' [and Ælian, V. H. i. 18. The *sandal* was worn *principally* by women in Greece, (see Ælian, V. H. vii. 11.) but also by men (Periz. ad Ælian. V. H. i. 18.); and in the N. T. it seems to have been in common use for travellers at all events.]

Σανίς, ίδος, ἡ.—*A plank, a board.* occ. Acts xxvii. 44. [Ez. xxvii. 5. Polyb. ii. 5, 5. Æsch. 59, 11. Joseph. Ant. viii. 5, 2[2].]

Σαπρός, ά, όν, from *σήπω to rot.*

I. Properly, [*putrid, rotten.* See Theophr. Char. xi. (*rancid.*) Arrian, D. E. iv. 4. Dem. 615, 11. Alciphr. i. Ep. 26. Kiesler ad Aristoph. Plut. 824. Schleusner (in his edition of Biel) quotes it in Job xli. 19. **ξύλον σαπρόν**; but it is not in Mill, nor do I see how it can be in any MS., or any of the minor versions.]

II. *Bad, of a bad kind,* spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. **σαπρὸν λέγομεν πᾶν ὃ μὴ τὴν ἰδίαν χρείαν πληροῖ,** 'we call any thing **σαπρόν** which does not answer its proper end,' says Chrysostom [Hom. iv. in Ep. ad Tim.]; and Hesychius explains **σαπρόν** not only by **παλαιόν** *old,* but by **αἰσχρόν** *vile,* **ἀκάθαρτον** *unclean.* See Wetstein on Mat. vii. [and so] *bad, not good to eat,* of fish. occ. Mat. xiii. 48.

III. *Corrupt, evil,* spoken of discourse. Eph. iv. 29. where it is opposed to **ἀγαθός** *good, useful.* Comp. 1 Cor. xv. 33. Arrian, Epictet. iii. 16. has the expression **τὰ ΣΑΠΡΑ᾽—ΛΑΛΟΥ῀ΣΙΝ.** See Alberti and Kypke on Eph. [See Hor. Od. i. 36, 17.]

ΣΑ΄ΠΦΕΙΡΟΣ, ου, ὁ, from the Heb. סַפִּיר, the same, to which it often answers in the LXX. [Ex. xxiv. 10. Song of Solomon, v. 14.] *A sapphire.* A kind of precious stone, which, according to Pliny, Nat. Hist. xxxvii. 9. was of an *azure* or *sky-blue* colour with golden spots. occ. Rev. xxi. 16. [See Braun. de Vest. Sac. Heb. ii. 12. Salm. ad Epiph. de Gemm. v. p. 97.]

[1] See Jenkin's Reasonableness, &c. of the Christian Religion, vol. ii. p. 87. &c. 2nd edit. and Prideaux, Connex. part i. book vi. p. 420, l. 1st edit. 8vo. Suicer, Thesaur. in **Σαμαρείτης** II. 1.

[2] [Schleusner here seems to consider the *tabula* carried about by shipwrecked mariners, to have been *a plank,* as descriptive of the way in which they had escaped. But I believe that *tabula* to have been a picture. See Hor. † Carm. i. 5, 13. † A. P. 20.]

☞ ΣΑΡΓΑ'ΝΗ, ης, ἡ, from the Heb. שָׂרַג *to wreathe, twist together*[1], and as a noun, *a tender flexible root* or *twig* of a vine or fig-tree. [*A twisted rope.* Æsch. Supp. 801.—*A rope-basket.* Athen. iii. p. 119. B.]—*A wicker-basket* made of *twigs entwined* with each other, or [*a rope*, according to Schleusner and Wahl.] occ. 2 Cor. xi. 33. [Hesychius has *σαργάναι· δεσμοὶ καὶ πλέγματα γυργαθώδη, σχοινίον, ἀγυράτωγα.*]

☞ Σάρδινος, ου, ὁ, from ΣΑΡΔΩ', or ΣΑΡΔΩ'Ν, the name of the island of Sardinia, which Bochart thinks was given it by the Phœnicians from the Heb. צַעַד *a footstep*, on account of its *form*, which resembles that of the *human footstep*[2]; whence the Greeks likewise called it Ἰχνοῦσα and Σανδαλιῶτις. The same learned writer shows, by a number of instances, that ר, R, is inserted in many words derived from the Heb. See more in Bochart himself, vol. i. 572.—*A sardine* stone, namely, λίθος being understood, *a carnelian* or *cornelian*, *a precious stone*, *semitransparent*, *of a red colour*, so[3] named either because first discovered by the inhabitants of Sardis in Asia Minor, or from the island of Sardo, or Sardinia, where the best of this kind were found. occ. Rev. iv. 3. [Epiphanius de Gemm. c. 1. describes it as *πυρωπὸς τῷ εἴδει καὶ αἱματοειδής.*]

Σάρδιος, ου, ὁ.—*A sardius*, or *sardine-stone*, the same as *σάρδινος*, which see. occ. Rev. xxi. 20. The LXX use *σάρδιον* for the Heb. אֹדֶם *a ruby, a red-coloured precious stone.* Exod. xxviii. 17. xxxix. 8. or 13. Ezek. xxviii. 13. and λίθους σαρδίους, or (according to some copies) *σαρδίον*, for Heb. שֹׁהַם *an onyx.* Exod. xxv. 7. xxxv. 9.

☞ Σαρδόνυξ, υχος, ὁ, from *σάρδιος a sardius*, and *ὄνυξ a nail*, also *an onyx.*—*A sardonyx*, a precious stone, which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a *man's nail.* The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct, that they appear to be the effect of art." Brooke's Natural History, vol. v. p. 145, 6. occ. Rev. xxi. 20. [See Plin. H. N. xxxvii. 12. Salm. ad Epiph. de Gemm. xii. p. 110. occ. Aq. Gen. xii. 2.]

☞ Σαρκικός, ή, όν, from *σάρξ the flesh.*—In general, *fleshly, carnal, belonging to the flesh.*

I. *What sustains the body* or *flesh of man, carnal, worldly.* occ. Rom. xv. 27. 1 Cor. ix. 11.

II. [*Human*, and so *imperfect*, used] of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers, (comp. 1 Cor. ii. 4, 13.) and tending to *carnal* or *worldly* ends, (comp. 2 Cor. i. 17. 1 Cor. x. 33.) occ. 2 Cor. i. 12. comp. x. 4.—On Heb. vii. 16. Theodoret observes that the apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality of men*, ordered, that after the decease of the High Priest, his son should take his office."

[III. *Carnal, corrupt*, either of persons subject to carnal lusts and infirmities. Rom. vii. 14. —or of things, as the lusts themselves. 1 Pet. ii. 11. Parkhurst refers 1 Cor. iii. 1, 3, 4. to this head. Wahl refers it to the last; and Schleusner says, *infirm, and imperfect in knowledge of Christianity.*] The above-cited are all the texts of the N. T. where the word occurs.

Σάρκινος, η, ον, from *σάρξ, κός, flesh.—Fleshly, made* or *consisting of flesh.* occ. 2 Cor. iii. 3. [2 Chron. xxxii. 8. Ez. xi. 19.]

ΣΑ'ΡΞ, κός, ἡ.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39. [(which Wahl and Schleusner refer to the next head.) Heb. ii. 14. Rev. xvii. 16. xix. 18, 21. See Ez. xxxii. 5. Eur. Med. 1197, 1214. Ælian, V. H. iv. 28.]

II. *The human body.* Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. 30.) Hither too we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. [v. 5.] vi. 16. 1 Pet. iii. 18. Σάρξ is used in this sense by the LXX, corresponding to the Heb. בָּשָׂר Gen. ii. 24. Ps. xxxviii. 3, 7. [Add Rom. ii. 28. xiii. 14. (which Parkhurst refers to IV.) 2 Cor. iv. 11. viii. 1. (which Parkhurst refers to IV.) xii. 7. Gal. ii. 20. (which Parkhurst refers to III.) Phil. i. 22. Col. i. 24. ii. 1, 5, 13, 23. 1 Tim. iii. 16. (1 John iv. 2, 3. 2 John 7. which three last places perhaps belong to III.) Heb. v. 7[4]. ix. 13. x. 20. xii. 9. James v. 3. 1 Pet. iii. 21. iv. 1, 2, 6. 2 Pet. ii. 10. Jude 8.]—*Going after σαρκὸς ἑτέρας strange flesh*, Jude 8. denotes *unnatural, sodomitical abominations.* Comp. Rom. i. 27. [Schleusner understands the word in this and 2 Pet. ii. 10. only as meaning *a woman*, and explains it of fornication.]

III. *Man;* whence the Hellenistical phrase *πᾶσα σάρξ* is used for *any man*, or *all men*, Mat. xxiv. 22. [Mark xiii. 20.] Luke iii. 6. [John xvii. 2.] Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. 1 Pet. i. 24. as it is likewise applied by the LXX, Gen. vi. 12. Is. xl. 5, 6. Ezek. xxi. 4, 5. et al. for the Heb. כָּל בָּשָׂר *all flesh.* And hence, when it is said, John i. 14. ὁ Λόγος σὰρξ ἐγένετο, *the Word was made* or *became* flesh, the meaning plainly is, that He became *man*, or took *human nature* upon Him, with all its innocent infirmities, and became subject to suffering and mortality[5]. [The phrase *κατὰ σάρκα* constantly denotes *after the manner of men.* See 1 Cor. i. 26. 2 Cor. i. 17. x. 2—4. Gal. iv. 23, 29. See Is. xxxi. 3. Gen. vi. 3. In all these places there is a sense of the *infirmity* of man. Comp. sense VI.] Σὰρξ καὶ αἷμα, *flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present *weak* and *corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase,

[1] [Others say, that ρ is put into the word *σαγάνη* from *σάσσω to load.* So Etym. M. and Phavorinus. See Gataker, Op. Crit. p. 29.]

[2] So Sallust, Fragm. Hist. lib. 2. ad init. "Sardinia—*facie* vestigii humani."

[3] See Martinius, Lex. Etymol. in Sardius, and Brooke's Natural Hist. vol. v. p. 145. who says, "Boet affirms the best cornelians are found in Sardinia."

[4] [Perhaps here Parkhurst's explanation is right. He says,] it denotes *the infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. בָּשָׂר Ps. lvi. 4. lxxviii. 39.

[5] See Archbp. Tillotson's first Sermon concerning the Incarnation of our Blessed Saviour.

flesh and blood, occurs in the O. T., yet, no doubt, it is a Hebrew one; because we find it used by the son of Sirach, Ecclus. xiv. 18. *γενεὰ* ΣΑΡΚΟΣ *καὶ* ΑΙΜΑΤΟΣ, 'the generation of *flesh and blood*,' i. e. of mortal men. Comp. Ecclus. xvii. 31. Alexandr.

IV. *The corrupt nature* of man, subject to the *fleshly* appetites and passions. See John iii. 6. Rom. vii. [5,] 18, [25.] viii. 6. Gal. v. 13, 16, 17, 19, 24. vi. 8. [Eph. ii. 3. 2 Pet. ii. 18. Col. ii. 13.] Comp. Gen. vi. 3. where the LXX apply it in the same view for the Heb. בָּשָׂר. Hence the expressions *κατὰ σάρκα περιπατεῖν*, *to walk according to the flesh*, Rom. viii. 1, 4; *κατὰ σάρκα εἶναι*, *to be after* or *according to the flesh*, ver. 5; *ἐν σαρκὶ εἶναι*, *to be in the flesh*, ver. 8, 9; *κατὰ σάρκα ζῆν*, *to live according to the flesh*, ver. 12, 13, all denote *a worldly and carnal life* or *conversation*, conformable to the appetites and interests of *man's corrupt nature*. In Rom. vi. 19. Kypke (whom see) refers *ἀσθένειαν τῆς σαρκός*, not, as many do, to the weakness of the *understanding*, to which *σάρξ* never relates in Scripture, but to the weakness of man's *corrupt nature*, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets *ἀνθρώπινον* λέγω, *I am speaking of* or *concerning* (comp. λέγω II.) *somewhat human*, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. *ὄν* or *γεγεννημένον*, he connects *διὰ τὴν ἀσθένειαν* with *ἀνθρώπινον*, which word he shows is by the Greek writers applied to *human vices* and *crimes*. Comp. Davies's note 7. on Cic. Tusc. Disput. i. 30.

V. It signifies *consanguinity*, *natural relation* or *descent*. Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. [Gal. ii. 16. Eph. ii. 11.] In this sense also it is applied in the LXX for Heb. בָּשָׂר, Gen. xxix. 14. xxxvii. 27. Jude ix. 2.

VI. It denotes *fleshly* and *external advantages* [*condition*]. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23. [See John vi. 63. 2 Cor. v. 16. Col. ii. 18. Phil. iii. 4.]

VII. It imports *the outward* and *carnal ordinances* of the Mosaic law. Gal. iii. 3. [So Schl. Wahl says *external ceremonies*.] Comp. vi. 12, 13. Rom. vii. 5. Phil. 3, 4. Heb. ix. 10. [Schleusner and Wahl refer Rom. iv. 1. to this head. Others join *κατὰ σάρκα* with *τὸν πατέρα*, and refer the place to V. Schleusner also puts Gal. vi. 12. to this head, and so Macknight. Wahl refers it to VI.]

☞ Σαρόω, ῶ, from *σαίρω* the same. [See Eur. Ion 115.]—*To sweep*, occ. Mat. xii. 44. Luke xi. 25. xv. 8. [This word is condemned by Thomas M. p. 547. and Phrynichus, p. 83. See Lobeck.]

ΣΑΤΑΝ, ὁ. Undeclined. Heb.—*Satan, the Prince of the Fallen Angels*, "*Foe to God and man*;" in Heb. שָׂטָן, which signifies *an adversary*, and is used for *the Devil*, Job i. ii. et al. occ. 2 Cor. xii. 7.—The LXX have used this word answering to the Heb. שָׂטָן for *a human adversary* or *enemy* in three texts. 1 Kings xi. 14, 23, 25[1].

[1] [They translate the Hebrew word by *διάβολος* in 1 Chron. xxi. 1. Job i. 6, 7, 9, 12; by *ἐπίβουλος*, 1 Sam. xxix. 4.]

ΣΑΤΑΝΑΣ, *ᾶ*, ὁ, the same as *Σατᾶν*, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13. et al. [Schl. and Wahl think that in every place of the N. T., except Mat. xvi. 23. and Mark viii. 33. this is the meaning of the word. See Mark i. 13. iv. 35. Luke iv. 8. x. 18. xiii. 16. xxii. 3, 31. John xiii. 27. Acts v. 3. xxvi. 18. Rom. xvi. 20. 1 Cor. v. 5. vii. 5. 2 Cor. ii. 11. xi. 14. xii. 7. 1 Thess. ii. 8. 2 Thess. ii. 9. 1 Tim. i. 20. v. 15. Rev. ii. 9, 13, 24. iii. 9. xii. 9. xx. 2, 7.]

II. It is used as a *collective* word for *evil spirits* or *devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23. (where see Whitby and Doddridge.) Mark viii. 33. in both which texts the ancient Syriac version has the word ܣܛܢܐ; and Campbell renders the Greek *ὕπαγε ὀπίσω μου, σατανᾶ*, by *get thee hence*, adversary; and in his Prelim. Diss. p. 187. observes that "*Satan*, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human as to spiritual agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lex. in שטן I. John vi. 70. under *διάβολος* II. Rom. xvi. 20. and Macknight there. This word occurs Ecclus. xxi. 27.

☞ ΣΑ'ΤΟΝ, *ου*, *τό*, from the Heb. סְאָה *a seah*, in Regim. סְאַת.—*A seah*, a Jewish *measure of capacity* for things dry, equal to about two gallons and a half English[2]. occ. Mat. xiii. 33. Luke xiii. 21. This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. סְאָה, Gen. xviii. 6. and Aquila, 1 Sam. xxv. 18.

Σαυτοῦ, ῆς, *όν*, a pron. by contraction for *σεαυτοῦ*.—*Thyself*. Σαυτόν occurs, according to some copies, Rom. xiv. 22.

Σβέννυμι, from the old verb *σβέω*, the same.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34. [Prov. xiii. 9. 2 Sam. xiv. 7. xxi. 17.]

II. It is applied to the *Holy Spirit*, perhaps by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when its action *is stopped* or *ceases*. So Plutarch, de Isid. et Osir. t. ii. p. 366. E., cited by Wetstein, speaks of ΤΑ᾽ *βορεῖα* ΠΝΕΥ̓ΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥ̓ΜΕΝΑ, 'the northern *blasts being extinguished*;' and in Timol. t. i. p. 245. D. expresses the *wind's dropping* unaccountably by ΤΟ᾽ ΠΝΕΥ̓ΜΑ ΚΑΤΕΣΒΕΣΜἘΝΟΝ *παραλόγως*. So Homer, Od. iii. 182, 3. *οὐδέποτ᾽ ἔΣΒΗ οὖρος*, 'a favourable gale never *ceased*.'

[2] [It is equal to one-third of an ephah, or 64 sextarii, or 1½ modius. See Hesychius and Joseph. Ant. i. 4.]

See more instances of the like kind in Wetstein, [as Xen. Œc. v. 17. Longin. de Sublim. xxi. 1.] occ. 1 Thess. v. 19. Comp. 2 Tim. i. 6. and *ἀναζωπυρέω*. But since in 1 Thess. *the spirit* is mentioned with *prophesyings*, it evidently refers to the *miraculous gifts* of the Spirit; and Macknight remarks that "the Greek words, in which the above-mentioned precepts (1 Thess. and 2 Tim.) are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, Acts ii. 3."

Σεαυτοῦ, ῆς, οῦ, a pron. compounded of *σεο*, for *σοῦ of thee*, and *αὐτοῦ*, gen. of *αὐτός*.—*Thyself.* Mat. iv. 6. viii. 4. [xix. 19. xxii. 39. xxvii. 40. Luke iv. 23. John i. 22. vii. 4. viii. 13. Rom. xiv. 22.]

☞ **Σεβάζομαι**, from *σέβω* or *σέβομαι*, the same.—*To worship religiously.* occ. Rom. i. 25. [Aq. Hos. x. 5.]

☞ **Σέβασμα, ατος, τό**, from *σεβάζομαι*.—*Somewhat worshipped* or *venerated, an object of worship* or *veneration.* occ. Acts xvii. 23. 2 Thess. ii. 4; in which latter text *σέβασμα* imports not only *a divine object of worship*, but seems moreover to allude to the title *Σεβαστός* given to the *Roman emperors.* Comp. under *Σεβαστός*, and see Bp. Newton's 22nd Dissertation on the Prophecies, vol. ii. p. 359. &c. especially p. 369, 397—399. 2nd edit. 8vo, and Vitringa on Rev. p. 594. note (*), and p. 601. note (†), ed. alt.—*Σέβασμα* is used for *an object of religious worship, a God.* Wisd. xiv. 20. [See also xv. 17.]

☞ **Σεβαστός, ή, όν**, from *σεβάζομαι*.

I. *Venerable, august.* It is used by St. Luke, as it is also by the profane Greek writers (see Scapula), to express the Latin AUGUSTUS, which was a title first assumed by Octavius Cæsar [1], and after him continued to the succeeding Roman emperors. Thus it is in the N. T. applied to Nero. Acts xxv. 21, 25. [See Herodian, ii. 10, 19.]

II. *Augustan.* An epithet of a Roman band of soldiers, given to it in honour of the Roman emperors. Acts xxvii. 1. [Some have thought this was a cohort, called Sebaste, from Samaria, which Herod called Sebaste in honour of Augustus.]

ΣΕ'ΒΩ, either from the Heb. עָבָא in the sense of *waiting* or *attending on the service of God*, as the Levites did, Num. iv. 24. et al. or rather from the Heb. שָׁבַח *to soothe*, i. e. *with praises, to praise, laud* [2]. —*To worship, adore.* Hence *σέβομαι*, mid. the same. occ. Mat. xv. 9. Mark vii. 7. Acts xvi. 14. xviii. 7, 13. xix. 27.—*Σεβόμενος*, particip. *worshipping* or *a worshipper of the true God.* occ. Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the *σεβόμενοι* and *σεβόμεναι*, mentioned in all these passages, were *Gentile proselytes*, as expressed Acts xiii. 43. Josephus, Ant. xiv. 7, 2. speaking of the vast treasures of which Crassus plundered the temple at Jerusalem, makes the same distinction between the *Ἰουδαῖοι native Jews*, and *σεβόμενοι proselytes*, as St. Luke does, Acts xvii. 17. 'Let no one,' says he, 'be surprised that there were such immense riches in our temple, since *πάντων τῶν κατὰ τὴν οἰκουμένην* ΙΟΥΔΑΙΩΝ, *καὶ* ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the *Jews* throughout the world, and *those who worshipped God*, and moreover those both of Asia and Europe (i. e. who continued pagans), had contributed to them from very ancient times.' [So Bretschneider and Schleusner, who add Acts xviii. 7. The word occ. Josh. iv. 24. Is. xxix. 13. Eur. Phœn. 1342 (*σέβω*). Diod. Sic. i. 35. Xen. Ages. iii. 2. See Deyling, ii. Obs. 38. p. 462.]

ΣΕΙΡΑ', ᾶς, ἡ. The Greek etymologists derive it from *σύρω to draw*; but it may be better deduced either from the Heb. אָסַר *to bind*, or rather from Heb. שִׁרָה *a chain, bracelet*, (see Is. iii. 19.) or Chald. שִׁיר or שִׁרָא the same.—*A chain.* occ. 2 Pet. ii. 4; where "place *ταρταρώσας* between commas, that *σειραῖς ζόφου* may connect with *τηρουμένους*, whether we understand it acquisitively as Jos. Mede does, Disc. ix. p. 23. or not: kept for *chains of darkness*, or *in chains.* See Jude 6." Bowyer. [*Σειραῖς ζόφου* is for *σειραῖς ἐν ζόφῳ*, say Wahl (referring to Matthiæ, § 314. Herod. vi. 2.) and Schleusner, the latter of whom construes *ζόφος* as *a dark dungeon*, a meaning which Bretschneider assigns to the phrase *σειραὶ ζόφου.* Schleusner also suggests that *ζόφος* may mean *very heavy punishments*, and that *σειραί* will then imply their fixedness and duration. occ. Prov. v. 22.]

Σεισμός, οῦ, ὁ, from *σέσεισμαι* perf. pass. of *σείω to shake.*

I. *A shaking, agitation*, as of the sea. occ. Mat. viii. 24. [The LXX use the word in this sense, i. e. *a storm.* Jer. xxiii. 19. Nehem. i. 3. for the Hebrew סַעַר, which in Jonah i. 4. is translated by *κλύδων.*]

II. And most generally, *a shaking of the earth, an earthquake*, Mat. xxiv. 7. xxvii. 54. [xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13, 19. xvi. 18. Ælian, V. H. iv. 17. Xen. Hell. iii. 2, 24.]

ΣΕΙ'Ω, *to move, shake, tremble.* See Eccles. xii. 3. Dan. v. 19.

I. *To shake, cause to shake* or *tremble.* [Mat. xxvii. 51. as the earth by an earthquake. (See Aristoph. Eq. 836. 2 Kings xxii. 8.)—as a tree by the wind, Rev. vi. 13. (See Judg. v. 4. Is. xxxiii. 20. Hagg. ii. 7. Xen. Hell. iv. 7, 4.) In Heb. xii. 26. it is used metaphorically, *to cause a great change* or *commotion*, i. e. says Macknight, "the destruction of the heathen idolatry, and abolition of the Levitical worship."]

II. *To move, disturb, put in commotion.* occ. Matt. xxi. 10. [See also xxviii. 4. Ez. xxxi. 16. Pind. Pyth. iv. 484.]

[1] Suetonius, speaking of Octavius, cap. 7. says: "Deinde AUGUSTI *nomen* assumpsit—Munatii Planci sententiâ; cum, quibusdam censentibus, *Romulum* appellari oportere, quasi et ipsum conditorem urbis, prævaluisset, ut *Augustus* potius *vocaretur*, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, et in quibus *augurato* quid consecratur, *Augusta* dicantur, *ab auctu vel ab avium gestu gustuve*, sicut etiam Ennius docet scribens:

Augusto Augurio postquam inclyta condita Roma est."

See also Usserii Annales, An. ante Christ. 27. and Crevier's Hist. des Empereurs, t. i p. 29.

[2] See Heb. and Eng. Lexicon in שבח III.

ΣΕΛΗ΄ΝΗ, ης, ἡ[1].—*The moon*, that is, either the stream of *light* from the moon, Mat. xxiv. 29. Mark xiii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Is. xiii. 10. lx. 19, 20. Ezek. xxxii. 7. Joel ii. 31; in all which passages the correspondent Hebrew word to σελήνη of the LXX is יָרֵחַ *the light of the moon*), or *the white lunar disc*, 1 Cor. xv. 41. Comp. Is. xxx. 26. where the Heb. has לְבָנָה *the white illuminated lunar disc*. [In Deut. iv. 19. Is. xiii. 10. the Heb. has הַיָּרֵחַ]—In the N. T. this word is generally applied figuratively or mystically, and for its import in the several texts I must refer to the commentators.

☞ **Σεληνιάζομαι**, from σελήνη *the moon*.—*To be affected with a disease returning according to the periods of the moon, to be epileptic*, or *lunatic*, which last word would well answer to the Greek as to its etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the *lunar* changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the *moon's* influence, observes, "that *epileptic* diseases *constantly return every new and full moon. The moon*, says Galen[2], *governs the periods of epileptic cases.* Upon this score they who were thus affected were by the Greek writers called **ΣΕΛΗΝΙΑΚΟΙ΄**[3], and in the Histories of the Gospel **ΣΕΛΗΝΙΑΖΟ΄ΜΕΝΟΙ**[4], and by some of the Latin writers afterwards *Lunatici.*" For the Doctor's own experience and that of others in several memorable cases, see his Treatise *on the Influence of the Sun and Moon*, p. 38. et seq. edit. Stack. in 8vo. See also Suicer, Thesaur. in σεληνιαζόμενος. [See Cels. iii. 25. Isidor. Orig. iv. 8. Huet. ad Orig. p. 72.]

Σεμίδαλις, εως, ἡ.—*Flour, fine flour.* occ. Rev. xviii. 13. [See Gen. xviii. 6. Num. vi. 15. Lev. ii. 1, 2. (for סֹלֶת) and 1 Sam. i. 24. for קֶמַח Ecclus. xxv. 2. Poll. On. i. 247. vi. 74.]

Σεμνός, ή, όν, q. *σεβνός*, from *σέβομαι to worship, venerate.*—*Venerable, grave, serious, decent*, [*honourable,*] whether of persons, 1 Tim. iii. 8, 11. Tit. ii. 2. [Polyb. xxxix. 3, 1. Æsch. Dial. Socr. iii. 12; or of things, Phil. iv. 8. See 2 Mac. vi. 11. viii. 15. Eur. Phœn. 1192. In Prov. viii. 6. it seems to be *excellent.*]

☞ **Σεμνότης**, ητος, ἡ, from σεμνός.—*Gravity, seriousness, decency.* occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7. [Properly, it seems *sanctity, dignity.* See 2 Mac. iii. 12. Xen. Cyr. viii. 3, 1. Diod. Sic. iv. 42.]

ΣΗ΄ΜΑ, ατος, τό.—*A sign, a mark.* This word occurs not in the N. T., but is inserted on account of its derivatives.

[1] The Greek etymologists, and particularly Plato, deduce it from *σέλας νέον new light*, because *its light* is continually *renewed.* [See Ruhnken. ad Tim. Lex. p. 96.] But the learned Goguet* says, "The Greeks gave to the *moon* the name *Selene*†, which comes from a Phœnician word (לָן or לוּן namely) which signifies *to pass the night*; whence also we may observe is plainly derived the Latin name of the *moon*, luna."

[2] De Diebus Criticis, lib. iii. [τῶν ἐπιληπτῶν τηρεῖ περιόδους (ἡ Σελήνη.)]

[3] Alexand. Trallian. i. 25.

[4] Mat. xvii. 15.

* Origin of Laws, Arts, &c. vol. ii. p. 419. ed. Edinburgh.

† Heb. שְׁלֹנָה, from שׁ *which*, and לָנָה *passes the night.*

ΣΗΜΑΙ΄ΝΩ, from *σῆμα a mark, sign.*

I. *To signify, intimate.* John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1. On John xii. 33. Kypke shows that the Greeks apply this verb to the *prophetical but somewhat ambiguous and obscure oracles* of their gods; and he particularly cites from Stobæus and Plutarch, de Pyth. Orac. p. 404. D. the saying of Heraclitus, that 'the king, to whom belongs the Delphic oracle, *οὔτε λέγει οὔτε κρύπτει, ἀλλὰ* **ΣΗΜΑΙ΄ΝΕΙ**, neither declares nor conceals, but *intimates.*' [See Eur. Phœn. 972.]

II. *To signify, declare.* Acts xi. 28. xxv. 27. So Xen. [Cyr. vi. 2, 11.] and Plato in Wetstein. [Dan. ii. 23. It is used of signs given by sound of the trumpet, in Job xxxix. 25. 2 Chron. xiii. 12.]

ΣΗΜΕΙ΄ΟΝ, ου, τό, from *σῆμα a mark, sign.*

1. *A mark, a signal, a sign*, "*a token of any thing, that by which any thing is shown.*" Johnson. Mat. xxvi. 48. Luke ii. 12. [where Wahl says *a pledge*, citing Is. vii. 11.] Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1, [3.] xxiv. 3. [Mark xiii. 4. Luke xxi. 7.] *The sign of the Son of Man*, Mat. xxiv. 30. is the same as *the Son of Man himself manifested by miraculous powers*, just as *the sign of the prophet Jonas*, Mat. xii. 39. Luke xi. 29. is the same as *the prophet Jonas himself delivered by miracle.* Comp. Mark xiii. 26. Luke xxi. 27. where no mention is made of the *sign*, but only of the *Son of Man himself.* [Schleusner thinks, that *σημεῖον* is redundant in Mat. xxiv. 30. and that the meaning is, *then shall the Son of Man appear.* Wahl makes it *prodigy*, referring it to sense III. The place of Mat. xii. 39. is translated by Schleusner, "the miracle by which Jonas proved himself to be a prophet," and so Wahl, i. e. they refer it to sense IV., and I think rightly, though Parkhurst's construction may be defended.]

II. *A mark*, or *butt*, to shoot at, as it were. Luke ii. 34. So Doddridge, whom see, and comp. Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else *σημεῖον* in this passage of St. Luke may perhaps be better explained by Is. viii. 18. Heb. ii. 13. Acts xxviii. 22. [Schleusner and Wahl make *σημεῖον* here *a remarkable man.* Bretschneider says, *a man sent from heaven as a divine portent.*]

III. *A portent*, or *prodigy, an extraordinary occurrence representing* or *pretending somewhat else.* Rev. xii. 1, 3. where see Daubuz, and comp. Luke xxi. 11, 25. Acts ii. 19. **Σημεῖα μεγάλα** *great signs* or *portents*, Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. 307. *σῆμα* **ΜΕ΄ΓΑ**, from Plutarch **ΜΕ΄ΓΑ ΣΗΜΕΙ΄ΟΝ**, and from Herodotus (vi. 27.) even the very phrase in the Ionic dialect, **ΣΗΜΗ΄ΙΑ ΜΕΓΑ΄ΛΑ**; all used in a similar sense. See Vitringa on Rev. xii. 1. xv. 1.

IV. *A miraculous sign, a miracle wrought* or *exhibited in confirmation of somewhat else.* Comp. *τέρας.* [Mat. xii. 38, 39. xvi. 4. Mark viii. 12. Luke xi. 29, 30. John ii. 18. xii. 37. 1 Cor. xiv. 22. 2 Cor. xii. 11.—and with *ἀπὸ τοῦ οὐρανοῦ* or *ἐξ οὐρανοῦ* added. Mat. xvi. 1. Mark viii. 11. Luke xi. 16. (comp. Is. vii. 11. Jer. x. 2.) In these places the sense is clearly that of *a miracle in confirmation of the divine power* or *divine legation of him who works it.* In the following passages

the sense is rather *a miracle* simply. Mark xvi. 17, 20. Luke xxiii. 8. John ii. 11, 23. iii. 2. iv. 54. vi. 20. xii. 37. xx. 30. Acts iv. 22. 1 Cor. i. 22. Ex. iv. 8, 9.—and joined with τέρας. Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Deut. vi. 22. vii. 19. Ælian, V. H. xii. 57. Polyb. iii. 112, 8.]

Σημειόω, ῶ, from σημεῖον.—*To mark, to set a mark upon.* Σημειόομαι, οῦμαι, mid. the same. occ. 2 Thess. iii. 14. [Polyb. iii. 39, 8. xxii. 11, 12. Bretschneider agrees in this, citing Philo, Leg. ad Caium, p. 1028. Wahl and Schleusner say, *to point out.* So Erasmus.]

Σήμερον, or, according to the Attic dialect, τήμερον, adv. q. d. τῇ ἡμέρᾳ ταύτῃ or τῇδε τῇ ἡμέρᾳ *on this day.—To-day, this day,* denoting either the artificial or natural day. (Comp. ἡμέρα.) See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. comp. 8. [iv. 21. v. 26. xii. 28. xix. 5, 9. xxii. 34. xxiii. 43. xxiv. 41. Acts iv. 9. xvii. 33, 35. xxii. 3. xxiv. 21. xxvii. 33. Heb. i. 5. iii. 7, 13, 15. iv. 7. v. 5. It is *now* in Heb. xiii. 8.] With the article fem. and the N. ἡμέρα either expressed or understood, it is used as a N. *This day, this very day.* See Acts xx. 26. But in Acts xix. 40. στάσεως is governed by the preposition περί placed after it, as common in the Attic writers, and τῆς σήμερον is used as an adjective agreeing with that word, *for* this day's *sedition;* so Vulg. *hodiernæ* seditionis. [In Mat. xi. 25. xxvii. 8. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14, 15. we have the phrase ἕως or ἄχρι τῆς σήμερον, i. e. *down to our times.* Comp. Gen. iv. 14. xxi. 26. xxii. 14.]

Σημικίνθιον, ου, τό. See σιμικίνθιον.

ΣΗ'ΠΩ.—*To rot, make rotten, corrupt,* whence in perf. mid. *to be rotten, putrified.* occ. Jam. v. 2. [Ps. xxxviii. 5. Ez. xvii. 9. Æsch. Soc. Dial. iii. 5. Xen. Œc. xix. 11. Of course it is figuratively used in James.]

☞ Σηρικόν, οῦ, τό.—*Silk,* sericum [1]; so called from the Seres [2], a people in the East Indies, probably the Chinese [3], who were anciently famous for their *silken* manufacture, as they are to this day. Rev. xviii. 12.

ΣΗ'Σ, σητός, ὁ, from the Heb. סָס *a moth,* for which the LXX use σής in the only passage of the O. T. where סָס occurs in this sense, namely, Is. li. 8. [It occ. for עָשׁ in Job iv. 19.]—*A moth,* which eats and spoils cloth. So Menander, cited by Wetstein (whom see), speaking of destructive things, says, τὸ δ' ἱμάτιον οἱ ΣΗ'ΤΕΣ, '*moths* (destroy) our clothes.' Comp. σητόβρωτος. occ. Mat. vi. 19, 20. Luke xii. 33. [Theophr. H. Pl. i. 16.]

Σητόβρωτος, ου, ὁ, ἡ, from σής, σητός, *a moth,* and βρωτός *eaten,* which from βρώσκω *to eat,* which see. *Moth-eaten.* occ. Jam. v. 2.—In the LXX of Job xiii. 28. we have ὥσπερ ἱμάτιον ΣΗΤΟ'ΒΡΩΤΟΝ for the Heb. כְּבֶגֶד יֹאכַל עָשׁ *as a garment* (*which*) the moth hath eaten.

☞ Σθενόω, ῶ, from σθένος *strength,* which from σθένω *to be strong,* [3 Mac. iii. 8.] and this, according to Mintert, q. from στάω *to stand.—To strengthen.* occ. 1 Pet. v. 10.

Σιαγών, όνος, ἡ.—*The cheek,* or more properly *the jaw-bone,* as it is used by the LXX for the Heb. לֶחִי. Judg. xv. 16, 17, 19. Scapula cites from Athenæus, lib. x. ὁπόταν κοπιάσειεν τὰς σιαγόνας ἐσθίων, 'when he had tired his *jaws* with eating.' occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly *proverbial,* and refer to personal injuries of a slighter though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase πατάσσειν ἐπὶ τὴν σιαγόνα, 1 Kings xxii. 24. 2 Chron. xviii. 23; παίειν σιαγόνα, Lam. iii. 29; and ῥαπίζειν ἐπὶ τὰς σιαγόνας, Hos. xi. 4. [See this word cited from several authors in Athen. iii. p. 94. E.]

ΣΙΓΑ'Ω, ῶ.—*To be silent, hold one's peace.* Luke ix. 36. xx. 26. [Acts xii. 17. xv. 12 [4], 13.] 1 Cor. xiv. 28, 30, 34. where see Wetstein. [Ex. xiv. 14. Amos vi. 10.]—*To keep in silence* [or *conceal*]. Rom. xvi. 25. [See Ps. xxxii. 3.]

☞ Σιγή, ῆς, ἡ.—*Silence.* occ. Acts xxi. 40. Rev. viii. 1. [Wisd. xxiii. 14. Theod. Is. xxxviii. 10.]

Σιδήρεος, οῦς, έα, ᾶ, εον, οῦν, from σίδηρος.—*Iron,* i. e. *made of iron.* occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15. [Judg. ii. 3, 13. 1 Kings vi. 7. Eur. Phœn. 26.]

ΣΙ'ΔΗΡΟΣ, ου, ὁ [5].—*Iron.* occ. Rev. xviii. 12. [Gen. iv. 21. Xen. Cyr. i. 3, 23.]

☞ ΣΙΚΑ'ΡΙΟΣ, ου, ὁ, Latin.—*An assassin,* in Latin *sicarius,* so called from *sica,* which signifies *a short dagger* or *poniard,* q. *seca,* from seco *to cut,* or immediately from the Chald. סַכִּין *a knife* or *sword.* [Prov. xxiii. 2.] occ. Acts xxi. 38.

[1] *Silk* was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these western parts as to be worth its weight in gold. [See Vopisc. in Aurelian. 45.] At length the emperor Justinian, who died in the year 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silk-worms' eggs to be brought to Constantinople, and from these have sprung all the silk-worms and all the silk trade that have since been in Europe. For further satisfaction on this subject the reader may consult Prideaux, Connexion, part ii. book 8. note at the end; Vossius, de Orig. et Progr. Idol. iv. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in India, No. 24. [Plin. H. N. vi. 17, 20. Salmas. ad Solin. p. 668.]

[2] [Virg. Georg. ii. 121.]

[3] See Harris's Voyages, vol. i. p. 495.

[4] [Schleusner thinks that *consent* is here implied by *silence,* and he cites Acts xi. 18. Heb. ii. 20. Zech. ii. 13.]

[5] Martinius, Lex. Philol. ingeniously deduces it from Heb. סָדַר *to order, dispose, arrange;* for *iron,* says he, is of use to us *in arranging* and *setting in order* every thing, *ad omnia* struenda et ordinanda: and no doubt *iron* is the most *useful* of all metals. See this well illustrated in Nature Displayed, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But, after all, the reader may perhaps be rather inclined to derive σίδηρος from the Chald. סָתַר *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40. *Iron which* breaketh in pieces, *and subdueth all things.*

Most of the Commentators [1] have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See de Bel. ii. 13, 5. Ant. xx. 7, 6. This historian also tells us, that about the same time the country of Judea, and particularly Jerusalem, 'was infested with a set of villains, called *Sicarii*, who *murdered* people in the day-time, and in the midst of the city, with *daggers* (ξιφίδια), which they had concealed under their garments.' de Bel. ut sup. § 3. And Ant. ut sup. § 5. and § 10. he assigns the reason of the name Σικάριοι, by telling us, 'they were those who used poniards resembling in size the Persian acinaces, but bent like the Roman *sicæ*, from which these robbers, who murdered many persons, received their appellation [2].'

ΣΙ'ΚΕΡΑ, *τό*, undeclined, *inebriating liquor, strong drink.* A word formed from the Heb. שֵׁכָר, which (from the V. שָׁכַר *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Num. vi. 3. Judg. xiii. 4, 7, 14. *any inebriating liquor besides wine.* So the Scholiast, cited by Wetstein, *σίκερα δέ ἐστι πᾶν τὸ μέθην μὲν ποιεῖν δυνάμενον, οὐκ ὂν δὲ ἐξ ἀμπέλου.* And Jerome informs us, that in Heb. '*any inebriating liquor* is called Sicera, whether made of corn, the juice of apples, honey, dates, or any other fruit [3].' occ. Luke i. 15. [Schleusner (in Biel) agrees with Parkhurst in saying that the word means *inebriating liquor* in general. It was, no doubt, a compounded drink, especially made of dates and palm juice. See Plin. H. N. xiv. 19. Schleusner thinks it denotes *wine* in Num. xxviii. 7. Hesychius says, it is either *wine mingled with sweet things*, or *any inebriating liquor except wine.* Suidas says, it is *a compound drink*; and, among the Jews, *a wine mingled with sweet things.* The LXX translate שֵׁכָר by *οἶνος* in Prov. xxxi. 4; by *μέθυσμα* in Judg. xiii. 4, 7, 14. Micah ii. 11; by *σίκερα* in Lev. x. 9. Num. vi. 3. et al.]

☞ ΣΙΜΙΚΙ'ΝΘΙΟΝ, *ου, τό*, Latin, *an apron.* A word formed from the Latin *semicinctium*, which from semi *half*, (from ἥμι the same, see under ἡμισυς,) and cingo *to surround*, because it *surrounded half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12. where see Wolfius. [De Dieu thinks the word means *a girdle*, called by the Greeks sometimes *κοιλιόδεσμον*, as *binding the bowels.* See Braun, de Vest. Sacr. Heb. ii. 3. p. 386. This meaning seems quite inapplicable. Hesychius explains the word as *φακιόλια*, (i. e. something wrapped round the head,) *ζωνάρια, ὠρτάρια τῶν ἱερέων.* The Syriac uses the word implying the *laciniæ* or *extremities of a garment.* See the Commentary on Petronius, c. 94.]

[1] See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

[2] [Hesychius mentions the Sicarii as assassins in the time of Claudius, led into the desert by an Egyptian robber, and punished by Felix.]

[3] Epist. ad Nepotianum de Vitâ Clericorum, et in Is. xxviii. 1.

Σίναπι, *εως, τό* [4], *mustard.* occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32. the *mustard* is said to be "*the smallest of all seeds*, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, xvii. 20. that *like a grain of mustard-seed* was become proverbial for expressing a very small quantity." Campbell. See also Scheuchzer, Phys. Sacr. on Mat. xiii. 31. &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk, and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII. [Schleusner thinks the kind of mustard in Palestine different from ours, as it did not bear till after some years, and grew up into a tree. See Buxtorf, Lex. Heb. and Talm. fol. 822. whence, and from Lightfoot, it appears that the Rabbinical writers denote the smallest things by a grain of *mustard*-seed. Wahl and Bretschneider think that the plant is the same as we have, but that in the East (Wahl adds, and in America,) it attains the size of a tree [5].]

ΣΙΝΔΩ'Ν, *όνος, ἡ*, from Heb. סָדִין the same, for which word only it is used in the LXX, Judg. xiv. 12, 13. according to some copies. Prov. xxxi. 24. The *ν* is inserted, as usual, before *δ* [6].—*A linen cloth, a sheet* or *wrapper of linen.* occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the *σινδών* is mentioned as a *sepulchral* covering, so Herodotus, ii. 86. speaking of the Egyptian manner of preserving dead bodies, says, *λούσαντες τὸν νεκρόν, κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα* ΣΙΝΔΟ'ΝΟΣ *βυσσινῆς τελαμῶσι κατατετμημένοισι*, 'after having washed the dead man, they enclose his whole body in a *wrapper* of fine linen with thongs of leather.' As to Mark xiv. 51, 52. Pococke and Harmer, in Observations, vol. ii. p. 420. suppose that the *σινδών* mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of Egypt and Palestine still wear *as their only clothing in the day-time*, and consequently that the word may there denote a person's ordinary *day-dress.* Comp.

[4] The etymologist derives *σίναπι* from *σίνεσθαι τοὺς ὤπας, hurting the eyes.* However, since the proper Attic name for *mustard* is *νάπυ*, (see Wetstein on Mat. xiii. 31.) I would, with Martinius, (Lex. Phil. in Sinapi,) rather derive *σίναπι* from *σίνον νάπυ, the hurting napy*, from its *vellicating* and *affecting* the nose and eyes with its *pungency.* Νάπυ may, with the author last mentioned, be deduced from the Heb. נָפַץ *to distil*, (or rather *to shake out*, see Ps. lxviii. 10. and Eng. Marg.) because it *draws* (or *forces out*) *tears* from the eyes; whence in Columella, fletum factura *sinapis*, the *tear-exciting* mustard; and in others, lacrymosa *sinapis*, the *weeping* mustard. Our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine, (in which the seeds of this plant were formerly macerated for use,) and *ardeo* to burn.

[5] [Mr. Frost has just published a pamphlet to show that the plant intended is the Phytolacca dodecandra, which has the smallest seed of any tree in Palestine, and is one of the largest trees in that country. It is used for culinary purposes, and one species is called "wild mustard" in America. The sinapis nigra is, he says, an annual, and herbaceous.]

[6] [Others say it is an Egyptian word. See a writer in Eichhorn, Repert. xiii. p. 14. Braun, de Vest. Sacr. i. 7, 103. Forster, de Bysso Antiq. § 18. Poll. On. vii. 172. Others again derive it from *Sidon*, as if it was invented there.]

Exod. xxii. 27. Herodotus, however, speaks of *σινδών* as an usual *night-dress* of the Egyptians in his time, ii. 95. *ἦν μὲν ἐν ἱματίῳ ἐλιξάμενος εὕδῃ, ἢ* ΣΙΝΔΟ'ΝΙ. [From this passage of Herodotus, in which he says, 'that if a man sleep in a dress of *σινδών*, the gnats will bite through it,' the fineness of this manufacture appears. Bret. calls it *muslin*.]

☞ Σινιάζω, from *σίνιον a sieve*, which from *σείω to shake*, [by which word, as well as *κοσκινῆσαι· θορυβῆσαι, ταράξαι, πειρᾶσαι*, Suidas explains it, referring to the place of Luke.]—*To sift, shake*, or *agitate, as corn in a sieve*. occ. Luke xxii. 31. where it refers to *violent trials* and *temptations*. Comp. Amos ix. 9. and see Wetstein and Wolfius on Luke, [and Suicer, ii. p. 691.]

Σιτευτός, from *σιτεύω to feed* or *fatten with corn*, which from *σῖτος wheat, corn*.—*Fatted*, properly with *corn*. occ. Luke xv. 23, 27, 30. [1 Kings iv. 23. (v. 3.) Jer. xlvi. 21. Xen. An. v. 4, 28. Athen. ix. p. 384. E.]

[Σιτίον, *ου, τό, food* or *aliment from corn*. This is the reading of some MSS. in Acts vii. 12. See Prov. xxx. 22. Symm. Hos. xi. 5. Ælian, V. H. v. i. The singular Stephens could not find, but there are many instances of it.]

☞ Σιτιστός, *ή, όν*, from *σιτίζω to feed, nourish*, which from *σῖτος corn, food*.—*Fed, nourished*. Neut. plur. *σιτιστά, τά, fed cattle, fatlings*. occ. Mat. xxii. 4. where see Wetstein, who cites Josephus repeatedly using this word, Ant. viii. 2, 4. [Athen. xiv. p. 656. E. Symm. Ps. xxii. 13.]

☞ Σιτομέτριον, *ου, τό*, q. *σίτου μέτρον*, from *σῖτος corn*, and *μέτρον a measure*.—*A certain measure of corn*, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the custom [1] among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45. and Luke xii. 42. which last is the only text of the N. T. where *σιτομέτριον* occurs. The LXX have the V. *σιτομετρέω to measure out corn* for the Heb. כָּלַל *to feed, nourish*, Gen. xlvii. 12. Raphelius and Wetstein show that Polybius uses the same V. for *distributing corn* to the soldiers of an army; and from Diodorus Siculus, ii. 41. Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙ'ΑΝ—*λαμβάνουσιν*; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæogr. Gr. p. 154 and 157. we have the phrase ΣΕΙΤΟΜΕΤΡΙ'ΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙ'ΑΝ [2]) ΈΔΩΚΕΝ in the sense of *distributing corn to the people*. [Basil, Ep. 393, 404. Nazianz. Or. ii. 29.]

[1] It is mentioned by Theophrastus, Eth. Char. xi. where, describing a *mean, sordid* wretch, he says, *he will himself measure out the usual allowance to his domestics, μετρεῖν αὐτὸς τοῖς ἔνδον τὰ ἐπιτήδεια*. See Duport on the place, p. 394. So Terence in his Phormio, the scene of which is laid at Athens, introduces Davus speaking of the *demensum* of Geta, another slave, act i. sc. 1. lin. 9. On which passage Donatus informs us that the *demensum*, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed *six* of our *pecks*.

[2] [Not mis-spelt. It was common in Asia Minor, and indeed elsewhere, in the lower ages especially, to use EI for I.]

ΣΙΤΟΣ, *ου, ὁ*, [or *σῖτον, ου, τό*.] The Greek etymologists propose the derivation of it from *σέω to sift*, or from *σέω*, q. *σίω, to shake*, as corn from its *husk*.—[*Wheat* and then *corn* in general. Mat. iii. 12. xiii. 25, 29, 30. Mark iv. 28. Luke iii. 17. xvi. 7. xxii. 31. John xii. 24. Acts vii. 12. (where Parkhurst says, it is *bread, food*, as Eustathius teaches that this is a common meaning of *σῖτον*. See Hom. Il. E. 341. Xen. Cyr. i. 2, 11.) and answers to the Heb. שֶׁבֶר. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. xxvii. 38. It is used for דָּגָן in Deut. vii. 13. for בָּר in Joel ii. 24. and for חִטָּה in Judg. vi. 11. and for לֶחֶם (*bread, food*,) in Job iii. 24. See Ol. Cels. Hierob. t. ii. p. 112.]

Σιωπάω, ῶ.

I. *To be silent, hold one's peace*. Mat. xx. 31. xxvi. 63. [Add Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Judg. iii. 14. Neh. viii. 11. Is. xlii. 14.] Σιωπῶν, particip. *silent, dumb*. Luke i. 20.

II. *To be silent, still*, as the sea. Mark iv. 39. [See Virg. Æn. i. 168. Ecl. ix. 59.]

Σκανδαλίζω, from *σκάνδαλον*, which see.—*To cause any one to fall* or *stumble by laying a stumbling-block* or *snare in his way*. I do not meet with this V. either in the profane writers or in the LXX[3]. But Aquila and Symmachus use it in the active for the Heb. הִכְשִׁיל *to cause to stumble*, Mal. ii. 8. So Aquila, Ps. lxiii. 9. and the pass. *σκανδαλίζομαι* for כָּשַׁל, in Kal, *to stumble*, Prov. iv. 12. Is. viii. 15. In the N. T. it is applied only figuratively, *to cause one to fall into sin and ruin*, see Mat. v. 29, 30; and particularly, *to do any thing by which men might be prejudiced against the person of Christ*, Mat. xvii. 27; or *deterred from embracing the Christian faith*, or *induced to fall from their Christian profession*, see Mat. xviii. 6. John vi. 61; or *ensnared into sin*, see 1 Cor. viii. 13. Σκανδαλίζομαι, pass. *to be made to stumble*, i. e. either *to be caused to fall from the Christian faith* or *profession*, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, *to be prejudiced against the person of Christ*, Mat. xi. 6. xiii. 57. Mark vi. 3; or *against his doctrine*, Mat. xv. 12. *so as to be deterred from embracing the Christian profession*; or, *to be ensnared to sin*, Rom. xiv. 21. 2 Cor. xi. 29. where see Whitby and Doddridge. Σκανδαλίζομαι, pass. occurs thrice in Ecclus. ix. 5. xxiii. 7 or 8. xxxii. 15 or 16. See the passages.

Σκάνδαλον, ου, τό, from *σκάζω to halt* (as below.)

I. "Properly that *piece of wood* in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, *τὰ πέταυρα τῶν παγίδων, ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν*, (the *trickers* of traps, so called from *tripping* and falling down, and thus catching what falls into the snare,) as the grammarians[4] explain it. So the word is used in Xenophon. This was by Archilochus

[3] Since writing the above, I find from Mr. Marsh's note on Michaelis's Introduct. to N. T. vol. i. p. 404. that the LXX, according to the Chigian MS., have once used the V. *σκανδαλίζω* for the Heb. כָּשַׁל, Dan. xi. 41.

[4] Schol. Aristoph. Acharn. See also Hesychius and Suidas.

also called *ῥόπτρον*." Thus the learned Daubuz on Rev. ii. 14. See also Wetstein on Mat. v. 29. We may, however, with Scapula and Mintert, derive *σκάνδαλον* from *σκάζω to halt, trip*, for a different reason, namely, because it makes a man *halt* or *trip*, and *ready to fall*.

II. *A snare* or *toil*. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. מוֹקֵשׁ. See Ps. lxix. 22. cxl. 6. [Josh. xxiii. 13. Judg. ii. 3.] ; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. *A stumbling-block*. Thus used by the LXX, Lev. xix. 14. for the Heb. מִכְשׁוֹל, which from כָּשַׁל *to stumble*. So Judith v. 1. it signifies *impediments* laid in a champaign country to obstruct an enemy's marching.

IV. In the N. T. it denotes *whatever actually makes*, or *has a manifest tendency to make, men fall, stumble*, or *be remiss in the ways of duty*, and particularly[1] "*whatever hinders men from becoming the disciples of Christ*, or *discourages them in their new profession*, or *tempts them to forsake that faith they had lately embraced*." See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41 ; and particularly to Peter, when he would have *dissuaded* our Lord from suffering. Mat. xvi. 23. [The *σκάνδαλα*[2] alluded to in Mat. xviii. 17. are the calamities and persecutions which threatened the Christian Church. So Noesselt, Schleusner, Middleton.]

ΣΚΑΠΤΩ, either from Heb. חָפַר *hollow*, or perhaps from חָתַב *to engrave*. See Exod. xxxii. 16. xxxix. 30. Lev. xix. 28. Job xix. 23. in the Heb. —*To dig*. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see Elsner's excellent note, who shows from Lucian and Pausanias that *σκάπτειν* means *to dig the earth* in order for *sowing*, and observes that the expression of the steward seems *proverbial*, for the like is found in Aristophanes, Av. 1430.

Τί γὰρ πάθω ; ΣΚΑΠΤΕΙΝ γὰρ ΟΥ'Κ 'ΕΠΙΣΤΑΜΑΙ.
What must I do? *I know not how to dig.*

See also Raphelius, Wolfius, Wetstein, and Kypke, from whom it appears that the Greeks reckoned *digging* both a very laborious and a mean employment. [See Xen. Œc. xvi. 14. Lucian, Timon. 7. Athen. iv. p. 184. F. Is. v. 6. Schwarz, p. 1221.]

☞ ΣΚΑΦΗ, ης, ἡ. The Greek lexicons deduce it from *σκάπτω to dig, excavate* : but this word, together with the Eng. *ship*, *skiff*, and its northern[3] relatives, may perhaps be better derived from the Heb. סָפָה *concave, hollow*.—*A boat, a skiff*. occ. Acts xxvii. 16, 30, 32. Sir John Chardin tells us, first, that "the eastern people are wont *to leave their skiffs in the sea, fastened to the stern of their vessels*. The skiff of this Ægyptian ship (in which St. Paul sailed) was towed along after the same manner, ver. 16. *we had much work to come by the boat*. Secondly, they *never*, according to him, *hoist it into the vessel, it always remains in the water, fastened to the ship*. He therefore must suppose the taking it up, mentioned ver. 17. doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30. letting down (*χαλασάντων*) into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their *skiffs* is clearly confirmed by the passages cited on ver. 30. by Wetstein, from Cicero [de Inv. ii. 51.] and Petronius, [102.] and by Alberti from Achilles Tatius. The last writer mentions *cutting τὸν κάλον, ὃς συνέδει τὴν ἐφολκίδα τῷ σκάφει*, '*the cable which fastened the skiff to the vessel*;' and Petronius speaks of the funis or *rope* going from the stern, qui scaphæ custodiam tenet, '*which keeps hold on*, or *confines the skiff*.' [Schleusner construes the place, *ægre potuimus obtinere scapham*, but gives no note, except an extract from Bullinger, saying, that *scaphæ* are small light barks used on shallows. Wahl and Bretschneider say nothing. See *περικρατής*.]

ΣΚΕΛΟΣ, *εος, ους, τό*.—[*The leg*, from the hip to the toe. John xix. 31—33. Lev. xi. 21. and Amos iii. 12. for שׁוֹק, and Prov. xxvi. 7. for שֹׁק. Xen. An. iv. 2, 20. Polyb. i. 80, 13.]

☞ Σκέπασμα, *ατος, τό*, from *σκεπάζω to cover*, which from *σκέπω the same*.—*A covering*. occ. 1 Tim. vi. 8. where *σκεπάσματα* seems to include both *clothes* and *a dwelling*, *ἱμάτιον καὶ οἶκον*, (according to Ecclus. xxix. 21 or 25.) as Philo expressly explains *σκέπη*. See Wetstein and Kypke. [Arist. Pol. vii. 17.]

ΣΚΕΠΤΟΜΑΙ, from the Heb. שָׁקַף *to look, look towards*.—*To look, look about*. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers ; and hence we have perf. mid. *ἔσκοπα*, 1 fut. *σκέψομαι*, 1 aor. *ἐσκεψάμην*.

☞ Σκευή, ῆς, ἡ, from *σκεῦος*. [Properly, *any apparatus* for *war, ornament*, &c.]—*Furniture*, particularly of a ship. occ. Acts xxvii. 19. where Wetstein explains *σκευήν* by quicquid ad usus necessarios homines secum in navem intulerant, '*whatever the men had brought with them into the ship* for their necessary uses ;' and he cites from Diod. Sic. xiv. 80. *ἀντὶ τῆς βοηθείας ἐδωρήσατο* ΣΚΕΥΗ'Ν *τοῖς Σπαρτιάταις β'. τριήρων*, 'for assistance he gave the Spartans the *furniture* of two galleys.' Comp. Kypke. [This is expressed by *τὰ σκεύη* in Jon. i. 5 ; by *arma* in Latin. Virg. Æn. v. 15.]

ΣΚΕΥ῎ΟΣ, *εος, ους, τό*.

I. Properly, *a vessel to contain* [*any thing*[4]]. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12. [Ex. iii. 22.]

[1] See London Cases, folio, p. 206.

[2] [Although the article might tempt us to think of *particular* σκάνδαλα, it is to be remembered, that, as Lord Bacon says, our Lord often replies to what he knew to be in the *thoughts* of his hearers rather than to their actual questions ; and that, as Middleton adds, he often refers to what had been the subject of his own meditations, though not of discourse. This may be the case here ; and Michaelis says, "the offences which men will take at the Gospel."]

[3] "Ship, navis, Goth. *skip*, Cim. *skib*, Anglo-Sax. ϸcip, Al. *scip* aut *sceph*, Dan. *skib*, Belg. *schep*, Su. *skiepp*."
"Scieff, scapha, Gal. *esquif*, Ital. *schifo, scafo*, Alamannis, *shef, shif*, est navis." Junii Etymol. Anglican.

[4] [Suidas says, *χωρητικόν τινος εἴδους ἀγγεῖον*.]

II. *An utensil, instrument,* of whatever kind. Thus it is applied to all the *vessels* or *utensils* of the Levitical service, Heb. ix. 21; to something resembling *a large sheet* or *wrapper*, Acts x. 11, 16. xi. 5; to the *sails*, or, according to Grotius, *the mast* of a ship, xxvii. 17. [Schleusner and Wahl agree with Grotius. Kypke says, *the anchor*, which is justifiable. See Pol. On. i. 9; to any vessel. Mark xi. 16.] Σκεύη, *τά, vessels, furniture, goods.* occ. Mat. xii. 29. Mark iii. 27. [So in other Greek writers. See not only the LXX, Gen. xxvii. 3. Deut. i. 41. xxii. 5. 1 Sam. xiii. 20, 21. 2 Chron. v. 13. but Xen. Mem. i. 7, 2. Ælian, V. H. vi. 12. Herodian, ii. 1, 2. Athen. xiv. 17.]

III. [Metaphorically, of men used as] *instruments, ministers.* Acts ix. 15. On which text Raphelius and Wolfius have observed that Polybius [Excurs. de Vit. et Virtut. p. 1402.] applies the word in like manner to *a person.* Comp. 2 Tim. ii. 21. with ver. 20.

IV. *Vessels of wrath* and *vessels of mercy*, Rom. ix. 22, 23. denote such nations or communities as are *objects* of God's wrath or mercy, in allusion to the comparison of the *potter*, ver. 21. See Macknight on the place, and comp. ver. 25. et seq. ["The *vessels of wrath* and *the vessels of mercy*, are, by St. Paul's own designation, the *body of unbelieving Jews* and the *Christian Church*, consisting of Jewish and Gentile converts." Young's Three Sermons, p. 92.]

V. It signifies *the human body*, 1 Thess. iv. 4. Thus Theophylact, *σκεῦος τὸ σῶμά φησι*, 'he calls the body *σκεῦος*;' and long before him Theodoret, *ἐγὼ δὲ νομίζω τὸ ἑκάστου σῶμα—οὕτως αὐτὸν κεκληκέναι*, 'I think the apostle called each one's *body* by this name[1].' Suicer observes that *σκεῦος* hath this signification in imitation of the Heb. כְּלִי *a vessel*, which is applied in like manner 1 Sam. xxi. 5. And thus the *frail, mortal bodies* of Christian ministers are styled *ὀστράκινα σκεύη, earthen vessels*, 2 Cor. iv. 7. And Barnabas, Epist. § 21. calls the *human body, τὸ καλὸν σκεῦος the beautiful vessel.* We may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus Lucretius, iii. 441.

Corpus, quod *vas*, quasi constitit *ejus (animæ scilicet).*

And Cicero, Tusc. Disp. i. 22. "*Corpus* quidem quasi *vas* est aut aliquod *animi receptaculum.*" Comp. under *σκῆνος* II. See also Wolfius, and Macknight on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7. *the weaker σκεῦος* or *vessel*; for so she really is in respect of her *body*; and in applying to her the term *σκεῦος*, the apostle seems to have imitated the style of the Jews, who in like manner call the wife כְּלִי or כֶּלִי, i. e. *vessel.* See Wolfius. [Schöttgen (Hor. H. et T. i. p. 827.) and Wetstein have quoted places from the Megillah, (fol. 12, 2.) and Sohar. Levit. (fol. 38. col. 38.) where this usage is found. But the husband's name is added. Vorst (Phil. Sac. c. 2. p. 29.) explains *σκεῦος* here as *χρῆμα* or *πρᾶγμα.*]

ΣΚΗΝΗ', ῆς, ἡ, from Heb. שָׁכַן *to dwell, inhabit*, particularly in a *tent* or *tabernacle.* So *σκηνή* in the LXX very often answers to the Heb. מִשְׁכָּן *a tent* or *tabernacle.*

I. *A tent to dwell in.* Heb. xi. 9. Mat. xvii. 4. Mark ix. 5. Luke ix. 33. [Gen. iv. 19. xxxiii. 17. Xen. Cyr. ii. 1, 25. Ælian, V. H. ix. 3.]

II. *A mansion.* Hence *τὰς αἰωνίους σκηνάς, the eternal mansions*, Luke xvi. 9. mean *the eternal mansions in heaven.* Comp. John xiv. 2. and under *οἰκία* IV. and see Bowyer and Campbell on Luke. —[See Rev. xiii. 6. xxi. 5. Is. xvi. 5. Polyb. xii. 9, 4.]

III. *The Mosaic tabernacle* or *tent*, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44[2]. Heb. viii. 5. Of this the outer part or *holy place* is called the *first tabernacle*, Heb. ix. 3, [6.] and the inner part or *holy of holies*, the *second*, Heb. ix. 7. It appears from Acts vii. 43. Amos v. 26. that the idolatrous Israelites had in like manner one or more *tabernacles*, Heb. סִכּוּת, dedicated to Moloch. Comp. Heb. and Eng. Lex. under סך I.—Observe that in Heb. ix. 1. twenty-two MSS., three ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions, omit *σκηνή*, which word Mill, Wetstein, and Griesbach accordingly reject, and from comparing ver. 2. and ch. viii. 7, 13. it seems manifestly spurious.

IV. We learn from Heb. ix. 24. (comp. ver. 23.) that the *holy of holies made with hands* were the *ἀντίτυπα*, or *figures of the true*, even *of that heaven* wherein is the peculiar residence of God. Hence Christ is called *a minister of the* true *σκηνῆς*, or tabernacle *which the Lord pitched, and not men*, Heb. viii. 2. (where see Whitby); and is said, Heb. ix. 11. *to be an high priest by a greater and more perfect* tabernacle not made with hands, (comp. ver. 24.) *that is to say, not of this* (the Mosaic) *building.*

V. *Τὴν σκηνὴν Δαβίδ, the tabernacle of David, the royal palace*, (see Ps. cxxxii. 3.) i. e. mystically, *the real dignity*, of David, in the person of the *Messiah* ruling over *his household, the Church.* occ. Acts xv. 16. which is a citation of Amos ix. 11. where the Heb. word answering to *σκηνήν* is סֻכַּת. Comp. Is. xvi. 5. and Vitringa there.

Σκηνοπηγία, ας, ἡ, from *σκῆνος a tabernacle*, and *πήγνυμι to fix.*—Properly, *a fixing* or *setting up of tabernacles* or *booths*; hence it is used for *the feast of tabernacles*, when the Israelites dwelt in *booths* or *bowers*, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2[3]. —In the LXX this word answers to the Heb. סֻכּוֹת *tabernacles*, referring to the *feast of tabernacles*, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19; for which Josephus likewise uses it, Ant.

[1] [Many commentators, as Heinsius, Wetstein, Koppe, and Wahl, understand *σκεῦος* here as *a wife.* See sense VI. Schleusner, on the whole, agrees with Parkhurst. I know not what Bretschneider thinks, for he has carelessly quoted the words in 1 Pet. iii. 7. as belonging to this place.]

[2] Comp. Ex. xl. 2. Num. i. 50, 53. in LXX and Heb.

[3] [The feast seems to have been instituted in memory of the forty years spent in tents, (see Deut. xvi. 16. Zech. xiv. 16.) and also as a sign of gratitude for abundance bestowed. (See Ex. xxiii. 16.) It began and ended with a festival like a Sabbath. The last day, (called Hosanna,) when the priest went down with a gold cup to the fount of Siloam for water to make a libation, was the chief one. The law was gone through at this feast in seven years.]

viii. 4, 1, 5. xiii. 8, 2. xv. 3, 3. Plut. Sympos. iv. qu. 5. t. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗ῎Ν, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

☞ **Σκηνοποιός, οῦ, ὁ,** from *σκῆνος a tent,* and *ποιέω to make.—A tent-maker.* occ. Acts xviii. 3. [Tents were made of *hides* or other portable materials for travellers in the East, to supply the want of inns. Chrysostom, Hom. v. de S. Paulo, interprets the word by *σκηνορράφος,* a word used by Ælian, V. H. ii. 1. Others think it is only a *weaver.* **Σκηνοποιέω** occ. Symm. Is. xiii. 20. of *pitching a tent.* **Σκηνοποιΐα,** Inc. Deut. xxxi. 10.]

Σκῆνος, εος, ους, τό, from *σκηνή a tent,* or immediately from the Heb. שָׁכַן *to dwell.*

I. Properly, *a tent* or *tabernacle.*

II. It is spoken of our *mortal body,* which, though the *tabernacle* of an immortal spirit, is constituted of *frail* and *slight* materials, and is shortly to be by death *taken down and dissolved.* occ. 2 Cor. v. 1, 4. So in Wisd. ix. 15. *the human body* is called *σκῆνος γεῶδες the earthly tabernacle.* In the profane writers likewise *σκῆνος* frequently denotes *the body.* Thus the eloquent Longinus, de Subl. § xxxii. styles it *ἀνθρωπίνου* ΣΚΗ῎ΝΟΥΣ *the human tabernacle;* Plato, [ap. Clem. Al. Strom. v. p. 593.] like the author of Wisd. ΓΗΪ῎ΝΟΝ ΣΚΗ῎ΝΟΣ. The same Plato, as cited by Æschines the Socratic, [Dial. iii. 5.] says, 'We are a soul, an immortal being, shut up in a mortal case: *τὸ δὲ* ΣΚΗ῎ΝΟΣ *τοῦτο πρὸς κακὸν περιήρμοσεν ἡ φύσις,* but this *tabernacle* nature hath fitted to evil.' For many more instances of this kind see Elsner, Alberti, Wolfius, and Wetstein, on 2 Cor. To what they have produced I add a remarkable passage cited by Grotius, De Verit. Relig. Christ. lib. i. § 16. note 6. from Eurysus the Pythagorean, who, speaking of man, says, *τὸ* ΣΚΑ῎ΝΟΣ *τοῖς λοιποῖς ὅμοιον, οἷα γεγονὸς ἐκ τᾶς αὐτᾶς ὕλας· ὑπὸ τεχνίτα δὲ εἰργασμένον λώστᾳ, ὃς ἐτεχνίτευσεν αὐτὸν ἀρχετύπῳ χρώμενον* (read *χρώμενος*) *ἑαυτῷ.* 'His *tabernacle* is like those of other animals, as being made of the same matter with theirs; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself.' As for the apostle's phrase, 2 Cor. v. 1. *οἰκία τοῦ σκήνους,* it has been thought equivalent to *οἰκία σκηνώδης, a house like to,* or *resembling, a tent* or *tabernacle.* But the accurate Kypke does not assent to this interpretation, which he thinks forced; and observes, that *σκῆνος* is very rarely, yea, if you quit Suidas and Hesychius, hardly ever used for *a tabernacle,* but very frequently for *the body,* even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders *οἰκία τοῦ σκήνους the house of the body.* [Wahl says, *οἰκία τοῦ σκήνους* is for *οἰκία ὡς σκῆνος like a tabernacle;* see Gesen. 676, b; or *οἰκία, τὸ σκῆνος, the earthly house;* see Gesen. 677, 2. Bretschneider says, it is for *τὸ ἐπίγειον σκῆνος ἐν ᾧ οἰκοῦμεν.* On the whole passage, (a very difficult one,) see Cudworth's Int. System, (vol. iv. p. I—12. last ed.) Henry More's Theol. Works, p. 13. (fol. ed. 1708.) and Bp. Middleton. On the use of *σκῆνος* for *the body,* see Pearce on Longinus, ubi supra. Barnes ad Eur. Herac. 690. Foës. Œc. Hipp. p. 340. Wolf, and Wetstein. It is used for the bodies of animals in Ælian, H. A. v. 3.]

Σκηνόω, ῶ, from *σκῆνος.*

I. *To pitch a tent.* Thus it is used not only by the LXX for the Heb. אָהַל *to pitch a tent,* Gen. xiii. 12. and for שָׁכַן *to dwell in a tent,* Judg. viii. 11. (comp. v. 17); but also by Xenophon, though rarely. [See An. vii. 4, 7. Cyr. viii. 5, 2.] See Raphelius on John i. 14.

II. *To dwell as in a tent, to dwell.* Thus it is applied, John i. 14. to the *tabernacling* (see *σκῆνος* II. and *σκήνωμα* III.) or *temporary dwelling* of the Divine Logos among men in a *human body,* not without allusion to his formerly *dwelling* in the Mosaic *tabernacle.* Comp. Ex. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. שָׁכַן is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6. [Xen. An. v. 5, 7.]—**Σκηνόω ἐπί,** *to abide over* or *upon,* i. e. *for protection, to overshadow.* occ. Rev. vii. 15. where there is an allusion to the manner of God's *protecting* the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39. (comp. Wisd. xix. 7.) that the *cloud* which accompanied that people throughout their journeys (see Ex. xl. 38. Num. ix. 15—23.) served them for a *covering,* that is, from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Is. iv. 5, 6. The phrase itself seems to be taken from the Heb. שָׁכַן עַל *to abide over* or *upon,* which is applied to the cloud's *abiding over* the tabernacle, Num. ix. 18, 22.

Σκήνωμα, ατος, τό, from *σκηνόω.*

I. *A tent, tabernacle.* Thus often used in the LXX for the Heb. אֹהֶל. [Gen. ix. 27. Deut. xxxiii. 18. Xen. An. ii. 2, 9.]

II. *An habitation,* or *a place for an habitation.* occ. Acts vii. 46[1]. which refers to Ps. cxxxii. 5. where the correspondent Heb. word to *σκήνωμα* of the LXX is מִשְׁכָּנוֹת *habitations.* [Job xxi. 28. Ps. cxxxii. 5.]

III. It denotes *the frail tabernacle of the human body.* occ. 2 Pet. i. 13, 14. Comp. *σκῆνος* II.

ΣΚΙΆ, ᾶς, ἡ.

I. *A shade,* as of a tree or plant. Mark iv. 32. *A shadow,* as of a man. Acts v. 15. [See Judg. ix. 15, 36.]

II. **Σκιὰ θανάτου** *shadow of death.* This is an Hellenistical phrase, often used in the LXX for the compound Heb. word צַלְמָוֶת *shadow of death,* and denoting either in a natural sense *darkness,* as of the *dreary tomb,* or *state of death*[2], as Job iii. 5. xii. 22. Amos v. 8. (comp. Job xxxviii. 17); or in a figurative one, *a state of extreme danger* or *misery,* Ps. xxiii. 4. xliv. 20. cvii. 10, 14. Is. ix. 2. In the N. T. it occurs only Mat.

[1] [Schleusner says, it is *a temple,* and quotes Suidas and Theodoret at Ps. xiv. 1. who say, in effect, that the habitation of God is the temple.]

[2] So Homer, Od. iv. 180. has ΘΑΝΆΤΟΙΟ *μέλαν* ΝΈΦΟΣ *the* black *cloud of death,* and Ovid, Met. v. 191. mortis ad umbras, to *the shades of death.* [Virg. Æn. iv. 26. 404. *umbra Erebi.*]

iv. 16. Luke i. 79. in both which texts it is applied spiritually.

III. *A shadow, shadowy*, or *imperfect sketch* or *delineation*, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1. where see Macknight. [Zonaras (Lex. col. 1654.) has σκιά, ὁ τύπος παρὰ τῷ ἀποστόλῳ, referring to the place of Colossians; and Hesychius σκιά, σκίασις, ἐπιφάνεια τοῦ χρώματος ἀντίμορφος. See Bochart, Geog. Sacr. lib. i. c. 6. Zorn. Bibl. Antiquario-Exeg. i. p. 637. Comp. Cic. in Pison. c. 24. Offic. iii. 17.]

ΣΚΙΡΤΆΩ, ῶ, either from σκαίρω *to leap, bound, dance*, which from Heb. בָּרַר *a young sheep*, and as a reduplicate V. בִּרְבֵּר *to leap* or *skip like a young sheep*, see 2 Sam. vi. 14, 16.

I. *To leap, skip, bound*, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. l. 11. Joel i. 17. Mal. iv. 2. but also by Homer, Il. xx. 226, 228.

II. *To spring* or *leap for joy*. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons *leaping for joy*. See Wetstein on Luke i. and Elsner and Alberti on Luke vi. 23. where comp. Kypke. The LXX have applied this word, Gen. xxv. 22. to the *leaping* of children in the womb, for the Heb. יִתְרֹצְצוּ *they dashed against each other*, Engl. transl. *struggled together*.

Σκληροκαρδία, ας, ἡ, from σκληρός *hard*, and καρδία *the heart*.

Hardness of heart, i. e. *stubbornness, obstinacy, perverseness*, "*untractable disposition*." occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5. and Campbell's Prelim. Dissertat. p. 126.—The LXX use this word for the Heb. עָרְלַת לֵבָב *the foreskin, uncircumcision of the heart*. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκάρδιος *hard-hearted*, for the Heb. עִקְּשׁ לֵב *perverse in heart*, Prov. xvii. 20; and for קְשֵׁה לֵב *stiff, hard, in heart*, Ezek. iii. 7. Comp. Ecclus. xvi. 10. iii. 26, 27. Homer has a similar expression, Odyss. xxiii. 103.

Σοὶ δ' αἰεὶ ΚΡΑΔΊΗ ΣΤΕΡΕΩΤΈΡΗ ἐστὶ ΛΊΘΟΙΟ.

Thy *heart* is always *harder than a stone*.

See more in Wetstein on Mat.

Σκληρός, ά, όν, from σκέλλω *to dry, to parch*.

I. *Hard*, properly, [*not yielding to the touch*. Xen. Mem. iii. 10, 1.]

II. *Hard, austere, severe*. Mat. xxv. 24. where Wetstein shows that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only *severity* or *austerity*, but likewise *cruelty* or *avarice*. [So 1 Sam. xxv. 3. Is. xix. 4. Plut. Symp. vii. 8. p. 712. B. Aristot. Eth. iv. 8. Athen. ii. p. 59. F.]

III. *Hard, violent*, as the wind. James iii. 4. Scapula cites the same phrase ΄ΑΝΕΜΟΙ ΣΚΛΗΡΟΙ΄ from Ælian, [V. H. ix. 14.] So we say in English, It blows *hard*—a *hard* gale. [Xen. An. iv. 8, 26. Herod. viii. 12. Theophr. de C. P. ii. 4. Polyb. iv. 21, 5. Prov. xxvii. 16.]

IV. *Hard, difficult and shocking to the mind*. John vi. 60. So ΣΚΛΗ῾Ρ' ἀληθῆ, *hard* truths, are opposed to μαλθακὰ ψευδῆ, *soft* lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, ἀπηνὴς ΟΥ῾ΤΟΣ Ο῾ ΛΟ΄ΓΟΣ καὶ ΣΚΛΗΡΟ΄Σ, '*this* is a cruel and *hard saying*.' So in Latin, dura *vox* means *a hard, harsh*, saying. Cicero, Philipp. viii. 5. cited by Raphelius and Wetstein. [Gen. xxi. 11. xlii. 7, 30. Polyb. iv. 21, 1. Ceb. Tab. 7. Xen. Mem. ii. 1, 20.]

V. *Hard, difficult, grievous*. Acts ix. 5. xxvi. 14. But observe, that in the former text very many MSS., three ancient, instead of all the words in ver. 5 and 6. from σκληρόν to αὐτόν inclusive, read only ἀλλά or ἀλλ' before ἀνάστηθι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.—[Schl. and Wahl say, *mischievous, prejudicial*.]

VI. *Hard* or *impious*. Jude 15. [See Num. xvi. 26. Ps. xvii. 4.]

Σκληρότης, ητος, ἡ, from σκληρός.—*Hardness, obstinacy, stubbornness*. occ. Rom. ii. 5.—The LXX use it in the same sense, Deut. ix. 27. for the Heb. קְשִׁי.

Σκληροτράχηλος, ου, ὁ, ἡ, from σκληρός *hard*, and τράχηλος *the neck*.—*Hard*, or *stiff-necked, obstinate, inflexible*. occ. Acts vii. 51.—This is an epithet of the Jewish people, often used in the LXX for the Heb. קְשֵׁה עֹרֶף *stiff in neck*. See Ex. xxxiii. 3, 5. [Deut. ix. 6, 13.] et al. Comp. Baruch ii. 30. Ecclus. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will *not submit their necks* to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρύνω, from σκληρός.—*To harden*. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18. Heb. iii. 13.—joined with καρδίας *the hearts*, Heb. iii. 8, 15. iv. 7. [On the passage Rom. ix. 18. much has been written. Macknight gives that explanation which has been usually offered by the ancient interpreters, i. e. "if the phrase (*whom he will he hardeneth*) be understood of *nations*, God's *hardening* them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them; if of *individuals*, it does not mean that God hardens their hearts by any positive exertion of his power on them, but that, by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves." So Theophylact, Zonaras, and Phavorinus, as well as many other interpreters, ancient and modern. See too Ex. iv. 21. vii. 3. ix. 13. x. 20, 27. xi. 10. xiv. 4, 8, 17. for instances of σκληρύνω so used. But others, as Rambach, (Introd. ad Ep. ad Rom. p. 113.) Ernesti, Prol. de Van. Philos. in Int. S. S., Schl., Wahl, construe it, *to treat hardly*. Schleusner (who wrongly thinks that Ernesti was the first to offer this interpretation) prefers it on account of the words ὃν θέλει, and thinks (as Rambach had observed) that σκληρύνειν is opposed to ἐλεεῖν. The verb ἀποσκληρύνω is so used Job xxxix. 16.]

ΣΚΟΛΙΟ΄Σ, ά, όν.

I. *Crooked*. Luke iii. 5. [where the words come from Is. xlii. 16. See xxvii. 1. xl. 4. Heliodor. i. 6.]

II. *Crooked, perverse, untoward*. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18. [in which place it is rather *harsh, difficult to please*. See Ps. lxxviii. 8.

Deut. xxxii. 5. Prov. iv. 24. xvi. 28. Hesychius has σκολιά· ἄδικα.]

Σκόλοψ [1], οπος, ὁ, from σκῶλος a kind of *thorn*, or *a staff sharpened to a point and hardened in the fire, to be used as a weapon*, compounded perhaps with ὄψ *the face, front*.—[*Any thing sharp*, as] *a stake with a sharp point driven into the ground, to prevent the approach of an enemy, a sharp stake used in making a palisado*. Thus applied in Hom. Il. vii. 441. [Xen. An. v. 2, 5.—or] *A sharp splinter, thorn*, or the like. Dioscorides [ii. 29. Lucian, Ver. Hist. ii. p. 682. Hos. ii. 6.] occ. 2 Cor. xii. 7. where it seems figuratively to denote some *bodily infirmity* under which the apostle laboured. See Macknight, and Bp. Bull's English Works, vol. i. p. 197; and comp. Gal. iv. 14. [Bishop Bull [2] thinks it was some notorious and visible infirmity in the apostle which was a wound to his pride. "Tertullian thought it was a pain in the ear; Chrysostom and Jerome made it a pain in the head; Cyprian calls it many grievous tortures of the body; others say dreadful temptations of mind." Rosenmuller.] The LXX use this word for the Heb. סִיר *a thorn*. Hos. ii. 6; for שְׁפִים *sharp stakes* or *thorns*, Num. xxxiii. 55.

☞ Σκοπέω, ῶ, from σκοπός.

I. Properly, *to look at* or *view attentively, to contemplate with the bodily eyes*.

II. In the N. T. *to observe, consider, view, regard, contemplate*, with the eyes of the mind. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4. where observe, that *τά τινος σκοπεῖν* is in the Greek writers a very common phrase for *regarding, attending to*, or *studying the advantage* or *interests of*, whether of ourselves or others, as may be seen in Wetstein and Kypke. [See Thuc. vi. 12. Soph. Aj. 124. 1330. 2 Mac. iv. 5.]

III. *To see, take heed*. Luke xi. 35. [Schleusner and Wahl put Gal. vi. 1. under this head.]

Σκοπός, οῦ, ὁ, from ἔσκοπα perf. mid. of *σκέπτομαι to look*.

I. *A mark* or *butt to shoot* arrows *at*. Thus often used by the profane writers, and by the LXX for the Heb. מַטָּרָה, Job xvi. 12. Lam. iii. 12. Comp. Wisd. v. 12, or 13, 21.

II. *A mark at the goal* or *end of a race*, called in Latin *calx*, and afterwards *creta*, because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. Comp. 2 Cor. iv. 18. [Others think the word metaphorically used in the first signification, and translate it generally, *an aim, purpose*. See Polyb. vii. 8, 9. Xen. Cyr. i. 6, 29. Diod. Sic. iv. 16.]

ΣΚΟΡΠΙΖΩ.

I. *To disperse, scatter abroad*. John x. 12. xvi. 32. [Parkhurst puts Mat. xi. 30. and Luke xi. 23. under this head, but the sense there is rather *to scatter* or *waste*.]

II. *To disperse, distribute*. 2 Cor. ix. 9. The LXX use it for the Heb. זָרָה, Mal. ii. 3; for הַסִּיעַ, Hiph. of נָסַע, 2 Sam. xxii. 15. Ps. xviii. 14. cxliv. 6; and for פָּזַר, Ps. cxii. 9. [The word is not known to good Attic writers. It was used in the Ionic dialect, and thence got into the common tongue. See Ælian, V. H. xiii. 46. Artem. i. 36. Lucian, Asin. 32. 1 Mac. vi. 54. Joseph. Ant. vi. 6, 3.]

Σκορπίος, ου, ὁ.—*A scorpion, a species of insect* furnished at the end of its tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive *σκορπίος*, as the Lexicon writers do, from *σκορπίζειν, scattering*, namely, its venom. Luke x. 19 [3]. xi. 12 [4]. Rev. ix. 3, 5, 10. In Luke xi. 12. is not a *scorpion* contrasted with an egg, on account of the *oval* shape of its body? See [Plin. H. N. xi. 25.] Scheuchzer, Phys. Sacr. Plate CCCXXXIII. Brookes's Nat. Hist. vol. iv. p. 263. and Bowyer. The LXX use *σκορπίος* several times for Heb. עַקְרָב. [Deut. viii. 15. Ez. ii. 6.]

Σκοτεινός, ή, όν, from *σκότος*.—*Dark, darksome*. occ. Mat. vi. 23. Luke xi. 34, 36. [Prov. iv. 19. Job x. 21. Ceb. Tab. x. Xen. Mem. iii. 16, 1.]

Σκοτία, ας, ή, from *σκότος*.

I. *Darkness*. John vi. 17. xx. 1. [Micah iii. 6. Job xxviii. 3. Eur. Phœn. 346.]

II. *Privacy, secrecy*. Mat. x. 27. Luke xii. 3. [See in Heb. Is. xxix. 15. xlv. 19.]

III. *Spiritual darkness*, denoting *error* or *ignorance, sin* and *misery*. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11. twice. But in John i. 5. it signifies the *persons* in such a state. [So Schleusner.] Comp. *νύξ* II. and *φῶς*. [This is not a good Attic word. See Fischer, Prol. xxx.]

Σκοτίζω, from *σκότος*.

I. *To darken*, as the light of the sun, moon, &c. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative. [Job iii. 9. Eccl. xii. 2. Polyb. xii. 15, 10.]

II. *To darken, blind*, spoken spiritually of the understanding. Rom. i. 21. xi. 10. Eph. iv. 18; where Kypke cites from Josephus ix. 4, 3. ed. Hudson, *τὰς ὄψεις ὑπὸ τοῦ Θεοῦ καὶ* ΤΗ'Ν ΔΙΑ'ΝΟΙΑΝ 'ΕΠΕΣΚΟΤΙΣΜΕ'ΝΟΙ, '*having* their sight and *understanding darkened* or *blinded* by God.' The LXX use this V. several times for the Heb. חָשַׁךְ *to darken*, particularly Ps. lxix. 23.

ΣΚΟ'ΤΟΣ, ου, ὁ, the same as *σκότος, τό*. —*Darkness*. occ. Heb. xii. 18. where six MSS., three ancient, have *ζόφῳ*, which reading Griesbach marks as equal, or perhaps preferable to the common one.

ΣΚΟ'ΤΟΣ, εος, ους, *τό*.

I. *Darkness*, properly so called, Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. [Acts ii. 20.] 2 Cor. iv. 6. Comp. Acts xiii. 11. [Gen. i. 2. Deut. iv. 11. Job xxxvii. 15. Ælian, V. H. iii. 18.]

II. *Eternal misery and damnation*. 2 Pet. ii. 17. Jude 13. Mat. viii. 12. where however there is a reference to the *darkness* in which those persons remained who were excluded from a *feast*

[1] [The word is written also *σκώλοψ*, and *σκόλωψ*.]

[2] [Some important points, &c. vol. i. Serm. 5.]

[3] [*To tread on scorpions and serpents* is perhaps a metaphor for, *to prevail over evil and difficulty*. See Bos, Obss. Crit. p. 108. Niceph. Oneiroc. p. 19. Ælian (H. A. x. 23.) says, *πατοῦσαι τοὺς σκορπίους ἀπαθεῖς διαμένουσι*.]

[4] [For a similar proverb, *ἀντὶ πέρκης σκορπίος*, see Zenob. Prov. Cent. i. 88. Diogenian. Cent i. 76.]

celebrated in the night. Comp. Mat. xxii. 1—13. [xxv. 30. Middleton observes, that there is not a feast mentioned in all these places of St. Matthew, and he thinks, therefore, that in mentioning *darkness*, there is a reference to some Jewish notion of the future state of punishment. He refers to Windet de Vita functorum statu, p. 114 and 246.]

III. *Spiritual darkness*, implying *ignorance* [and its consequences, or *sin*. Mat. iv. 16. Luke i. 79. xi. 35.] John iii. 19. Acts xxvi. 18. [Rom. ii. 19. 2 Cor. vi. 14.] 1 Thess. v. 4. 1 Pet. ii. 9. [Schl. so understands it in Eph. vi. 12. and translates the phrase κοσμοκράτορας τοῦ σκότους, as *the evil spirits who rule over all the nations not christianized.*] Also, *persons in such a state*, Eph. v. 8. Hence τὰ ἔργα τοῦ σκότους, *the works of darkness*, are such works as are usually practised by *men in that condition*, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. Macknight says, that in Eph. v. 11. "the apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night-time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil." [See Ps. lxxxii. 5. Prov. ii. 13. and again in Hebrew, Job xxx. 26.]

IV. It denotes *the infernal spirits*, as opposed to Christ, *the Sun* or *Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13. [Schl. considers, that in St. Luke xxii. 53. the meaning is, *men in a state of error and sin*, and so Wahl, who, however, is doubtful whether the meaning given by Parkhurst is not the right one.]

Σκοτόω, ῶ, from σκότος.—*To darken*; whence σκοτόομαι, οῦμαι, pass. *to be darkened*. occ. Rev. xvi. 10. where see Vitringa. [Wetstein explains the place by a metaphor, taken from one who, being struck violently, becomes dizzy and can see nothing, and he cites Sext. Empir. adv. Log. i. 992. Plut. de Frat. Am. p. 489. E. de Fort. Alex. p. 314. D. Then βασιλεία is put for the inhabitants of the kingdom of the beast. Eichhorn thinks *darkness* a token of dreadful calamity, and makes the meaning to be that *the kingdom of the beast was in danger*. The word occ. Ps. cv. 27. (where the Vatican has ἐσκότασε.) Jer. xiv. 2. Ecclus. xxv. 19.]

☞ Σκύβαλον, ου, τό, q. κυσίβαλον *thrown to the dogs*, say the Lexicons, [as Suidas] from κυσί (dat. plur. of κύων) *to the dogs*, and βάλλω *to cast*.—*Dung*[1], also *the offal* or *refuse* of any thing. occ. Phil. iii. 8. where see Wetstein, Kypke, and Suicer, Thesaur. This N. is used Ecclus. xxvii. 4; and hence the verb σκυβαλίζομαι, *to be rejected with contempt*. xxvi. 28.

Σκυθρωπός, οῦ, ὁ, ἡ, from σκυθρός[2], *crabbed, sour, sad*, and ὤψ, *the countenance*.—*Of a gloomy, sour, morose, sorrowful countenance*. occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7. for the Heb. רַע *bad*; and by Theodotion, Dan. i. 10. for זָעַף *disturbed, sorrowful*. It is also common in the purest Greek writers, as may be seen in Elsner, Alberti, Wetstein, and Kypke on Mat. [Xen. Mem. ii. 7, 12. Herodian i. 6, 10. Demosth. p. 1122, 20. Eur. Orest. 1319. Aristoph. Lysist. 708.]

☞ ΣΚΥ΄ΛΑΩ, Kypke on Mat. ix. 36. says that the primary sense of σκύλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances. In the N. T. *to trouble, give trouble to, fatigue, tire*. occ. Mark v. 35. Luke viii. 49. Σκύλλομαι, mid. *to trouble* or *fatigue oneself*. Luke vii. 6. Compare under ἐκλύω, and see Wetstein and Kypke on Mat. ix. 36. [Herodian iv. 13, 8. vii. 3, 9.]

ΣΚΥ΄ΛΟΝ, ου, τό.

[I. Properly, *a skin stripped off*, or *hide*. So Hesychius σκῦλον· δέρμα, κώδιον. See Küster on Aristoph. Plut. 514. Then,]

II. [*Spoil stripped from an enemy killed in war*, in opposition to λάφυρα, which means *spoil taken from the living*. So the Lex. Cyrill. MS. Brem. And then generally *spoil*.—See Prov. i. 13. Is. x. 6. Parkhurst and Wahl so translate the word in Luke xi. 22. but Schleusner thinks the word signified also *goods*, both from a comparison of this passage with Mat. xii. 29. and because שָׁלָל, properly *spoil*, means often *goods*, as in Est. iii. 13. where the LXX has τὰ ὑπάρχοντα. Comp. also Zech. xiv. 1. Prov. xxxi. 11. where σκῦλον is itself so used. See Vorst, Phil. Sacr. c. 3. p. 78. No instance of such a sense, however, from any Greek writer is alleged; nor is it necessary. *He scatters his spoils*, i. e. *his goods of which he has made a spoil.*]—This word in the LXX most commonly answers to the Heb. שָׁלָל, [as Deut. ii. 35; to בַּז in Is. viii. 1. and מַלְקוֹחַ in Num. xxxi. 11.]

☞ Σκωληκόβρωτος, ου, ὁ, ἡ, from σκώληξ, ηκος, ὁ, *a worm*, and βρωτός *eaten*, which from βρώσκω *to eat*, which see.—*Eaten by worms*, occ. Acts xii. 23. Josephus, Ant. xix. 8, 2. has given an account of the fearful end of Herod Agrippa, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of Agrippa's grandfather, Herod the Great, calling it τοῦ αἰδοίου

[1] [Hesychius says κόπρος, and so the Etym. M. The Lex. Cyrill. MS. Brem. says, *the joints of the stalk of wheat.* Theodoret on this place of Phil. says, *the thick part of the chaff.* It is used, in short, of any thing *vile* or *refuse*. See Gataker, Opusc. Crit. p. 868. de Moyne, Var. Sacr. p. 581. Schwarz. on Olear. p. 172.]

[2] And σκυθρός may be deduced either from the Heb. קדר *to be dark, mournful* (for which the LXX use the particip. σκυθρωπάζων *looking sorrowful*, Ps. xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.) or rather from Σκύθης* *a Scythian*, who, if we may judge by their descendants, the modern Tartars†, Calmucs, &c. were, without doubt, a *sour, crabbed-looking race.*

* The Σκύθαι might be so called from the Heb. שׁשׁ or שׁוּשׁ *to move to and fro*, whence Eng. *to shoot*, and its northern relatives, on account of their skill in *archery*, which is intimated to us in S. S. Ezek. xxxix. 3. and observed by Herodotus, Lucian, and Plutarch, &c. (see Bochart, vol. i. 189.) and in which their descendants, the Turks, have been equally dextrous, (see Busbeq. Epist. Turc. III.) Or rather the name Σκύθης may be derived from the same Heb. שׁוּט, on account of the *wandering* pastoral life of those people, (see Horat. Ode iii. 24, 9. and Not. Delph.) which is still followed by their descendants the Tartars in general.

† See Dr. Smith's Essay on Variety of Complexion, &c. p. 59, 60; and Encycl. Brit. in AMERICA, No. 50.

σῆψις ΣΚΩΛΗΚΑΣ ἐμποιοῦσα. Ant. xvii. 6, 5. Comp. de Bel. i. 33, 5. See Doddridge's note. So 2 Mac. ix. 9. ΣΚΩΛΗΚΑΣ *worms* rose [ἀναζεῖν] out of the body of Antiochus Epiphanes. The infamous impostor Alexander likewise died ΣΚΩΛΗΚΩΝ ζέσας, 'swarming with *worms*.' Lucian, Pseudomant. t. i. p. 904. And in like manner Eusebius, Eccles. Hist. viii. 16. relates, that before the death of that horrible persecutor, the emperor Galerius Maximianus, ἄλεκτόν τι πλῆθος ΣΚΩΛΗΚΩΝ βρύειν, 'an inexpressible multitude of *worms* swarmed' in the ulcers which preyed upon him [1]. See more in Elsner, Whitby, Wolfius, and Wetstein on Acts.

Σκώληξ, ηκος, ὁ, from σκάλλω *to dig*.—*A worm*. Thus it is often used in a natural sense by the LXX, [Deut. xxviii. 31. Job v. 7. Ecclus. x. 13.] but in the N. T. only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing *conscience*, constantly and eternally *corroding* and *preying upon* the damned. occ. Mark ix. 44, 46, 48. where the expression is manifestly taken from Is. lxvi. 24. in which passage σκώληξ of the LXX answers to the Heb. תּוֹלַעַת. See Vitringa on Is. and comp. Ecclus. vii. 17. Judith xvi. 17. and Γέεννα above, and see Whitby's note on Mark ix. 43.

☞ Σμαράγδινος, η, ον, adj. from σμάραγδος.—*An emerald*, λίθος *stone* namely being understood. occ. Rev. iv. 3. where, as the *rainbow* itself is an emblem of God's *mercy* and *forbearance* through Christ, (comp. ἶρις,) so the *divine clemency in the kingdom of grace* is still more strongly represented by the prevalence of the *pleasing green* colour in the bow. See Vitringa on Rev. and comp. σμάραγδος.

ΣΜΑΡΑΓΔΟΣ, ου, ὁ.—*An emerald*, a precious stone of a most beautiful and agreeable *green* colour; of which Pliny says, "The sight of no colour is more pleasant; for we love to view even *green* fields and leaves, and are still more fond of looking at the *emerald*, because all other *greens* whatever are *flat* in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their *lustre* is not changed by the sun, by the shade, or by candlelight, but they have always a sensible *moderate brilliancy* [2]." From which description, and from what is observed by modern writers, that the *emerald* [3] "is second only to the diamond in *lustre* and *brightness*," I am inclined to derive the Greek name σμάραγδος from the Heb. שָׁמִיר *to furbish, burnish, make bright*, by prefixing שׁ, especially as μάραγδος without the σ is sometimes used for σμάραγδος. Comp. μαργαρίτης. occ. Rev. xxi. 19. [Ex. xxviii. 17. Ez. xxviii. 13. for בָּרֶקֶת.]

ΣΜΥΡΝΑ, ης, ἡ, or, according to the Æolian dialect, Μύρρα, ας, ἡ, from the Heb. מוֹר *myrrh*. In σμύρνα שׁ is prefixed.—*Myrrh* [4]. "A vegetable production of the gum or resin kind [5], issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. Its taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but *very nauseous*; but its smell, though strong, is not disagreeable." Its Heb. name מוֹר or מֹר, whence the modern ones are derived, is evidently from the V. מָרַר or מָרָה *to be bitter*, on account of its taste. occ. Mat. ii. 11. John xix. 39. Herodotus expressly tells us, ii. 86. that the Egyptians used this gum in *embalming* the dead. [Ex. xxx. 23. Ps. xlv. 9. Song of Solomon, iii. 6. iv. 6, 14.]

☞ Σμυρνίζω, from σμύρνα, which see.—*To mix with myrrh* or *some other bitter ingredient*. occ. Mark xv. 23. From a comparison of Mark xv. 22—24. with Mat. xxvii. 33—35. it seems evident that what Mark calls οἶνον ἐσμυρνισμένον, Matthew expresses by ὄξος μετὰ χολῆς μεμιγμένον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps *some other bitter ingredient*, added to it, was not to improve its taste or its virtues, but to make it *bitter* and *disgusting*. The Talmudists tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order *to take away their senses*; and this mixture, under the name of the *cup of malediction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. lxxiii. 17, 22. Jer. xxv. 15, 17, 28 [6]. But the *nauseous draught* offered to our Lord by the *Roman soldiers* seems to have been of a very different kind from this, and was probably tendered to Him in cruel mockery of it [7].

ΣΟΡΟΣ, οῦ, ἡ. It may not improbably be deduced from the Heb. סוּר *to remove*; so the Latin name *feretrum* is from fero *to carry*, and the Eng. *bier* seems of the same root with the V. *to bear*.—*A bier*, on which dead bodies were, according to the custom of the Jews, *carried* to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it ܣܘܪ̈ܝܐ *the bed*. Comp. 2 Sam. iii. 31. So the corpse of Herod the Great was, according to Josephus, Ant. xvii. 8, 3. and de Bel. ii. 33, 9. carried to burial on a κλίνη, or *bed*. Lucian, Dial. Mort. t. i. p. 229. mentions a *bier* as used among the Greeks by the name

[1] See also Jortin's Remarks on Eccles. Hist. vol. ii. p. 320. 2nd ed. [Bartholinus de Morbis Biblicis, c. 23.]

[2] "Nullius coloris aspectus jucundior est: nam *herbas* quoque *virentes frondesque* avidè spectamus. *Smaragdos* vero tanto libentius, *quoniam nihil omnino viridius comparatum illis viret*.—Præterea longinquo ampliticantur visu, inficientes circa se repercussum aëra, non sole mutati, non umbrâ, non lucernis, semperque sensim radiantes." Nat. Hist. xxxvii. 5.

[3] See New and Complete Dictionary of Arts in EMERALD.

[4] New and Complete Dictionary of Arts in MYRRH.

[5] [See Plin. H. N. xii. 15 and 16. Theophr. H. P. ix. 4. Foës. Œc. Hipp. p. 361. Olaus Cels. Hierob. i. p. 520.]

[6] See Heb. and Eng. Lex. in נסך IV. Bochart, vol. ii. 260. and Wetstein on Mark xv. 23.

[7] ["Whether it were an ordinary potion for the condemned, to hasten death, as in the story of M. Antony, which is the most received construction; or whether it were that Jewish potion whereof the Rabbins speak, whose tradition was, that the malefactor to be executed should, after some good counsel from two of their teachers, be taught to say, 'Let my death be to the remission of all my sins;' and then that he should have given him a bowl of mixed wine with a grain of frankincense, to bereave him both of reason and pain; I durst be confident in this latter, the rather for that St. Mark calls this draught οἶνον ἐσμ. myrrh-wine mingled, as is like, with other ingredients; and Montanus agrees with me in the end, ad stuporem et mentis alienationem; a fashion which Galatine observes, out of the Sanhedrim, to be grounded on Prov. xxxi. 6." Bishop Hall's Passion Sermon, (Works, vol. v. p. 25.) See also Hammond on Revelations xiv. 10.]

σορός: "Ωστ' ἔγωγε ὅσον αὐτίκα οἰόμενος ἐπιβήσειν αὐτὸν τῆς ΣΟΡΟΥ—'so that I supposing he would very shortly mount the *bier* or *coffin*—' And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins*[1]. [Augustine says (de Civ. Dei, xviii. 5.) that the chest in which the dead is put, which all now call σαρκοφάγος, is in Greek called σορός.] — The LXX use σορός for the Heb. אָרוֹן *a coffin*, Gen. l. 26.

Σός, σή, σόν. A pronoun possessive, from σύ *thou*.—*Thy, thine.* Mat. vii. 3. [22. xiii. 27.] xx. 14. xxiv. 3. [xxv. 3. Mark ii. 18. v. 19. Luke v. 33. vi. 30. xvi. 31. xxii. 42. John iv. 42. xvii. 6, 9, 10, 17. xviii. 35. Acts v. 4. xxiv. 3, 4. 1 Cor. viii. 11. xiv. 16. Philem. 14.] et al. freq.

☞ ΣΟΥΔΑ'ΡΙΟΝ, ου, τό. Latin.—*A napkin* or *handkerchief.* A word formed from the Latin *sudarium*, of the same import, which from sudo *to sweat*; ܣܘܕܪܐ is found in the Syriac version of Ruth iii. 15. for the Heb. מִטְפַּחַת *a vail*, or *apron*, and in Chaldee סוּדָר or סוּדְרָא is used for *a vail*, or any *linen cloth.* Hence some have doubted whether σουδάριον be of Latin origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words, among the Greeks and orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12. [See Poll. On. vii. 16. Schwarz. ad Olear. de Stylo N. T. p. 129. Soler. de Pileo, 17. Pierson ad Mœr. p. 348.]

Σοφία, ας, ἡ, from σοφός *wise.*—*Wisdom*, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17. [Schleusner gives the senses of this word as follows:]

[I. *Prudence*, Mat. xi. 19. Luke ii. 40, 52. vii. 35. xxi. 15. Acts vi. 3. vii. 10. Col. ii. 3. iv. 5. James i. 5. iii. 13, 15, 17.]

[II. *All human skill and learning.* Mat. xii. 42. xiii. 54. Mark vi. 10. Luke xi. 31. Acts vi. 10. vii. 10, (but see the last head) 22. 1 Cor. i. 17, 19, 20. ii. 1, 4, 13. iii. 19. 2 Cor. i. 12. Rev. xvii. 9. and so Ex. xxxv. 3. 1 Kings vii. 14.]

[III. *Wholesome learning*, and especially the *Christian doctrine.* 1 Cor. i. 21. ii. 6, 7. Col. ii. 23. See Prov. v. 1. in Heb.]

[IV. *Knowledge of Christianity.* Eph. i. 8, 18. Col. i. 9. iii. 16. 2 Pet. iii. 15. 1 Cor. xii. 28.]

[V. *A divine teacher.* Luke xi. 49. 1 Cor. i. 24, 30.]

[VI. *A difficulty requiring wisdom to solve.* Rev. xiii. 8.]

[VII. *The wisdom of God as a moral governor.* Rom. xi. 35. Eph. iii. 10. Rev. v. 12. vii. 12.—On Mat. xi. 19. see δικαιόω. Chrysostom and Jerome take τέκνα σοφίας also for the Jews, and explain the passage, 'I am absolved with respect to the Jews as having done my duty, but in vain.' Fritzsche (a late commentator, who, complaining of others' style, writes himself a singularly obscure and bad one) explains it, after Jensius, as far as I understand him, *wisdom is justified from* (i. e. by a reference to the lives of) *her children*, i. e. the lives of my disciples are the best proofs of the excellence of my cause. He disapproves (and I now think rightly) of every interpretation which makes τέκνα σοφίας relate to the Jews.—On the important passage Luke ii. 52. the following extract from a sermon of Mr. Le Bas's will perhaps tend to explain how a divine being could be said to increase in wisdom. "The astonishing intercourse of the Deity with man, exhibited in the person of our Redeemer, was an actual coalition of the two natures; a coalition so intimate and so complete as to produce a perfect unity of counsel and singleness of agency. By keeping this in view, we bring the light closer to the mysterious truth announced in the text. Like other men, the son of Mary had a reasonable soul, whose faculties were capable of gradual expansion. The Divine Essence, however, intimately united to the human, did not supply the place of the intellectual functions; but as the mental powers of the man advanced in capacity and truth, the perfections of the Godhead poured in its illuminations." Vol. i. Serm. i. p. 12.]

Σοφίζω, from σοφός *wise.*

I. *To make wise, instruct.* 2 Tim. iii. 15. [Ps. xix. 7. cxix. 98. (In the middle, *to understand*, as 1 Sam. iii. 8.) Hesiod, Op. 649.]

II. Σοφίζομαι in the profane writers signifies actively *to invent, contrive ingeniously*, in a good sense; and also *to invent, contrive, devise, cunningly, artfully*, or *deceitfully*, in a bad; hence part. perf. pass. σεσοφισμένος, *cunningly* or *artfully devised.* 2 Pet. i. 16. See Suicer, Thesaur. on the verb. [Polyb. vi. 58, 12. Aristoph. Nub. 543. Dem. 893, 5.]

ΣΟΦΟ'Σ, ἡ, όν [2].

I. *Wise.* It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17. and man; and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15. (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. [Luke x. 21.] Rom. i. [14,] 22. 1 Cor. i. 19, 20, 26. In Jude 25. Griesbach, on the authority of eleven MSS., three ancient, and of some of the old versions, particularly the Vulg. and both the Syriac, eject σοφῷ from the text.

II. *Skilful, expert.* 1 Cor. iii. 10. on which text Alberti and Wetstein show that the Greek writers apply the epithet σοφός to *workmen*, and particularly use the phrase ΣΟΦΟ'Σ ΤΕ'ΚΤΩΝ. Comp. Exod. xxxv. 31. in LXX, [and Is. iii. 2. Æsch. D. Soc. i. 1. Ælian, V. H. xiv. 39. Aristot. Eth. vi. 7.]

III. *Prudent, sensible, judicious.* 1 Cor. vi. 1.

[1] See Russel's Nat. Hist. of Aleppo, p. 115, 116, 120. Comp. Sandys's Travels, p. 55. and Hasselquist's, p. 60.

[2] Most probably from the Heb. צָפָה *to look round, watch*, speculari; whence צוֹפִים or צוֹפִים (called in our Eng. translation *sophim*) signifies *watchmen*: and, "that the Greeks derived their *sophoi* from this *sophim*, Heinsius affirms it without a peradventure, because the Greek σοφοί were wont, on such high hills, (as Num. xxiii. 14.) to *observe* the course and motions of the heavens." Thus the learned Gale, in his Court of the Gentiles, pt. ii. p. 2. where see more.

Σοφώτερος, α, ον, comparat. of σοφός.—*Wiser, more wise.* occ. 1 Cor. i. 25.

Σπαράσσω, from σπάω *to draw*, and ἀράσσω *to cut off, beat, knock.*

I. *To tear, lacerate.* Thus used in the profane writers.

II. *To convulse, throw into convulsions.* occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. בָּעַשׁ *to be in commotion, to shake,* 2 Sam. xxii. 8. and for הָמָה *to be disquieted* or *in a tumult,* Jer. iv. 19; but Galen also speaks of ΣΠΑΡΑΤΤΕΙΝ τὸν στόμαχον ἤτοι δακτύλων ἢ πτερῶν καθέσεσι, '*vellicating* or *convulsing* the stomach by the application of the fingers or feathers;' and Grotius on Mark i. 26. says that the Greeks use σπαραγμός for what they more usually call σπασμός *a convulsion.* Symmachus in Is. li. 17. has σπαραγμός for the Heb. הַתַּרְעֵלָה *agitation.* [See Aristoph. Ran. 426.] Comp. Kypke in Luke.

Σπαργανόω, ῶ, from σπάργανον *a swaddle,* or *swaddling-band.* (See Ælian, V. H. iii. 10, 2.)—*To swathe, swaddle, wrap in swaddling-clothes.* occ. Luke ii. 7, 12. Wetstein shows that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. חִתַּל the same, whence our Eng. *swaddle.* Ezek. xvi. 4. Comp. Job xxxviii. 9. [Wisd. vii. 3, 4.]

Σπαταλάω, ῶ, from σπαθάω, which properly signifies *to insert more threads into the warp in weaving by moving the* σπάθη, *a part of the weaving-loom contrived for this purpose,* and thence *to spend extravagantly* or *luxuriously*[1]. — *To live extravagantly, luxuriously,* or *voluptuously.* So Hesychius explains σπαταλᾷ by *τρυφᾷ is luxurious;* and a MS. lexicon, cited in Wetstein, by *λίαν τρυφᾷ is very luxurious, ἀσώτως ζῇ lives extravagantly* or *riotously.* [See also the Schol. on Theocr. iii. 36.] occ. James v. 5. 1 Tim. v. 6. where Wetstein produces the compound V. κατασπαταλᾷς from the Anthologia, and Kypke the participle of the simple from Theano in Opusc. Myth. Galei, p. 741. *τὰ* ΣΠΑΤΑΛΩ̃ΝΤΑ *τῶν παιδίων,* '*the voluptuous boys.*'—The LXX use this verb, Ezek. xvi. 49. for the Heb. הַשְׁקֵט *idleness, ease;* and the compound κατασπαταλάω for the Heb. סָרַח *to stretch out,* also *to abound with superfluities,* Amos vi. 4; and for פָּנַק (in Hiph.) *to feed delicately* and *luxuriously, to pamper,* Prov. xxix. 21.

ΣΠΆΩ, σπάσω.

I. Properly, says Scapula, those who drink are said σπᾶν when they *draw* and *attract* the drink with their *breath;* and thus it is used in the profane writers.

II. In the N. T.—*To draw, draw out,* as a sword from the sheath, [and so in the middle, in which it] occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. שָׁלַף *to draw, draw out,* פָּתַח, &c. &c. [See Num. xxii. 23. Diod. Sic. iii. 17. Herod. iii. 29. Hom. Il. xix. 387.]

[1] See the Scholiast on Aristoph. Nub. 53. and Alberti and Wetstein on 1 Tim. v. 6. [Schleusner derives the word from σπατάλη (Eccl. ii. 8.) *luxury,* or *female ornaments,* which comes from *σπάτος the skin,* 'ita ut proprie de cutis pruritu diceretur.']

☞ ΣΠΕΙ̃ΡΑ, ας, ἡ. The lexicons derive it from σπείρω *to sow, disperse,* because σπεῖρα is *a dispersed multitude:* but this seems a very forced etymology.—*A number* or *band* of soldiers. It is generally supposed to mean a *Roman cohort,* and to have been the tenth part of a *legion.* But Raphelius, on Mat. xxvii. 27. has, I think, clearly proved from Polybius, who, in his 6th book, treats very accurately of the Roman military institutions, that a σπεῖρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or *light-armed foot,* distributed to each σπεῖρα. He produces the same author expressly affirming that *three* σπεῖραι were a division of the foot *equal to a cohort,* ΤΡΕΙ̃Σ ΣΠΕΊΡΑΣ, *τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν, παρὰ Ῥωμαίοις* ΚΟΌΡΤΙΣ. Lib. ix. p. 641. ed. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a σπεῖρα consisted, even in the time of Polybius, i. e. about 150 years before Christ, because he himself informs us that a *legion* did then contain sometimes 4200, and sometimes 5000 foot: much less can one, from his account, pretend to tell how many men were in each σπεῖρα in the days of our Saviour and his apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1. [On Acts x. 1. Schleusner observes, that the *spira* there mentioned was a prætorian cohort of Italian soldiers, doubtless given to the Roman procurator for the security of his government. The word occ. 2 Mac. viii. 23. xii. 20, 22. See Alberti's Gloss. Gr. N. T. p. 71 and 193. and Salmasius in the Antiqq. Rom. p. 1301.]

ΣΠΕΊΡΩ.

I. Properly, *to sow,* as seed, *to scatter it on the ground.* [Mat. vi. 26. xiii. 3, 4, 18, 19, (ὁ σπαρείς) 20, 24, 25, 27, 31, 37, 39. xxv. 24, 26. Mark iv. 3, 4, 31, 32. Luke viii. 5. xii. 24. xix. 21, 22. 1 Cor. xv. 36, 37. 2 Cor. ix. 10. Gen. xlvii. 23. Ælian, V. H. iii. 18. Xen. Mem. ii. 1, 13. Cyr. viii. 3, 38. (with acc. of the field.) Œc. xvii. 5. (with acc. of σπέρμα.)]

II. It denotes figuratively *to propagate* or *preach* the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. [As *sowing* is with a view to the future crop,] it imports *the labour, attention,* or *pains* employed upon any thing, whence are produced *fruits* or effects, good or bad. Gal. vi. 7, [with which comp. Prov. xxii. 8. Arist. Rhet. iii. 3. Æsch. Pers. 822. Callim. H. in Cer. 13, 8. Cic. de Or. ii. 65.] 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to *the exercise of liberality* or *almsgiving,* which will hereafter meet with a proportionable *recompence* from God. 2 Cor. ix. 6. [Prov. xi. 24. Wahl and Schleusner refer 1 Cor. ix. 11. to this head.]

V. It signifies *to bury,* or *inter,* whereby our mortal, corruptible body is *sown* in the ground, as the *seed* of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

☞ ΣΠΕΚΟΥΛΆΤΩΡ, ορος, ὁ. Latin.—*A soldier, a sentinel,* in Latin *speculator,* from speculor *to look about, spy,* which from specio *to look.* [Others, as Wahl and Schleusner, derive it from *spiculum,* the weapon which the speculator car-

ried, and say that the Greeks call him *δορυφόρος*. It describes the body-guards of the king, whose business it was among other things to punish the condemned.] Tacitus, Hist. i. 25. mentions *Barbius Proculus tesserarium* speculatorum, 'a serjeant *of the life-guard*,' (Gordon.) whom and one Veturius he presently after calls duo manipulares, *two soldiers*. occ. Mark vi. 27. *and immediately the king sent σπεκουλάτορα* one of his guard (Eng. margin), *and* (ver. 28.) *he went and beheaded him in the prison*. These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the tetrarch's father, about thirty years before, *πέμψας τοὺς δορυφόρους ἀποκτείνει τὸν Ἀντίπατρον*, 'sending *guards*, or *spearmen of the guard*, despatched (his son) Antipater, who was then *in prison*.' Josephus, de Bel. i. 33, 7. So Ant. xvii. 7. ad fin. [Theophylact, on the place, explains the word by *ὁ δήμιος, στρατιώτης ὃς πρὸς τὸ φονεύειν τέτακται*, and so nearly the Gloss. Græco-Barb. in du Fresne, and the Gloss. Gr. Lat.] See also Wetstein on Mark, who cites Seneca and others of the Latin writers[1] mentioning the *speculatores* as employed in *capital executions*, and particularly in *beheading*.

ΣΠΕΝΔΩ.

I. In the profane writers, properly, *to pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the heathen, see Homer, Il. i. 462, 3. iii. 295. and Virgil, Æn. v. 776. xii. 174. Comp. *ἄσπονδος*. [It also means, *to make a treaty*, because in treaties victims were offered. See Eur. Phœn. 1256.]

II. In the N. T. *σπένδομαι, to be thus poured out*, as it were, Phil. ii. 17; where the apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. *the wine poured out*, on occasion of the sacrifice. Raphelius observes, that Arrian, Exp. Alex. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ἘΠΙ ΤΗ῾ι ΘΥΣΙΑ῾ι for *pouring out the libation upon the sacrifice*. See also Wolfius. The verb occ. also 2 Tim. iv. 6. *ἐγὼ γὰρ ἤδη σπένδομαι, for I am now* pouring out, or going to be poured out, as a libation. I can find no proof that *σπένδομαι* ever signifies *to have a libation poured upon it*, as a victim going to be sacrificed; though Wetstein, on Phil. ii. 17. gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text Blackwall interprets it to the same purpose: '*wine is just now pouring on my head;* I am just going to be sacrificed to pagan rage and superstition.' Introduct. to the Classics, p. 122. [Schleusner says, *paulatim absumor*, and Wahl, *vires et vitam impendo*. They quote Livy, xxi. 20. *libare vires*. Zonaras (Lex. col. 1666.) says, *ἀποθνήσκω, θυσίαν μέλλω καὶ σπονδὴν ἐμαυτῷ* (lege *ἐμαυτὸν*) *προσφέρειν Χριστῷ· ὁ Ἀπόστολος· ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ.*]

Σπέρμα, ατος, τό, from *ἔσπαρμαι* perf. pass. of *σπείρω to sow*.

[1] [See Seneca de Ira, i. 16. Sueton. Claud. 35. Calig. 32. Tac. Ann. ii. 12. Hist. i. 24. ii. 11. Freinsh. viii. 26. Spanh. de Usu et Præst. Num. vol. ii. Diss. x. p. 233. Salm. ad Æl. Spart. Hadrian. p. 106. Intt. ad Veg. de Re M. i. 23.]

I. *Seed* of plants or vegetables, Mat. xiii. 24, [27,] 32, [37. Mark iv. 38. 1 Cor. xv. 38. 2 Cor. ix. 10. Gen. i. 11.] et al.—or of man, Heb. xi. 11. [so Lev. xv. 16.[2]] Hence Christ is said *to be born of* the seed *of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.) and *to have taken on him* the seed *of Abraham*, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. [xx. 28. John vii. 42. viii. 33, 37. Acts iv. 25.] Acts vii. 5, 6. xi. 1. [xiii. 23. Rom. i. 3. iv. 13, 16, 18.[3] ix. 7, 8. 2 Cor. xi. 22.] Gal. iii. 16. (which last text is thus well explained by Mr. Locke: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds*[4], as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham which was alone meant and concerned in the promise; so that *unto thy seed*[5] designed Christ, and his mystical body[6], i. e. those that become members of him by faith.") Comp. Acts iii. 25. 1 Cor. xii. 12. [2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17.] And see Macknight on Apostolical Epist. vol. ii. p. 72. and on Gal. iii. 16. [So Gen. iv. 25. ix. 9. Thuc. v. 16. Soph. El. 1508.]

III. *A small remnant* of persons, who serve as the *seed* of future generations. occ. Rom. ix. 29; where Wetstein cites not only Josephus, but Plato, as applying the word in the same view. Σπέρμα, however, in Rom. ix. 29. may be referred to sense II. Comp. Is. i. 9. in Heb. and LXX; and see Marsh's notes on his translation of Michaelis's Introduct. to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious* and *faithful* servants of God. Mat. xiii. 24, 27, 37. Comp. 38.

V. It denotes *a vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

☞ Σπερμολόγος, ου, ὁ, from *σπέρμα a seed*, and *λέλογα* perf. mid. of *λέγειν to collect, gather*.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by Aristophanes, Av. 233. 580. and by Plutarch, whom see in Wetstein. Hence

II. The Athenians, according to Eustathius, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, *οἱ οὐδενὸς λόγου ἄξιοι*, '*men of no account*,' i. e. *mean and contemptible persons*, obtained the same appellation, which, we may remark, Demosthenes, de Cor. cap. 39. ed. Freind, p. 518. ed. Taylor, bestows on Æschines. And

III. Because the *σπερμολόγοι* were a *noisy, talkative* sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See Duport on Theophr. Eth.

[2] [Marc. Anton. (iv. 31.) has *σπέρματα τὰ εἰς γῆν ἢ μήτραν καταβαλλόμενα.*]

[3] [Σπέρμα ἐκ τοῦ νόμου, i. e. says Wahl, *posteri legem habentes; σπέρμα ἐκ τῆς πίστεως, posteri fidem habentes.*]

[4] "*And to seeds.* By seeds St. Paul here means the *οἱ ἐκ πίστεως those of faith*, and the *οἱ ἐξ ἔργων νόμου those of the works of the law*, spoken of above, ver. 9, 10. as two distinct seeds or descendants claiming from Abraham."

[5] "*And to thy seed.* See Gen. xii. 7. repeated again in the following chapters."

[6] "*Mystical body.* See ver. 17."

Char. vi. p. 303. and Wetstein, who cites Dio Chrysostom using σπερματολογία for *vulgar prate*, and comp. Suicer, Thesaur. in σπερμολόγος, and Kypke on Acts. [So σπερμολογέω is used in the sense of *chattering*, Philostr. Vit. Apoll. v. 20. Hesychius explains the word by φλύαρος. Suidas by εὐρυλόγος, ἀκριτόμυθος.]

ΣΠΕΎΔΩ.

I. Transitively, with an accusative, *to urge, press, press forward.* Thus it is construed in Homer, Od. xix. 137. ΟΪ δὲ ΓΆΜΟΝ ΣΠΕΎΔΟΥΣΙΝ, 'they *urge* marriage,' i. e. earnestly solicit, and *endeavour to hasten*, it; in Herodotus, cited by Raphelius on 2 Pet. iii. 12; and by the LXX in Is. xvi. 5.

II. Intransitively, *to hasten, make haste.* Luke ii. 16. xix. 5, 6. Acts xx. 16, 18. [In the two places in St. Luke's Gospel it seems used (as Wahl observes) adverbially for *quickly*, as in Gen. xviii. 6. xix. 22. See Gesen. p. 823, 1 and 2. Diod. Sic. i. 65. Xen. Mem. iv. 3, 1.]

III. Transitively, *to wish earnestly for*, q. d. *to stick close* or *cleave to* in mind. 2 Pet. iii. 12. Raphelius shows that it is used in this sense by Polybius. So Josephus, de Bel. vii. 4, 1. says of Vespasian, that 'the Roman people, worn out with their domestic calamities, ἔτι μᾶλλον ἐλθεῖν αὐτὸν ΕΣΠΕΥΔΕ, still more earnestly (than the senate) *wished for* his coming,' *magis adhuc* studebat *ejus adventui*. Hudson. I add, that in Thucydides, vi. 39. cited by Wolfius and Wetstein, (whom see,) it is in this view construed with an acc., as by St. Peter, εἰ μὴ μανθάνετε ΚΑΚΑ ΣΠΕΎΔΟΝΤΕΣ, 'unless you observe that you are *desiring what is pernicious*.' See also Kypke, who quotes Euripides several times using σπεύδειν with an accusative in this sense. [See Prov. xxviii. 22. Polyb. iii. 62, 8. Ælian, V. H. xiii. 30.]

ΣΠΉΛΑΙΟΝ, *ου*, *τό*. The Greek lexicons deduce it from σπέος the same.—*A cave* or *cavern* in the earth, *a den*. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38[1]. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38. we may observe with Jerome that Judea[2] abounded with *dens* or *caverns* in the mountains; and to illustrate our Saviour's expression, σπήλαιον λῃστῶν, *a den of robbers*, Mat. xxi. 13. et al. it may be remarked that some *dens* or *caverns* in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able general as Herod the Great, with the assistance of an army, exterminated those banditti who had taken refuge in them, as may be seen in Josephus, Ant. xiv. 15, 5. and de Bel. i. 16, 4. In the former of these passages the author calls them ΤΟΫΣ ΈΝ ΤΟΪΣ ΣΠΗΛΑΊΟΙΣ ΛΗΙΣΤΆΣ; and § 4. ΛΗΙΣΤΩ̂Ν τινῶν ΈΝ ΣΠΗΛΑΊΟΙΣ κατοικούντων. [Gen. xix. 30. Jos. x. 16.]

☞ Σπιλάς, άδος, ἡ, (as Eustathius says,) from σπιλοῦσθαι τῇ ἄχνῃ, *being defiled* with foam.—*A rock*, particularly such a one as *lies under water*. So the etymologist, σπιλάδες, αἱ ὕφαλοι πέτραι[3]. In this sense the word is generally, if not always, used by the Greek writers (see Wetstein); and thus we may, with the same learned commentator, best understand it in the only passage of the N. T. where it occurs, namely, Jude 12. [i. e. it is metaphorically used for *dangerous and mischievous men*.] The apostle Jude seems to have substituted σπιλάδες for σπῖλοι of St. Peter, 2 Ep. ii. 13. as ἀγάπαις for ἀπάταις, νεφέλαι ἄνυδροι for πηγαὶ ἄνυδροι, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that σπιλάς ever signifies *a spot*. [There is a gloss of Hesychius supposed to refer to this place, viz. σπιλάδες· μεμιασμένοι.] See Suicer, Thesaur. on the word.

☞ ΣΠΊΛΟΣ, *ου*, *ὁ*.—*A spot*. occ. Eph. v. 27. 2 Pet. ii. 13. in both which passages it is applied figuratively. [It is used in its proper sense in Dion. Hal. Ant. iv. 24. Josephus, Ant. xiii. 11. but is said by Phrynichus, p. 28. to be a recent word.]

☞ Σπιλόω, ῶ, from σπῖλος.

I. *To spot*. Jude 23.

II. *To defile*. Jam. iii. 6. [Wisd. xv. 4. Dion. Hal. ix. 6. Heliod. x. 15. but is said by Lobeck on Phryn. p. 28. to be a recent word. As to the metaphor, see Rev. iii. 4. Zech. iii. 3, 4. Eccl. ix. 8.]

☞ Σπλαγχνίζομαι, from σπλάγχνον, which see.—*To be moved with tender pity* or *compassion, to have one's bowels yearn with pity*, ex intimis visceribus misericordiâ commoveor. [With περί, Mat. ix. 36; with ἐπί and acc. Mat. xiv. 14. xv. 32. Mark vi. 34. viii. 2. ix. 22. Luke vii. 13; with the gen. Mat. xviii. 27; absolutely, Mat. xx. 34. Mark i. 41. Luke x. 33. xv. 20.] I know not that this V. is to be met with in any profane Greek writer; and though the participle σπλαγχνιζόμενος occurs in the Alexandrian, and the compound ἐπισπλαγχνιζόμενος in the Vatican copy of the LXX, Prov. xvii. 5. yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text. The V. σπλαγχνίζομαι appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. רָחַם derived in like manner from the N. רֶחֶם *a bowel*. Theodotion seems to have used it for the Heb. חָמַל *to pity*, 1 Sam. xxiii. 21. as Symmachus does the compound V. ἐπισπλαγχνισθήσῃ; and another Hexaplar version, ἐσπλαγχνισθήσῃ, Deut. xiii. 8.

ΣΠΛΆΓΧΝΟΝ, *ου*, *τό*.

I. *A bowel* or *intestine of an animal body*, as the liver, guts, &c.[4] but especially the heart. Thus used in the profane writers. So σπλάγχνα, *τά*, *bowels, intestines*. Acts i. 18.

II. Σπλάγχνα, *τά*, *the bowels*, denote *tender affection*, whether of love, 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1; or of pity, mercy, or compassion. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp.

[1] [The sepulchres of the Jews were commonly dug in the rocks. See Salmas. ad Solin. 52. Nicolai de Luctu Græc. 12, 2.]

[2] See Judg. vi. 2. 1 Sam. xiii. 6. xxiii. 13. xxiv. 3. Shaw's Travels, p. 276. and Harmer's Observations, vol. ii. p. 225.

[3] [Hesychius says, αἱ περιεχόμεναι τῇ θαλάσσῃ πέτραι. Suidas, αἱ ἐν ὕδατι κοῖλαι πέτραι.]

[4] [Hesychius has σπλάγχνα· ἧπαρ, ἔγκατα, καὶ τὰ ἐντὸς τῶν ζώων. See Eustath. ad Il. A. p. 101. Poll. On. ii. 181.]

κλείω III. This sense of the word is agreeable to the similar use of the Heb. רַחֲמִים *bowels* in the O. T., which the LXX have once rendered by σπλάγχνα when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning of the bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. [Deut. xiii. 17. xxxii. 11.] 1 Kings iii. 26. Is. lxiii. 15. Jer. xxxi. 20. Hence, when such a *tender affection* is gratified, the *bowels* are said ἀναπαύεσθαι *to be appeased, quieted*. occ. Philem. 7, 20; which manner of expression is, I apprehend, peculiar to the Hellenistical style. Wetstein, however, on Mat. ix. 36. cites from Aristophanes, Ran. 868.

Μὴ πρὸς ὀργὴν ΣΠΑΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ.
To rage your *bowels chafe* not.

He also quotes Galen explaining the term ΑΣΠΛΑΓΧΝΟΥΣ to mean τοὺς μὴ ἐλεοῦντας μηδένα, μήτε φιλοῦντας, μηδ' ὅλως φροντίζοντας ἢ ἐπαινούντων, ἢ ψεγόντων, ἢ ἀδικούντων, ἢ ὠφελούντων, ἀλλ' ὥσπερ λίθους ἀναισθήτους ὑπάρχοντας, 'those who neither *pity* nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones.' Comp. εὔσπλαγχνος. [Dion. Hal. Ant. xi. p. 176. Aristoph. Ran. 1006.]

III. St. Paul to Philemon, 12. styles *Onesimus* his *bowels*, either from the *tender affection* he bore him, (so in Marius Victor one calls another, whom he loves, *mea* viscera, my *bowels*,) or rather as being his *son* in the faith of Christ (comp. 10.); thus *children* are sometimes called σπλάγχνα in Greek, and *viscera* in Latin, as may be seen in Wetstein on the place, and Suicer, Thesaur. on σπλάγχνα. [See Artem. i. 44. v. 57. Philostr. Vit. Soph. ii. 3. Aristoph. Av. 652.]

☞ ΣΠΟΓΓΟΣ, ου, ὁ, *spunge*, "in botany, a species of submarine plants. Upon a nice examination, *spunge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *spunge*, renders it *the fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again[1]." occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδός, οῦ, ὁ, *ashes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. [Jon. iii. 6. Is. xlvii. 1.] Ezek. xxvii. 30. where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of strewing themselves with *ashes* in mourning. See Homer, Il. xviii. 22—24. of Achilles bewailing Patroclus's death. Laertes shows his grief in the same manner in Odyss. xxiv. 315. See Wetstein on Mat. Comp. under φαῦλος, and Heb. and Eng. Lexicon in פֶּרֶא III. [The word occ. for אֵפֶר, Num. xix. 9, 10. Esth. iv. 1, 3. and for דֶּשֶׁן, Lev. i. 16. Jer. xxxi. 40.]

[1] New and Complete Dictionary of Arts, &c. in SPUNGE. [See Plin. H. N. ix. 45. Ol. Cels. Hierob. t. ii. p. 235.]

Σπορά, ᾶς, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[Properly, *sowing*. See 2 Kings xix. 29.] *Seed sown, seed*. occ. 1 Pet. i. 23.

Σπόριμος, ον, ὁ, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—*That is*, or *is used to be, sown*, sativus. Σπόριμα, τά, neut. plur. *sown places* (χωρία *places*, or μέρη *parts*, being understood,) *corn-fields*. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Lev. xi. 27. Gen. i. 29. Xen. Hell. iii. 2, 7 and 8.]

Σπόρος, ου, ὁ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[Properly, *sowing*. Ex. xxxiv. 21. Xen. Œc. vii. 20.]

I. *Seed for sowing*. Mark iv. 26, 27. Luke viii. 5. [and used] figuratively [for] *the Word of God*, 11. [Lev. xxvi. 5. Deut. xi. 10. Job xxi. 8.]

II. *Alms*, which *produce fruit* to the giver's benefit. 2 Cor. ix. 10. where see Wolfius.

Σπουδάζω, from σπουδή.—With an infin. following, *to use diligence*, or *take pains, to endeavour earnestly*, studere, operam dare. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. [Tit. iii. 12.] Heb. iv. 11. [2 Pet. i. 10. iii. 14. So Wahl, deriving the sense of this verb (which is, *to speak and act seriously*, in Xen. Mem. i. 3, 7.) from σπουδή *diligence*. He cites Xen. Mem. iv. 5, 10. Dem. 515, 23. Schleusner thinks it from the sense of σπουδή implying *haste*, and makes it *to hasten* in 2 Tim. iv. 9. Tit. iii. 12. citing Eccl. viii. 3. Judith xiii. 14.]

Σπουδαῖος, α, ον, from σπουδή.—*Diligent, earnest*. Comp. σπουδαιότερος, α, ον, *more forward, more diligent*. 2 Cor. viii. 17, 22. Σπουδαιότερον, neut. used adverbially, *more diligently*. 2 Tim. i. 17. [The word occ. in Ez. xli. 25. for *good, valuable*; see Xen. Mem. iv. 4, 14. Diod. Sic. xiii. 30.]

☞ Σπουδαίως, adv. from σπουδαῖος.—*Diligently, earnestly*. occ. Luke vii. 4. Tit. iii. 13.

Σπουδαιοτέρως, compar. of σπουδαίως, *more diligently, with the greater diligence*. occ. Phil. ii. 28. [Wahl says, it here implies *haste*.]

Σπουδή, ῆς, ἡ, from σπεύδω *to urge, press, hasten*.

I. *Haste*. Mark vi. 25. Luke i. 39. [Deut. xvi. 3. Dan. vi. 9. Ezra iv. 23. Ex. xii. 11. Polyb. i. 27, 9. Xen. Cyr. ii. 4, 6.]

II. *Diligence, industry, earnestness, forwardness*, studium. Rom. xii. 8, 11. 2 Cor. vii. 11. [viii. 7, 8, 16.] Heb. vi. 11. [2 Pet. i. 5. Jude 3. Xen. Symp. i. 6.]

☞ Σπυρίς, ίδος, ἡ, *a basket*. occ. Mat. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25. Hesychius explains this word by τὸ τῶν πυρῶν ἄγγος, *an utensil* or *vessel for corn*; and the etymologist derives it from πυρός *corn*, q. πυρίς, with σ prefixed. [Artem. ii. 59. Alciph. iii. 56. Herod. v. 19.]

ΣΤΑΔΙΟΣ, ον, ὁ, or ΣΤΑΔΙΟΝ, ου, τό.

I. *A place where men ran on foot in the Grecian games, the course* or *race-ground*. occ. 1 Cor. ix. 24. [Polyb. xviii. 29, 4. Ælian, V. H. ii. 8.]

II. *A measure of length*, nearly equal to a *furlong*, or the eighth part of an Eng. mile. Luke xxiv. 13. John vi. 19. [xi. 18. Rev. xiv. 20. xxi. 16. It occurs in this sense in Dan. iv. 9. xiii. 37.

in the Cod. Chish. Thuc. iv. 3. Ælian, V. H. x. 4. See Eustath. ad Od. A. p. 1390, 58. Reitz. ad Lucian. t. ii. p. 757.]

ΣΤΑ΄ΜΝΟΣ, *ου*, *ὁ*, *ἡ*, *an urn*, *pot*, or *jar*. occ. Heb. ix. 4. The LXX use this word in the same sense for the Heb. עֶצְנֶטֶת, Exod. xvi. 33. [This word is said by Thomas M. to be a bad one, for *ἀμφορεύς*. Mœris says it is the Hellenic for that word, and Pollux (vi. 2, 142. vii. 33, 162.) and Phavorinus reckon it to mean *corn* or *wine* vessels, while Hesychius says, *στάμνος*, *ὑδρία*, *κάλπη*, *κάλαθος*; and see Spanh. ad Arist. Plut. 545. Ran. 22. Foes. Œc. Hipp. p. 350. Epiph. de Mens. et Pond. R. ii. p. 183.]

Στάσις, *εως*, *ἡ*, from ἵστημι or the old V. *στάω to stand*.

I. *A standing, stability, continuance.* Heb. ix. 8. where Kypke observes that *στάσιν ἔχειν* means *to exist, subsist, occupy a* certain *place* or *station*, and shows that the phrase is thus used by the Greek writers. [Polyb. v. 5, 3. It is a *standing-place* in 1 Chron. xxviii. 2. Deut. xxviii. 65.]

II. *An insurrection, sedition*, q. d. *a standing up*. Mark xv. 7. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5. where Kypke cites from Dionysius Halicarn. *ἡ πολιτικὴ* ΣΤΑ΄ΣΙΣ *πάλιν* ’ΑΝΕΚΙΝΕΙ΄ΤΟ, ‘the political *dissension was* again *excited*;’ and from Josephus, de Bel. ii. (9, 4. ed. Hudson) of Pilate, *μετὰ δὲ ταῦτα ταραχὴν ἐτέραν* ’ΕΚΙ΄ΝΕΙ, ‘after this he raised another disturbance.’ [Diod. Sic. xi. 34. Polyb. i. 71, 1.]

III. *A contention, dissension, dispute.* occ. Acts xv. 2. xxiii. 7, 10. [Prov. xvii. 14. Polyb. vi. 44, 6.]

☞ Στατήρ, ῆρος, ὁ, from ἵστημι *to weigh*.—*A stater*. A Grecian silver coin, equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2*s*. 6*d*. Eng. occ. Mat. xvii. 27. Comp. *δίδραχμον*. [Aq. and Symm. Ex. xxxviii. 24. Num. iii. 47. Josh. vii. 21. Xen. Hell. v. 2, 14.]

☞ Σταυρός, οῦ, ὁ, from ἵστημι or *στάω to stand*.

I. Properly, *a stake* fixed into and *standing up* in the ground [the same as *σκόλοψ*]. Thus Bp. Pearson[1] observes, that the word is first used in the Greek writers, particularly Homer, [Il. Ω. 452. Od. Ξ. 11.] and that it is explained in this sense by Eustathius [p. 174.] and Hesychius[2]. [See Apoll. Soph. Lex. Hom. p. 732. ed. Villoison.]

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person’s feet, which were nailed on it. Thus it is used for the *cross* on which our blessed Saviour suffered. Mat. xxvii. 32, 40, 42. [Mark xv. 21, 30, 32. Luke xxiii. 26. John xix. 17, 19, 23, 31. Phil. ii. 8. Col. i. 20.] et al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death*, [1 Cor. i. 18.] Gal. vi. 14. Eph. ii. 16; and also the *doctrine* concerning these, 1 Cor. i. 17. Gal. vi. 12. [Phil. iii. 18.]

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their *crucified* Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17. and see Wetstein on Mat. x. 38. Bp. Pearson on the Creed, art. iv. p. 222. note (*), ed. 1662. Suicer, Thesaur. in *σταυρός*, and Lardner’s Credibility of Gospel History, vol. i. book 1. ch. 7. § 14.

Σταυρόω, ῶ, from *σταυρός*.

I. *To crucify, to fix* or *nail to a cross*. Mat. xx. 19. xxiii. 34. xxvi. 2. et al. freq. Comp. *σταυρός* II. [Esth. vii. 9.]

II. *To crucify* the flesh, with the affections and lusts, is to *mortify* them through the faith and love of Christ *crucified*. Gal. v. 24. So Gal. vi. 14. St. Paul says, *the world* is crucified *to me, and I unto the world*, meaning, that so great was his regard to a *crucified* Saviour, that the world had no longer any more charms for him than the corpse of a *crucified* malefactor would have; nor did he take any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ΄, ῆς, ἡ, either from *στείβω to tread*, [or from *σταφίς a dried grape*.]—*A bunch of grapes*. occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18. [It occ. for עֶנָב, Gen. xl. 10, 11. Num. vi. 3. Is. v. 2. Xen. Œc. xix. 19. Diod. Sic. iv. 5.]

Στάχυς, *υος*, *ὁ*.—*An ear of corn*. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1. [For שִׁבֹּלֶת, Gen. xli. 5, 6, 7. Judg. xii. 6. Is. xvii. 5. for מְלִילוֹת, Deut. xxiii. 26. for קָמָה Ex. xxii. 6. Judg. xv. 5.]

Στέγη, ης, ἡ, from *στέγω to cover*, particularly *from wet*, *to keep it out*. So Thucydides ii. 94. cited by Wetstein on 1 Cor. ix. 12. speaks of *ships* which had not been used of a long time, *καὶ οὐδὲν* ΣΤΕ΄ΓΟΥΣΑΙ, and *keeping out* nothing, i. e. *of water*, *ὕδωρ δηλονότι*, says the Scholiast.—*A cover*, or *flat roof* of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under *ἀποστεγάζω*. [It is sometimes *the house* itself. Eur. Orest. 46. Androm. 657. Xen. Symp. ii. 18. Ælian, V. H. iv. 1.]—The LXX use it, Gen. viii. 13. for Heb. מִכְסֶה *the covering* or *roof* of Noah’s ark.

☞ ΣΤΕ΄ΓΩ. [Properly, *to cover*.] *To endure, sustain, bear*. occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So Diodorus Siculus, in Wetstein on 1 Cor. ix. 12. speaks of the ice *στέγοντος bearing* armies and carriages to pass over, (comp. Kypke,) and of *sustaining στέγειν* the invasion and force of the Greeks. [Polyb. iii. 53, 2.]—The V. is, in 1 Cor. xiii. 7. by some rendered *to conceal*, (comp. 1 Pet. iv. 8.) and this interpretation may be admitted in the sense of *containing*, *keeping in*, as a vessel does liquor. Thus Plato, in Wetstein on 1 Cor. ix. 12. (where see more,) speaks of one who compared the souls of foolish

[1] On the Creed, article iv. p. 226. ed. 1662. note (*).

[2] [Σταυροί· οἱ καταπεπηγότες σκολοπες, χάρακες, καὶ πάντα τὰ ἑστῶτα ξύλα.]

men to a sieve, as being full of holes, and not able ΣΤΕΓΕΙΝ *διὰ ἀπιστίαν τε καὶ λήθην*, '*to contain* (any thing) through unfaithfulness and forgetfulness.' Comp. above under *στέγη*, [and see Ecclus. viii. 20. This is the interpretation of Wahl and Schleusner.]

Στεῖρα, ας, ἡ, adj. from *στερέω to deprive*, q. *ἡ τοῦ τίκτειν ἐστερημένη*, *deprived* of bearing children, says the etymologist.—*Barren, not bearing children.* occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27. [Gen. xi. 30. Deut. vii. 14. Is. liv. 1. for עֲקָרָה. Schol. Theocr. ix. 3. Hom. Od. K. 522.]

ΣΤΕΛΛΩ.

[I. Properly, *to furnish, adorn, prepare, clothe.* Eur. Tro. 168. Achill. Tat. iii. p. 299.]

II. *To send.* But it occurs not in the N. T. in this sense. [In the middle, *to go.* Herod. iii. 53. Arrian, Exp. Al. iv. 1. Ælian, V. H. xiv. 17.]

III. Στέλλομαι, mid. with an accusative or the preposition *ἀπό* following, *to avoid*, or *withdraw one's self from*, q. d. *to send one's self away from.* Alberti's Greek Glossary, cited by Stockius, explains *στέλλεσθαι* by *ἀφίστασθαι, ἀναχωρεῖν, to remove, depart.* occ. 2 Cor. viii. 20. 2 Thess. iii. 6. where see Wolfius. But on 2 Cor. viii. 20. Kypke shows that in the Greek writers the active verb *στέλλειν* signifies also *to prepare, make ready, predispose*, and the passive *στέλλεσθαι to be prepared, made ready, predisposed, equipped*; and in the text he is therefore for interpreting *στελλόμενοι* passively, *being prepared*, and for understanding *εἰς* or *πρός for* before *τοῦτο*. I think, however, that in this view it would be more accurate to consider *στελλόμενοι* as the particip. mid. *preparing ourselves.* After all, it may be proper to observe that not only the Vulg. translates the Greek words *στελλόμενοι τοῦτο* by devitantes hoc *avoiding this*, but that the ancient Syriac version likewise renders them ܕܚܠܝܢ ܗܘ ܕܢ ܚܣ ܠܢ *but we dreaded this.*—Thus Castell, Syr. ܩܒ, "veritus est, extimuit vehementer." So Theophylact explains *στελλόμενοι* by *δεδοικότες fearing.* [Wahl says, *to restrain one's self, withdraw one's self*, in both places deriving this meaning from *στέλλω to place*, and thence *στέλλομαι to place one's self, bring one's self to a stand.* Schleusner has nearly the same meaning, viz. *to beware of*, and he cites Zonaras, (Lex. col. 1681. on this place,) *στελλόμενοι ἀντὶ τοῦ περιστελλόμενοι καὶ ἀσφαλιζόμενοι.* And Hesychius has *στέλλεται· φοβεῖται.* Bretsch. says, *to prepare*, in the place of Corinthians, and cites Polyb. ix. 24, 4. *στέλλεσθαι τὴν πορίαν*, and similar expressions, 2 Mac. v. 1. Wisd. xiv. 1. See Mal. ii. 5.]

☞ Στέμμα, ατος, τό, from *ἵστεμμαι* perf. pass. of *στέφω to crown, surround with a crown* or *garland.*—*A crown, a garland.* occ. Acts xiv. 13. where *ταύρους καὶ στέμματα, bulls and garlands*, seem an *hendiadys* for *ταύρους ἐστεμμένους, bulls crowned with garlands*, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in Wetstein. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the *crowns* and *garlands* upon their *necks.*" Antiq. of Greece, book ii. ch. iv. p. 199. 1st ed. [See Polyb. xvi. 33, 5. Hom. Il. i. 28.]

Στεναγμός, οῦ, ὁ, from *ἐστέναγμαι* perf. pass. of *στενάζω to groan.*—*A groaning*, or *groan.* occ. Acts vii. 34. Rom. viii. 26. [It occ. for אֲנָחָה, Job viii. 24. xxiii. 2. Is. li. 11; for נְאָקָה, Ex. ii. 14. vi. 5.]

Στενάζω, from *στενός, narrow, contracted*; for in *groaning* or *sighing* the organs of breathing are preternaturally *contracted.*—*To groan, sigh*, from grief. Heb. xiii. 17; from grief or misery, joined with desire of good to be obtained, Rom. viii. 23. 2 Cor. v. 2, 4; from anger or envy, James v. 9; from compassion and desire, Mark vii. 34. [This last place Wahl and Schleusner interpret of *silent prayer*, (and, strange to say, Wahl puts James v. 9. under the same head,) but Schleusner observes, that others explain it of *prayer aloud*, appealing to Job xxiv. 12. and xxxi. 38. where the word answers to שָׁוַע and זָעַק. It occ. for אָנָה, in Is. xxiv. 7. Lam. i. 8, 21. Ez. xxvi. 15. and for אָבַל, Is. xix. 8.]

ΣΤΕΝΟΣ, ἡ, ὁν.—*Narrow, strait.* [Properly, in Prov. xxiii. 27. xxxi. 27; and metaphorically,] Mat. vii. 13, 14. Luke xiii. 24.

Στενοχωρέω, ῶ, from *στενός narrow, strait*, and *χῶρος a place.*

I. *To straiten*, or *press together in a narrow place.* See Is. [xxvii. 20.] xlix. 19. [Josh. xvii. 15.] in LXX. Hence

II. Στενοχωρέομαι, οῦμαι, pass. is applied figuratively, 2 Cor. iv. 8. *στενοχωρούμενοι, overpressed* or *utterly distressed* with afflictions and calamities. Kypke shows that Lucian and Arrian in like manner use *θλίβειν* and *στενοχωρεῖν* [1], placing *στενοχωρεῖν* last, as being of *more intense* signification. 2 Cor. vi. 12. *οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάχνοις ὑμῶν*, '*ye are not* straitened *in us*, (ye have a *large room* in our heart, comp. Phil. i. 17.) *but ye are* straitened (rather) *in your own bowels* (of affection to us).' Thus Whitby; but the learned Elsner explains it, *ye are not* distressed *by me*, (as ch. ii. 4. vii. 8, 11.) *but ye are* distressed *in* (Kypke, *by*) *your own bowels* or affection to me, as if you had offended me, comp. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by Arrian, Epictet. i. 25. towards the end, in the sense of *distressing.* See Wetstein on 2 Cor. vi. 12. and Kypke on 2 Cor. iv. 8.

Στενοχωρία, ας, ἡ, from the same as *στενοχωρέω.*

I. *A narrow place.* It is used in its proper sense by Xenophon, Cyri Ex., for a *narrow way* which cannot be passed through. See Raphelius on Rom. ii. 9. [Comp. Thuc. iv. 26. vii. 36. and in the LXX, Deut. xxviii. 53, 55, 57. where it is *a siege.*]

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10. [Θλῖψις and *στενοχωρία* are joined in all these places; the latter appearing to be the stronger word. See also Is.

[1] [Hence Krebs says that the words are used of a wrestler in the grasp of another; the first implying a difficulty, the other an entire stoppage, of the breath.]

viii. 22. xxx. 6. The word occ. Ecclus. x. 26. Ælian, V. H. ii. 41. Polyb. i. 67, 1.]

ΣΤΕΡΕΟ'Σ, *ά*, *όν*. The lexicons derive it from *στάω to stand, stand firm*.

[I. *Firm, strong, solid*. Deut. xxxii. 13. Is. v. 28. xli. 1. Hom. Od. T. 493.]

II. *Firm, stable, stedfast*. 2 Tim. ii. 19. 1 Pet. v. 9. [Some say in this place, *firm in faith*; others, *firm through faith*. See Ælian, V. H. v. 8.]

III. *Firm, solid*. Heb. v. 12, 14. See Wetstein, who shows that the Greek writers use the same expression, *στερεὰ τροφή*; and that Arrian in particular, Epictet. ii. 16. p. 217. ed. Cantab., joins, and that in a figurative sense, *ἀπογαλακτισθῆναι being weaned from milk*, with *ἄπτεσθαι* ΤΡΟΦΗ῀Σ ΣΤΕΡΕΩΤΈΡΑΣ, taking more *solid food*.

Στερεόω, *ῶ*, from *στερεός*.—*To strengthen, confirm*. [Acts iii. 7. xvi. 5. Comp. Is. xlii. 5. Jer. x. 4. Xen. Cyr. viii. 8, 5. *To confirm*. In Acts iii. 16. the meaning is, *he proved his power and majesty*. Comp. 1 Sam. ii. 1.]

Στερέωμα, *ατος*, *τό*, from *στερεόω*. [Properly, *what is fixed* or *made firm*, as *the firmament of heaven*. See Gen. i. 6. Dan. xii. 3.]—*Firmness, stedfastness*, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στέφανος, *ου*, *ὁ*, from *στέφω to crown*, which see under *στέμμα*.

[I. *A crown*. Mat. xxvii. 29. Mark xv. 17. John xix. 2, 5. Rev. iv. 4, 10. vi. 2. ix. 7. xiv. 14. See also xii. 1. In 1 Cor. ix. 25. it is rather *a garland*, the reward of victory at the Grecian games. See Esth. viii. 15. 2 Mac. xiv. 4.]

[II. By *a crown* is described the reward promised to the true Christian hereafter. See 2 Tim. iv. 8. James i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11.]

[III. *An ornament, any thing of which one can boast*. Phil. iv. 1. 1 Thess. ii. 19. See Prov. xii. 4. xiv. 26. Philostr. Vit. Soph. i. 21, 2.]

Στεφανόω, *ῶ*, from *στέφανος*.—*To crown*. 2 Tim. ii. 5. [Song of Solomon, iii. 11. In Heb. ii. 7. it is figuratively used, *to ornament*, or *honour*. See Ps. viii. 6. cii. 4. Diod. Sic. xx. 84.]

Στήθος, *ους*, *ους*, *τό*.—*The breast*, of the human body, so called, according to the Greek etymologists, from *στῆναι to stand, stand firm*, as being wonderfully and *strongly compacted* of bones and cartilages for the comprehending and *defence* of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek *πηκτός compact*. occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6. On Luke xviii. 13. see Wetstein, and comp. under *κόπτω* II. [Dan. ii. 32. Diod. Sic. iv. 30. Xen. Ven. iv. 1.]

Στήκω, q. *ἑστήκω*, which see.

I. *To stand*. Mark xi. 25. [Aq. Josh. x. 19.]

II. *To stand firm, be constant, persevere*. [Absolutely, 2 Thess. ii. 15; with dat. Gal. v. 1; with *ἐν* and dat. 1 Cor. xvi. 13. Phil. i. 27. iv. 1. 1 Thess. iii. 8. See Ex. xiv. 13.]

III. *To stand*, i. e. *be acquitted, in judgment*. occ. Rom. xiv. 4. Comp. Ps. i. 5. [Wahl and Schleusner construe the word, *to act uprightly*.]

☞ **Στηριγμός**, *οῦ*, *ὁ*, from *ἑστήριγμαι* perf. pass. of *στηρίζω*. — *Stedfastness, stability*. occ. 2 Pet. iii. 17. [Diod. Sic. i. 81.]

Στηρίζω, from *στερεός firm*.

I. *To fix, fix firmly* or *immutably*. occ. Luke xvi. 26.—*Στηρίζειν τὸ πρόσωπον, to set one's face stedfastly*. occ. Luke ix. 51. The LXX frequently use this phrase, as [Jer. xxi. 10.] Ezek. vi. 2. xxi. 2. et al. for the Heb. שָׂם פָּנִים *to set the face*. and Ezek. xiv. 8. xv. 7. [2 Kings xii. 17.] for נָתַן פָּנִים.

II. *To strengthen, confirm*, spiritually, Luke xxii. 32. Rom. i. 11. xvi. 25. James v. 8. [1 Thess. iii. 2, 13. ii. 17. 1 Pet. v. 10. 2 Pet. i. 12. Rev. iii. 2.]

Στίγμα, *ατος*, *τό*, from *ἔστιγμαι* perf. pass. of *στίζω to make a puncture*, also *to make a mark*, properly *with a hot iron, to brand*.—*A mark* or *brand with a hot iron*. occ. Gal. vi. 17. where the apostle calls the *scars* he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23. &c.) *τὰ στίγματα τοῦ Κυρίου Ἰησοῦ, the marks of the Lord Jesus*, by a beautiful allusion to the *στίγματα* with which *servants* and *soldiers* were sometimes marked, to show to whom they belonged. See Raphelius, Wolfius, and Wetstein on the place, Daubuz and Vitringa on Rev. vii. 3. xiii. 16, 17. and Bp. Lowth on Is. xliv. 5. [Song of Solomon, i. 11.]

Στιγμή, *ῆς*, *ἡ*, from *στίζω*, which see under *στίγμα*.

I. *A point*, of space. Lat. *punctum*, which in like manner from pungere *to prick, make a puncture*.

II. *A point, moment, instant*, of time. occ. Luke iv. 5. Plutarch uses the same phrase, *στιγμὴ χρόνου*, for *a moment of time*. So Terence, [Phorm. i. 4, 7.] Cicero, [pro Flacco, 25.] and Cæsar, in Latin, *punctum temporis*. See Wetstein and Scapula. [It is used for any very small thing, in Demosth. p. 552, 7.]—In the LXX of Is. xxix. 5. *στιγμὴ* answers to the Heb. פֶּתַע *a moment, an instant*. [See Deyling, ii. p. 365.]

ΣΤΙ'ΛΒΩ.—*To shine, glister*. occ. Mark ix. 3.—The LXX use the particip. *στιλβούσης* for לֹהֵט, Nah. iii. 3. [The word occ. also Ezr. viii. 27. Dan. x. 6. Ez. xxi. 28. Polyb. xi. 9, 4. Hom. Il. Γ. 392. Aristoph. Av. 698.]

Στοά, *ᾶς*, *ἡ*, from *στάω to stand*, which see under *ἵστημι*.—*A portico, cloister, covered walk*, which usually *stood* near some other building[1]. occ. John v. 2. x. 23. Acts iii. 11. v. 12. Josephus, de Bel. v. 5, 1. not only speaks of Solomon's portico as built by that prince, but, Ant. xx. 8, 7. particularly observes that it was standing in the time of Albinus, who succeeded Festus, mentioned in Acts xxv. xxvi. xxvii. as governor of Judea. See also Doddridge's and Bp. Pearce's notes on John x. 23. Acts iii. 11. [Schleusner thinks, that by the *στοὰ* Σολ. is not to be understood the portico of the temple built towards the east by Solomon, but that of the second temple, (built by Zerubbabel,) erected in the same place as that of Solomon had been. See Lightfoot, Disq. Chorog. prefixed to St. John, vi. 2. In John v. 2. Schleusner thinks that *στοά* means a sort of *cell* near the pool. The word occ. Ez. xlii. 2.]

[1] [See Vitruv. v. 9. The Stoa had always *columns*, I believe, i. e. it was open at least on one side.]

☞ Στοιβάς, άδος, ἡ, from ἔστοιβα perf. mid. of στείβω *to tread, trample upon.*

I. *A kind of bed* composed of *boughs* of trees, *leaves*, or the like, *trampled* or *crammed together.* [The common form is στιβάς. See Aristoph. Plut. 541. Xen. Cyr. v. 2, 15.]

II. Στοιβάδες, αἱ, *the boughs* or *branches* themselves. occ. Mark xi. 8.

☞ Στοιχεῖον, ου, τό, from στοιχέω, which see.

I. Στοιχεῖα, τά, *the elements*, or *first principles of any art*, whence the subsequent parts στοιχοῦσι *proceed in order.* So the Greek writers use the word for the *letters of the alphabet, the elements of learning*; [see Polyb. x. 45, 7.] and Galen, cited by Wetstein on Gal. iv. 3. mentions ΤΑ᾽ ΣΤΟΙΧΕΙ῎Α τῆς Ἱπποκράτους τέχνης, *the elements of* Hippocrates' art, which he presently afterwards styles τὰ πρῶτα τῆς τέχνης, *the first beginnings* of his art. [See Wisd. vii. 18. xix. 17.]

II. *The elements* or *first principles* of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the *ceremonial ordinances of the Mosaic law* τὰ στοιχεῖα τοῦ κόσμου *worldly elements*, Gal. iv. 3. Comp. Col. ii. 8, 20; and ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly elements*, Gal. iv. 9.—*Elements*, as containing the *rudiments* of the knowledge of Christ, to which knowledge the law, as a *pedagogue*, Gal. iii. 24. was intended by means of those ordinances to bring the Jews.—*Worldly*, as consisting in *outward worldly* institutions, Heb. ix. 1.—*Weak and beggarly*, when considered merely in themselves, and set up in opposition to the great realities to which they were designed to lead. See Doddridge's note on Gal. iv. 9.—But in Col. ii. 8. *the elements* or *rudiments of the world* are so closely connected with *philosophy and vain deceit*, or "*an empty and deceitful philosophy*," (Macknight,) that they must there be understood to include, at least, the dogmas of *Pagan philosophy*; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the gospel, and from their true head, Christ. And from the general tenor of this chapter, and particularly from ver. 18—23. it appears that these philosophical dogmas against which the apostle cautioned his converts were partly Platonic and partly Pythagorean; the former teaching the worship of *demons* or *angels*, as mediators between man and God, (comp. under δαιμόνιον I.) the latter enjoining such *abstinence* from particular kinds of meats and drinks, and such severe *mortifications* of the body, as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to Macknight's Commentary and Notes on Col. ii. 8, 20. and to his Preface to the Colossians, § 2. See also Doddridge on Col. ii. 8, 18. and the Pythagorean doctrine of *abstinence* from animal food elegantly represented by Ovid, Met. xv. 75. &c.

IV. Τὰ στοιχεῖα, *the heavenly bodies*, i. e. *the sun, moon, and stars*, occ. 2 Pet. iii. 10, 12. In the former of which verses, as τὰ στοιχεῖα are expressly distinguished both from *the heavens and the earth*, and correspond to the *earth's furniture*, so the learned Joseph Mede[1] interprets them to mean the *host of heaven*, called in Greek στοιχεῖα, from στείχω *to proceed or march in military order*, as in Heb. צְבָא הַשָּׁמַיִם, from the V. צָבָא, of like import as στείχω. He further observes, that Justin Martyr, towards the beginning of his first Apology, (p. 44. ed. Colon.) uses στοιχεῖα in the same sense. Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἐπίγεια ἀνθρώποις ὑποτάξας, καὶ οὐράνια ΣΤΟΙΧΕΙ῎Α εἰς αὔξησιν καρπῶν, καὶ ὡρῶν μεταβολαῖς (read μεταβολὰς) κοσμήσας, κ.τ.λ. 'God who made the whole world, and subjected earthly things to men, and arranged the *heavenly bodies* for the production of fruits, and the changes of seasons,' &c. To which I add from Thirlby's note, that Justin, in his Dialogue, p. 241. uses στοιχεῖα in the same sense without οὐράνια. ΤΑ᾽ ΣΤΟΙΧΕΙ῎Α οὐκ ἀργεῖ, 'the (*heavenly*) *bodies* are not idle,' i. e. as he expresses it, p. 311. τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἄστρα τὴν αὐτὴν ὁδὸν ἀεὶ καὶ τὰς τροπὰς τῶν ὡρῶν ποιεῖσθαι—'that *the sun*, and *the moon*, and *the stars*, keep always the same course, and cause the changes of seasons.' See also Wolfius. [So Wahl. Schleusner and Bretschneider make the word mean *the elements* both of heaven and earth. See Schwarz, p. 1246. and Alberti, Not. ad Gloss. Gr. N. T. p. 153.]

Στοιχέω, ῶ, from ἔστοιχα perf. mid. of στείχω *to go, proceed in order.*—*To walk, proceed in order.* [Xen. Cyr. vi. 3, 34.] But in the N. T. it is applied only figuratively to denote *a certain manner of life* or *behaviour.* occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16. [In Eccl. xi. 6. it is, *to go on well, turn out well.*]

Στολή, ῆς, ἡ, from ἔστολα perf. mid. of στέλλω *to send* or *let down*, demitto.—*A robe*, properly such an one as *reaches down* to the feet, *a long garment.* In the Greek writers it is particularly used for the *long garments* of the *eastern* nations. See Wolfius and Wetstein on Mark xii. 38. the latter of whom cites from Arrian, Epictet. iii. 22. p. 309. Ἐν κοκκίνοις ΠΕΡΙΠΑΤΕΙ῎Ν; and from M. Antoninus, Ἐν ΣΤΟΛΗ῎ι ΠΕΡΙΠΑΤΕΙ῎Ν. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. [Rev. vi. 11. vii. 9, 13, 14. It is constantly used in the LXX, and for various kinds of garments. See 2 Sam. vi. 14. Gen. xxvii. 15. Job xxx. 1, 3. Is. xxii. 21.]

ΣΤΟ῎ΜΑ, ατος, τό.

I. *The mouth* of a man. [Mat. xii. 34. xv. 18. xvii. 27. xxi. 16. Luke iv. 22. vi. 45. xxii. 71. John xix. 29. Acts xxii. 14. xxiii. 2[2]. Rom. iii. 19. x. 8, (Ex. xiii. 9.) 9, 10. xv. 6. Eph. iv. 29. Col. iii. 8. 2 Thess. ii. 8. Jude 16. Rev. i. 16. ii. 16. iii. 16. ix. 17—19. x. 9, 10. xi. 5. xii. 15, 16. xiii. 2, 5, 6. xiv. 5. xvi. 13. xix. 15, 21.

[1] Works, fol. p. 613—617. which see.

[2] On Acts xxiii. 2. we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when Sadac Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the general ordered him to be *struck across the mouth*, to silence him, which was done with such violence that the blood issued forth." Hanway's Travels, vol. i. p. 299.

Gen. viii. 11. Ex. iv. 11. Numb. xxii. 28.]—or other animal, [2 Tim. iv. 17. (a metaphor, implying *great and present danger;* and so perhaps of the next place.)] Heb. xi. 33. Jam. iii. 3. In Acts iv. 25. the ancient Syriac translator appears to have read, *ὁ διὰ πνεύματος ἁγίου διὰ στόματος Δαβὶδ παῖδός σου εἰπών.* So Coptic version and Cambridge MS. (nearly.) But the Vulg. *qui spiritu sancto per os patris nostri David, pueri tui, dixisti.* And from these several authorities we may rectify the confused and unintelligible reading of the Alexandrian and seven other MSS., *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαβὶδ παῖδός σου εἰπών.* See Wetstein and Griesbach, both of whom, however, embrace the common reading. Στόμα is in condescension to our capacities ascribed to God, Mat. iv. 4. [See Deut. viii. 3. The following phrases are remarkable.] *Ἀνοίγειν τὸ στόμα, to open the mouth,* denotes *speaking* in general, Acts viii. 32. xviii. 14. [See Judg. xii. 35. Æsch. Prom. 612. Virg. Æn. ii. 246.]—speaking *with freedom,* 2 Cor.[1] vi. 11. [Prov. xxxi. 9. Job xxxii. 20. Ecclus. xv. 5.] —speaking *aloud* or *plainly,* Mat. v. 2. xiii. 35. Acts viii. 35. [x. 34.[2]]—*restoration* of speech, Luke i. 64. To the instances Wetstein has produced of the Greek writers using this phrase, I add, from Lucian, Rhet. Præcept. t. ii. p. 448. *τὸ ὑμήτιον ἐκεῖνο* 'ΑΝΟΙΞΑΣ ΣΤΟΜΑ, '*opening* that honey-dropping *mouth.*' [Comp. Num. xxii. 28.] *The earth* is said *ἀνοίγειν τὸ στόμα to open its mouth* i. e. *to be cleft* or *disrupted.* Rev. xii. 16. This is an Hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10. and answering to the Heb. פָּצְתָה פִּיהָ, and תִּפְתַּח פִּיהָ *to open her mouth.* [The phrase *εἰσέρχεσθαι* or *εἰσπορεύεσθαι εἰς τὸ στόμα* is used of *food.* Mat. xv. 11, 17. Acts xi. 8. Dan. x. 13. Ez. iv. 14.] Στόμα *πρὸς στόμα λαλεῖν, to speak mouth to mouth,* i. e. face to face. 2 John 12. 3 John 14. This phrase manifestly answers to the Heb. פֶּה אֶל־פֶּה דִּבֶּר, which is used, Num. xii. 8. to express Jehovah's *familiarity* with Moses, and which the LXX there render by *στόμα κατὰ στόμα λαλεῖν.* [See Vorst. Phil. S. p. 741. ed. Fischer.]

II. *Speech,* or *speaking.* Mat. xv. 8. Hence used for *testimony.* xviii. 16. [(Comp. Deut. xvii. 6.) 2 Cor. xiii. 1.]—for *force* or *eloquence in speaking,* Luke xxi. 15. [Comp. also Luke xi. 54. xix. 22. (Job xv. 6.) Rom. iii. 14. 1 Pet. ii. 22. Rev. xiv. 5. See in Heb. 1 Sam. xv. 24. Soph. Œd. T. 671.]

III. Στόμα *μαχαίρας, the edge of a sword,* Luke xxi. 24. Heb. xi. 34. This is an Hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15. [Judges xviii. 27. xx. 37.] et al. for the Heb. פִּי חָרֶב *the mouth* or *edge of the sword.* Lucian, however, cited by Wetstein on Luke xxi. 24. whom see, uses the expression *ἀπὸ* ΣΤΟΜΑΤΟΣ *σιδάρου,* 'from the *mouth* of the iron,' i. e. *of the sword.* Tragopod. 114. Comp. *δίστομος.* [See Philostr. Heroic. c. 19. § 4. and Pors. ad Eur. Orest. 1279.]

☞ Στόμαχος, ου, ὁ, either from *στόματος ἐχόμενος adjoining to the mouth,* or from *στόμα a mouth,* and *ἔχω to have.*

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See Scapula.

II. Homer uses it for the *upper part of this canal,* i. e. for the *throat* or *gullet,* Il. iii. 292. xix. 266.

III. *The stomach* or *ventricle* in the human body, which is furnished with an upper and lower *orifice,* which occasionally open and shut like the *mouth.* occ. 1 Tim. v. 23; where the apostle's expression may be illustrated by what Scapula cites from Athenæus, *οὐκ οἰκείως διατίθεσθαι τὸν στόμαχον, to be badly affected at the stomach,* or *to have a bad stomach.* See also Wolfius and Wetstein on the place.

Στρατεία, ας, ἡ, from *στρατεύω.*—*Warfare, military service.* [Xen. Cyr. iii. 1, 9. Polyb. ii. 22, 6.] In the N. T. it is spoken only of the *Christian warfare.* occ. 2 Cor. x. 4. 1 Tim. i. 18. where observe, that the phrase ΣΤΡΑΤΕΥΕΣΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for *performing military service.* See Wetstein and Kypke. [The word occ. for *army,* in Ex. xiv. 4, 9, 17. 1 Chron. xxviii. 1.]

☞ Στράτευμα, ατος, τό, from *στρατεύω.*—*An army, an armed* or *military force.* See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for *an army;* and on Luke xxiii. 11[3]. observe that in the treatise "Of the Maccabees," ascribed to Josephus, § 5. we have in like manner *τῶν* ΣΤΡΑΤΕΥΜΑΤΩΝ *αὐτῷ παρεστηκότων κυκλόθεν,* 'his *soldiers* or *guards* standing around him.' [1 Mac. ix. 34. 2 Mac. v. 24.]

Στρατεύω, from *στρατός.*

I. *To lead an army,* also *to war, wage war.* The verb occurs not in the active voice in the N. T. But hence,

II. Στρατεύομαι, mid. *to perform military duty, serve as a soldier,* militare stipendium facere. occ. 1 Cor. ix. 7. Στρατευόμενοι, οἱ, particip. *men performing military service, soldiers on duty.* occ. Luke iii. 14. Comp. 2 Tim. ii. 4. "The expression used by St. Luke is not *soldiers* (*στρατιῶται*), but the participle *στρατευόμενοι,* i. e. *men under arms,* or *men going to battle.* Whence these persons came, and on what particular account, may be found at large in the History of Josephus, Ant. xviii. 6, 1. 2. Herod, the Tetrarch of Galilee, was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time that John was preaching in the wilderness. Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then, in its march from Galilee, passed through the country in which John baptized, which suf-

[1] [Parkhurst and Schleusner quote also *ἄνοιξις τοῦ στόμ.* from Eph. vi. 19. as an instance; but as the words *ἐν παῤῥησίᾳ* are added, perhaps the phrase can hardly be referred to this head. Schleusner, after Koppe, says they are explanatory, or mean *palam, libere, non vinculis constrictus;* but this would be mere repetition.]

[2] [Schleusner explains these phrases as mere redundances after the Hebrew. See Ecclus. li. 20. Job xxxiii. 2. Dan. x. 16.]

[3] [See Lobeck on Phryn. p. 469.]

ficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*" Michaelis's Introduct. to N. T. vol. i. p. 51. ed. Marsh. Wetstein cites Thucydides, Aristotle, and Plutarch, using the participle *στρατευόμενοι* in the same sense. [The word occ. for צָבָא in Is. xxix. 7. Judg. xix. 8. 2 Sam. xv. 28. Thuc. viii. 65. Aristot. Rhet. ii. 22.]

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18. where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. *To war, wage war*, spoken figuratively of carnal lusts, which *war* against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγός, οῦ, ὁ, from *στρατός an army*, and *ἡγέομαι* or *ἄγω to lead*.

I. Properly, *a leader* or *commander of an army*. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21. it occurs not in this sense in the N. T.

II. *A civil magistrate* or *ruler*. occ. Acts xvi. 20, 22, 35, 36, 38. Doddridge observes on ver. 20. that "the Greeks used to denote the Roman Prætors by the title of *στρατηγοί*; and if, says he, it were applied to the *duumviri*, who were the *governors of colonies*, it was by way of compliment;" but Biscoe has well proved that there are examples of such an application, Boyle's Lect. ch. ix. § 3. p. 346. See also Wolfius and Wetstein on Acts xvi. 20. [The cause of this application of a military term to a civil officer was, as Schleusner says, that at first at Rome the chief magistrate presided alike in war and peace. See Casaub. ad Athen. v. 14. D'Orville ad Charit. p. 447. Munthe, Obss. Phil. e Diod. Sic. p. 255. Artem. iv. 51. v. 36.]

III. Ὁ *στρατηγὸς τοῦ* Ἱεροῦ, *the captain of the Temple*. This appears to have been not a Roman but a Jewish officer; and as the *service* of the Temple is in the O. T. expressed by a military term, צָבָא, Num. viii. 24, 25. so the *captain of the Temple* was the person who *commanded in chief* the numerous priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an *officer* by the same title, *στρατηγός*, who was evidently a Jew, being the *high priest's son*. See his Ant. xx. 5, 2. Comp. de Bel. ii. 12, 6. and 17, 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, *δραμόντες δ' οἱ τοῦ Ἱεροῦ φύλακες ἠγγειλαν* ΤΩ῾ι ΣΤΡΑΤΗΓΩ῾ι, 'those who kept watch in the Temple ran and told the *captain*.' de Bel. vi. 5, 3. See also Whitby's note on Luke xxii. 52. and Lardner's Credibility of Gospel History, book i. ch. 2. § 15. occ. Acts iv. 1. v. 24. Comp. 26. In Luke xxii. 52. (comp. ver. 4.) mention is made of the *στρατηγοί captains* of the Temple in the plural, who, no doubt, were the *inferior Jewish officers* commanding the several parties of priests and Levites under THE *στρατηγός*, or *commander-in-chief*. [From the rabbinical writings it appears that there were twenty-four nightly stations; three of the priests within, and twenty-one of the Levites without the Temple. Each of these had its *στρατηγός*, (see Luke xxii. 4. Acts iv. 1. v. 26.) called in Heb. נְגִידִים בֵּית יְהוָה. See Jer. xx. 1. The chief of these was called by the Talmudists אִישׁ הַר הַבַּיִת. See Deyling, Obss. Sacr. iii. p. 303. Hammond and Er. Schmidt have imagined that the officer here spoken of was a Roman one, but Schleusner, Wahl, and Bretschneider agree with Parkhurst; and they are clearly right.]

Στρατιά, ᾶς, ἡ, from *στρατός an army*.

I. *An army, a host, a multitude of soldiers*. [See Judg. viii. 6. Xen. Cyr. i. 4, 17.]

II. **Στρατιὰ τοῦ οὐρανοῦ**, *the army* or *host of heaven*. By this phrase the LXX frequently render the Heb. צְבָא הַשָּׁמַיִם [1], for which see under *σαβαώθ*. occ. Acts vii. 42.

III. **Στρατιὰ οὐράνιος**, *the heavenly host*, denotes *the spiritual created angels*, who attend upon the Lord, serve Him, and execute his commands. occ. Luke ii. 13; see ver. 15. where they are called *ἄγγελοι angels*, and comp. Rev. xiv. 14. The Heb. צְבָא הַשָּׁמַיִם seems to be used in the same sense 1 Kings xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it *ἡ στρατιὰ τοῦ οὐρανοῦ*.

Στρατιώτης, ου, ὁ, from *στρατιά*.—*A soldier*. Mat. viii. 9. xxvii. 27. [xxviii. 12. Mark xv. 16. Luke vii. 8. xxiii. 36. John xix. 2, 23, 24, 32, 34. Acts x. 7. xii. 4, 6, 18. xxi. 32, 35. xxiii. 23, 31. xxvii. 31, 32, 42. xxviii. 16. 2 Sam. xxiii. 18. And metaphorically, 2 Tim. ii. 3.]

☞ **Στρατολογέω**, ῶ, from *στρατός an army*, and λέλογα perf. mid. of *λέγω to collect, choose*.—*To collect, levy an army*, exercitum colligo, conscribo, *to enlist*. occ. 2 Tim. ii. 4. [Diod. Sic. xviii. 12. Joseph. Ant. v. 9, 4.]

☞ **Στρατοπεδάρχης**, ου, ὁ, from *στρατοπέδου ἄρχων*. It signifies properly *the commander of a camp*, but in the N. T. particularly denotes the *præfect* or *commander of the prætorian cohorts*, i. e. of the Roman emperor's guards [2]. Tacitus, Ann. iv. 2. informs us, that, in the reign of Tiberius, Sejanus, who was then præfect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a *fortified camp* near it (comp. also Suetonius in Tiber. 37); so that their *commander* is, with peculiar propriety, styled in Greek *στρατοπεδάρχης the commander of the camp*, in the history of St. Paul, Acts xxviii. 16. For the arrival of this apostle at Rome happened in the seventh year of Nero; and it is certain from Suetonius, that the custom of keeping the prætorian soldiers in a *camp* near the city was retained by the emperors succeeding Tiberius: for that historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the *camp*, namely, of the *prætorian cohorts*, "*in* castra *delatus est*." See Sueton. Claud. 10. and Neron. 8. So Tacitus of Nero on the same occasion, Ann. xii. 69. "*illatusque* castris Nero." Comp. Josephus, Ant. xx. 7, 2. "It was customary for prisoners who were brought to Rome to be delivered to this *officer*, who had the charge of the *state-prisoners*, as appears from the instance of Agrippa, who was

[1] [See 2 Chron. xxxiii. 5. and Jer. xxxiii. 22.]
[2] [See the next word.]

taken into custody by Macro[1], the *prætorian præfect*, who succeeded Sejanus (Joseph. Ant. xviii. 7, 6.); and from Trajan's[2] order to Pliny, when two were in commission. (Plin. Epist. x. 65.) See Lardner's Credibility, book i. ch. 10. § 11. and Biscoe at Boyle's Lecture, ch. ix. § 9. p. 360. The person who had now this office was the noted Burrhus Afranius, but both before and after him it was held by two. Tacit. Ann. xii. 42. xiv. 51." Doddridge. occ. Acts xxviii. 16.

Στρατόπεδον, ου, τό, from στρατός *an army*, and πέδον *a ground, field.*

I. Properly, *an encampment, a camp.* [Thucyd. vi. 88. vii. 44. Prov. iv. 15. It is used also for the *prætorium* of the Roman general. See Perizon. de Prætorio, § 36. p. 73.]

II. *An army.* In this latter sense it is used likewise by the Greek writers. See Wetstein. occ. Luke xxi. 20. where Raphelius understands στρατοπέδοις to mean the *legions* of the Roman army, in which sense he shows that Polybius has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what Josephus calls a τεῖχος, or *wall.* de Bel. v. 12, 2. Comp. § 1. [Jer. xli. 12. xxxiv. 1. 2 Mac. viii. 13. ix. 9. Xen. Hell. i. 1, 14. Tim. Lex. Plat. p. 171. ed. Ruhnk. (where the word is explained to mean both an *army* and a *camp*, as it is also in the Etym. M.) Suidas in voce.]

ΣΤΡΑΤΟ'Σ, οῦ, ὁ, *an army, a number of men engaged for military service.* This word, though very common in the profane writers, occurs not in the N. T., but is inserted here on account of its derivatives.

Στρεβλόω, ῶ, from στρεβλός *distorted, crooked*, which from στρέφω *to turn, distort.*

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this its proper sense it is used in the heathen writers, (see Wetstein,) and by Josephus, de Bel. iv. 5, 3. vii. 8, 7. [Polyb. ii. 59, 1. Lysias, 478, 1. 3 Mac. iv. 4.]

II. *To rack, wrest,* or *torture,* as the Scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16. [See 2 Sam. xxii. 27.]

Στρέφω.

I. *To turn, turn towards, obvert.* Mat. v. 39. vii. 6. xvi. 23. [Luke vii. 9, 44. ix. 55. x. 22, 23. xiv. 25. xxii. 61. xxiii. 28. John i. 38. xx. 14, 16. Comp. Acts xiii. 46. and also vii. 39. where Schleusner and Parkhurst say, *to return*, Bretschneider rightly translates, "animus, i. e. desiderium eorum vertet se ad Ægyptum." Ex. vii. 15. Josh. viii. 20.]

II. *To turn, change.* Rev. xi. 6. Στρέφομαι, pass. *to be changed in mind.* Mat. xviii. 3. where see Campbell. [In Acts vii. 42. ἑαυτόν is understood. Parkhurst translates it, *to turn away*, as it were, in *aversion* or *disgust*, and cites Viger, v. 1, 9. and Hoogeveen's note.]

Στρηνιάω, ῶ, from στρῆνος, which see, or immediately from στερεῖν ἡνίαν, *taking away the rein*, according to that of the etymologist: στρηνιᾷ, παρὰ τὸ ΣΤΕΡΕΙ'Ν καὶ ἀποσπᾷν ΤΑ' 'ΗΝΙ'Α, ἀπὸ μεταφορᾶς ἀλόγων ζώων, 'στρηνιᾷν is from *taking* or *plucking away the reins*, by a metaphor borrowed from brute beasts.'—*To live an abandoned, profligate, luxurious life, to live in insolent luxury*, insolenter et effrenate luxuriari, γαυριᾶν, for it implies *insolence* as well as luxury. See Wolfius. occ. Rev. xviii. 7, 9. The learned Daubuz, on Rev. xviii. 7. observes, that the poet Antiphanes, ap. Athenæum, lib. iii. [127. D.] has used this word, and evidently in a similar view:

'Απέλαυσα πολλῶν καὶ καλῶν ἐδεσμάτων,
Πιών τε προπόσεις τρεῖς ἴσως ἢ τέτταρας,
'ΕΣΤΡΗΝΙΩΝ πως, καταβεβρωκὼς σιτία
Ἴσως ἐλεφάντων τεττάρων.———
Many and dainty meats have I enjoy'd;
And drunk three or four cups before my meals;
I have *indulged* in swallowing as much food
As might suffice four elephants.———

[See also Athen. iii. 100. A. X. 420. B.] See more in Wetstein on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having *broken the reins*, or *plucked them* out of the rider's hand, runs away without control, as [described in] Homer, Il. vi. 506. &c. Virgil, Æn. xi. 492. &c. [Hesychius says, στρηνιῶντες· πεπλησμένοι· δῆλοι δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Phrynichus says, none but a madman would use this word when he might use τρυφᾶν.]

Στρῆνος, εος, ους, τό, from στερεῖν *to remove*, and ἡνία *a rein*, as under στρηνιάω.—*Profligate luxury*, such as men *abandon* themselves to, when they have *shaken off the reins* of religion and reason. occ. Rev. xviii. 3. [2 Kings xix. 28.]

Στρουθίον, ου, τό, from στρουθός *a sparrow.* [This word is ambiguous, says Schleusner, and indefinite, like צִפּוֹר, to which it answers in Ecc. xii. 4. Lam. iii. 52. et al. According to Moschopulus, it means *any small vile bird*[3]. It is put for עֲנָיָה in Lam. iv. 3.]—*A little vile sparrow*, passerculus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

Στρωννύω or στρώννυμι.

I. *To strow* or *strew.* occ. Mat. xxi. 8. Mark xi. 8. [Esth. iv. 3. Ez. xxiii. 41. Prov. xv. 26. Job xvii. 13.]

II. *To smooth*, or, as we say, *to make*, a bed. occ. Acts ix. 34. where κράββατον is understood. Comp. 33. and Mat. ix. 6. [See Theocr. xxi. 7. Artem. ii. 57.]

III. *To furnish*, or more strictly *to strow with carpets over the couches*, on which they reclined in eating, as a room for celebrating the passover. Comp. ἀνάκειμαι and ἀνακλίνω. occ. Mark xiv. 15. Luke xxii. 12. Herod. vi. 139. ix. 81. Xen. Cyr. viii. [2, 6.] and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner. [Fischer (i. 5.) has given a very long dissertation on these passages, and says, that ἀνώγεον ἐστρωμένον can only mean, "a chamber furnished with couches, the couches themselves having pillows, carpets," &c., and that στρῶσαι is a word properly used to describe the fitting-up both the room and the couch. *Sternere* is so used

[1] The words of Josephus, speaking of Macro, are, ὃς Σηιάνου διάδοχος ἦν, 'who was the successor of Sejanus;' and of Sejanus he had before said, δύναμιν ἐν τῷ τότε μεγίστην ἔχοντος διὰ τὸ τῶν στρατευμάτων ἡγεμονίαν εἶναι αὐτῷ, 'that he had very great power, because he had the *command of the guards*, Prætorianorum militum, *of the Prætorian soldiers*,' says Hudson.

[2] "Vinctus mitti ad *Præfectos Prætorii* mei debet."

[3] [Bochart (iii. 221.) says that στρουθός is put for *an ostrich.*]

in Latin. Auct. ad Herenn. iv. 51. *triclinium stratum.* Macrobius ii. 9. triclinia (which here mean the tables) lectis eburneis *strata.*]

☞ Στυγητός, ή, όν, from στυγέω *to shudder with horror, to hate,* which see under ἀποστυγέω. —*Hateful, odious, to be abhorred.* occ. Tit. iii. 3.

Στυγνάζω, from στυγνός *odious, hateful,* also *sorrowful.*

I. *To be of a disgusted, sad,* or *sorrowful countenance.* occ. Mark x. 22. where Wetstein cites from Eustathius στυγνάζειν τὸ πρόσωπον; and Kypke produces a number of instances of the Greek writers using the adj. στυγνός for *sad, sorrowful.* [See Eur. Hipp. 173. Xen. An. ii. 6, 6. Arrian, D. E. iii. 5. Nicet. in Andron. Comnen. ii. 2. Comp. Ez. xxvii. 35. xxviii. 19.]

II. *To lower, lowr,* or *be lowring,* i. e. *dark* or *gloomy,* as the sky or heaven *with clouds* or *vapours.*

"The sky doth *frown* and *lowr* upon our army,"
says Richard III. in Shakspeare.

occ. Mat. xvi. 3; where Raphelius observes that Polybius applies the V. στυγνότης to the *air* of a country; and that Pliny speaks of cœli tristitiam, *the sadness of the sky.* So Anacreon, Ode xvii. 9. calls the constellation of Orion, τὸν ΣΤΥΓΝΟ῾Ν Ὡρίωνα, '*lowring* Orion.' But Wetstein cites the Scholiast on Aristophanes, Nub. 582. applying the V. στυγνάζω itself to the *lowring* of the *clouds.* [See Wisd. xvii. 5. Polyb. iv. 21, 1. Tibull. i. 2, 49.]

ΣΤΥ῾ΛΟΣ, ου, ὁ.

I. Properly, *a pillar* or *column,* such as *stands* by itself, or *supports* a building.

II. In the N. T. *somewhat in shape resembling a pillar, a pillar* or *column,* as of fire. occ. Rev. x. 1. [1 Kings vii. 40. Ex. xix. 9.]

III. *A pillar,* in a figurative sense, [i. e. that on which something else leans for support, as *men endued with authority.* Gal. ii. 9. Rev. iii. 12. Eur. Iph. Aul. 57. and *a chief and fundamental doctrine.*] See Wolfius and Suicer, Thesaur. in στύλος, on the several texts, and particularly the latter author on 1 Tim. iii. 15. who seems to have exhausted the subject. Comp. Vitringa on Rev. iii. 12.

Στωϊκός, οῦ, ὁ, *a Stoic.* occ. Acts xvii. 18. The *Stoics* were a sect of philosophers, so called, according to Laertius, from a στοά or *portico* at Athens, where their founder Zeno walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the *capital doctrines* of these philosophers, with respect to *God, the human soul,* and *a state of future rewards and punishments,* than by presenting him with an extract from Leland's excellent work, entitled the Advantage and Necessity of the Christian Revelation, &c. And 1st, With regard to *God,* they were *materialists* and *idolaters.* "Arius Didymus, quoted by Eusebius, saith, concerning the *Stoics,* that they call the *whole world,* with all its parts, *God;* and that this is *one only.* Sometimes they make *God* an anima mundi, or *soul of the world.*" "Zeno said that the *ether* was *God.* Cicero, de N. D. i. 14." "Chrysippus, according to Laertius[1], varied, making it (*the essence of God*) *the ether,* sometimes the *heavens:* but Cleanthes, according to the same author, held it to be *the sun.* Laertius in Zeno. Comp. Cic. Acad. ii. 41." "Plutarch represents the opinion of the *Stoics* thus: that they defined the *essence of God* to be a *fiery spirit* endued with intelligence, or, as he elsewhere calls it, *a technical fire,* πῦρ τεχνικόν, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things; that it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the *world* is *God,* and so are the *stars,* but especially the *intellect*[2], *which is in the highest ether.*" See Cic. de N. D. ii. 8, 13, 15. Leland, ch. 13. p. 290—292. 8vo. "One great defect," says the same able writer, "which runs through their (*the Stoics'*) *precepts of piety,* is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependence, prayer, praise and thanksgiving, are promiscuously rendered to *God* and to *the gods;* thus their *precepts of piety* are so managed as to uphold the people in their *polytheism.* This holds true even of Epictetus[3] and Antonine. And it must be observed, that those which are *eminent acts of piety,* when rendered to the one true God, are *very culpable acts of idolatry,* when directed to *false and fictitious deities.*" Leland, pt. ii. ch. 9. p. 143. 2ndly, With respect to the *human soul, and a future state of rewards and punishments*—they taught that our *souls* were *parts* or *portions of the Divine essence,* and in the most extravagant (not to say impious) strains[4], proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to *self-sufficiency,* which naturally led to self-confidence and self-dependence. See Leland, pt. ii. ch. 9. p. 148—152. "As to the existence of the soul after death: Cicero expressly ascribeth to the *Stoics* the opinion that *the soul surviveth the body,* and subsisteth in a separate state for some time after death, *but not always,* Tusc. Quæst. i. 32. Agreeable to this is that which Laertius saith, that the *Stoics* held that *the soul remaineth after death, but that it is corruptible,* ψυχὴν μετὰ θάνατον ἐπιμένειν, φθαρτὸν δὲ εἶναι. Laert. lib. viii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the *Stoical* doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, pt. iii. ch. 3. p. 283, 4. "The *Stoics,* indeed, acknowledged an imperial head of the universe, and maintained

[1] See Cicero, de N. D. i. 15. where Chrysippus is charged with making *the world God,* and teaching that *God is the soul of the world,* and that *the fire, the ether, water, earth, air, sun, moon, stars,* and *the universe,* containing all these, is *God.* See also Bayle's Dictionary, article CHRYSIPPUS, note (*H*).

[2] Was not this last tenet a *refinement* of the old Stoical doctrine after the propagation of Christianity?

[3] In Epictetus, Enchir. cap. 38. at the end, it is expressly said, σπένδειν καὶ θύειν, καὶ ἀπάρχεσθαι ΚΑΤΑ᾽ ΤΑ᾽ ΠΑΤΡΙΑ, ἑκάστοις προσήκει, 'every one ought to offer *libations, sacrifices, and first-fruits, according to the custom of his country,*' i. e. to conform to the *prevailing idolatry,* whatever it be.

[4] See Grotius and Heinsius in Pole, Synops. on Acts xvii. 18. Jenkin's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 5. § 4. p. 367. 3rd edit.

that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in Epictetus to this purpose. See Arrian, Epictet. i. 12, 2. iii. 7. at the end, 24, 2. iv. 9, 2." Leland, pt. ii. ch. 9. p. 145, 6. On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.* I conclude the account of these philosophers with the judicious summary of their principles by the learned Mosheim. 'The God[1] of the *Stoics*,' says he, 'has somewhat more of majesty, (than that of the Aristotelians, namely,) nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate: whence it follows, that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal, no learned man is ignorant: but these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and showy body, but *is destitute both of sinews and limbs*[2].' One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the Gospel; and how admirably St. Paul's discourse, Acts xvii. 22. &c. is levelled at the *idolatry* and *principal errors* of that haughty, self-sufficient sect.

Σύ, gen. σοῦ, &c.—The pronoun of the second person, *thou*. Mat. iii. 14. et al. freq. Σ and T, in the different dialects of the Greek, are often interchanged, and thus σύ appears to be used for the old word τύ, which is retained in the Doric (whence the Latin *tu*) and in the Attic τύγε: and τύ is an evident corruption of the Heb. אַתָּה *thou*; whence also the Saxon Ðu, pe, and Eng. *thou, thee*, &c. As for the plural ὑμεῖς, *you, ye*, it seems to be formed in imitation of ἡμεῖς, *we*, the plural of ἐγώ *I*, q. d. συμεῖς, the *aspirate breathing* being substituted for the *sibilant letter* σ, as in ὗς (which see) from σῦς. [Σοῦ, for personal pronoun with circumflex, Mat. ii. 6. iii. 14. xvii. 27. Luke ii. 37; as an enclitic in Mat. i. 20. iv. 7. vi. 13. Luke iv. 7. Σοί and ὑμῖν are used to express *advantage* in Mat. xxi. 5. 2 Cor. v. 13. Xen. Cyr. i. 3, 13; or *disadvantage*, 2 Cor. xii. 20. Rev. ii. 16. Xen. Cyr. vii. 2, 13. Ὑμῶν for ὑμέτερος occ. Mat. v. 12, 16, 20. 1 Cor. iii. 21, 22.]

Συγγένεια, ας, ἡ, from συγγενής.—*Kindred, a number of kinsfolk* or *relations*. occ. Luke i. 61. Acts vii. 3, 14. [Gen. l. 8. Ex. xii. 21. Lev. xx. 20. Job xxxii. 8. Polyb. xv. 30, 7. Dem. 796, 17. Eur. Phœn. 300. It is put for *relationship* in Diod. Sic. i. 1. Xen. Hell. ii. 4, 21.]

Συγγενής, έος, οῦς, ὁ, ἡ, from σύν *with*, denoting fellowship, and γένος *a race, family.—A kinsman*, or *kinswoman, a relation*. Mark vi. 4. Luke i. 36, 58. [ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. xvi. 11, 21. Job vi. 10. Diod. Sic. i. 27. Xen. Hell. i. 4, 6. It seems used for *a countryman* in Rom. ix. 3; and according to Schleusner, Luke xxi. 16. for *men presented with the freedom of the same city*, in Xen. An. vii. 2, 31. See Lev. xviii. 14. xx. 20. xxv. 45.]

☞ Συγγνώμη, ης, ἡ, from σύν *with*, and γνώμη *opinion, sentiment, will.—Concession, permission, leave*. occ. 1 Cor. vii. 6. [Schleusner and Wahl interpret the passage, "I say this *to advise*, not to command." Bretschneider says, "I *indulge* you in this, I *allow* it, but do not command." occ. Eccles. iii. 12.]

Συγκάθημαι, from σύν *with, together with*, and κάθημαι *to sit down, sit*, which see.—*To sit with*. occ. Mark xiv. 54. Acts xxvi. 30. [Ex. xxiii. 33. Ps. ci. 7. Xen. An. v. 7, 13.]

Συγκαθίζω, from σύν *with*, and καθίζω *to set* or *sit down*, which see.

I. Transitively, *to set* or *cause to sit down with*. Eph. ii. 6.

II. Intransitively, *to sit* or *sit down with*. Luke xxii. 55. [Ex. xviii. 13. Jer. xvi. 8.]

☞ Συγκακοπαθέω, ῶ, from σύν *together with*, and κακοπαθέω *to suffer evil* or *affliction*, which see.—*To suffer evil* or *affliction together with*. occ. 2 Tim. i. 8.

☞ Συγκακουχέω, ῶ, from σύν *together with*, and κακουχέω *to treat ill*, which see.—*To treat ill* or *afflict together with*. Συγκακουχέομαι, οῦμαι, pass. *to be treated ill* or *afflicted together with*. occ. Heb. xi. 25.

Συγκαλέω, ῶ, from σύν *together*, and καλέω *to call*.—With an accusative following, *to call together, convoke*. Mark xv. 16. [Luke xv. 6.] Acts v. 21. Συγκαλέομαι, οῦμαι, mid. the same. Luke ix. 1. xv. 9. [xxiii. 13. Acts x. 24. xxviii. 17. occ. for קָרָא, Ex. vii. 11. Josh. ix. 22. Prov. ix. 3. Jer. i. 15. Dem. 130, 2. Herodian, i. 4, 1.]

Συγκαλύπτω, from σύν and καλύπτω *to cover*.—*To cover* or *conceal*. occ. Luke xii. 2. [Eur. Phœn. 889. for *contego, co-operio*. Æsop. fab. 7. Xen. Cyr. viii. 7, 28. See 1 Sam. xxviii. 8. 1 Kings xxi. 4.]

Συγκάμπτω, from σύν *together*, and κάμπτω *to bend, bow*.—With an accusative following, *to bend* or *bow together*, or *down*. occ. Rom. xi. 10. where see Macknight. [Comp. Ps. lxix. 23. occ. 2 Kings iv. 35. Xen. de Re Eq. vii. 2.]

Συγκαταβαίνω, from σύν *together with*, and καταβαίνω *to go down.—To go down together with*. occ. Acts xxv. 5. [Ps. xliv. 17. Wisd. x. 14.]

☞ Συγκατάθεσις, εως, ἡ, from συγκατατίθεμαι, which see under συγκατατίθημι.—*Consent, agreement*. occ. 2 Cor. vi. 16. Polybius, [iv. 17, 8.] and Arrian, [D. E. iii. 26.] cited by Elsner, use the N. in the same sense.

Συγκατατίθημι, from σύν *together with*, and κατατίθημι *to put down.—To put down together with*. [Isæus, 139, 10.] "Συγκατατίθεμαι[3], the

[1] "*Stoicorum* Deus paullò plus habet majestatis, nec otiosus supra cœlum et sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, fato denique subjectus: ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca *moralis Stoicorum disciplina* splendidum quidem et illustre corpus est, verum *nervis et artubus caret.*" Mosheim, Institut. Histor. Ecclesiast. sæc. i. pars i. cap. 1. § 23.

[2] It may be both entertaining and improving for the reader to consult Mrs. E. Carter's Excellent Introduction to her translation of Arrian's Epictetus, concerning the principles of the Stoical philosophy.

[3] Scapula.

same. Metaph. *συγκατατίθεσθαι τὴν δόξαν, to come into the same opinion, to be of the same opinion;* the metaphor being borrowed from those who, being of the same opinion, *put* their ballots or tickets (*calculum*) *together* into the urn. However, *συγκατατίθεμαι* is often used in this sense without an accusative following;" so it denotes *to vote with, consent, assent.* occ. Luke xxiii. 51. where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epict. i. 28. p. 154. ὅταν οὖν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩ῾ι ΨΕΥΔΕΙ, ἴσθι ὅτι οὐκ ἤθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ, 'when any one therefore *assents to a lie,* know that he did not mean *to assent to it as a lie.*' Comp. p. 313. and see Wetstein. [Ex. xxiii. 1, 32. Susann. 20. Compare Diog. L. iv. 6. Diod. Sic. iv. 52. Polyb. iii. 98, 11. Dem. 283, 22.]

☞ Συγκαταψηφίζω, from *σύν together with, κατά according to,* and *ψηφίζω to † put to the † vote,* which see.—*To reckon* or *number with,* or *to receive into the number of.* occ. Acts i. 26. So Vulg. annumeratus est *cum* undecim apostolis. Comp. ver. 17. and see Wolfius. [Polyb. v. 26, 3.]

Συγκεράω, or Συγκεράννυμι, from *σύν together* or *together with,* and *κεράω* or *κεράννυμι to mix.*

I. With a dative following, *to mix with.* occ. Heb. iv. 2. *the word heard* did *not profit them, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασι*[1], *being not through faith* mixed with (i. e. digested and turned into nourishment, as it were, by) *those who heard it.* Thus Wolfius. It may be doubted, however, whether *συγκεράννυσθαι* is ever applied in this peculiar sense by the Greek writers; but Kypke has shown that they use it for *being mixed, joined, attempered with,* and accordingly renders the Greek as in our translation. [The word occ. in Dan. ii. 45. in the Cod. Chish. 2 Mac. xv. 40. Σύγκρασις in Ez. xxii. 20.]

II. With an accusative, *to temper, attemper, compound together.* occ. 1 Cor. xii. 24.

☞ Συγκινέω, ῶ, from *σύν together* or intensive, and *κινέω to move.—To move exceedingly* or *together, to put into commotion, stir up.* occ. Acts vi. 12. [in a bad sense. It is used in a good sense in Polyb. xv. 17, 1. ii. 59, 8.]

Συγκλείω, from *σύν together,* and *κλείω to shut up, enclose, include.* It is followed by an accusative.

I. *To enclose together.* occ. Luke v. 6. [It occ. in the O. T. and Apocrypha often of persons shut up in prison, or cities shut up by besiegers, as Josh. vi. 1. Is. xlv. 1. Jer. xiii. 19. Amos i. 6, 9. 1 Mac. v. 5. vi. 18. 2 Mac. i. 15. See also Diod. Sic. xii. 35.]

II. *To shut up, conclude,* as in unbelief and disobedience, i. e. *to permit to be so concluded.* Rom. xi. 32.—*To conclude, shut up,* i. e. *to pronounce, evince,* or *prove to be shut up* or *concluded.* Gal. iii. 22. In Gal. iii. 23. Raphelius interprets *συγκλείειν εἰς πίστιν, to drive* or *compel to faith, to reduce any one to such straits that he is forced to fly* or *have recourse to faith, as to his last refuge.* He supports this explanation of the phrase *συγκλείειν εἰς* by several quotations from Polybius, where it is plainly used in this view. But since St. Paul is not, as Polybius in the passages referred to, speaking of *hostile force,* but of a *παιδαγωγός* who is *diligently* and *constantly attendant* upon children, the learned Elsner would place a stop after *συγκεκλεισμένοι,* and translate the sentence, *we were* kept shut up *under the law, unto* (or *until*) *the faith which was to be revealed.* This interpretation he confirms from ver. 25. where, *when faith is come, we are no longer under a παιδαγωγός;* and from ch. iv. 2. where they are said to be under governors *till the time appointed by the Father.* See more in Elsner and Wolfius. To what they have adduced I add, that Clemens Alexand. Strom. lib. i. explains *συγκεκλεισμένοι* by *συγκεκλεισμένοι φόβῳ, δηλαδὴ ἀπὸ ἁμαρτιῶν,* '*confined by fear,* namely, from sins.' Comp. Rom. viii. 15. [Schleusner and Wahl say, *to give up to, to give up one into another's power, to bind him under.* Schleusner observes, that this word is an imitation of the Hebrew הִסְגִּיר. See Ps. xxxi. 8. lxxviii. 50. In other places, the LXX render it by *παραδιδόναι.* And Schleusner construes Rom. xi. 32. *God hath given up all men to,* i. e. (by a common Hebraism) *declared all men given up to,* unbelief. Chrysostom has *ἤλεγξεν, ἀπέδειξεν ἀπειθοῦντας.* And so in Gal. iii. 22. In Gal. iii. 23. he says, *legi Mosaicæ obstricti tenebamur.* Macknight agrees with Elsner in this last place.]

☞ Συγκληρονόμος, ου, ὁ, ἡ, from *σύν together with,* and *κληρονόμος an heir,* which see.—*A joint heir.* occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last-cited text it is used as an adjective, in the neut. plur.

☞ Συγκοινωνέω, ῶ, from *συγκοινωνός.*—With a dative, *to be a joint partaker in.* occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4. [Dem. 1299, 20.]

☞ Συγκοινωνός, οῦ, ὁ, ἡ, from *σύν together with,* and *κοινωνός a partaker.—A partaker together with, and a fellow-* or *joint-partaker, a sharer with.* occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συγκομίζω, from *σύν together,* and *κομίζω to carry.* Governing an accusative, *to carry together;* [it is often used of collecting fruits of harvest, &c. Xen. de Ven. v. 5. Mem. ii. 8, 3. Job v. 26. comp. xxi. 32. Hence, perhaps, it came to be used of *burying the dead,* i. e. carrying them to the grave *as a shock of corn ripe in its season.* Schleusner derives this sense in another way. He says, "*compono* vel præparo mortuum ad funus, (i. e. by closing the eyes, &c. &c.) et ex adjuncto *effero mortuum, sepelio,* et interdum, *una cum aliis mortuum ad sepulturæ locum deduco.*" But, in good truth, it seems a little doubtful whether the verb means *to lay out,* or *to bury.*] "It may be observed," says Archbishop Potter, Antiq. of Greece, book iv. ch. 3. p. 204. 1st edit. "that the whole ceremony of *laying out* and *clothing the dead,* and sometimes the *interment* itself, was called *συγκομιδή.*" In the same sense ancient writers use *συγκομίζειν* with its derivatives. Thus Soph. Aj. 1067.

> Οὕτος, σὲ φωνῶ, τόνδε τὸν νεκρὸν χεροῖν
> Μὴ ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐᾶν ὅπως ἔχει.
>
> 'Do not presume th' accursed corpse t' *inter,*
> But let it lie exposed to open view.'

Comp. 1083. &c. [So de Pauw, who says, that

[1] [On these datives, see Matthiæ, § 392. *g.* 1. and 397.]

ἐκκομιδή was *the carrying forth*. But the Scholiast on Soph. Aj. 1068. and Phavorinus make συγκομίζω actually *to bury*, and derive the metaphor as above.] occ. Acts viii. 2.

Συγκρίνω, from σύν *together*, and κρίνω *to judge*.

[I. *To mix together, confound*, opposed to διακρίνω *to separate*. See Wessel. ad Diod. Sic. i. 7. and Plat. Phæd. § 15. Wahl and Schleusner explain the passage 2 Cor. x. 12. οὐ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, *we cannot endure to enrol or mix ourselves with*, &c.]

II. *To compare*. occ. 1 Cor. ii. 13. 2 Cor. x. 12. twice. Chrysostom understands 1 Cor. ii. 13. of illustrating the truths of the gospel by *comparison* with the types and figures of the O. T. "What is the meaning," [says he,] "of πνευματικὰ πνευματικοῖς συγκρίνοντες? (It is this,) when any spiritual truth is in question, *we bring testimonies of it from spiritual things;* as for instance, I say that Christ rose from the dead, that He was born of a virgin: to confirm which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under πνευματικός I. 3. Doddridge, however, (after Beza and Elsner, see Wolfius,) translates the words in question, *explaining spiritual things by spiritual (words)*; and observes, in his note, that this sense of συγκρίνοντες occurs Gen. xl. 8. and Num. xv. 34. in the LXX, which is indeed true; but the *construction* in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. [Wahl, Bretschneider, and Schleusner say also, *to explain*, and cite Gen. xl. 16, 22. xli. 12, 15. Dan. v. 13. and 17.] It is manifest that in 2 Cor. x. 12. συγκρίνω joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul for *comparing one with* another. There is the same construction in Arrian, iii. 22. p. 316. ed. Cantab. Πῶς ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ τὴν αὐτοῦ ΤΗι τοῦ μεγάλου βασιλέως; 'how did he (Diogenes) *compare* his *happiness with* that of the great (Persian) king?' [I have already shown how Wahl and Schleusner explain the *first* instance of the verb in 2 Cor. x. 12; of the second, Wahl takes no notice; Schleusner and Bretschneider agree with Parkhurst. The sense *to compare* is often found in late Greek, as Aristot. Rhet. i. 9. Polyb. iv. 9. Theophr. de Caus. Pl. iv. 2. Strabo, viii. p. 536. Arrian, D. E. iii. 22. Polyb. xii. 10, 1. Joseph. Ant. v. 1, 21. Alciphr. Ep. i. 34. Wisd. xv. 28. 1 Mac. x. 71. Παραβάλλω is the better word. See Lobeck on Phryn. p. 278.]

Συγκύπτω, from σύν *together*, and κύπτω *to bend, bow*.—*To bend* or *bow together*, or *to bend* or *bow* [*one's self*] *together*. occ. Luke xiii. 11. [See Aristoph. Plut. 266. Xen. An. iii. 4, 19. Job ix. 27. Ecclus. xii. 12.]

☞ Συγκυρία, ας, ἡ, from συγκυρέω *to coincide, happen*, (used by Dionysius Halicarn. [Ant. v. 56.] Polybius, [v. 18, 6.] and Herodotus, ix. 89. see Wetstein,) which from σύν *together*, and κυρέω *to meet with, happen*, incido, contingo.—*An accident, a concurrence* or *coincidence of circumstances:* κατὰ συγκυρίαν, *as it happened* or *fell out*," par rencontre." Steph. Thesaur. occ. Luke x. 31. Symmachus uses συγκύρημα[1] in the same sense for the Heb. מִקְרֶה, 1 Sam. xx. 26; for which word the LXX, in that passage and 1 Sam. vi. 9. have σύμπτωμα *an accident* or *concurrence of circumstances*, from σύν *together*, and πίπτω *to fall*. [Συγκυρία is a very rare word. It occ. in Eustath. ad Hom. Il. Ψ. 435. Hesychius explains it by συντυχία. Chrysostom, (Opp. t. vii. p. 388.) however, makes it refer not to *chance*, but to any thing done under the directing providence of God. I can see no reason for this distinction.]

Συγχαίρω, from σύν *together*, and χαίρω *to rejoice*.—*To rejoice together with*, Luke xv. 6, 9. [Phil. ii. 17. Dem. p. 194, 23.—*To congratulate*, Luke i. 58. Gen. xxi. 16. Polyb. xxix. 7, 4. xxx. 10, 1. In 1 Cor. xiii. 6. it seems to be simply, *to rejoice, take pleasure in*, and so in 1 Cor. xii. 26.]

Συγχέω, from σύν *together*, and χέω *to pour*.

I. Properly, *to pour together*, confundo.

II. *To put* or *throw into confusion, to disturb*. occ. Acts xxi. 27. Comp. under συγχύνω II. [Gen. xi. 7, 9.]

☞ Συγχράομαι, ῶμαι, from σύν *together with*, and χράομαι *to use*, also *to borrow*.

I. Governing a dative. Properly, *to use* any thing *together with another* or *others*, or else *to borrow*. Hence,

II. "*To have friendly intercourse with.*" occ. John iv. 9. "This," says Doddridge, "*must* be the import of συγχρῶνται here, for it is evident from ver. 8. that the Jews had *some dealings* with them." Lightfoot, however, I think more justly, interprets συγχρᾶσθαι by "*being obliged*, or *laying them under any obligation to, by accepting of favours from*, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only *to have dealings with*, but also *to receive in borrowing, to request for one's own use*, commodato accipio, utendum rogo. See also Whitby, Campbell, and Kypke. [The Syriac has, *have no commerce with*.]

Συγχύνω, or Συγχύω, from σύν *together*, and χύνω or χύω *to pour*.

I. Properly, *to pour together, confounded by mixing*.

II. [*To confuse, throw into confusion.*] Συγχύνομαι, or Συγχύομαι, pass. *to be confused*, or *be in confusion*, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. συγχέω.

III. *To confound*, i. e. *to make* either *ashamed* or *astonished*, by arguments or discourse. occ. Acts ix. 22.

IV. [*To amaze, confound.*] Συγχύνομαι, or Συγχύομαι, pass. *to be confounded with astonishment, to be amazed*. occ. Acts ii. 6. Homer applies the verb active συγχέω *to disturbing* a person's mind *with grief*, Il. ix. 608; *with fear*, xiii. 808; and the passive συγχύομαι to *being confounded with fear* or *amazement*, xxiv. 358. The 1st aor. pass. is likewise used by Achilles Tatius and Aristænetus in the same sense as by St. Luke.

[1] [This word occ. Polyb. iv. 86, 2.]

See Wetstein. Thus in Josephus, the participle *συγχυθείς* means *confounded through fear, grief, anxiety*, or *astonishment*, see Ant. xii. 7, 5 and 6; 8, 1. So in Arrian, Epictet. iii. 22. p. 311. it denotes *being confounded* in any manner. [The word occurs often in the LXX,—*of confused flight*, 1 Sam. vii. 10.—of *vehement anger*, Jonah iv. 1.—of *sorrow*, 1 Kings xx. 43.—of *fear*, Joel ii. 1, 10.]

Σύγχυσις, εως, ἡ, from *συγχύνω*.

[I. Properly, *mixture*, as of liquids. See Aq. Job xxxvii. 18.]

II. *Confusion, uproar.* occ. Acts xix. 29. [Gen. xi. 9. 1 Sam. v. 11. xiv. 20. Polyb. xiv. 5, 18.]

☞ Συζάω, ῶ, from *σύν together with*, and *ζάω to live.—To live together with*, whether naturally, 2 Cor. vii. 3. [Athen. vi. p. 249. B.] or spiritually and eternally, Rom. vi. 8. 2 Tim. ii. 11.

[Συζευγνύω or Συζεύγνυμι, from *σύν* and *ζεύγνυμι to join.*]—*To join together*, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the *marriage-union* or *-yoke*, by Aristotle, [Pol. vii. 16.] Herodian, [iii. 10.] and Josephus. See Wetstein and Kypke. [Hence *συζυγής* is *a husband.* 3 Mac. iv. 8. Comp. Judg. vi. 41. Xen. Œc. vii. 30. ix. 5. The word occ. Ez. i. 11. Polyb. viii. 6, 2. Xen. Cyr. ii. 2, 26.]

☞ Συζητέω, ῶ, from *σύν together* or *together with*, and *ζητέω to seek, inquire.*

I. *To inquire together* or *with one another.* Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *to question or dispute with.* See Mark viii. 11. ix. 10. [xii. 28.] Acts vi. 9. [Luke xxiv. 15.] So with *πρός* and an accusative, *to dispute with* or *against.* Acts ix. 29.

☞ Συζήτησις, εως, ἡ, from *συζητέω.—A disputing.* occ. Acts xv. 2, 7. xxviii. 29. [Philo de Mundi Op. p. 11. D.]

☞ Συζητητής, οῦ, ὁ, from *συζητέω.—A disputer, disputant.* occ. 1 Cor. i. 20. [The Jewish word was דַּרְשָׁן. See Wilson's Misc. Sacr. ii. 6, 11. Fuller, Misc. Sacr. iii. 7.]

☞ Σύζυγος, ου, ὁ, ἡ, from *σύν together with*, and *ζυγός a yoke.—A yoke-fellow, an associate* or *companion in labour.* So Aristophanes, Plut. 945. ἐὰν δὲ ΣΎΖΥΓΟΝ λάβω τινά, 'if I can get any *assistant.*' occ. Phil. iv. 3. where it denotes *an assistant in the ministerial labour.* See Elsner and Wolfius. [Some have thought *σύζυγος* a proper name, others (see Clem. Al. Strom. ii. p. 448. Euseb. H. E. iii. 30.) have strangely thought of St. Paul's wife.]

☞ Συζωοποιέω, ῶ, from *σύν together with*, and *ζωοποιέω to make alive, quicken*, which see.—*To make alive, quicken, enliven together with.* occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΚΆΜΙΝΟΣ, *ου*, ἡ, from the Heb. שִׁקְמָה, which the LXX render by this word in all the passages of the O. T. wherein it occurs.—A species of *tree, a sycamine-tree.* occ. Luke xvii. 6. "Christ certainly meant the *sycamore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there are now in Judea and Galilee, where Christ then was (see ver. 11).—Luther, therefore, translated it very badly in calling it *a mulberry-tree*, which is neither congruent with scripture nor natural history." Hasselquist's Voyages and Travels in the Levant, p. 286. [occ. 1 Kings x. 27. 1 Chron. xxvii. 28. Amos vii. 14. Ps. lxxviii. 47. Diod. Sic. i. 34. Dioscor. i. 22. Strabo, xvii. p. 1178. See Theophr. H. P. iv. 2. Salmas. Ex. Plin. p. 328. and other writers cited in Wolf. See *συκομωραία*, which is the same.]

ΣΥΚΈΗ, ῆ; ἑης, ῆς; ἡ[1].—*A fig-tree.* occ. [Mat. xxi. 19, 21. xxiv. 32. Mark ix. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Num. xiii. 23. Judg. ix. 10, 11. Prov. xxvii. 18. Jer. viii. 13. Ælian, V. H. iii. 18. Xen. Œc. xix. 12.] On Luke xiii. 6. see Wetstein.

☞ Συκομωραία, or *συκομορέα, ας, ἡ.—A sycamore-tree.* occ. Luke xix. 4. The word is derived from the masc. *συκόμωρος*[2] or *συκόμορος*, the same, which signifies a species of trees "called the *Egyptian fig-tree*, and is composed of *σῦκος a fig-tree*, and *μῶρος a mulberry-tree.* It partakes of the nature of each of these trees; of the *mulberry*-tree in its leaves, and of the *fig*-tree in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild *fig.*" Calmet.

Σῦκον, ου, τό, from *συκῆ.—A fig, a fruit of the fig-tree.* occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. James iii. 12. [Neh. xiii. 15. Jer. viii. 13. Demosth. 314, 12. Xen. Cyr. vi. 2, 23.]

Συκοφαντέω, ῶ, from *συκοφάντης.*

I. Properly, *to inform against those who exported figs*, from the noun *συκοφάντης*, which strictly denotes *such an informer*, from *σῦκον a fig*, and *φαίνω to show, declare*[3]; "for amongst the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the

[1] It seems to be so called from the Heb. סָךְ or סוּךְ *to cover, overspread, overshadow*, on account of its *thick-spreading branches* and *broad leaves*, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling* or *sitting* יָשַׁב *securely, every man* under his fig-tree, 1 Kings iv. 25. or v. 5. (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12); and in the N. T. we find Nathanael *under a fig-tree*, probably for the purposes of devotional *retirement.* John i. 49, 51. Hasselquist, in his Journey from Nazareth to Tiberias, says, "We refreshed ourselves in the *shade of a fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." Voyages and Travels, p. 157. Comp. p. 161. So Moryson, Itinerary, fol. p. 243. "Coming to a little *shade of fig-trees*, [near Tripoli, in Syria,] we rested there the heat of the day, and fed upon such victuals as we had."

[2] [Occ. Aq. Amos vii. 14. Inc. Ps. lxxvii. 52.]

[3] Potter's Antiquities of Greece, book i. ch. 12. at the end.

letter of it; and from them all *busy informers* have ever since been branded with the name of *sycophants*[1]." Hence

II. With an accusative of the person. *To wrong any one by false* or *frivolous accusation*, or *to oppress him*, especially *under pretence of law*. occ. Luke iii. 14.—With an accusative of the thing, and a genitive of the person, *τινός τι συκοφαντῆσαι, to take any thing from any one by false* or *frivolous accusation, to extort*, especially *under pretence of law*. occ. Luke xix. 8. See Doddridge's note, and comp. the LXX of Ps. lxxii. 4. cxix. 134. and Eccles. v. 8. See Campbell's Prelim. Dissert. p. 610. &c.—In the LXX this V. generally answers to the Heb. עָשַׁק *to oppress*. See Eccles. iv. 1. [Job xxxv. 9. Ps. cxix. 121. Prov. xiv. 33. In Lev. xix. 11. it is *to accuse falsely*, and so often in good Greek, this having been a practice of the *συκοφάνται* for the sake of emolument. See Aristoph. Ach. 518. Av. 1431.] The N. *συκοφάντης* answers to עָשַׁק *an oppressor*, Ps. lxxii. 4. and *συκοφαντία* to עֹשֶׁק *oppression*, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

☞ Συλαγωγέω, ῶ, from *σῦλον a prey*, and *ἄγω to carry away*.—With an accus. "*to make a prey of*." occ. Col. ii. 8. where the word *συλαγωγῶν* properly signifies, *one who carries any thing off as spoil*.—"Here not the goods of the Colossians but their persons are said to be carried off as spoil." Macknight. [Schl. says, that the verb is metaphorically used, *lest any one should deprive you of your freedom*, (from the law,) &c.]

☞ Συλάω, or *συλέω*, ῶ, from *σύλη a prey, spoil*.—*To spoil, rob, plunder*. occ. 2 Cor. xi. 8. [Ælian, V. H. i. 20. Xen. Hier. iv. 11. Dem. 616, 19. Ep. Jerem. 15. It is often used of *military plundering*. Eur. Phœn. 1495. Reiske, Ind. Gr. Dem. p. 701.]

Συλαλέω, ῶ, from *σύν with*, and λαλέω *to talk, speak*.—*To talk* or *speak with*. [With a dative, Mark ix. 4. Luke ix. 30. xxii. 4. Polyb. i. 43, 1. iv. 22, 8.—with *μετά* and gen. Mat. xvii. 3. Acts xxv. 12.—with *πρός* and acc. Luke iv. 36. Dion. Hal. x. p. 637. occ. Ex. xxxiv. 35. Is. vii. 6. Prov. vi. 22.]

Συλλαμβάνω, from *σύν* intens. or *together with*, and λαμβάνω *to take, receive*.

I. With an accusative, *to take, seize, apprehend*, as a criminal, Mat. xxvi. 55. Mark xiv. 48. [Luke xxiv. 54. John xviii. 12. Acts i. 16. xii. 3. xxiii. 27. xxvi. 21. Josh. viii. 23. Xen. An. i. 1, 3. Diod. Sic. vi. 6. Herodian, vii. 7, 14.] The Greek writers apply it in the same sense. See Wetstein on Mat.

II. *To take, catch*, as fishes. Luke v. 9; where Kypke cites the same phrase from Euripides, Orest. 1346.—*οὐχὶ* ΣΥΛΛΗ΄ΨΕΣΘ' ΄ΑΓΡΑΝ; 'will ye not *make a capture*?' [Ælian, H. A. i. 2.]

III. *To conceive*, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31. comp. James i. 15.—or with an accusative following, Luke i. 36. [See Gen. i. 14, 17. xxx. 9, 11. Hippocr. Aph. v. 46. Comp. Ov. Am. ii. El. xiii. 5. A. Gell. iv. 2. Schwarz. Comm. Crit. p. 1259. With respect to the place James i. 15, the Heb. הָרָה is used metaphorically of *thoughts*, &c. Job xv. 35. Is. xxxiii. 11.]

IV. Συλλαμβάνομαι, mid. with a dative.—*To help, assist*, q. d. *to take* a burden, or the like, *together with*. So the Etymologist says it is spoken properly of those who *carry a burden*, and are *assisted by* each other. occ. Luke v. 7. Phil. iv. 3. See Wetstein on Luke i. 24, 31.

Συλλέγω, from *σύν together*, and λέγω *to gather*.—*To gather together, to collect, gather*. See Mat. vii. 16. xiii. 28—30. [Luke vi. 44. Ruth ii. 3. and Gen. xxxi. 46. for לָקַט; and Deut. xxxiii. 25. for קָבַץ. See Xen. Mem. iv. 2, 1. Herodian, iii. 2, 2.]

Συλλογίζομαι, from *σύν together*, and λόγος *a reason*.—*To reason, discourse*, q. d. *to lay reasons together*. occ. Luke xx. 5. So Plutarch, Pomp. p. 651. C. ΠΡΟ'Σ 'ΕΑΥΤΟ'Ν ΣΥΛΛΟΓΙΖΟ΄ΜΕΝΟΣ *τὸ μέγεθος τοῦ τολμήματος*, '*reasoning with himself* concerning the greatness of the enterprise.' See more in Wetstein. [It is *to compute, reckon*. Dem. 355. last line. Diod. Sic. i. 5. See also Lev. xxv. 27, 50, and 52. In Is. xliii. 18. we have the active in the sense *to consider*.]

Συλλυπέομαι, οῦμαι, from *σύν* intens. and λυπέομαι *to be grieved*.—*To be greatly grieved*. occ. Mark iii. 5. [Schl. makes it a *middle* verb, and construes it *to condole*, and then, *to be angry* or *grieved*, in the place of St. Mark. It occ. Ps. lxix. 21. Is. li. 19. Polyb. vii. 3, 2. Theophr. Char. 1.]

Συμβαίνω, from *σύν together*, and *βαίνω to come*.

I. *To come together, to meet*.

II. *To happen, befal*, either absolutely as Luke xxiv. 14. Acts xxi. 35; or with a dative following, Mark x. 32. Acts iii. 10. [xx. 19. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22.]—Raphelius, on Acts xxi. 35. remarks that Polybius [ii. 64, 6, 8.] often uses the similar pleonastical expression ΣΥΝΕ΄ΒΗ ΓΕΝΕ΄ΣΘΑΙ for *ἐγένετο*. [Gen. xlii. 4. Ex. xxiv. 14. Josh. ii. 23. Is. iii. 10. 1 Mac. iv. 26. Thuc. ii. 15. See Schwarz. Comm. Crit. p. 1260. Palairet, Obss. Phil. p. 320.]

Συμβάλλω, from *σύν together* or *together with*, and *βάλλω to cast*.

I. With an accusative, properly, *to cast* or *throw together*.

II. *To conjecture, to understand* or *apprehend by conjecture*, or *by laying together* various circumstances, *conjicere, conjectura assequi*. occ. Luke ii. 19; on which text Alberti has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also Elsner and Wetstein, the former of whom explains it somewhat differently from Alberti, *fully to attain to the meaning of*, 'mentem (verborum scil.) probè assequi,' and is therefore censured by Campbell, whom see, as also Kypke. [For this sense of *conjecturing*, see Dion. Hal. i. 24. Arrian, Exp. Alex. ii. 3. Herod. i. 91. See Periz. ad Ælian. V. H. ii. 31. But Wahl and Schleusner think that the meaning is, *to consider* or *revolve*, as in Homer, *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι*, and see Soph. Œd. C. 1151.]

III. With a dative, *to confer with controversially*. occ. Acts xvii. 18. where Kypke shows that in

[1] "Suidas, Schol. Aristoph. Plut. [874.] Equit. &c." [Athen. iii. 2.]

the Greek writers it is used for *conferring* or *conversing with*, and particularly applied to *familiar conferences with philosophers:* but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast. [See Jambl. Vit. Pyth. c. 2. Ceb. Tab. c. 33. Joseph. Ant. i. 12, 3. Xen. An. iv. 6, 14. and with λόγους, Eur. Iph. Aul. 830. Xen. Cyr. ii. 2, 21.]

IV. With πρός and an accusative, *to confer, consult together.* occ. Acts iv. 15. where the expression is elliptical, for συνέβαλον πρὸς ἀλλήλους ΒΟΥΛΑ῎Σ, conferebant inter se *consilia*, literally, *they conferred* counsels *among themselves.* So Eurip. Phœn. 700. ΠΡΟ῞Σ ΑΥ῾ΤΟ῾Ν ΣΥΜΒΑΛΕΙ῎Ν ΒΟΥΛΕΥ῎ΜΑΤΑ. See Bos Ellips. under βουλή, Wolfius and Kypke.

V. With a dative following, *to come to, come up with.* occ. Acts xx. 14. Arrian, Appian, and Josephus use the V. in this sense. [Joseph. Ant. ii. 7, 5. ix. 6, 5. Xen. Cyr. vi. 2, 41. 2 Mac. viii. 23. Josh. xi. 5. Hom. Od. Ω. 259. Matthiæ, § 496, 1.]

VI. With a dative, *to encounter, engage with*, in war: thus Polybius in Elsner, ΤΟΙ῎Σ ΠΟΛΕΜΙ῾ΟΙΣ ΣΥΜΒΑ῎ΛΛΕΙΝ ΕΙ῎Σ ΜΑ῎ΧΗΝ, *to engage in battle with the enemy;* and Josephus, de Bel. i. 9, 4. ΣΥΝΕ῎ΒΑΛΛΕ ΤΟΙ῎Σ λοιποῖς ᾽ΑΙΓΥΠΤΙ῾ΟΙΣ ΕΙ῎Σ ΜΑ῎ΧΗΝ: so Ant. vi. 7, 2. Herodotus also uses συμβάλλειν with a dative in the same sense. occ. Luke xiv. 31. where see Wetstein and Kypke. [See Polyb. iii. 56, 6. Xen. Cyr. vii. 1, 20.—absolutely, Polyb. i. 9, 7. Herodian, iii. 2, 14. Ælian, V. H. x. 4. See also Herod. ii. 159. Plato, Menex. 13. Schwarz. p. 1261.]

VII. With a dative of the person, and an accusative of the thing, συμβάλλομαι, mid. *to contribute, confer*, conferre, conducere, in the sense of *helping, assisting, profiting.* occ. Acts xviii. 27. So Arrian, Epictet. iii. 22. cited by Raphelius, ΠΑΕΙ῾ΟΝΑ ΤΗ῍ι ΚΟΙΝΩΝΙ῾Αι ΣΥΝΕΒΑ῎ΛΕΤΟ, *hath contributed more to the community*, or *more profited it.* See also Wetstein. [See Ceb. Tab. c. 33. Diod. Sic. i. 2. Polyb. ii. 13, 1. Philostr. Vit. Soph. i. 9, 1. Xen. Cyr. i. 2, 8. ii. 4, 16. Comp. also Job xxxv. 3.]

☞ Συμβασιλεύω, from σύν *together with*, and βασιλεύω *to reign.—To reign together with.* occ. 1 Cor. iv. 8. 2 Tim. ii. 12. [It refers to the great happiness to be enjoyed hereafter by believers. See Polyb. xxx. 2, 4. Epict. Ench. c. 21. Lucian, Dial. Deorr. xvi. 4.]

Συμβιβάζω, from σύν *together*, and βιβάζω *to cause to come* or *go.*

I. *To cause to come* or *go together.* Hence

II. *To unite, join, connect, compact, knit together.* occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where Wetstein cites some of the best Greek writers using it for *causing to agree, making friends*, or the like. [Thucyd. ii. 29. Dio Cass. xxxvii. p. 62.]

III. *To prove, evince, by laying arguments together.* Sextus Empir. and Aristotle, cited by Wetstein on 1 Cor. ii. 16. use it in this sense. occ. Acts ix. 22. where perhaps it particularly refers to St. Paul's manner of preaching to the Jews *by laying and comparing together* the testimonies of the O. T. to Jesus being the Christ.

Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13. and see Wolfius on Acts ix. 22.

IV. *To conjecture, collect, conclude from laying circumstances together;* so Chrysostom, στοχαζόμενοι *conjecturing;* or rather, *to consent, agree together.* The learned de Dieu has observed, that in the Greek writers it is not only used transitively, but also intransitively; thus Plato, de Rep. vi. ΣΥΝΕΒΙΒΑ῾ΖΟΜΕΝ δικαιοσύνης περὶ καὶ σωφροσύνης, 'we *agreed* concerning justice and sobriety.' occ. Acts xvi. 10.

V. *To teach, instruct.* occ. 1 Cor. ii. 16. So Hesychius explains συμβιβασθέντες by διδαχθέντες, *taught*, and συμβίβασις by διδαχή *a teaching.* The LXX have constantly used the word in this view for the Heb. הוֹרָה *to teach*, הַשְׂכִּיל בִּינָה *to cause to understand wisdom*, הוֹדִיעַ *to cause to know, inform*, and for הֵבִין *to cause to understand;* for which last word they apply it, Is. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16. refers. [Comp. Ex. iv. 12, 15. Lev. x. 11. Judg. xiii. 8. for הוֹרָה. Ex. xviii. 16. Deut. iv. 9. Is. xl. 13. for הֵבִין. Hesychius has συμβιβῶ σε· συνάπτω σε, διδάσκω σε, and other glosses to the same effect.]—See Suicer Thesaur. on this word.

Συμβουλεύω, from σύν intens. or *together*, and βουλεύω *to consult.*

I. With a dative following, *to counsel, give counsel* or *advice to*, or rather *to counsel* or *exhort earnestly.* John xviii. 14. Rev. iii. 18. [Ex. xviii. 29. 2 Sam. xvii. 15. 1 Kings i. 12. Prov. viii. 22. Is. xxxiii. 18. 3 Esdr. viii. 29. Herod. i. 19. ii. 107. Xen. Mem. iii. 6, 8.]

II. *To consult* or *take counsel together.* Mat. xxvi. 4. John xi. 53. Acts ix. 23. [Ecclus. viii. 17. ix. 14.]

☞ Συμβούλιον, ου, τό, from σύν *together*, and βουλή *counsel* or *a council.*

I. *Joint counsel, counsel* or *consultation together.* Hence the phrases συμβούλιον λαβεῖν, *to take counsel, consult together.* Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and συμβούλιον ποιεῖν, *to hold a consultation.* Mark iii. 6. xv. 1.

II. *A council, an assembly of counsellors.* Acts xxv. 12. where see Doddridge's note. [The provincial governors had assessors with whom they deliberated. See Cic. ad Fam. viii. 8. Verr. ii. 13. Sueton. Tib. c. 33. Lamprid. Vit. Al. c. 46. Jos. de Bell. J. i. 2, 16. See Casaub. Ex. Antibaron. p. 137.]

Σύμβουλος, ου, ὁ, from σύν *together*, and βουλή *counsel.—A counsellor.* occ. Rom. xi. 34. In the parallel place of the LXX, Is. xl. 13. σύμβουλος αὐτῷ answers to the Heb. אִישׁ עֲצָתוֹ, *the man of his counsel.* [See 2 Sam. xv. 12. 1 Chron. xxvii. 32, 33. Ezra vii. 14. Herod. v. 24. Xen. Symp. viii. 39. Polyb. xiv. 3, 7.]

☞ Συμμαθητής, οῦ, ὁ, from σύν *together with*, and μαθητής *a disciple.—A fellow-disciple.* occ. John xi. 16. [Æs. Fab. 48.]

☞ Συμμαρτυρέω, ῶ, from σύν *together*, and μαρτυρέω *to witness.—To bear witness also, together*, or *at the same time*, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. μαρτυρέω, a dative of the person to whom the witness is borne. (Comp. συμβουλεύω I. συμφέρω II.) Thus it is plainly used Rom. ix. 1. ΣΥΜ-

ΜΑΡΤΥΡΟΥ'ΣΗΣ ΜΟΙ *τῆς συνειδήσεώς μου*, Eng. transl. '*my conscience* also bearing ME (i. e. TO ME) witness.'—And in the same sense the V. followed by a dative case seems to be used in that famous text, Rom. viii. 16. which is the only[1] remaining place of the N. T. where it occurs; *αὐτὸ τὸ πνεῦμα* ΣΥΜΜΑΡΤΥΡΕΙ ΤΩ ΠΝΕΥ'ΜΑΤΙ *ἡμῶν, the Spirit itself* bears witness at the same time (namely, that *we cry, Abba, Father*, ver. 15.) TO our Spirit, *that we are the children of God*; not by any *direct impression*, or *immediate testimony* communicated to the soul, but as the apostle speaks, ver. 14. by *leading* us in our lives and conversation, and especially by being in us (ver. 15. comp. ver. 8, 11.) a spirit of *filial love* to God; or, as he elsewhere, Rom. v. 5. expresses himself, by THE LOVE OF GOD *shed abroad in our hearts through the Holy Spirit given unto us*. Compare 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16; but see Macknight on Rom. viii. 16. [Parkhurst's explanation is that of Crellius and Grotius. Bishop Sherlock, in a most admirable sermon on this text, disapproves of this, and says, that *συμμαρτυρέω* always implies an union of more than one witness. Macknight thinks, that no great difference in sense, however, is produced by this difference of translation. The result of the bishop's sermon is, that *our spirit* means our *right reason*, spoken of by St. Paul (ch. vii. 25.) as *the mind* approving and serving the law of God, (see also ver. 22.) and that the evidence of *God's Spirit* is not any secret inspiration (as the Council of Trent make it) or assurance conveyed to the mind of the faithful, but the evidence of works such as by the Spirit we perform, and that therefore the only sign of sanctification is *holiness*. Schleusner, strange to say, construes the whole passage, "Hi vero sensus animi indubitato argumento nobis confirmant, nos esse Dei filios." By what process such a rendering can be justified, defying, as it does, both the meaning of words and common sense, he has very wisely neglected to inform us.]

☞ Συμμερίζομαι, from *σύν together with*, and *μερίζω to divide*.—With a dative, *to be a partaker together with, to partake* or *share together with*. occ. 1 Cor. ix. 13. [See *θυσιαστήριον*. Dion. Hal. t. v. p. 266. ed. Reiske.]

☞ Συμμέτοχος, ου, ὁ, ἡ, from *σύν together with*, and *μέτοχος a partaker*.—*Partaking* or *a partaker together with others, a joint* or *fellow-partaker*. occ. Eph. iii. 6. v. 7. [Συμμετέχω occ. 2 Mac. v. 26. Xen. An. vii. 8, 17.]

☞ Συμμιμητής, οῦ, ὁ, from *σύν together with*, and *μιμητής an imitator*.—*An imitator together with others, a joint-imitator*. occ. Phil. iii. 17.

☞ Συμμορφίζω, *to make conformable*. This is the reading of some MSS. in Phil. iii. 10.

☞ Σύμμορφος, ου, ὁ, ἡ, from *σύν together with*, and *μορφή form*.—*Conform, conformable*. It is construed with a genitive. Rom. viii. 29.—with a dative. Phil. iii. 21.[2]

☞ Συμμορφόω, ῶ, from *σύμμορφος*.—With a dative, *to conform to*. occ. Phil. iii. 10.

☞ Συμπαθέω, ῶ, from *σύν together with*, and *ἔπαθον*, 2 aor. of obsol. *πήθω to suffer*.—With a dative, *to sympathize with, compassionate, have compassion upon*. occ. Heb. iv. 15. x. 34. So Isocrates in Wetstein, 'ΑΤΥΧΙ'ΑΙΣ ΣΥΜΠΑΘΕΙ ΝΝ, *to compassionate misfortunes*. [Symm. Job ii. 11. Plut. t. ii. p. 440. Reiske.]

☞ Συμπαθής, έος, οῦς, ὁ, ἡ, from *συμπαθέω*.—*Compassionate, sympathising, fellow-feeling*, i. e. *having a fellow-feeling of joy as well as of sorrow*. occ. 1 Pet. iii. 8. See Raphelius and Wolfius. [Polyb. x. 58, 8. xv. 9, 3.]

Συμπαραγίνομαι, from *σύν together* or *together with*, and *παραγίνομαι to come, arrive, be present*.

I. *To come together, be present*. Luke xxiii. 48. [Ps. lxxxiii. 8. Thuc. ii. 82.]

II. With a dative following, *to be present with, stand by*. 2 Tim. iv. 16. It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends *attended on* him in court to countenance and assist him. This was called in Latin adesse *reo*, and in Greek *παρεῖναι, συμπαρεῖναι, παραγίνεσθαι*, and as here *συμπαραγίνεσθαι*. See Elsner.

☞ Συμπαρακαλέω, ῶ, from *σύν together*, and *παρακαλέω to comfort*.—*To comfort together*. occ. Rom. i. 12. [It is often *to exhort, cheer*, as Polyb. v. 83, 3. Plut. t. vii. p. 914. ed. Reiske.]

Συμπαραλαμβάνω, from *σύν together*, and *παραλαμβάνω to take with* one.—*To take together with* one, [*take as a companion*.] occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1. [So Job i. 4. Ælian, V. H. viii. 7. Polyb. ii. 10, 1. The word also occurs, though not in the same sense, Gen. xix. 17.]

Συμπαραμένω, from *σύν with*, and *παραμένω to remain*.—*To remain* or *continue with*. occ. Phil. i. 25. [Ps. lxxii. 5.]

Συμπάρειμι, from *σύν with*, and *πάρειμι to be present*.—With a dative, *to be present with*. occ. Acts xxv. 24. [Prov. viii. 27. Xen. Œc. xi. 24. Polyb. v. 5, 8.]

☞ Συμπάσχω, from *σύν together with*, and *πάσχω to suffer*.—*To suffer together with*. occ. Rom. viii. 17. 1 Cor. xii. 26. [Diod. Sic. iv. 11. Polyb. xv. 9, 4. Symm. 1 Sam. xxii. 3.]

☞ Συμπέμπω, from *σύν together with*, and *πέμπω to send*.—With the preposition *μετά*, or a dative following, *to send together with*. occ. 2 Cor. viii. 18, 22. [Xen. Cyr. iii. 1, 43. Dem. 80, 15.]

Συμπεριλαμβάνω, from *σύν together, at the same time*, and *περιλαμβάνω to embrace*, (thus often used by Xenophon, see Wetstein,) which from *περί about*, and *λαμβάνω to take*.—*To embrace at the same time*. occ. Acts xx. 10. [occ. Ez. v. 3. (*to surround*.) Polyb. viii. 13, 4. Dem. 235, 16.]

Συμπίνω, or *συμπίω*, from *σύν together with*, and *πίνω* or *πίω to drink*.—With a dative following, *to drink with*. occ. Acts x. 41. [Esth. vii. 1. Xen. Cyr. v. 2, 28. Dem. 1352, 27.]

[1] For as to Rev. xxii. 18. which in the first edition I had produced as a third example of this sense of the V., I have since found, from the authority of MSS., that the true reading in that text is not *συμμαρτυροῦμαι* but *μαρτυρῶ ἐγώ*, which is accordingly by Griesbach received into the text. See also Wetstein, Var. Lect., and Bowyer's Preface to Conject. p. 8. The Vienna MS., published by Alter, reads *μαρτύρομαι* without *ἐγώ*.

[2] [On the good of this and similar adjectives, see Matthiæ, § 397.]

☞ Συμπληρόω, ῶ, from *σύν* intens. and *πληρόω to fill, fulfil.*

I. *To fill full.* Hence *συμπληρόομαι, οῦμαι,* pass. *to be filled full,* as with water. occ. Luke viii. 23. *συνεπληροῦντο, they,* i. e. the vessels in which they sailed, *were filled* (with water). So Kypke cites Demosthenes, applying the V. *γεμίζεσθαι being laden* to *τοὺς πλέοντας the sailing persons,* meaning, however, *their ships.* Comp. Mark iv. 37. [Xen. Hell. i. 1, 12. Polyb. i. 36, 9.]

II. [*To complete.*] Of time, pass. *to be fulfilled* or *completed.* occ. Luke ix. 51.—*To be fully come.* Acts ii. 1. Comp. John vii. 8. and see Doddridge's note (*b*) on Acts ii. 1; where Kypke cites from Josephus, Ant. vi. 5. p. 175. (cap. 4. § 1. ed. Hudson) concerning Samuel, to whom God had promised, that at a stated time he would send a certain Benjamite to him. 'He sitting on the terrace of the house, waited the coming of the time; ΠΛΗΡΩΘΕΝΤΟΣ δ' *αὐτοῦ,* but when it *was arrived* or *fully* come, he went down, and was going to supper.'

☞ Συμπνίγω, from *σύν* intens. or *together,* and *πνίγω to choke, suffocate.*

I. *To choke, suffocate,* as a seed or plant. Comp. *ἀποπνίγω.* occ. Mark iv. 7. Hence applied to the word of God, Mat. xiii. 22. Mark iv. 19; or to those who hear it, Luke vii. 14.

II. *To throng, suffocate,* as it were, *by thronging.* Luke viii. 42.

☞ Συμπολίτης, ου, ὁ, from *σύν together with,* and *πολίτης a citizen.*—*A fellow-citizen.* occ. Eph. ii. 19. where see Wolfius and Wetstein. [Ælian, V. H. iii. 44. Joseph. Ant. xix. 2, 2. This word is condemned by Pollux, (iii. 51.) Phrynichus, p. 172. (ed. Lobeck,) Thomas M. voc. *πολίτης,* and others. Pollux, however, quotes it from a fragment of Euripides. Συμπολιτεύω occ. Thuc. vi. 4. Dem. 1431, 22.]

Συμπορεύομαι, from *σύν together* or *together with,* and *πορεύομαι to go* or *come.*

I. Absolutely, *to come together, assemble.* Mark x. 1.

II. With a dative following, *to go together with, accompany.* Luke vii. 11. xiv. 25. xxiv. 15. [Judg. xi. 8.] Xen. An. v. 5, 5; with a gen. and *μετά,* Gen. xiii. 15.

Συμπόσιον, ου, τό, from *σύν together,* and *πόσις a drinking,* which see.

I. Properly, *a drinking together;* hence *a feast.* Thus it is used not only in the profane writers, [and Apocrypha, as 1 Mac. xv. 16.] but also in the O. T. Esth. vii. 7. for the Heb. מִשְׁתֶּה, which in like manner denotes *a drinking, compotation,* and thence *a feast,* from the V. שָׁתָה *to drink.* [Xen. Cyr. viii. 4, 13. Symp. ix. 7. It occ. in Xen. Cyr. viii. 8, 6. for *the place of holding the feast.*]

II. *A company of persons eating together.* occ. Mark vi. 39. where *συμπόσια* is repeated in a *distributive* sense, after the Hebrew manner. A classical Greek writer for *συμπόσια, συμπόσια,* would have said *κατὰ συμπόσια.*

☞ Συμπρεσβύτερος, ου, ὁ, from *σύν together with,* and *πρεσβύτερος an elder.*—*A fellow-elder* or *fellow-presbyter.* occ. 1 Pet. v. 1.

Συμφάγω, from *σύν together with,* and *φάγω to eat.*—With a dative following, *to eat with.* occ. Acts x. 41. xi. 3. [Ex. xviii. 12. for אֶכֶל followed by עִם. See also 2 Sam. xii. 17. Fischer de Vit. Lex. N. T. p. 304 and 322.]

Συμφέρω, from *σύν together,* and *φέρω to bring.*

I. Properly, *to bring together.* Thus it is sometimes used in the profane writers. Comp. Acts xix. 19. [Xen. An. vi. 4, 6 and 9.]

II. Absolutely, or with a dative following, *to be profitable, advantageous to,* q. d. *to conduce,* or *bring together for* (*the benefit of*) *another,* conduco, confero. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10. [and so Prov. xix. 10. Xen. Cyr. iii. 2, 30. Diod. Sic. i. 68.] or impersonally, *συμφέρει it is advantageous;* [with the infin. as Mat. xix. 10. John xviii. 14. 2 Cor. xii. 1. Xen. Œc. xiii. 2. xvi. 3. —with *ἵνα* and subj. (on which construction see Fischer, p. 412. and Matthiæ, § 531.) Mat. v. 29, 30. xviii. 6. John xi. 50. xvi. 7.—and absolutely, Jer. xxvi. 14] ; whence the particip. neut. *συμφέρον, τό,* used as a N. *advantage, profit, benefit.* occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. [Comp. Deut. xxiii. 6. Baruch iv. 3. Xen. Cyr. iii. 2, 14. See for this word, Ecclus. xxx. 18. Diog. L. ii. 67. Aristot. Nicom. viii. 12. Reiske, Ind. Gr. Demosth. p. 708.] See Wetstein on 1 Cor. x. 33.

☞ Σύμφημι, from *σύν together with,* and *φημί to speak.*—With a dative following, *to assent, consent to,* q. d. *to speak any thing together with.* occ. Rom. vii. 16. [Xen. An. v. 8, 8. Cyr. iv. 5, 12. Dem. 668, 14.]

Συμφυλέτης, ου, ὁ, from *σύν together with,* and *φυλέτης one of the same tribe,* which from *φυλή a tribe.*—Properly, *one who is of the same tribe with another person,* hence, *one of the same country* or *state, a countryman* or *fellow-citizen.* occ. 1 Thess. ii. 14. Isocrates, [Panath. p. 1790.] cited by Wetstein, uses the same word. [This is a late word, see Lobeck ad Phryn. p. 172, 471.]

Σύμφυτος, ου, ὁ, ἡ, from *σύν together,* and *φυτός planted,* which see under *ἔμφυτος.*—*Planted together,* or else *growing together, coalescing,* as the V. *συμφῦναι* is used by M. Antoninus, and the participle *συμπεφυκότες* by Lucian, whom see in Wolfius and Wetstein. occ. Rom. vi. 5. [This word occ. in Zech. xi. 2. for בָּצוּר *fortified,* i. e. *planted in the midst of other trees, which protect it.* See Amos ix. 13. where it seems to be *to surround.* Wisd. ix. 13.]

☞ Συμφύω, from *σύν together,* and *φύω to spring up,* which see under *φύω.*—[*To make to grow together* ; hence in the pass.] *to spring up together,* or rather *to spring up* or *grow thick* or *close together.* So Virgil, Æn. ix. 382. has *densi sentes.* See Wetstein and Wolfius. occ. Luke viii. 7. [Wisd. xiii. 13. Theophr. H. P. ix. 2. Xen. Cyr. iv. 3, 18.]

Συμφωνέω, ῶ, from *σύν together* or *together with,* and *φωνέω to speak.*

I. Properly, *to speak a thing together with another;* so used absolutely, *to agree,* [with *μετά* and a gen. Mat. xviii. 19. (*agree in asking,*) xx. 2. (*in bargaining,*)—with a dative, Acts v. 9. in a bad sense, as in Aristot. Pol. iv. 12. Diod. Sic. xii. 83. Mat. xx. 13.—occ. Gen. xiv. 3. 2 Kings

xii. 8. Is. vii. 2. Polyb. vii. 9, 11. Xen. Hell. i. 3, 7.]

II. With a dative following, *to agree, accord with in speaking* or *declaring*. Acts xv. 15.

III. With a dative, *to agree, suit*. Luke v. 36. Raphelius on 2 Cor. vi. 15. cites from Arrian, Χύτρα καὶ πέτρα οὐ ΣΥΜΦΩΝΕΙ῀, 'an earthen pot and a stone do not *agree*.'

☞ Συμφώνησις, εως, ἡ, from συμφωνέω.—*Agreement, concord*. occ. 2 Cor. vi. 15.

Συμφωνία, ας, ἡ, from σύν *together*, and φωνή *a sound, voice*.—*Agreement* or *harmony of sounds, a concert of music*. occ. Luke xv. 25. Hence English *symphony*. [See Dan. iii. 5, 7, 10, 15. Polyb. xxvi. 10, 5. Aristot. Pol. vii. 15.]

Σύμφωνος, ου, ὁ, ἡ, from σύν *together*, and φωνή *a sound, voice*.

I. Properly, *agreeing in sound, concordant*.

II. *Agreeing, consenting*. Hence the neuter σύμφωνον, ου, τό, used as a N. *agreement, consent*. occ. 1 Cor. vii. 5. [Eccl. vii. 15. Diod. Sic. i. 11. Polyb. vi. 36, 5.]

☞ Συμψηφίζω, from σύν *together*, and ψηφίζω *to calculate*.—*To calculate* or *compute together, to cast up*. occ. Acts xix. 19. [Aristoph. Lys. 142. It occurs, but clearly by mistake, in Jer. xxix. 20. in the Cod. Al.]

☞ Σύμψυχος, ον, ὁ, ἡ, from σύν *together*, and ψυχή *a soul*.—*Joined together in soul* or *sentiment, unanimous*. occ. Phil. ii. 2.

ΣΥ᾽Ν, a preposition.

I. Governing a dative.

1. *Together with, with*. Mat. xxv. 27. xxvi. 35. xxvii. 38. [Mark iv. 10. ix. 4. Luke v. 19. Acts i. 14. ii. 14. iv. 14. xxiii. 27. Rom. viii. 32. 1 Cor. x. 13. 1 Thess. iv. 17. et al.]

2. *With, at the house of*, apud. Luke i. 56. σὺν αὐτῇ, *with her, at her house*; so the Latins say *apud illam*, and the French *chez elle*. [See also Luke ii. 13. Col. ii. 5. 1 Thess. iv. 17. Phil. i. 23. So עִם in Gen. xxvii. 44. Lev. xxv. 36. 2 Sam. vi. 7. 1 Chron. xii. 39.]

3. *With, besides*. Luke xxiv. 21.

4. Σύν τινι εἶναι, *to be on one's side, to take his part*, cum aliquo esse. occ. Acts xiv. 4. Thus Xen. Cyr. vii. p. 423. ed. Hutchinson, 8vo. τοὺς μὲν οὖν θεοὺς οἴεσθαι χρὴ ΣΥ᾽Ν ἩΜΙ῍Ν ΕΣΕΣΘΑΙ, 'we ought to think, therefore, that the gods *will be on our side*, nobiscum futuros.' Hutchinson. [See also Acts iv. 13. Xen. Cyr. v. 4, 37. In Mark ii. 26. Luke viii. 38. xxii. 56. Acts xxii. 9. xxvi. 13. Xen. Cyr. vii. 1, 15. οἱ σύν τινι mean *one's companions*; in Acts v. 17, 21. xix. 38. perhaps, *his colleagues*, &c.]

[5. *By means of, by*. This is the meaning given by Wahl to 1 Cor. v. 4. but I do not see that it is necessary.]

[6. *Equally with, just as*. Gal. iii. 9.]

II. In composition, σύν, εὐφωνίας gratiâ, for the sake of a more *agreeable sound*, drops its final ν before ζ, and before σ followed by a consonant, as in συζητέω, συστέλλω, &c.; before γ, κ, χ, it changes the final ν into γ, as in συγγενής, συγκαλέω, συγχαίρω; before λ into λ, as in συλλαλέω; before β, μ, π, φ, and ψ (i. e. πσ) into μ, as in συμβαίνω, σύμμορφος, συμπαθέω, συμφέρω, σύμψυχος; before σ followed by a vowel into σ, as in σύσσημος; before ρ into ρ, as in συῤῥάπτειν, *to sew together*, Ezek. xiii. 18. in LXX; but in verbs the ν is restored before the augment, as in συνεζήτει from συζητέω, συνεκάλεσαν from συγκαλέω, &c.—Σύν in composition denotes,

1. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: but it seems proper to observe, that when words compounded with σύν govern an accusative, the preposition denotes *together*, as Mark xv. 16. συγκαλοῦσιν ὅλην τὴν σπεῖραν, *they call* together *the whole band*; but when such verbs govern a dative, σύν generally signifies *with, together with*, as Luke i. 58. συνέχαιρον αὐτῇ, *they rejoiced with* or *together with her*; but this latter observation does not always hold, as may be seen under συναθλέω, συγκοινωνέω, συμβουλεύω, συμμαρτυρέω, συμφέρω.

2. Intenseness, as in συγκαλύπτω *to cover closely*, συλλαμβάνω *to seize, take by force* or *violence*. It may not be improper just to mention, that the Latin preposition *cum* or *con*, which answers to the Greek σύν, has very often this *emphatic* import in compounded words of that language.

Συνάγω, from σύν *together, and* ἄγω *to bring*.

I. *To bring together, to gather together*, as men, Mat. ii. 4. [xiii. 2. xviii. 20. xxii. 10, 34, 41. xxiv. 28. xxv. 32. xxvi. 3, 57. xxvii. 17, 27, 62. xxviii. 12. Mark ii. 2. iv. 1. v. 21. vi. 30. vii. 1. Luke xvii. 37. xxii. 66. John xi. 47. xviii. 2. xx. 19. Acts iv. 5, 26, 27, 31. xi. 26. xiii. 44. xiv. 27. xv. 6, 30. xx. 7, 8. 1 Cor. v. 4. Acts xiii. 10. xvi. 14, 16. xix. 17, 19. xx. 8. Num. x. 3. Ps. ii. 2. Neh. vi. 2. Is. xxxv. 10. lx. 22. Xen. Ag. i. 25.]—or other things, Mat. iii. 12. vi. 20. [xii. 30.] xiii. [30.] 47. [xxv. 24, 26. Luke xii. 17, 18. xv. 13. John iv. 36. vi. 12, 13. xv. 6. In many of these cases the allusion is to collecting the fruits of harvest. Comp. Ex. xxiii. 10. Is. xxxix. 6.]—Συνάγειν εἰς ἕν, *to gather together into one concordant body*, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in Wetstein and Kypke.

II. *To take in*, or *receive with hospitality and kindness*. occ. Mat. xxv. 35, 43.—The LXX use the word in the same view, Judg. xix. 15, 18. for the Heb. אָסַף *to gather*.

Συναγωγή, ῆς, ἡ, from συνήγαγον, 2 aor. of συνάγω *to gather together*.

[I. Properly, *a collection, a bringing together*, either of persons or things. See in the LXX, Job viii. 17. Is. xix. 6. Diog. L. ii. 129. Polyb. i. 17, 9.]

II. *A public* or *large assembly of men*, or *the place where men publicly assemble*. See Mat. vi. 2. where it seems to include *public assemblies*, or *places of public concourse, civil* as well as *religious*. In John vi. 59. ἐν συναγωγῇ does not signify *in the synagogue*, or place of religious worship, but *in a meeting* or *company of people*. See ver. 25. *In the synagogue* would have been ἐν τῇ συναγωγῇ: "especially as they had but *one* synagogue in Capernaum." Markland in Bowyer's Conject. where see more. [Comp. Acts xiii. 43. Rev. ii. 9. iii. 9.]

III. And most generally, *a synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded*.

Luke vii. 5. Acts xviii. 7. The form of service in these *synagogues* greatly resembled that in our parish churches; and for more particular information concerning them, I with pleasure refer the reader to the large and accurate account Prideaux has given in his Connexion, pt. i. book 6. p. 373. et seq. ed. 8vo. Comp. also Lardner's Credibility of Gospel Hist. book i. ch. 9. § 6.—Our blessed Lord in vision, Rev. ii. 9. iii. 9. has been supposed to call the *unbelieving Jews of Asia Minor the synagogue of Satan*, not only as they joined with him in *opposing* the progress of the Gospel, and in *accusing* and *persecuting* the preachers and professors of it, (comp. 1 Thess. ii. 15, 16.) but as their very *worship* itself was now, after they had rejected Christ, an affront and *opposition* to the will of God. See the learned Daubuz on Rev. ii. 9. But comp. under Ἰουδαῖος.—Josephus, Ant. xix. 6, 3. and de Bel. vii. 3, 3. uses συναγωγή for *a Jewish synagogue*. [The synagogues were first used by Jews living *out* of Palestine, and introduced there after the Babylonish captivity. Afterwards, the rabbins say that there were 480 in Jerusalem alone. For the rites and service, see Beausobre's Introduction. The word occ. Mat. iv. 23. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii. 9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 9. ix. 2, 20. xiii. 5, 14, 42. xiv. 1. xv. 21. xvii. 1, 10, 17. xviii. 4, 7, 19, 26. xix. 8. xxii. 19. xxiv. 12. xxvi. 11.]

IV. It seems to be once used for *a place of Christian worship*, James ii. 2. See Wolfius and Vitringa, de Synag. Vet. lib. i. pars i. cap. 9. p. 192. and pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually, it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held *courts of judicature* in their synagogues, (see Vitringa, de Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19. xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (James ii. 2.) *your synagogue*. For that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place in the synagogue." (Macknight.) And it is plain from ver. 4. that *judges* and *judicial causes* were here the subjects of the apostle's thoughts. [Schleusner and Bretsch. agree with Parkhurst. Wahl refers the place to the last head.]

☞ Συναγωνίζομαι, from σύν *together*, and ἀγωνίζομαι *to strive*.—With a dative, *to strive together with, to join one's utmost strength to that of another*, [see Thuc. iii. 65. and thence] *to assist another in his labours with all one's strength*. occ. Rom. xv. 30. where see Doddridge, Elsner, and Wetstein. [See Diod. Sic. i. 21 and 24. Dion. Hal. Ant. vii. 16. Dem. 576, 7.]

☞ Συναθλέω, ῶ, from σύν *together* or *together with*, and ἀθλέω *to strive*.

I. With a dative of the thing following, *to strive together for*. Phil. i. 27.

II. With a dative of the person following, *to strive* or *labour together with*. Phil. iv. 3.

Συναθροίζω, from σύν *together*, and ἀθροίζω *to gather*, which see under ἐπαθροίζω.—*To gather, assemble together*. occ. Luke xxiv. 33. Acts xii. 12. xix. 25. [Num. xx. 2, 8. Joel iii. 11. 2 Sam. ii. 25. Polyb. iii. 50, 3. Xen. An. vii. 2, 8.]

☞ Συναίρω, from σύν *together with*, and αἴρω *to take*.—Properly, *to take* or *take up together with*. Hence in the N. T. συναίρειν λόγον μετά, *to take an account with*. I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin, (like the phrase κρέμασθαι ἐν, which see,) *rationes conferre*. occ. Mat. xviii. 23, 24. xxv. 19. [in the sense of *helping*, Dem. 16, 5.]

☞ Συναιχμάλωτος, ου, ὁ, ἡ, from σύν *together with*, and αἰχμάλωτος *a prisoner*, which see. —*A prisoner with another, a fellow-prisoner*. occ. Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθέω, ῶ, from σύν *together*, and ἀκολουθέω *to follow*.—With a dative, *to follow, accompany*. occ. Mark v. 37. Luke xxiii. 45; [with ὀπίσω, Num. xxxii. 11. See Xen. An. iii. 1, 4. Dem. 1352, 10. Diod. Sic. xiii. 62. On the construction of this and similar verbs, see Matthiæ, § 398. Lobeck on Phryn. p. 384.]

☞ Συναλίζω, from σύν *together*, and ἁλίζω *to collect, gather*, (used by Herodotus, i. 63. v. 45.) which either from ἅλις *abundantly, in great numbers*, (Hom. Il. ii. 90. et al.) or from ἀλίη *an assembly* (in Herodotus, i. 125).—*To gather together, assemble*. Thus the V. active is used in Herodotus, i. 125, 126. [and in Xen. Cyr. i. 4, 14. Jambl. Vit. Pythag. § 253.] Hence συναλίζομαι, pass. *to be assembled, met, gathered together with*. Particip. συναλιζόμενος, *meeting with them*, "conveniens cum illis, congregans se cum illis." Wetstein. Herodotus applies the passive in this sense, i. 62. v. 15. [See also Xen. An. vii. 3, 28. Jambl. Vit. Pythag. c. 85. Hesychius has συναλιζόμενος· συναλισθείς, συναχθείς, συναθροισθείς.] Or if we consider συναλιζόμενος in Acts as a particip. mid., it may be rendered *assembling* or *gathering* them *together* (αὐτούς being understood.) occ. Acts i. 4. Comp. ver. 6. and see Raphelius, Alberti, Wolfius, Wetstein, and Kypke, on ver. 4. and Suicer, Thesaur. in συναλίζω. [The Vulgate has *convescens*; (having derived the word, as Schl. observes, from ἅλς or ἅλας,) like the Syriac and Arabic versions, and Chrysostom. The Etym. M. has συναλιζόμενοι· συναθροιζόμενοι ἢ συνεσθίοντες. And in one of the versions of Ps. cxl. 4. this word is used for לָהֶם.]

Συναναβαίνω, from σύν *together with*, and ἀναβαίνω *to go up*.—With a dative, *to go up with*. occ. Mark xv. 41. Acts xiii. 31. [In these places it is used of *going up to Jerusalem*. See Gen. l. 9, 14. Ex. xii. 38. Num. xii. 32. et al. for עָלָה. Xen. An. i. 3, 18. v. 4, 8. Ælian, V. H. iii. 19. It is used properly in Lucian, Charidem. t. ii. p. 792.]

☞ Συνανάκειμαι, from σύν *together with*, and ἀνάκειμαι *to recline*, as at meat. With a dative, *to recline*, or (speaking agreeably to our custom) *to sit, together with at meat*. Mat. ix. 10. [xiv. 9.]

Mark ii. 15. [vi. 22, 26. Luke vii. 49. xiv. 10, 15. 3 Mac. v. 39.]

Συναναμίγνυμι, from *σύν together with*, *ἀνά* emphatic, and *μίγνυμι to mix*.—*To mix together* or *together with*. Hence *συναναμίγνυμαι*, pass. with a dative following, *to be mixed with*, i. e. *to mix in company with; to associate, converse*, or *keep company with*. occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14. [Hos. vii. 8. for הִתְבּוֹלָל. Comp. Xen. Mem. i. 2, 20. Symp. ii. 5.]

Συναναπαύομαι, from *σύν together with*, and *ἀναπαύομαι to be refreshed*, [which see.]—With a dative, *to be refreshed together with*. occ. Rom. xv. 32. [In Is. xi. 6. it is *to lie down with*.]

Συναντάω, ῶ, from *σύν with*, and *ἀντάω to meet*.

I. With a dative, *to meet with, meet*. Luke ix. 37. [xxii. 10. Acts x. 25. Heb. vii. 1, 10. Gen. xxxii. 1. for פָּגַע; ibid. 17. for פָּגַשׁ. See 1 Mac. v. 25. Polyb. i. 52, 6. Xen. An. i. 8, 15.]

II. With a dative, *to happen to, befal*. Acts xx. 22. [Eccl. ii. 14. ix. 11.]

Συνάντησις, εως, ἡ, from *συναντάω*.—*A meeting*. occ. Mat. viii. 34. *εἰς συνάντησιν τῷ Ἰησοῦ, to the meeting with Jesus*, i. e. *to meet Jesus*, in occursum Jesu. [The form here used occ. also in Gen. xiv. 17. for the Heb. בַּאתוֹ לִקְרָאת. See also Num. xxxi. 13. Deut. i. 44. ii. 32. The word occ. for קְרִאָה in Gen. xviii. 2. Josh. viii. 5, 14, 22. et al.]

Συναντιλαμβάνομαι, from *σύν together*, and *ἀντιλαμβάνομαι to support, help*, which see.—With a dative, *to support* or *help together, to assist jointly*, "unà sublevo, conjunctâ operâ juvo." Mintert and Stockius. occ. Luke x. 40. Rom. viii. 26. [See Ps. lxxxviii. 21. Ex. xviii. 22. Num. xi. 17. Gen. xxx. 8. Wahl observes, that the gen. is used in this last passage, and so I find it in Mill; but Schleusner cites the passage with the dative. See Matthiæ, § 365.]

Συναπάγω, from *σύν together*, and *ἀπάγω to lead* or *carry away*.

I. *To lead* or *carry away together*. Hence *συναπάγομαι*, pass. with a dative, *to be led* or *carried away together with*. Rom. xii. 16; where Wetstein shows that the Greek writers use it in like manner with a dative, for being *carried* or *dragged away to prison with* another. Τοῖς *ταπεινοῖς συναπαγόμενοι*, led along with, or suffering yourselves to be led along, as it were, with *the poor, mean*, and *despised*; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. James ii. 5. and see Wolfius and Doddridge. After all, it should be observed that Chrysostom explains the apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ *εἰς τὴν τῶν ταπεινῶν εὐτέλειαν*, '*condescending* to the poor fare of the mean.' [Schleusner gives Koppe's interpretation. He does not conceive that there is any opposition between the two members of the sentence, and takes *συναπαγόμενοι* as middle, thus, *not having lofty thoughts*, or *withdrawing yourselves from the society of the humble*. The verb is thus rendered, *I lead myself along with any one, go with him, make myself his companion*, &c. So Wahl. Macknight also says, *associate with the lowly*. Bretschneider agrees in explaining the verb with Parkhurst, but takes *ταπεινοῖς* as referring to *things*, not *persons, allowing yourselves to be led to a lowly method of thinking*. The word occ. Ex. xiv. 6.]

II. Pass. *to be led* or *carried away*, in a mental sense. Gal. ii. 13. 2 Pet. iii. 17.

☞ Συναποθνήσκω, from *σύν together with*, and *ἀποθνήσκω to die*.—With a dative expressed or understood, *to die together with*. occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See Wetstein on Mark. [In the last place, the meaning cannot be, literally, *to die together with*, as in Mark xiv. 31. Wahl makes it, *to die in the same manner with*. Schleusner says, *to suffer calamities with and after the likeness of any one, to be ready to undergo the severest sufferings and even death with any one*. Macknight says, "If we die with Christ *as martyrs for religion*." The word occ. Ecclus. xix. 9. Alciph. ii. 3.]

Συναπόλλυμι, from *σύν together with*, and *ἀπόλλυμι* or *ἀπολέω to destroy*.—*To destroy together with*. Hence 2nd aor. mid. *to perish together with*. occ. Heb. xi. 31. [Gen. xviii. 23. xix. 15. Deut. xxix. 19. Dem. 907, 14.]

Συναποστέλλω, from *σύν together with*, and *ἀποστέλλω to send*.—*To send together with*. occ. 2 Cor. xii. 18. [Ex. xxxiii. 2, 12. 3 Esdr. v. 2. Xen. Cyr. iii. 3, 4.]

☞ Συναρμολογέω, ῶ, from *σύν together*, and *ἁρμολογέω to compact fitly* or *properly*, which from *ἁρμός a neat compages*, or *system* of many parts *adapted* to each other, (from *ἄρω to adapt, fit*,) and λέλογα perf. mid. of *λέγω to collect*.—*To frame fitly together, to compact harmoniously together*. occ. Eph. ii. 21. iv. 16. The V. *ἁρμολογέω* is used in the Anthologia, 'ΗΡΜΟΛΟΓΗΣΕ *τάφον*, 'he *constructed* a *neat* sepulchre;' and 'ΑΡΜΟΛΟΓΟΥΜΕΝΗ ΟΙΚΟΔΟΜΗ' is *a building neatly compact*. See Scapula's Lexicon, and Wetstein on Eph.

Συναρπάζω, from *σύν* intens. or *together with*, and *ἁρπάζω to take, seize*.

I. *To seize with force* or *violence*. Luke viii. 29.

II. *To take* or *drag by force* or *violence*. Acts vi. 12. xix. 29. So Demosth. de Cor. *τινὰς δὲ* ΣΥΝΗΡΠΑΣΑΝ, 'they *took* some *by force*.' See Elsner and Wolfius on Acts xxvii. 15. [Polyb. v. 41, 9. Lysias, 444, 9. See, too, Eur. Bacch. 443, 728. and Jacobs's Anthologia, t. ii. p. 194.]

III. Συναρπάζομαι, pass. *to be hurried away*, as a ship by the *violence* of the wind. Acts xxvii. 15. The Greek writers, cited by Wetstein on the text, apply this V. as also *ἀναρπάζομαι*, [Thuc. vi. 104.] and the simple *ἁρπάζομαι*, [Eur. Cycl. 109.] in the like view, to persons sailing; and Kypke cites from Plut. de Garrul. p. 507. A. ΝΕΩΣ *μὲν γὰρ* ΑΡΠΑΓΕΙΣΗΣ *ὑπὸ πνεύματος ἐπιλαμβάνονται*—'for *a ship seized* by the wind they confine—.' [It is metaphorically used in Prov. vi. 25. for *being hurried away* by love.]

[Συναυλίζομαι, from *σύν* and *αὐλίζομαι to pass the night, stay, dwell*. This is the reading in some MSS. in Acts i. 4. It occ. Prov. xxii. 24. Xen. Hell. i. 1, 21.]

[☞ Συναυξάνω, from *σύν* and *αὐξάνω to make to increase*.—*To make to grow together*, and hence in the middle] *συναυξάνομαι to grow together*. occ. Mat. xiii. 30. [Dem. p. 107, 27. Herodian, i. 12, 8. Xen. Mem. iv. 3, 6.]

Σύνδεσμος, ου, ὁ, from *συνδέω*.—*A bond, band*,

or *ligament, that binds things together.* [1 Kings vi. 10. Job xli. 7. Thuc. ii. 75.] In the N. T. it is applied only figuratively. occ. Acts viii. 23. (where see Doddridge and Wetstein,) Eph. iv. 3. Col. ii. 19. iii. 14. Wetstein on Col. ii. 19. cites Galen using it for *a tendon* or *ligament* for the bones. [On Acts viii. 23. Schleusner adopts the explanation *ἐν χολῇ πικρίας καὶ συνδέσμῳ ἀδικίας*, (which is the reading of the Cambridge MS.) and says, that *συνδ. ἀδ.* means "that viciousness which keeps the mind bound as with a chain." Wahl, who adopts the other explanation, (i. e. *εἰς—σύνδεσμον*, i. e. *σύνδεσμον ἀδικίας ὀρῶ σε ὄντα*,) explains the phrase by the German, ein Aufbund von Bosheit, i. e. *a choice specimen of iniquity.* Schleusner, however, very rightly cites Is. lviii. 6. where we have the phrase *λύε πάντα σύνδεσμον ἀδικίας*; and though he seems doubtful whether it casts any light on the passage before us, I cannot but think the apostle took his phrase from it. If so, Koppe's explanation is right, and the construction of this place first mentioned and preferred (under the head *πικρία*) must give way to the second. The expressions in the other places are not peculiar to the N. T. Simplicius (Epict. Ench. c. 37.) calls friendship the *σύνδεσμος πασῶν τῶν ἀρετῶν*; and see Plutarch, Vit. Num. c. 6.]

Συνδέω, from *σύν together* or *together with*, and *δέω to bind.—To bind together* or *together with.* occ. Heb. xiii. 3. [Schl. very rightly suggests the consideration of 1 Sam. xviii. 1. The word also occ. Ez. iii. 26. Zeph. ii. 1. Xen. Hell. ii. 4, 5.]

☞ Συνδοξάζω, from *σύν together*, and *δοξάζω to glorify.—To glorify together.* occ. Rom. viii. 17.

Σύνδουλος, ου, ὁ, ἡ, from *σύν together with*, and *δοῦλος a servant.—A servant together with another, a fellow-servant.* Mat. xviii. 28, [29, 30, 33. xxiv. 49. Eur. Med. 65. Androm. 64. Aristoph. Pac. 746. Lys. Frag. 36. Herod. ii. 134. Thomas M. (p. 649.) and Pollux (On. iii. 82.) say that *ὁμόδουλος* was the Attic word. In Col. i. 7. iv. 7. it seems to be a *colleague in certain duties.* See Ezr. iv. 7, 9, 17. v. 3, 6. et al. In Rev. vi. 41. xix. 10. xxii. 9. Schleusner and Wahl consider it as meaning *fellow-disciples of Christ.*]

☞ Συνδρομή, ῆς, ἡ, from *συνδέδρομα* perf. mid. of obsol. *συνδρέμω to run together.—A running together, concourse.* occ. Acts xxi. 30. So Athenæus in Wetstein, (whom see,) *τοῦ ὄχλου* ΣΥΝΔΡΟΜΗ'. [Judith x. 18. 3 Mac. iii. 8. Aristot. Rhet. iii. 10.]

Συνεγείρω, from *σύν together*, and *ἐγείρω to raise.—To raise together* or *together with.* occ. Eph. ii. 6. Col. ii. 12. iii. 1.—[*To assist in raising.* In Eph. ii. 6. Schleusner, with others, understands the words to relate to the future resurrection of believers. Wahl, with Macknight and others, interprets it more satisfactorily of *the raising up* them that were dead in sin to a life of righteousness. On the place of Col. ii. 12. and the figurative meaning of *συνεγείρω* there, see below in *συνθάπτω.* See Rom. vi. 6. The word occ. in Ex. xxiii. 5. and Phocyl. 134. of *raising up something that has fallen.* See also Is. xiv. 9.]

Συνέδριον, ου, τό, from *σύν together*, and *ἕδρα a seat.—An assembly of counsellors* or *judges*, or *the place where they assemble.* (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of *the Great Sanhedrin*[1], or *Council* of the Jewish nation, consisting of seventy or seventy-two men of the *Elders* of the people and of the priests; whence it is called by St. Luke, xxii. 66. *πρεσβυτέριον τοῦ λαοῦ*, the elders *of the people;* Acts xxii. 5. *τὸ πρεσβυτέριον*; and Acts v. 21. *γερουσίαν τῶν Υἱῶν Ἰσραήλ*, the senate *of the children of Israel;* which latter phrase in the LXX answers to the Heb. וְזִקְנֵי בְנֵי יִשְׂרָאֵל, the Elders *of the children of Israel*, Exod. iv. 29; and this is exactly synonymous with וְזִקְנֵי יִשְׂרָאֵל, the Elders *of Israel*, (Exod. iii. 16, 18. xii. 21.) which is accordingly rendered by the LXX in these and other passages by *γερουσία Ἰσραήλ*, or *γερουσία τῶν Υἱῶν Ἰσραήλ*. The *Συνέδριον*, then, or *Sanhedrin* of the Jews, mentioned in the N. T., is equivalent to the וְזִקְנֵי יִשְׂרָאֵל, Elders *of Israel*, in the Old; and the learned Grotius[2] is of opinion, that this *great Council* took its rise in Egypt, and that seventy *Elders* of the Israelites were there appointed to manage and regulate the affairs of the people, so far as the Egyptian kings permitted, in memory of the seventy heads of Jacob's family who first came into Egypt (see Gen. xlvii. 27. Exod. iii. 16. iv. 29); that these seventy *Elders* were afterwards ordained by God to bear the burden of *judging* the people together with Moses, (Num. xi. 14—17. Comp. Exod. xviii. 18.) and that when no *judge* was commissioned by immediate divine authority, as Joshua, Gideon, Jephthah, &c. were, recourse was to be had to this *supreme Council*, in causes of the greatest consequence and difficulty, Deut. xvii. 8—13[3]. He adds, that this *court* was restored to its ancient dignity by Jehoshaphat, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity*, (see History of Susanna, 41, 50.) was invested with judicial authority by Artaxerxes, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from Antiochus Epiphanes, the supreme authority resided in this *Council* or *Senate.* See 1 Mac. xii. 6. where the high-priest Jonathan writes to the Spartans in the name of himself and the *Senate*, comp. ver. 35. and ch. xiv. 20.—And though Gabinius[4], the Roman president of Syria, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at Gadara, Amathus, Jericho, and Sephoris; yet it seems to have recovered its authority by Julius Cæsar's[5] reinstating the high-priest Hyrcanus in the sovereignty. And it is evident, from the account we have in the gospels of our Saviour's last trial, and in the Acts, of the persecution of his apostles, that the *Sanhedrin* retained a very considerable authority,

[1] This name *Sanhedrin*, סַנְהֶדְרִין, is taken from the Talmudical writers, who apply it not only to the *Great Council* of the Jews, but also to their *inferior Courts of Justice.* The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek *συνέδριον.* See Castell's Lexicon under סנה, and Raymund Martin, Pugio Fidei, part ii. cap. 4. § 4. &c. and Voisin's Notes.

[2] See his note on Mat. v. 22. to which I refer the reader for further satisfaction.

[3] But see the passage, and Qu.?

[4] See Josephus, Ant. xiv. 5, 4. and de Bel. i. 8, 5. and Prideaux, Connex. pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

[5] See Josephus, Ant. xiv. 8, 5. and 10, 2. and de Bel. i. 10, 3. and Prideaux, Connex. ut sup. An. 47. p. 484.

and even in some cases a power of judging in causes of life and death, subject however to the controul of the Roman governors[1]. See Mat. v. 22. Acts vi. 8. &c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. Josephus, Ant. xx. 8, 1. and Universal History, vol. x. p. 593. note (P.) 8vo edit.—It is necessary to observe, that the learned writers last cited maintain "that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the *Sanhedrin* was a new institution of a much later date[2]." Their principal argument in support of this opinion is, that "we do not find *one word* of such a *high court* either in the times of Joshua, of the judges, or of the kings, nor even after the Babylonish captivity, till the time of the Maccabees[3]." And true it is, that we do not find them mentioned by the name of *a Council*, or *Court of Justice*, before the era just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6. and in Josephus, Ant. xiii. 5, 8. is γερουσία *the assembly of Elders*, (so 2 Mac. i. 10. iv. 44. xi. 27.) and we have already shown that this name is equivalent to the Heb. זְקֵנִי *Elders;* and these זְקֵנִי are *often* mentioned, and that as concerned in affairs of the *greatest consequence*, under Joshua, the judges, and the kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Judg. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 Kings viii. 3. xx. 7, 8. 2 Kings xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrins*, or *courts of twenty-three men*, (comp. under κρίσις V.) but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of *stoning*. This account is confirmed by Mat. v. 22. and illustrates that text.—Συνέδρια, τά, seems to refer to the *successive Sanhedrins* at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's prophecies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.—Josephus often uses συνέδριον for the *Grand Sanhedrin* at Jerusalem, in which the high-priest presided, Ant. xiv. 9, 3, 4. and 5. where he is giving an account of Herod's (then a young man) being summoned before that court. [The word occ. of the whole *Sanhedrin*, in Mat. v. 22. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 41. xxii. 30. xxiii. 1, 15. (though Schl., with others, understands it there of the council of the Roman commander of the auxiliary cohort, or the procurator of the province,) xxiv. 20. In Luke xxii. 66. Acts iv. 15. v. 27. vi. 12, 15. xxiii. 6, 20, 28. it is rather taken of *the meeting of the Sanhedrin*, or *their place of meeting*, as in Ælian, V. H. viii. 12. Xen. Hell. ii. 4, 22. In Mat. x. 17. Mark xiii. 9. most writers take it of the *minor* court of *seven*, (according to some,) or of *twenty-three* according to others. These were established in the different cities of Judea; and Schl. mentions, that there were two of the courts of *twenty-three* at Jerusalem[4].]

Συνειδέω, or *συνείδω*, from *σύν together with*, or intens., and *εἰδέω* or *εἶδω to know*.

I. *To know together with another, to be conscious, privy to.* Acts v. 2. [Thuc. iv. 68. v. 82. Lev. v. 1.]

II. Σύνοιδα, perf. mid. with an accusative of the thing and a dative of the person. *To be conscious, to know any thing relative to one's self*, or *to one's own behaviour, as compared with a rule* of action. occ. 1 Cor. iv. 4. *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, I am not conscious to myself of any thing (evil).* So Libanius, ΕΜΑΥΤΩ῾ι ΣΥ῾ΝΟΙΔΑ ΟΥ᾽ΔΕ῾Ν; and Horace, in Latin, *nil conscire sibi.* Κακόν, φαῦλον, or the like, are sometimes expressed, as by Libanius, ΚΑΚΟ῾Ν μὲν ΕΜΑΥΤΩ῾ι ΣΥΝΕΙΔΩ῾Σ ΟΥ᾽ΔΕ῾Ν; by Heliodorus, ΤΟ᾽ ΜΗΔΕ῾Ν ΕΑΥΤΩ῾ι ΣΥΝΕΙΔΟ῾ΤΑ ΦΑΥ῾ΛΟΝ. See more in Wetstein. [Job xxvii. 6. Polyb. i. 84, 11. Xen. Mem. ii. 9, 6. See Reiske, Ind. Gr. Dem. p. 713.]

III. *To be informed of, made acquainted with.* Acts xiv. 6. [2 Mac. iv. 41. Dem. 1403, 10.]

IV. *To consider.* Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνείδησις, εως, ἡ, from συνειδέω.—In general, *conscience.*

I. *The conscience* or *mind itself considered as privy to* or *conscious of the actions* or *thoughts of the man.* John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. *The conscience* or *mind considered as passing a judgment on a man's own thoughts, words*, or *actions, according to some rule.* Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, *a good conscience*, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; *an undisturbed* (ἀπρόσκοπον) *conscience*, Acts xxiv. 16; *a weak*, i. e. *an erroneous*, or *not fully enlightened, conscience*, 1 Cor. viii. 7, 12; *a pure conscience*, 1 Tim. iii. 9. 2 Tim. i. 3; *a defiled conscience*, Tit. i. 15. comp. 1 Cor. viii. 7; *an evil*, i. e. *an accusing conscience*, Heb. x. 22. On 1 Tim. iv. 2. see under καυτηριάζω. [The division adopted by Parkhurst may, perhaps, be considered as fanciful, but I have not thought it worth while to alter it, as the matter is not one of any moment.]

III. *Consciousness.* Heb. x. 2. 1 Cor. viii. 7. *τῇ συνειδήσει τοῦ εἰδώλου,* '*with consciousness of* some religious regard to *the idol.*' Doddridge. Comp. 1 Cor. x. 28, 29. [Wahl and Schleusner say, *judgment, opinion*, &c.—*The opinion* or *judgment that the idols are something.* They refer 2 Cor. iv. 2. and v. 11. to the same head, as Schleusner does also 1 Cor. x. 28, 29.]

IV. *Consciousness, knowledge.* 1 Cor. x. 25. *διὰ τὴν συνείδησιν,* '*on account of your knowledge,* that an idol is nothing.' Ver. 27. "*on account* of your knowledge that the earth is the Lord's." Macknight, whom see. This N. is once used by the LXX, Eccles. x. 20. for the Heb. מַדָּע *thought*, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus[5], Philo Judæus, and Eusebius[6], use the

[1] See Doddridge's notes on Mat. xxvii. 2. John xix. 10. (and additional note to 1st edit.) and on Acts vii. 58. ix. 1. and Bp. Pearce's note on John xvii. 31.

[2] See Univ. Hist. vol. iii. p. 125. note (R.) 8vo.

[3] See Univ. Hist. vol. iii. p. 418. note (H.)

[4] [See Joseph. Ant. iv. 8, 14. Mischna, Cod. Sanhedr. c. 11. Thes. ii. Maimon. Hilc. Sanhedr. c. 1. Gemar. Babyl. Cod. Sanhedr fol. 88, 2.]

[5] See Wetstein on John viii. 9.

[6] Hist. Eccles. p. 204. lin. 43. ed. Reading.

particip. perf. neut. *συνειδός* instead of it. Michaelis, however, Introduct. to N. T. vol. i. p. 433. ed. Marsh, produces from Josephus, Ant. xvi. 4, 2. ΣΥΝΕΙΔΗΣΙΝ *ἀποπωτέραν*, 'a guilty *conscience*;' and from Philo, Fragment. *ἡ τοῦ φαύλου* ΣΥΝΕΙΔΗΣΙΣ, '*a consciousness* of evil.' It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305. where Philip, king of Macedon, is said to have been disturbed *διὰ* ΤΗΝ ΣΥΝΕΙΔΗΣΙΝ *τῆς εἰς τὸν εὐγενέστατον υἱὸν ἀσεβείας*, 'by *the consciousness* of his unnatural treatment of a most noble-minded son:' and in Herodian, vii. 1. who also has the phrase *ἐκ τῆς* ΑΓΑΘΗΣ ΣΥΝΕΙΔΗΣΕΩΣ, vi. 9. ed. Oxon.

Σύνειμι, from *σύν together with*, and *εἰμί to be*.—With a dative, *to be with*. occ. Luke ix. 18. Acts xxii. 11. But Raphelius observes on Luke ix. 18. that *συνῆσαν* may be interpreted *approached, came to*; and cites Arrian using the particip. fut. *συνεσόμενον* with a dative in this sense. Comp. Col. i. 6. and *πάρειμι* III. [There is no reason for this opinion of Raphelius. The word *συνών* for *a friend* or *companion* occ. Jer. iii. 20. Comp. 3 Esdr. vi. 2. Ælian, V. H. xii. 52. Xen. Mem. i. 1, 10.]

☞ Σύνειμι, from *σύν together*, and *εἶμι to come*.—*To come together, assemble*. occ. Luke viii. 4. [Xen. Cyr. v. 4, 19. Herod. i. 83.]

Συνεισέρχομαι, from *σύν together with*, and *εἰσέρχομαι*.—With a dative, *to enter in together with*. We have 2 aor. (by syncope) *συνεισῆλθον*. occ. John vi. 22. xviii. 15. [Esth. ii. 13. Job xxii. 4. Xen. An. iv. 5, 9.]

☞ Συνέκδημος, ου, ὁ, ἡ, from *σύν together with*, and *ἔκδημος one who is absent* or *hath travelled from his own people* or *country*. Comp. *ἐκδημέω*.—*A fellow-traveller in foreign countries*. occ. Acts xix. 29. 2 Cor. viii. 19. [Palæph. fab. 46, 4.]

☞ Συνεκλεκτός, ή, όν, from *σύν together* or *together with*, and *ἐκλεκτός elected, chosen*.—*Chosen* or *elected together with*, namely, to the privileges and blessings of the Gospel. Comp. *ἐκλέγομαι* III. and *ἐκλεκτός* III. occ. 1 Pet. v. 13. where it is applied to the *Church* of Babylon in respect of other Churches. [Some have fancied, that *συνεκλεκτή* here is a proper name. Others have taken it for Peter's wife.]

☞ Συνελαύνω, from *σύν together*, and *ἐλαύνω to drive*, and Συνελάω, ῶ, from *σύν together*, and obsol. *ἐλάω to drive*.

I. Properly, *to drive together, compel*.

II. *To persuade, urge earnestly*. occ. Acts vii. 26. *συνήλασεν αὐτοὺς εἰς εἰρήνην*, 'he urged *them to peace*;' where Wetstein cites from Plut. Cæs. p. 728. A. ΣΥΝΕΛΑΥΝΟΜΕΝΟΣ *ἄκων* ΕΙΣ *μάχην*, '*compelled* against his will *to* fight.' [occ. 2 Mac. iv. 26, 42. v. 5. Xen. Cyr. i. 4, 14. Polyb. xxviii. 5, 6. Ælian, V. H. iv. 15.]

☞ Συνεπιμαρτυρέω, ῶ, from *σύν together with* or *at the same time*, *ἐπί to*, and *μαρτυρέω to testify*.—*To testify, bear witness together* or *at the same time with*. occ. Heb. ii. 4. On which text Wetstein cites Galen [de Fac. Med. Script. iv. extr.] using this decompounded verb. Clement also, 1 Cor. § 23 and 43. applies it in the same sense as the apostle. [Polyb. xxvi. 9, 4. Sext. Emp. Adv. Log. ii. 324.]

[Συνεπιτίθημι.]

[I. Properly, *to lay any thing on with another*, from *σύν* and *ἐπιτίθημι*.]

[II. In the middle, *to attack a thing with another, set on together*. So in Griesbach, in Acts xxiv. 9. See Deut. xxxii. 27. Polyb. i. 32, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10.]

☞ Συνέπομαι, from *σύν with*, and *ἕπομαι to follow, accompany*, which from *ἕπω to follow, attend, be busy, employed about* (see Homer, Il. vi. 321. xv. 555. and Damm's Lex. col. 691). With a dative, *to attend, accompany*. occ. Acts xx. 4. [2 Mac. xv. 2. Thuc. i. 60. vii. 57. Apoll. Bibl. iii. 12.]

☞ Συνεργέω, ῶ, from *συνεργός*.—*To work together*, or, construed with a dative, *together with, to co-operate with*. occ. Mark xvi. 20. Rom. viii. 28. (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1. (where see Macknight.) Jam. ii. 22. [In Rom. viii. 28. Macknight explains the word thus, "All things, whether prosperous or adverse, co-operate for the salvation of them who love God." occ. 3 Esdr. vii. 2. 1 Mac. xii. 1. Diog. L. vii. 104. Polyb. i. 48, 1. Xen. Mem. ii. 3, 18.]

☞ Συνεργός, οῦ, ὁ, ἡ, from *σύν together with*, and *ἔργον a work*.—*A worker with another, a fellow-worker* or *labourer*. *A joint-helper* or *-promoter*.

[(1.) With a gen. *of the person helped*. Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. Philem. 1, 24. See, too, 1 Cor. iii. 9. 1 Thess. iii. 2.]

[(2.) And with a dative of *the thing promoted*, with or without *ἐν*. 3 John 8. Rom. xvi. 3. 1 Thess. iii. 2. See Matthiæ, § 404.]

[(3.) With only a gen. of *the thing*. 2 Cor. i. 24. where Wahl translates, *with respect to your joy*, as in 2 Cor. viii. 23. Comp. 2 Mac. viii. 7. xiv. 5. Polyb. i. 7, 8. Xen. Mem. ii. 3, 3.]

Συνέρχομαι, from *σύν together with* or *together*, and *ἔρχομαι to come*.

I. With a dative, *to come* [or *go, journey*] *together with*. Luke xxiii. 55. John xi. 33. [(which passage is by Wahl and Schleusner referred to sense II.) Mark xv. 41. Acts ix. 39. x. 23, 45. xi. 12. xiii. 31. xv. 38. xxi. 16. Schleusner also puts the passage assigned by Parkhurst to sense III. under this head.]

II. With a dative, *to come together to, to assemble with*. Mark xiv. 53. Absolutely, *to come together, meet, assemble*. Mark iii. 20. Luke v. 15. John xviii. 20. [Acts i. 6. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. xxi. 22. xxv. 17. xxviii. 17. 1 Cor. xi. 17, 18, 20, 33, 34. xiv. 23, 26. Ex. xxxii. 26. Polyb. i. 78, 4 and 6. Xen. Mem. i. 2, 42. An. iii. 5, 7.]

III. With a dative, *to keep company, converse intimately, with*. Acts i. 21.

IV. *To come, cohabit*, or *live together, as man and wife*. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies *to have matrimonial commerce together*, is clearly proved by the passage produced by Raphelius, Elsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also *the nuptial feast*, and *the being solemnly brought to the husband's house*. For *συνελθεῖν* in ver. 18. an-

swers to παραλαβεῖν ver. 20 and 24; and by Luke i. 26, 27, 56. at least *about three months*, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shows it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5. six ancient, and two later MSS., for συνέρχεσθε read ἦτε, which Griesbach has accordingly admitted into the text. [Comp. Xen. Mem. ii. 2, 4. Diod. Sic. iii. 57. Apoll. Bibl. i. 3, 3. and the use of *convenio* in Tacit. Ann. xi. 27; and of נוֹא in Heb. See Fessel, Adv. Sacr. ii. 16.]

Συνεσθίω, from σύν *together with*, and ἐσθίω *to eat*.—[Properly, *to eat, take one's meals with another*, as in Gen. xliii. 32. Lucian, Parasit. § 22. Then, *to live familiarly with*. Such would seem to be its sense in the N. T., though some understand it literally.] With a dative. Luke xv. 2. 1 Cor. v. 11; with the preposition μετά and a genitive. Gal. ii. 12. [See Ps. ci. 5.]

Σύνεσις, εως, ἡ, from συνίημι *to understand*.

I. *Understanding*, [*intelligence*,] *knowledge*. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7. [Deut. iv. 6. Job xx. 3. Prov. ix. 10. for בִּינָה; and for שֵׂכֶל in 1 Sam. xxv. 3. 2 Chron. xxx. 22; for דַּעַת, Job xv. 2. Is. xlvii. 10; and for many other words of somewhat similar import.]

II. *The faculty of the understanding* or *intellect*. Mark xii. 33.

Συνετός, ή, όν, from συνίημι *to understand*.—*Understanding, intelligent, prudent*. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. [1 Chron. xv. 21. for מֵבִין; Eccl. ix. 11. for נָבוֹן; for מַשְׂכִּיל Prov. xv. 23; for חָכָם, Gen. xli. 33. Is. v. 21.]

☞ Συνευδοκέω, ῶ, from σύν *together with*, and εὐδοκέω *to think well*, which see.—*To think well* [*approve*] *together with* another, *to consent, agree*. 1 Cor. vii. 12, 13.—Joined with a dative of the thing, *to consent to, approve of, be well pleased with*. Luke xi. 48. Acts viii. 1. [1 Mac. i. 57. 2 Mac. xi. 24; and absolutely, Acts] xxii. 20. With a dative of the person, *to be well pleased with, to agree with*, and *take complacency in*. Rom. i. 32.

☞ Συνευωχέομαι, οῦμαι, from σύν *together with*, and εὐωχέομαι *to feast*, especially *luxuriously*, which from εὖ ἔχειν *faring well*, or from εὖ *well*, and ὀχή *food*, which from ἔχω *to sustain* [1].—With a dative, *to feast together with*. occ. 2 Pet. ii. 13. Jude 12. [In both places *luxurious feasting* seems implied, as it is by the simple verb, in Judith i. 16. See Lucian, Ver. Hist. ii. 7, 1. p. 464. ed. Schneider. Why Schleusner should say that in Xen. Mem. iii. 14, 7. it is so applied, I cannot guess. See the note.]

Συνεφίστημι, from σύν, ἐπί, and ἵστημι [*to appoint*, and in the intransitive senses, *to stand*. In the N. T. only the 2nd aor. occ. in an intransitive sense, *to stand* or *rise up together* (in a seditious manner). Acts xvi. 22. See Num. xvi. 3.]

Συνέχω, from σύν intensive, and ἔχω *to have*.

I. *To hold, hold fast*. Luke xxii. 63.

II. *To straiten, confine*, as the *thronging* of the people did Christ. Luke viii. 45; as the Roman armies were to *straiten* Jerusalem. xix. 43. [1 Sam. xxiii. 8. 2 Mac. ix. 2.]

III. *To hold*, [*confine*, or] *stop*, [used of *the ears*.] Acts vii. 57. So Plutarch, in Wetstein, 'ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ' ΩΤΑ ταῖς χερσίν, '*holding his ears* with his hands.'

[IV. *To torment* or *afflict*, and hence] συνέχομαι, pass. *to be afflicted with*, [*tormented by*,] i. e. *to be sick of*, a distemper, *detineri morbo*. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in Wetstein on Mat. iv. 24. [See Diod. Sic. v. 63. Aristid. Serm. Sacr. ii. 520. Any *evil disease* or *pain*, by an easy metaphor, is supposed to hold us as if by a chain. And in the same way the verb is used *of the mind*, as *to be tormented* or *distressed by fear*, Luke viii. 37. and in Menander, (p. 218, 1. 147. ed. Le Clerc,) συνέχεται λύπαις ἀεί; and absolutely, *of mental distress*. Luke xii. 50. Phil. i. 23. Comp. Job iii. 24. vii. 11. xxxi. 23. (in the active.)]

V. *To constrain, bind*. 2 Cor. v. 14. "constringit, strictos tenet," Scapula, whom see. So the modern Greek version, συσφίγγει. [Or, perhaps, rather, *to urge, impel*, and so Wahl and Schleusner. Hence] συνέχομαι, pass. *to be constrained, urged*, "*pressed*," English Translat. occ. Acts xviii. 5. where Diodati, era sospinto *dallo Spirito*, 'was impelled *by the Spirit*:' so Martin's French translation, étant poussé *par l'Esprit*; both evidently referring τῷ Πνεύματι to the *Holy Spirit*. See Doddridge. Comp. also Whitby. But observe, that five MSS., three ancient, for πνεύματι here have λόγῳ, which Griesbach admits into the text; and the Vulg. renders the expression by instabat verbo, *was earnestly employed in* (*preaching*) *the word*, whence Bp. Pearce (whom see) collects that the true meaning of συνείχετο is, unà cum illis instabat vel implicabatur, '*he together with them* (i. e. Silas and Timotheus lately arrived) *was earnestly employed*.'

☞ Συνήδομαι, from σύν *with*, and ἥδομαι *to be pleased*, pass. of ἥδω *to please, delight*, which see under ἡδέως.

I. With a dative, in the Greek writers most commonly, *to congratulate*. See Elsner and Wetstein on Rom. [Herod. iii. 36. *to rejoice with, join in rejoicing*. Xen. An. v. 5, 7. vii. 7, 24.]

II. With a dative, *to be pleased* or *delighted with, to delight in*. occ. Rom. vii. 22. Elsner has observed that Euripides uses it in this sense, Med. 136.

Οὐδὲ ΣΥΝΗΔΟΜΑΙ, Γύναι,
Ἄλγεσι δώματος————.

Nor *am I delighted with the afflictions* of this house.

[Ælian, V. H. ix. 21.]

☞ Συνήθεια, ας, ἡ, from σύν *with*, and ἦθος *a custom*.—*A custom, a common custom*. occ. John xviii. 39. 1 Cor. xi. 16. [Some MSS. have this word in 1 Cor. viii. 7. Symm. Prov. xvii. 9. 4 Mac. ii. 11. Xen. Ven. xii. 4. Æsop, Fab. 5.]

☞ Συνηλικιώτης, ου, ὁ, from σύν *together*,

[1] [Socrates (see Xen. Mem. Soc. iii. 14, 7.) having observed that this word εὐωχεῖσθαι in Attic means *to eat*, adds, that the εὖ has a relation to the eating *simple and wholesome food*; so that he attributes the term to those who live moderately. Pollux (i. 1, 30.) and Athenæus (viii. p. 363. B.) derive the word from εὖ ἔχειν.]

and *ἡλικιώτης one of the same age*, which from *ἡλικία age.—One of the same age with* another. occ. Gal. i. 14. Diodorus Siculus, [i. 52.] cited by Wetstein, uses this word. [Alciph. i. Ep. 12. Dion. Hal. Ant. x. 49.]

☞ Συνθάπτω, from *σύν together with*, and *θάπτω to bury*.—Joined with a dat. *to bury together with*. occ. Rom. vi. 4. Col. ii. 12. [With respect to the meaning of *συνθάπτω* in Rom. vi. 4. it will be best collected by the following extract from Bingham. "Persons were usually baptized by immersion or dipping their whole bodies under water, to represent the death, and burial, and resurrection of Christ together" (the body being thus hidden in the water as in a tomb); "and therewith to signify his own dying unto sin, the destruction of its power, and then resurrection to a new life. There are a great many passages in St. Paul which plainly refer to this custom, as Rom. vi. 4. Col. ii. 12." Bingham's Antiq. bk. xi. ch. xi. § 4. Chrysostom (in John iii. 5. Hom. xx. 5.) thinks, that immersion and emersion are symbols of man's descent into the grave and his resurrection. Our Church prays, that "the old Adam may be so *buried* that the new man may be raised up in us," and that "we who are made partakers of Christ's death may be also partakers of his resurrection;" and exhorts us, that "we who are baptized should die from sin, and rise again unto righteousness."]

Συνθλάω, ῶ, from *σύν* intensive, and *θλάω to break*, a word formed from the sound, like *crash*, &c. in English.—*To break, break in pieces*, confringo. occ. Mat. xxi. 41. Luke xx. 18. [Ps. lvii. 6. cvii. 6. Is. xlv. 2.]

☞ Συνθλίβω, from *σύν* intensive, and *θλίβω to press*.—*To press upon very much, to throng*. occ. Mark v. 24, 31. [Ecclus. xxxiv. 1. Plut. t. viii. p. 761. ed. Reiske.]

☞ Συνθρύπτω, from *σύν* intensive, and *θρύπτω to break to pieces, enervate*.—*To break, enfeeble, weaken*. occ. Acts xxi. 13. where Vulg. *affligentes*, i. e. says Wetstein, "*animi mei* robur frangentes, *cor meum* molle reddentes, *breaking the strength* of my mind, *making* my heart *feeble*." So Plutarch uses *κατακλᾶν*, and *συντρίβειν τὴν διάνοιαν*, and *κατακλᾶν τὴν ψυχήν*; and the Latins *frangere* and *infringere animum* (see Elsner); and Plato in Wetstein has *τὰς ψυχὰς ἈΠΟΤΕΘΡΥΜΜΕ'ΝΟΙ*. Comp. Kypke. [See Ps. li. 19. in Heb. *Κατακλᾶν ψυχήν* occ. in Appian, Alex. de Bell. Parth. p. 245. and *frangere animos*, in Lucan, i. 354.]

Συνιέω. See Συνίημι III.

Συνίημι, from *σύν together* or *together with*, and *ἵημι to send* or *put*.

I. Properly, *to send* or *put together*.

II. *To attend to, to mind*, q. d. *to put with* or *to one's mind*, [and thence, *to understand*, Mat. xiii. 13[1]—15, 19. (*not giving his attention to*, and so in 23,) 31. xv. 10. xvi. 12. xvii. 13. Mark iv. 12. vi. 32. vii. 14. viii. 17, 21. Luke ii. 50. viii. 10. xviii. 34. xxiv. 45. Acts vii. 25. xxviii. 26, 27. Rom. xv. 21. 2 Cor. x. 12. (where some MSS. omit *οὐ συνιοῦσιν*. See Kypke and Wolf.) Eph. v. 17. Ceb. Tab. 3. Xen. Cyr. i. 6, 2. In Deut. xxxii. 7. (and Ps. v. 1. xxviii. 5. xli. 1. l. 22. Hom. Il. B. 26. cited by Parkhurst, who also refers to the Schol. on Hom. Od. A. 271.) and in Ps. cxix. 94. the verb means, *to attend to*. See Prov. ii. 5. xxi. 12. xxviii. 5. Jer. ix. 12. In Rom. iii. 11. Schleusner translates it, *to worship God piously*; Wahl and Bretschneider say, *to be wise with respect to God*.]

Συνίστημι, [συνιστάνω,] and συνιστάω, ῶ, from *σύν together with*, and *ἵστημι* or ἱστάω *to set, place*.

I. *To set* or *place together with*; hence in the perf. act. joined with a dative, *to join together with*; whence the particip. perf. act. plur. masc. *συνεστῶτας*, by contraction for *συνεσταῶτας*, which, by the Ionic dialect, for *συνεστηκότας*, or *συνεστακότας*. occ. Luke ix. 32. [1 Sam. xvii. 26.]

[II. *To set, place*, or *bring forward*, for the *sake of commending*, and hence, *to commend*. 2 Cor. iii. 1. iv. 2. v. 12. x. 18. xii. 11. Parkhurst cites Longinus, cap. 34. (*ἔτι μᾶλλον ἂν Ὑπερίδην συνέστησεν,*) and see 1 Mac. xii. 43. 2 Mac. iv. 24. Ceb. Tab. 11. Xen. Mem. i. 6, 14. and Cyr. iv. 5, 28. In Rom. xvi. 1. the sense appears rather, *to recommend*.]

[III. *To bring forward, declare, show, demonstrate*. Rom. iii. 5. (which Parkhurst puts under the last head,) v. 8. 2 Cor. vi. 4. Gal. ii. 18. See Job xxviii. 23. Diod. Sic. xiii. 91. xiv. 45.]

[IV. *To constitute*, or *make to exist*, and in the intransitive tenses, *to exist, subsist, consist*. There is a very difficult passage in which the word occ. in this sense, 2 Pet. iii. 5. *ἡ γῆ ἐξ ὕδατος καὶ διὰ ὕδατος συνεστῶσα, δι' ὧν*, &c. Parkhurst adopts the English translation of the first part, *and the earth standing out of the water and in the water*, and adds, that this was the case both at the first formation and at the height of the flood, when things were in the same state as at first, i. e. when, according to his fancy, by an inward and outward expansion, there was formed a solid shell of earth between two spheres of water, (*δι' ὧν*) by which waters thus situated the world was destroyed. This interpretation does not require much discussion. We may, however, observe, that Glass and many others interpret *διὰ ὕδατος, in the water*, supposing the land to be partly out of the water and partly in it. So Fabricius ad Sext. Emp. ix. p. 594. Camerarius, too, explains *διά* here to be *in the midst of*. Schilling, (Misc. Duisburg. t. ii. p. 66.) whose interpretation is adopted by Schleusner, says, that *διά* here signifies the efficient or instrumental cause, i. e. that it is only by a due admixture of water that the earth has its firmness, form, coherence, &c. And so nearly Macknight. Some even go further, and make the water supply the *materials* for the formation of the earth. Thales (see Origen. Philosoph. c. i. p. 22. ed. Wolf.) said that *πάντα ἐξ ὕδατος συνιστάναι*. See to the same purpose, Diog. L. i. 27. Sen. Nat. Quæst. iii. 13. As to *δι' ὧν*, Beza, Whitby, and others, interpret it of the heavens and earth, from which the waters of the deluge came. Macknight thinks it for *δι' οὗ*, and refers it to the word of God. Συνίστημι also occurs, according to Wahl and others, in this sense in Col. i. 17. So in Aristotle, de Mundo,

[1] [Συνιοῦσι, in this case, as in many others of verbs in *μι*, seems borrowed from a corresponding verb in εω.]

c. 5. ἐκ τῶν ἐναντίων ἀρχῶν συνέστηκεν ὁ κόσμος, *the world consists* or *arises from opposite elements.* So Philo, de Alleg. ii. p. 62. de Plantat. Noë, p. 215. Strabo, xvii. p. 1164. Diod. Sic. i. 7 and 10. Others, however, as Schleusner, think, that only *conservation* is implied in the place of Colossians. Parkhurst says, *formation and preservation*, and he quotes, after Raphelius, Aristot. de Mundo, c. 6. ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν, *all things subsist* or *consist from and by God.* By referring to ver. 16. I should think this latter opinion much strengthened.]

☞ Συνοδεύω, from σύν *together with*, and ὁδεύω *to journey*, which from ὁδός *a way.*—With a dative, *to journey* or *travel together with.* occ. Acts ix. 7. [Wisd. vi. 23. Herodian, iv. 7, 11.]

Συνοδία, ας, ἡ, from σύν *together*, and ὁδός *a way.*—*A company of* persons *journeying* or *travelling together.* occ. Luke ii. 44. In the Greek writers it frequently signifies *a travelling together*, and also the *companions of a journey.* [So Arrian, D. E. iii. 26. But in Strabo, iv. p. 314. ed. Almelov. it occurs in St. Luke's sense. In Neh. vii. 5 and 64. it means *a family*, because, as it is said, the same family journeyed together.]

Σύνοιδα, perf. mid. of συνειδέω, which see.

Συνοικέω, ῶ, from σύν *together with*, and οἰκέω *to dwell.*—*To dwell* or *cohabit with.* occ. 1 Pet. iii. 7. [It here refers to matrimonial cohabitation, as in Ælian, V. H. iv. 1. xii. 52. Xen. Cyr. iv. 4, 10. Lysias, Fragm. 17, 19. Herodian, i. 6, 11. Ecclus. xxv. 11, 18. In Xen. de Rep. Lac. i. 8. it has an even stronger sense. See also Deut. xxiv. 1. xxv. 6. Is. lxii. 5. In Xen. Hell. ii. 3, 4. it is simply *to live together.*]

☞ Συνοικοδομέω, ῶ, from σύν *together*, and οἰκοδομέω *to build.*—*To build* or *build up together.* occ. Eph. ii. 22. [The meaning is, *to receive together into the Church of Christ*, which is often compared to a temple built to the honour of God. The word occ. 3 Esdr. v. 66.]

☞ Συνομιλέω, ῶ, from σύν *together with*, and ὁμιλέω *to talk, converse.* With a dative, *to talk* or *converse with.* occ. Acts x. 27. [See Ceb. Tab. 13.]

☞ Συνομορέω, from συνόμορος *bordering together*, from σύν *together*, and ὅμορος *bordering, adjoining*, which from ὁμοῦ *together*, and ὅρος *a border, bound.*—With a dative, *to adjoin*, or *be adjoining to.* occ. Acts xviii. 7.

Συνοχή, ῆς, ἡ, from συνέχω *to straiten, distress*, which see.—*Distress.* occ. Luke xxi. 25. 2 Cor. ii. 4. [See Job xxx. 3. Judg. ii. 3. Artem. ii. 3. It is used for the straitening of a siege in Jer. lii. 5. Micah v. 1.]

Συντάττω, from σύν intens. and τάττω *to order.* [Properly, *to arrange with others*, often used of *arranging an army.* See Xen. Cyr. iii. 3, 13. An. i. 3, 14.]—*To charge, command, order.* occ. Mat. xxvi. 19. xxvii. 10. [Gen. xviii. 19. Ex. xii. 35. Polyb. iii. 50, 9. Xen. Cyr. viii. 2, 3. Diod. Sic. i. 70. See d'Orville ad Chariton. Aphr. ii. 1.]

Συντέλεια, ας, ἡ, †from συντελής, *perfect.*†—*A finishing, consummation, end.* Mat. xiii. 39. Heb. ix. 26. et al. On Mat. xxiv. 3. xxviii. 20. see under αἰών VI. [Bennet's Rights of the Clergy, c. 1. The word occurs for *end* or *consummation* in Jer. iv. 27. v. 10, 18. Deut. xi. 12. Polyb. iv. 28, 8.]

Συντελέω, ῶ, from σύν intens. and τελέω *to finish.*

I. *To finish entirely, end, make an end of.* Mat. vii. 28. Luke iv. 13.—of time, iv. 2. Acts xxi. 27. [Job i. 5. Lam. iii. 23. Ruth iii. 18. Polyb. iv. 81, 3. Dem. 522, 4.]

II. *To accomplish, perform.* Mark xiii. 4. Rom. ix. 28; where Elsner observes that λόγον συντελεῖν is *to perform what was determined*, which Diodorus Siculus expresses in like manner by ΣΥΝΤΕΛΕΣΑΙ τὸ δόξαν. [See Lam. ii. 17. Is. x. 22. Schleusner and Wahl are divided between this meaning and *to destroy.* See Ez. vii. 15. Jer. vi. 11. et al.]

III. *To complete, perfect, make*, perficio. Heb. viii. 8. [comp. Jer. xxx. 31. Schleusner says, *pango, facio*, si de fœdere sermo est. Jer. xxxiv. 15.]

Συντέμνω, from σύν intens. and τέμνω *to cut.*

[I. Properly, *to cut off, cut short.* Thuc. vii. 36.]

[II. Hence, *to cut short a speech*, or rather, *to speak shortly and concisely*, as the Scholiast on Aristoph. Thesm. 185. says, συντέμνειν λόγον· βραχέως καὶ συντόμως ἀγορεύειν. See Eur. Hec. 1180. Philostr. Vit. Apoll. vii. 17.]

[III. *To finish quickly, execute speedily.* Rom. ix. 28. λόγον συντελῶν καὶ συντέμνων. Hesychius has συντεμών· συντελέσας.]

[IV. *To determine, decree.* Rom. ix. 28. λόγον συντετμημένον ποιήσει Κύριος. The words are taken from Is. x. 23. where the corresponding word is חָרַץ, which is also *to cut*, and then *to decide.* See Schultens on Prov. xxi. 5. Is. xxviii. 22. Dan. ix. 26.]

Συντηρέω, ῶ, from σύν intens. and τηρέω *to observe, preserve.*

I. *To preserve safely.* Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20. where Vulg. custodiebat *eum*, Worsley and Campbell, *protected him.* See Campbell's note, and Wolfius.

II. *To keep carefully* in mind. Luke ii. 19. Comp. ver. 51. and διατηρέω. [See Dan. vii. 28. Polyb. xxxi. 6, 5.]

Συντίθημι, from σύν *together*, and τίθημι *to put.*

I. Properly, *to put together.*

[II. In the middle, *to agree upon, settle.* John ix. 22. where the plup. pass. occ. (as frequently) in a middle sense. See Matthiæ, § 493. Acts xxiii. 20. Comp. Dan. ii. 9.]

III. *To agree, bargain.* Luke xxii. 5. [Herod. i. 82. Xen. Hell. vi. 3, 5. Œc. xii. 2. 1 Mac. ix. 70. xi. 9.]

IV. *To agree, assent to.* Acts xxiv. 9. [It is not clear that this is the right reading.]

Συντόμως, adv. from σύντομος *concise, brief*, which from συντέτομα perf. mid. of συντέμνω, which see.—*Concisely, briefly.* occ. Acts xxiv. 4. So Scapula observes that Demosthenes and Isocrates often use the phrase συντόμως εἰπεῖν *to speak briefly.* See also Wetstein. [It is, *in a short time*, Prov. xxiii. 28. Comp. 3 Mac. v. 25. Prov. xiii. 23.]

Συντρέχω, from *σύν together*, and *τρέχω to run.*

[I. *To run together*, used of a multitude collecting. Mark vi. 33. Acts iii. 11. In both cases we have the 2nd aor. *συνέδραμον*. Comp. Judith vi. 18. xiii. 14. xv. 15. Thuc. vi. 57.]

[II. *To run together with any one.* Xen. Cyr. ii. 2, 9. and metaphorically, *to co-operate*, or *labour together, go along with.* 1 Pet. iv. 4. of *rushing together into the same profusion.* See Ps. xlix. 18. Dem. 214, 7.]

Συντρίβω, from *σύν* intens. and *τρίβω to break.*

I. *To break, break in pieces*, contero, confringo. Mark v. 4. John xix. 36. Rev. ii. 27. [Gen. xix. 9. Ex. ix. 25. Dan. ii. 42. Xen. Cyr. vi. 1, 29.]

II. *To bruise.* Luke ix. 39. (where see Kypke.) Rom. xvi. 20. Mat. xii. 20. which is a citation from Is. xlii. 3. where the Heb. word answering to *συντετριμμένον* is רָצוּץ *dashed, bruised.* Rom. xvi. 20. refers to Gen. iii. 5. where the correspondent Hebrew word is שׁוּף *to overwhelm*[1]. [Wahl gives the sense, *to break the strength of*, in the two first places, citing Polyb. xxvi. 3, 6. and *to shake* in the place of St. Matthew. Schleusner in the place of St. Luke cites 1 Kings xx. 37. Is. iii. 15. and gives the sense *to wound, torment, break down.* He explains the metaphor in St. Matthew to mean, *men of small understanding*; understanding, I suppose, the poor and ignorant Jews, *broken down* and oppressed by the Pharisees. The place of Romans he understands with Wahl.]

III. In the passive, *to be broken* or *contrite* in heart. Luke iv. 18. which is a citation of Is. lxi. 1. where the LXX use the same word, *συντετριμμένους*, for the Heb. נִשְׁבְּרֵי *broken*, or *to be broken.* So Polybius, [xxxi. 18, 11.] *τὰ μὲν πλήθη ΣΥΝΕΤΡΙ'ΒΗ ΤΑΙ'Σ ΔΙΑΝΟΙ'ΑΙΣ*, 'the common people *were broken* or *dejected in mind.*' See more instances of the like application of the V. by the Greek writers in Raphelius, Wetstein, and Kypke. [Comp. Jer. xxii. 20. Diod. Sic. xi. 59. xvi. 81.]

IV. *To shake, agitate, rub together.* Thus several eminent commentators[2] explain Mark xiv. 3. alleging that it is hardly probable the woman should *break* the alabaster-box on such an occasion, but very likely that she would *shake* it in order to *liquefy* and improve the perfume it contained. "*Shaking* of liquids of that nature," says Blackwall[3], "does *break* and *separate* their parts; and *συντρίψασα* is an excellent word for this purpose. To this sense we have the following passages.

> *Et* flere excusso *cinnama* fusa *vitro*[4].
>
> —*quod* fracta *magis redolere videntur*
> *Omnia, quod* contrita[5]."———

The simple V. *τρίβω* signifies *to rub*, as well as *to break.* Thus Æschines, cited by Scapula, uses *τρίψαι τὴν κεφαλήν* for *rubbing* or *scratching the head*, as persons perplexed in thought are apt to do. So the compound *προστρίβω to rub*, as gold against a touchstone. I must, however, confess that I have not yet found any *undoubted* instance of *συντρίβειν* signifying *to shake* or *rub together*; though I would not be positive that it is not applied, Luke ix. 39. to the evil spirit's *shaking* or *convulsing* the demoniac. Comp. also Bp. Pearce and Campbell on Mark. [Schleusner, after many commentators, understands that the top of the vessel was *sealed up*, to secure and show the genuineness of the contents, and that thus it was necessary to break its neck to get at them.]

Σύντριμμα, *ατος*, *τό*, from *συντέτριμμαι* perf. pass. of *συντρίβω*, which see.

[I. Properly, *a breaking*, or *pounding.* It is used for *any thing causing pain* in the LXX. See Job ix. 17. Prov. xx. 29. Is. xxx. 14.]

[II.] *A breaking to pieces, destruction.* occ. Rom. iii. 16. [Is. lix. 7. Prov. xxiii. 29. Jer. vi. 14. Eccl. xl. 11.]

Σύντροφος, *ου*, *ὁ*, *ἡ*, from *συντέτροφα* perf. mid. of *συντρέφω to breed up together*, which from *σύν together with*, and *τρέφω to breed up.*—[*Fed* or *nourished together*, of young children or animals, as Xen. Mem. ii. 3, 4.]—*Bred up* or *educated together with.* occ. Acts xiii. 1. On which text Raphelius and Wetstein produce several passages from Polybius, where that historian applies the phrase *τοῦ βασιλέως ΣΥ'ΝΤΡΟΦΟΣ*, to persons who had been *bred up with kings*, as their companions and playfellows in their youth[6]. So in 2 Mac. ix. 29. mention is made of one Philip, as the *ΣΥ'ΝΤΡΟΦΟΣ* of king Antiochus Epiphanes. [Ælian, V. H. xii. 28. Diod. Sic. 1, 53. Polyb. v. 9, 4.]

Συντυγχάνω.—[*To meet with, meet, light upon, get to.* We find only the 2nd aor. *συνέτυχον* in the N. T. Luke viii. 19. where the Vulgate has *adire*, the Syriac has *to speak with*; and so Matthew in the parallel passage, xii. 46; and *συντυχία* is used for *familiar conversation*, as in Ælian, V. H. iv. 9. 2 Mac. viii. 14. It is *to hit on any thing by chance*, in Ælian, V. H. ix. 11. and Xen. de Re Eq. in Procem.]

Συνυποκρίνομαι, from *σύν together with*, and *ὑποκρίνομαι to feign, dissemble.*—With a dative, *to dissemble*, or rather *to feign together with*, unà simulo. occ. Gal. ii. 13. This decompounded V. is used in the same sense by Polybius, [iii. 52, 6. and 92, 5.] See Raphelius and Wetstein. [Plut. Vit. Mar. c. 14.]

Συνυπουργέω, ῶ, from *σύν together*, and *ὑπουργέω to help*, q. d. *to work under* another, from *ὑπό under*, and *ἔργον a work.*—*To help together.* occ. 2 Cor. i. 11. Lucian, Bis Accus. t. ii. p. 322. applies the Attic *ξυνυπουργεῖ* in the same sense.

Συνωδίνω, from *σύν together*, and *ὠδίνω to be in pain*, properly as a woman in travail or labour, which see.—*To be in the pains of travail* or *parturition together, to travail in pain together.* occ. Rom. viii. 22. This V. is used both by Euripides [Hel. 753.] and Porphyry [de Abst. iii. 10]. See Wetstein.

Συνωμοσία, *ας*, *ἡ*, from *συνομόω* (obsol.) *to swear together, conspire by oath*, which from *σύν together*, and *ὀμόω to swear.*—*A conspiracy confirmed by oath*, conjuratio. occ. Acts xxiii. 13. where see Wetstein. [Thuc. viii. 31. Diod. Sic.

[1] See Heb. and Eng. Lexicon, under שׁוּף, and note.
[2] Knatchbull, Hammond, Whitby.
[3] Sacred Classics, vol. ii. p. 166.
[4] Martial, Epigr. 3, 4. p. 128. in Us. Delph.
[5] Lucret. iv. 700, 701.

[6] [*Sodales* describes such persons in Latin as does *μόθωνες* in the Laconian language. See Harpocr. v. *μόθωνας*, and Schol. ad Arist. Plut. 279. There is a dissertation on the subject by Walchius, in vol. ii. of his Diss. in Acta Apostolorum. Comp. 1 Mac. i. 7. 3 Mac. v. 32.]

i. 60. Ælian, V. H. xiv. 22. Συνωμότης, Gen. xiv. 13. Thuc. vi. 57.]

Συροφοίνισσα, ης, ἡ, from Συροφοίνιξ, ικος, ὁ, *a Syrophœnician*, an appellation used by Lucian, Deor. Concil. t. ii. p. 951. as *Syrophœnix* likewise is by Juvenal, Sat. viii. 159, 160. It is a compound of Σύρος *a Syrian*, and Φοίνιξ *a Phœnician*. Comp. under Φοίνιξ.—*A Syrophœnician woman*. occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of *Syria*; see Strabo, lib. xvi. p. 1086. cited by Wetstein, who observes that the evangelist calls the woman a Syro-*phœnician*, to distinguish her from the Libo-*Phœnicians*, or *Carthaginians*, who were better known to the Romans. Very many MSS. cited by Wetstein and Griesbach (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have Συραφοινίκισσα or Συροφοινίκισσα, which latter reading they prefer to the common one: but by the passages Wetstein himself cites, Συροφοίνισσα seems more agreeable to the analogy of the Greek language: thus Homer, Odyss. xv. 416. γυνὴ ΦΟΙΝΙΣΣΗ, i. e. ΦΟΙΝΙΣΣΑ; and Herodotus, viii. 118. ἐπὶ νηὸς ΦΟΙΝΙΣΣΗΣ, 'on board a *Phœnician* ship.' To which I add Herodian, v. 4. ed. Oxon. ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, '*a Phœnician by nation*;' nor do I recollect to have ever read in any Greek writer Φοινίκισσα, Φοινικίσσης, or Συροφοινίκισσα, &c. The numerous MSS. above mentioned, however, certainly ought to have their proper weight; and it may be justly said that Συροφοινίκισσα might be more easily corrupted into Συροφοίνισσα, a word of a more usual termination, than vice versâ.

Σύρτις, εως, ἡ, from σύρω *to draw*.—*A quicksand*, or *sand-bank*, *a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, *draw* them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most interpreters understand either *the Greater* or *the Lesser Syrtis* on the African shore, well known, both in ancient and modern times, for the destruction of mariners and vessels [1]. But the learned Mr. Bryant, in his Observations and Inquiries, &c. page 48. note (3), remarks, that "in our best charts of the Mediterranean there is laid down a *shelf* or *sand* not far from the island Clauda; and that this may possibly be the *Syrtis* they were in fear of. It lies to the south, a small matter out of their course, which must have been to the north of it."

ΣΥΡΩ, *to draw*, *drag*, whether of things, John xxi. 8. comp. Rev. xii. 4; or of persons, Acts viii. 3. xiv. 19. xvii. 6. Wetstein on Acts viii. 3. cites from Arrian, Epictet. i. 29. ΣΥΡΗΙ ἐς τὸ δεσμωτήριον, 'you shall be *dragged* to prison;' and on Acts xvii. 6. from Lucian, Lexiph. [10.] t. i. p. 962. ΣΥΡΟΥΣΙΝ—ΕΠΙ τὴν ἀρχήν, '*they dragged before* the magistrate.' [The word occ. in this sense 2 Sam. xvii. 13. In Rev. xii. 4. Schleusner says, that the writer seems to allude to the ancient σύρματα, which were ladies' dresses with long trains, which were dragged along the ground. See Is. iii. 15.]

[1] [See Diod. Sic. iii. 49. Aristot. de Mundo, 3, 7. Heyne, Exc. iv. ad Æn. i.]

☞ Συσπαράσσω, from σύν intensive, and σπαράσσω *to convulse*.—*To convulse violently, throw into violent convulsions*. occ. Luke ix. 42. The correspondent word in Mark ix. 20. is ἐσπάραξεν. See under σπαράσσω II.

Σύσσημον, ου, τό, from σύν *together with*, and σῆμα *a sign*.—*A sign* or *token agreed upon with*, or *communicated to*, others, *a signal*, *token*. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for *a material signal*, as a cap lifted up on a pole, or the like. See Elsner, Wetstein, and Kypke. So in the LXX, Judg. xx. 38, 40. it answers to the Heb. מַשָּׂא and מַשָּׂאת *an elevation* or *pillar* of smoke; and Is. v. 26. [xlix. 22. lxii. 10.] to נֵס *an ensign*. [Strabo vi. p. 428. Diod. Sic. xi. 61. See Casaub. ad Æn. Poliorc. c. 4. p. 1721. ed. Gronov.]

☞ Σύσσωμος, ον, ὁ, ἡ, from σύν *together with*, and σῶμα *a body*.—*Of the same body, united in the same body*. occ. Eph. iii. 6. [The word is used, says Theophylact, to show the entire union of the Israelites and heathens.]

☞ Συστασιαστής, οῦ, ὁ, from συστασιάζω, [Plut. t. xiii. p. 175. ed. Reiske,] *to join in a sedition with*, *to raise a sedition* or *insurrection together with*, which from σύν *together with*, and στασιάζω *to raise* or *excite a sedition*, and this from the N. στάσις *a sedition*, which see.—*A partner* or *companion in sedition* or *insurrection*, *a fellow-insurgent* or *-seditious*. occ. Mark xv. 7. [On such words, see Lobeck on Phryn. p. 471. and see Maius, Obss. Sacr. iv. p. 232.]

☞ Συστατικός, ή, όν, from συνίστημι *to commend*.—*Commendatory*, *recommendatory*. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. ii. 3. has γράμματα ΣΥΣΤΑΤΙΚΑ', '*commendatory* letters.' [Zonaras, referring to this passage, says, (Lex. col. 1688.) συστατικῶν, παραθετικῶν. See Diog. L. v. 18. Stob. Serm. 64. p. 408.]

☞ Συσταυρόω, ῶ, from σύν *together with*, and σταυρόω *to crucify*.—*To crucify together with*, whether bodily, Mat. xxvii. 44. Mark xv. 32. John xix. 32; or spiritually, by *mortifying* our worldly and fleshly lusts by the *cross* of Christ. Rom. vi. 6. Gal. ii. 20. ["Our sinful passions are with much propriety said to be crucified with Christ; for of all the arguments which can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of God's love to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and, as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never-ending life." Macknight on Eph. ii. 16.]

Συστέλλω, from σύν *together*, and στέλλω *to send*, or, as it sometimes signifies, *to contract*.

[I. Properly, *to contract*, (as *a garment*, &c.) Theophr. de C. P. i. 17. Diod. Sic. l. 3. Eccl. iv. 34. 1 Cor. vii. 29. of *time*. Wahl and Schleusner, however, understand the verb in a metaphorical sense, *to straiten*, *render sad and miserable*. See 1 Mac. iii. 6. 2 Mac. vi. 12. 3 Mac. v. 33. Bretschneider agrees with Parkhurst, refers to Mat. xxiv. 22. and cites Dem. 309, 2. The word occ. Judg. xi. 33.]

II. *To swathe* or *wind up* a dead body for burial. occ. Acts v. 6. So the Syriac version, פְּנָשׁוּ [1] *swathed up;* and on this passage Grotius observes that not only περιστέλλειν is used for *wrapping up a dead body in burial-swathes*, mortuum fasciis involvere, in Tobit xii. 14 or 13; and by Euripides, Plutarch, and Homer (see Odyss. xxiv. 292); but that συστέλλειν likewise is thus applied by Euripides, Troad. 378. See also Ecclus. xxxviii. 16. Wetstein, and Suicer, Thesaur. on the word. [See Herod. ii. 90. Ez. xxix. 5.]

☞ Συστενάζω, from *σύν together*, and *στενάζω to groan.—To groan together.* occ. Rom. viii. 22.

Συστοιχέω, ῶ, from *σύν together*, and *στοιχέω to proceed in order*, or *στοῖχος an order* or *series.—To go together*, "i. e. *in the same order* or *file*, suppose it in this manner:

These are all in one file.	Old Covenant by *Moses*	Opposed to	New Covenant by *Christ*
	Bondage		Liberty
	Hagar		*Sarah*
	Ishmael		*Isaac*
	Law in *Sinai*		Gospel from heaven
	Jerusalem that now is		*Jerusalem* above
	Jews that embrace circumcision		Christians baptized
			These in the other file.

Now the apostle placeth *Sinai* and *Jerusalem in the same file* under bondage." Bp. Fell's note, where see more. Raphelius remarks, that *συστοιχέω* is properly a military term, and shows that Polybius [x. 21, 7.] uses it for soldiers *being in the same file*, as he does *συζυγέω* for their *being in the same rank*. See also Scapula in *σύστοιχος*, et seq. Otherwise *συστοιχέω* may be rendered *to answer to, to agree with, to be like*, i. e. in respect of servitude or bondage. So Raphelius observes that Polybius [xiii. 8, 1.] uses *σύστοιχα* and *ὅμοια* and synonymous words [2]. occ. Gal. iv. 25. where see Wolfius, and Stanhope on the Epistle for the fourth Sunday in Lent; and observe, that if a comma be placed after the first Ἄγαρ, and the sentence *τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*, '*for* this word Agar *means Mount Sina in Arabia*,' be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word حجر (softened into הָגָר or Ἄγαρ) signifies *a rock;* and Harantius, cited by Busching, says, Hagar was still the Arabic name for *Sina*, when he travelled into Palestine [3].

☞ Συστρατιώτης, ου, ὁ, from *σύν together with*, and *στρατιώτης a soldier.—A fellow-soldier.* occ. Phil. ii. 25. Philem. 2. [It means, *a companion in labour* or *danger* in these places. It is used properly, Xen. An. i. 2, 26. Isæus 232, 3.]

[1] See Fuller, Miscell. lib. vi. cap. 18. and comp. Heb. and Eng. Lexicon in כנס, whence Syriac ܟܢܫ.

[2] [See Pol. de Virtut. p. 1402. and Theophr. de C. P. vi. 4 and 6.]

[3] See Koppe's Greek Testament (cited in Maty's Review, for May, 1783. p. 356.) and Michaelis, Supplem. ad Lex. Heb. p. 498.

Συστρέφω, from *σύν together*, and *στρέφω to turn.—To turn, roll*, or *gather together* into a bundle. occ. Acts xxviii. 3. where Chrysostom explains *συστρέψαντος* by *συλλέξαντος collecting;* and Wetstein cites from Hesychius, *ἀκανθῶν σωρὸν* ΣΥΣΤΡΕΨΑΝΤΕΣ, '*gathering up* a bundle of thorns.' [The word occ. Judg. xi. 3. for לָקַט, and xii. 3. for קָבַץ; in both cases, it is *to collect*. See 1 Mac. xii. 50. Diod. Sic. iii. 35.]

Συστροφή, ῆς, ἡ, from *συνέστροφα* perf. mid. of *συστρέφω to gather together*, particularly *a mob* or *tumultuous concourse*, as the verb is applied by Aristotle. See Scapula.

I. *A tumultuous concourse, an uproar.* Acts xix. 40. Wetstein shows that the passive V. *συστρέφομαι* is frequently applied by the purest Greek writers, both to a *regular* and to an *irregular assembly* of men. [Polyb. iv. 34, 6. 1 Mac. xiv. 44. Dion. Hal. Ant. vii. 14. It occ. Judg. xiv. 8. for a *hive* or *swarm* of bees.]

II. *A conspiracy.* Acts xxiii. 12. The LXX use it in the same sense, 2 Kings xv. 15. [and Amos vii. 10.] for the Heb. קֶשֶׁר. [See 2 Sam. xv. 31. 2 Kings x. 9. xv. 30.]

☞ Συσχηματίζω, from *σύν together with*, and *σχηματίζω to form, fashion*, from *σχῆμα a form, fashion.*—[Properly, *to configure, conform*, or *make of the same form as another.* In the middle] with a dative following, *to conform to.* occ. Rom. xii. 2. 1 Pet. i. 14. Plutarch [Numa, 73.] uses this V. in the same sense with the preposition *πρός* following.

Σφαγή, ῆς, ἡ, from *ἔσφαγα* perf. mid. of *σφάζω.—Slaughter.* [Acts viii. 32. Comp. Is. liii. 7. where the LXX has *σφαγή* for טֶבַח, as in Is. xxxiv. 2, 6. Jer. xlviii. 15. Some interpret it here as the *place of slaughter;* and the Etym. M. says, *σφαγή· καὶ ὁ τόπος ἐν ᾧ σφάζεταί τις, καὶ ἡ ἐνέργεια αὐτή.* Rom. viii. 36. (where it seems to denote *sacrifice*. Comp. Ps. xliv. 23. Zech. xi. 4.) James v. 5. (where comp. Jer. xii. 3.) See Job xxi. 2. Jer. xv. 3. 2 Mac. v. 6, 13. xii. 16.]

Σφάγιον, ου, τό, from *ἔσφαγα* perf. mid. of *σφάζω.—A victim* which is *slaughtered*. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25. for the correspondent Heb. זֶבַח *a victim;* but also by Thucydides, vi. 69. ΣΦΑΓΙΑ *προὔφερον τὰ νομιζόμενα*, 'they offered the customary *victims*.' [Diog. L. viii. 22. Polyb. iv. 17, 11.] See more in Wetstein.

ΣΦΑΖΩ or ΣΦΑΤΤΩ.

I. *To kill by violence, slay*, as a man. 1 John iii. 12. twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. *To slay, slaughter*, as in a sacrifice. Rev. v. 6, 9, 12. xiii. 8.

III. *To smite* or *wound mortally.* Rev. xiii. 3. [Is. xiv. 21. 2 Kings x. 7, 14. Jer. xxxix. 9. Is. xxii. 13. Num. xi. 22. Schleusner puts all the places cited in sense II. under sense I. Wahl puts Rev. vi. 9. xviii. 24. under sense II.]

ΣΦΟΔΡΟΣ, ά, όν.

I. *Moving impetuously, vehement, violent*, "vehemens, qui impetu fertur, validus, vegetus." Scapula. It seems properly to import *motion*, and is thus applied by the LXX to the *wind* for the Heb. קָשֶׁה *strong, violent;* to the *waters* of the Red

Sea for the Heb. אַדִּירִים *strong, mighty*, Exod. xv. 10; so for the Heb. עַזִּים *strong, forcible*, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. Σφόδρα, neut. plur. used adverbially, *vehemently, exceedingly, very much.* Mat. xvii. 6, 23. et al. freq. In the N. T. it is sometimes put after an adjective in the *positive* degree, to express the *superlative*, as Mat. ii. 10. μεγάλην σφόδρα, *very* or *exceeding great*; so Mark xvi. 4. μέγας σφόδρα; and Luke xviii. 23. πλούσιος σφόδρα, *very rich.* The expressions of this kind seem Hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb. מְאֹד *very, very much*, placed in like manner after them; as in Exod. ix. 3. בָּרָד מְאֹד, LXX μέγας σφόδρα; Gen. xiii. 2. כָּבֵד מְאֹד, LXX πλούσιος σφόδρα; but as in one passage of the N. T., Rev. xvi. 21. other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1. [Add Mat. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Acts vi. 7. Rev. xvi. 21. Plut. t. vii. p. 90. ed. Hutten. Xen. Mem. ii. 7, 5. Ælian, V. H. xii. 1.]

Σφοδρῶς, adv. from σφοδρός.—*Vehemently, violently.* occ. Acts xxvii. 18. [It occ. in some MSS. in Gen. vii. 19. See Ecclus. xiii. 13. Xen. An. v. 4.]

Σφραγίζω, from σφραγίς.

I. *To seal, set a seal upon*, for security. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. [See Diog. L. iv. 59. Bel and the Dragon, 14. It is used especially of *letters.* See Is. xxix. 11. Dan. xii. 4, 9.] Hence

II. *To secure.* Rom. xv. 28. [2 Kings xxii. 4.]

III. *To seal*, or *set a seal*, for confirmation or attestation. It is applied spiritually, John iii. 33. "voucheth (or attesteth) *the veracity of God*," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. *for him hath God the Father* sealed, ἐσφράγισεν, i. e. *authorized with sufficient evidence*, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 Kings xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under σφραγίζω III. and comp. below under σφραγίς IV.

IV. *To seal*, or *set a mark upon*; as it was usual to do on the bodies of servants and soldiers, particularly on their *foreheads* and *hands*, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4. and see Vitringa on Rev. vii. 2, 3. and his Observ. Sacr. ii. 15, 8. &c. and Heb. and Eng. Lex. in תּוּ I. occ. Rev. vii. 3—8. [Eur. Iph. Taur. 1372.]

V. In the two last-mentioned senses it is applied to the *sealing of Christians with the Holy Spirit.* 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "*sealing* was used not only as a *mark of distinction* of what belongs to us from what is others', but also *for confirmation.*" See more in his note.

VI. *To seal* a book imports the *secrecy* and *distant futurity* of the events therein foretold. See Dan. [viii. 26. ix. 24.] xii. 4, 9. [Job xxiv. 16.] So on the other hand St. John is ordered, Rev. xxii. 10. *not to seal the words of the prophecy of this book, because the time* (in which they shall begin to be accomplished, namely) *is nigh.* See Daubuz and Vitringa on the place. So Rev. x. 4. *to seal* is *to keep secret.* Comp. under σφραγίς I. The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ῖδος, ἡ, from [ἔσφραγον, 2nd aor. of σφράττω or] φράττω *to fence, guard, secure*, as a *seal* does a letter, &c.

I. Properly, *a seal*, i. e. *a piece of wax or the like impressed with a certain mark*, and affixed to *somewhat else.* Thucydides, cited by Wetstein on Rev. v. 1. uses it in this sense; and thus it is applied to the seven *seals* of that mystical book mentioned Rev. v. and vi., of which says Bp. Newton [1], "We should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly *a volume consisting of seven volumes*, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because *a book*, i. e. *a roll* or *scroll*, (comp. under ἀναπτύσσω,) whilst *sealed*, cannot be read, (comp. Is. xix. 11.) hence the *seals* of this prophetic book denote the *secrecy* and indeed the *difficulty* of accomplishing the events therein described (see Rev. v. 3—5); and the successive *opening of the seals* imports the successive *accomplishment of those events.* [Add Rev. vi. 1, 3, 5, 7, 9, 12. viii. 1. Bel and Dragon, 21. Polyb. xxiv. 4, 10. Xen. Hell. vi. 1, 2, 7. Herodian vii. 6, 15.]

II. *A seal, the instrument with which the impression is made.* In this view the word is applied Rev. vii. 2. On which passage Daubuz observes, that "the *bearing of a seal* is a token of a *high office*, either by succession or deputation. Thus in Gen. xli. 42. Pharaoh, making Joseph his steward, gives him his ring, that is, his *seal*, as Josephus the historian explains it [2], ΣΦΡΑΓΙΖΕΤΑΙ τε χρῆσθαι τῷ αὐτοῦ. The like example we have in the book of Esther, viii. 2. (comp. 10. iii. 10.) and in Josephus, xi. 6. (§ 12. ed. Hudson.) Antiochus, declaring his son successor in his kingdom, sends him his *ring* or *seal* likewise, 1 Mac. vi. 14, 15. Josephus, xii. 14. (or cap. 8. § 2. ed. Hudson.) Another example may be seen in the same author, xx. 2. (§ 3. ed. Hudson.) Thus in Aristophanes [3], the *taking away* of the *ring* signifies the discharging of a chief magistrate.

Καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκέτι
Ἐμοὶ ταμιεύσεις.

And, a little after, the *giving* of a *ring* to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευέ μοι.

But to give no more examples, which are obvious, this makes the Onirocritics decide in general, ch. 260. τὸ δακτυλίδιον εἰς κύρωσιν βασιλείας κρίνεται, 'a *ring* is reckoned to signify the establishment of a kingdom.'" Of the obvious examples

[1] Dissertations on the Prophecies, vol. iii. p. 49.
[2] "Archæol. lib. ii. cap. iii." (cap. 5. § 7. ed. Hudson.)
[3] "Aristoph. Equit." † 913. †

here probably alluded to by Daubuz, it may not be amiss to add, that the lord chancellor, or lord-keeper of the great seal, the lord privy seal, and the secretaries of state, among us, are appointed by the king's delivering to them the *seals* of their respective offices. [Wahl refers Rev. ix. 4. to this head, and compares 1 Kings xxi. 8. Schleusner considers, that a *seal-ring* is meant in the Song of Sol. viii. 6. where Wahl takes it to be in sense I. Comp. Jer. xxii. 24. Herod. i. 195. Soph. El. 1226.]

III. *An impression made by a seal, a mark.* Rev. ix. 4. Comp. ch. vii. 3. and σφραγίζω IV.

IV. Since *seals* were used for *confirmation* or *attestation*, (comp. σφραγίζω III.) hence St. Paul, Rom. iv. 11. calls *circumcision* σφραγῖδα, the seal, *of the righteousness of faith, which Abraham had whilst in uncircumcision;* and styles the Corinthians the seal *of his apostleship*, 1 Cor. ix. 2.

V. *An inscription*, as on a *seal*. 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no *figure* nor *image*, but only an *inscription;* so the Persians "in their rings wear agates, which generally serve for *a seal*, on which is frequently engraved *their name*, and some verse from the Khoran." Hanway's Travels, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind, (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using σφραγίς for an *inscription*. See Wolfius on 2 Tim. ii. 19. and Harmer's Observations, vol. ii. 461, 2. "The expression," says Doddridge, on 2 Tim. ii. 19. "is here used with peculiar propriety, in allusion to the custom of *engraving* upon some stones laid in the foundations of buildings the name of the *persons* by whom, and the *purposes* for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this *double* inscription." [Schleusner takes the passage of Timothy to be *any mark* or *sign of distinction;* and he adds Rev. vii. 2. ix. 4. to the same head. The passages under sense IV. he classes by themselves, and explains like Parkhurst. All other passages in the N. T. he lumps together under the head, *a seal for confirmation*, &c., and *a seal-ring*.]

[Σφράττω. See φράττω.]

☞ Σφυρόν, οῦ, τό. — *The ankle-bone*, and σφυρά, τά, *the ankle-bones* of the human body. There are, as every one knows, two of these in each leg. The internal one is a process or protuberance of the lower part of the *tibia*, or larger bone of the leg; the external one a protuberance of its *fibula*, or smaller bone. And as each of these is called in Latin malleolus *a little hammer*, from malleus *a hammer;* so the Greek name σφυρόν is a derivative of σφῦρα *a hammer*, the head of which instrument this bone, in some measure, resembles. occ. Acts iii. 7. where see Wetstein and Kypke. [Dem. 442, 14. Xen. Hell. v. 4, 58. Diod. Sic. xx. 71.]

☞ Σχεδόν, adv. from the obsol. σχέω, i. e. ἔχομαι, *to be near.—Nearly, almost.* occ. Acts xiii. 44. xix. 26. Heb. ix. 22. [2 Mac. v. 2. Thuc. iii. 68.]

Σχῆμα, ατος, τό, from ἔσχημαι perf. pass. of ἔχω *to have, be.*

[I. Generally, *habit, condition*, and especially, *outward appearance and condition of persons.* So Phil. ii. 8. See Xen. Mem. ii. 1, 22. iii. 10, 5 and 7. Ælian, V. H. ii. 44. iv. 3. xiv. 22. Herodian, i. 9, 7. Polyb. i. 42, 3. Schwarz, Comm. Crit. Ling. Gr. p. 1292.]

II. *Fashion, form, appearance.* occ. 1 Cor. vii. 31. In which passages Grotius says the apostle's expression is borrowed from the theatre, where ΤΟ ΣΧΗΜΑ τῆς σκηνῆς ΠΑΡΑΓΕΙ means that the *scene changes*, and presents an appearance entirely new. See also Wolfius and Wetstein, and comp. 1 John ii. 17. [In this place of Corinthians, Schleusner and Wahl say, *the present state.* Comp. Xen. Cyr. vii. 1, 49. Krebs (Obss. Flav. p. 291.) thinks that τὸ σχῆμα τοῦ κόσμου is for ὁ κόσμος, as in the passage of St. John cited by Parkhurst, and he compares τῷ σχήματι τῆς δουλείας, in Joseph. Ant. ii. 4, 2[1].]

ΣΧΙΖΩ.

I. *To rend, tear*, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχίζομαι, pass. *to be rent*, as the veil of the temple. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45; as a net, John xxi. 11; as rocks, Mat. xxvii. 51. where see Doddridge's note, and Maundrell's Journey, at March 26. towards the end; as the heavens were at Christ's baptism. Mark i. 10. No doubt this *rending*, or, as it is called Mat. iii. 16. and Luke iii. 21. *opening of the heavens*, was miraculous. Livy, however, mentions a like appearance among the prodigies which preceded Hannibal's entrance into Italy in the second Punic war, xxii. 1. 'It was reported,' says he, '*Faleriis* cœlum findi velut magno hiatu *visum; quaque* patuerit, *ingens lumen effulsisse;* that at *Falerii* the *heaven* seemed *to be rent with a vast chasm;* and that, where it was *opened*, a great light shone forth.' Such phenomena the Roman naturalists called chasmata, *chasms*, as we learn from Pliny[2] and Seneca[3]. See Daubuz on Rev. xix. 11. and Wetstein on Mark, who cites from Phlegon the phrase ΕΣΧΙΣΘΗ Ο ΟΥΡΑΝΟΣ. [See Gen. xxii. 5. Is. xlviii. 21. for בָּקַע, and Is. xxxvii. 1. for קָרַע.]

II. *To divide in mind* or *sentiment*, and so *into parties.* Acts xiv. 4. xxiii. 7. The V. is thus used in the Greek writers, [Xen. Symp. iv. 60. Diod. Sic. xii. 6.] as *scindo* likewise sometimes is in Latin, as by Virgil, Æn. ii. 39.

Scinditur incertum studia in contraria vulgus.
The fickle vulgar 's into parties *rent.*

[On the construction of this word with εἰς, see Stallbaum ad Plat. Phileb. p. 68. and Heindorf ad Plat. Phædr. p. 272.]

☞ ΣΧΙΣΜΑ, ατος, τό, from ἔσχισμαι perf. pass. of σχίζω.—In general, *a being* [*that which is*] *divided.*

I. *A rent*, as in a garment. Mat. ix. 16. Mark ii. 21. [Σχισμή occ. Is. ii. 21.]

[1] [The word occ. in Is. iii. 16. but it is probably a false reading.]

[2] "*Fit et* cœli ipsius hiatus, *quod vocant* chasma." Nat. Hist. ii. 26.

[3] "*Sunt* chasmata, *cum aliquando* cœli spatium discedit, *et flammam* dehiscens velut in abdito ostentat." Nat. Quæst. i. 14.

II. *A division in mind* or *sentiment, a dissension.* John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. 11, 12.) xi. 18. comp. xii. 25.

Σχοινίον, ου, τό, from σχοῖνος *a bulrush*, which Martinius derives from σχεῖν *to hold, hold fast.*—*A rope* or *cord*, properly such as is made of *bulrushes* twisted together. So the Heb. אֶגְמֹן signifies both *a bulrush* and *a rope made of bulrushes*; and *juncus*, the Latin name of *a bulrush*, is from jungo *to join*, as its German name Binz is from binden *to bind*[1]. occ. John ii. 15. Acts xxvii. 32. [Josh. ii. 15. Esth. i. 6. 2 Sam. viii. 2. Dem. 1145, 6. Theocr. Idyll. xxi. 11.]

Σχολάζω from σχολή.

I. *To be unemployed*, or *at leisure*, [*idle.* Xen. Œc. vii. 1. Ex. v. 8, 17.]

II. With a dative following, *to be at leisure for, to give one's self to*, rei alicui vaco. 1 Cor. vii. 5. [So used in Herodian, i. 9, 8. iv. 11, 15. Xen. Cyr. vii. 5, 39. Dem. 594, 16.]

III. *To be empty, unoccupied*, as a house or habitation. Mat. xii. 44. So Plutarch in Wetstein, ΣΧΟΛΑ΄ΖΟΝΤΑ *τόπον*, 'a place *empty* or *clear.*'

ΣΧΟΛΗ΄, ῆς, ἡ.

I. *Ease, leisure, freedom from labour.* [Prov. xxviii. 19. Xen. Cyr. viii. 3, 18. Mem. iii. 9, 9.]

II. *A school, a place* or *building* where persons, being *at leisure* from bodily labour and business, *attend to* the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. [Plut. Vit. Arat. c. 29. et al. freq. Strabo xiv. p. 463. Aristot. Pol. v. 9. Lobeck (on Phryn. p. 401.) says this usage is *recent.*]

ΣΩ΄ΖΩ, from σόος or σῶος *safe.*

I. *To save, deliver*, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. [49.] Luke xxiii. [35,] 37, 39. John xii. 27. Acts xxvii. 20, 31. [Add Mark xiii. 20. xv. 31. Gen. xix. 22. 1 Mac. x. 83. Diod. Sic. iii. 57. Polyb. v. 85, 5. Xen. An. iii. 2, 10.]

Σώζειν εἰς, *to bring safe to* a place, 2 Tim. iv. 18. [Xen. An. vi. 2, 8. Hell. i. 1, 26. Polyb. iii. 117, 2. Ceb. Tab. 27. With this place we may compare Jude 5. λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. *having led them safe.* See Xen. Hell. vii. 1, 16. 1 Mac. ii. 59.]

Σώζειν ἐκ θανάτου, *to save from death*, Heb. v. 7. This likewise is a pure Greek phrase, several times used by Aristides, cited by Wetstein, who also produces from Homer, Odyss. iv. 753. ΄ΕΚ ΘΑΝΑ΄ΤΟΙΟ ΣΑΩ΄ΣΕΙ.

Τὴν ψυχὴν—σῶσαι, *to save the life*, either of one's self or of another, Mat. xvi. 25. Mark iii. 4. [viii. 35.] On both which texts see Wetstein, who cites from Lysias, pro Call. ΣΩ΄ΣΑΣ ΤΗ῾Ν ΑΥ῾ΤΟΥ῀ ΨΥΧΗ῾Ν, and from Herodotus, viii. 113. ΄ΕΣΩΣΕ *βασιλῆος* ΤΗ῾Ν ΨΥΧΗ῾Ν. See other examples from the Greek writers in Kypke on Luke ix. 24. [Xen. Mem. ii. 4, 2. Cyr. iii. 3, 51. Dem. 12, 10.]

II. *To make whole*, or *heal of some bodily distemper.* In this view it is applied to the *miraculous cures* wrought by Christ and his apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9[2]. [Add Mark v. 23, 28, 34. x. 52. Luke vii. 50. viii. 48, 50. xvii. 19. xviii. 42. John xi. 12. Acts xiv. 9. James v. 15. See Isæus vii. 3.] And as these were emblems and pledges (comp. Acts iv. 10. with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the verb signifies,

III. *To save* from sins, i. e. from the *guilt*, (comp. Luke vii. 48. with ver. 50.) *dominion*, and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into *a state of salvation* in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47. are called οἱ σωζόμενοι, *those that* were *saved*, that is, who followed Peter's advice, ver. 40. and in this sense *saved themselves* by being baptized, and joining themselves to the believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18. comp. Prov. xi. 31. in LXX. [Add Mat. xviii. 11. xix. 28. Mark xvi. 16. Luke viii. 12. xi. 56. xiii. 23. xviii. 26. xix. 10. John iii. 17. v. 34. xii. 47. Acts iv. 12. xi. 14. xv. 1, 11. xvi. 31. Rom. viii. 24. ix. 27. x. 9, 13. xi. 14, 26. 1 Cor. v. 5. vii. 16. ix. 22. x. 33. xv. 2. Eph. ii. 5. 1 Thess. ii. 16. 2 Thess. ii. 10. 1 Tim. i. 15. ii. 4, 15. iv. 16. James i. 21. ii. 14. iv. 12. 1 Pet. iii. 21. It should be observed, that the word is in many of these places put for those who embrace Christianity, as the only way to salvation.]

ΣΩ῀ΜΑ, ατος, τό. Mintert proposes the derivation of it from σώζω *to preserve*, i. e. either the soul or the blood; or thinks it may be so called q. σῆμα *the sepulchre* of the soul.

I. Properly, *an animal body*, whether of a man, Mat. vi. [22, 23,] 25. x. 28. et al. freq. (comp. John ii. 21. 1 Cor. xv. 44); or of some other creature, James iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11. [Add as instances of the word used for a *living* body, Mat. vi. 23, 25. xxvi. 12, 26. Mark v. 29. xiv. 8. Rom. i. 24. iv. 19. vi. 6. vii. 4. viii. 10, 11, 23. xii. 4. 1 Cor. v. 3. vi. 13, 15, 18, 20. vii. 4, 34. ix. 27. x. 16. xi. 24, 27, 29. xii. 12, 14, 20, 22, 25. xiii. 3. xv. 35. 2 Cor. iv. 10. v. 6, 8. x. 10. Gal. vi. 17. Eph. i. 23. Phil. i. 20. iii. 21. Col. ii. 11. 1 Thess. v. 23. Heb. x. 5, 10, 22. xiii. 3. James ii. 16, 26. iii. 2, 6. Lev. vi. 10. Job xx. 25. Dan. iv. 30. Ælian, V. H. ii. 5. Xen. Mem. ii. 8, 1; for a *dead* body, Mat. xxvii. 52, 59. Mark xv. 46. Luke xvii. 37. xxiii. 55. xxiv. 3, 23. John xix. 31, 38, 40. xx. 12. Acts ix. 40. Jude 9. Gen. xv. 11. Josh. viii. 29. 1 Kings xiii. 22. Is. xxxvii. 36. et al. in LXX. 2 Mac. xii. 59. Diod. Sic. iii. 58. Xen. Cyr. viii. 7, 26. It seems used for the *sinful* body, or *body leading us to sin*, in Rom. vii. 24. viii. 13.]

[II. *A person, man*, 1 Cor. vi. 16. and, according to Schleusner, James iii. 16. Xen. Hell. ii. 1, 12. Lycurg. Or. adv. Leoc. c. 30. Æsch. in Timarch. p. 173, 28. Virg. Æn. v. 318. xi. 18. Ex. xxi. 3.]—On 2 Cor. v. 10. Wolfius and Wetstein cite from Xenophon, τὰς ΔΙΑ᾽ ΤΟΥ῀ ΣΩ΄ΜΑΤΟΣ *ἡδονάς*, 'pleasures received *by the body*;' and from Ælian, τὰ ΔΙΑ᾽ ΤΟΥ῀ ΣΩ΄ΜΑΤΟΣ

[1] See Martinii Lex. Philol. and Vossii Etymol. Latin. in Juncus.

[2] [On the construction here see Wetstein.]

πραττόμενα, 'things *done by the body*.' But comp. Kypke.—On 2 Cor. xii. 2. Kypke remarks, that a man is said *to be in the body*, so far as the soul is united with the body. Thus in Xen. Cyr. viii. (p. 506. ed. Hutchinson, 8vo.) Cyrus says, 'he never could believe, ὡς ἡ ψυχὴ, ἕως μὲν ἂν ἐΝ θνητῷ ΣΩΜΑΤΙ ᾖι, ζῇ, that the soul, as long as it *is in a mortal body*, lives; but when it departs from that, it dies.' On Heb. x. 5. see Heb. and Eng. Lexicon under גּוּף IV.

III. Σώματα, τά, is often used in the Greek writers for *the bodies of men taken in war, and reduced to slavery;* so it denotes mancipia, *slaves*, and is thus applied Rev. xviii. 13. where see Elsner and Wetstein. To the passages they have produced I add from Josephus, Ant. xiv. 12, 4. καὶ ὅσα ἐπράθη Ἰουδαίων, ἤτοι ΣΩΜΑΤΑ ἢ κτῆσις, ταῦτα ἀφεθήτω, τὰ μὲν ΣΩΜΑΤΑ ἐλεύθερα, κ. τ. λ. 'and whatsoever belonging to the Jews has been sold, whether *captives* or *goods*, let them be dismissed, the *captives* free,' &c. [Bishop Saunderson (Sermons, p. 452.) quotes Epiphanius, (Ancorat. c. 59.) who says that the phrase is used because only the *body* and not the soul can be reduced to slavery. See Gen. xxxiv. 18. xxxvi. 6. 2 Mac. viii. 11. Xen. Hell. ii. 1, 12. Polyb. i. 63, 6. xii. 16, 5. xviii. 18, 6. Lobeck on Phryn. p. 378. says, this is a recent usage, but others, as Spanheim, (on Aristoph. Plut. 6.) Casaubon, (ad Eq. 419.) Elsner, (ii. p. 462.) the commentators on Poll. iii. 8 and 71. say otherwise. See Burmann on Ovid, Heroid, Ep. iii. 36.] Comp. Tobit x. 10.

IV. Σῶμα denotes the Church.

1. In respect of Christ, who is the Head of this *body*, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of believers, whether *Jews* or *Gentiles*, who are mystical members of *one body*. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16. [See also 1 Cor. vi. 13. x. 17. xii. 27. Eph. iv. 4, 12. v. 23, 30. Col. i. 24. iii. 15.]

V. *An organized body*, as of vegetables. 1 Cor. xv. 37, 38.

VI. *A body, a material substance.* 1 Cor. xv. 40.

VII. *A body, substance*, or *reality*, as opposed to shadows or types. Col. ii. 17. where see Wetstein, who shows that in Josephus, de Bel. ii. 2, 5. and in Lucian, Hermotim. 79. (t. i. p. 613. A. ed. Bened.) σκιά and σῶμα are in like manner opposed to each other.—Consult Suicer, Thesaur. in σῶμα, on the several senses of this word.

[VIII. Joined with the personal pronoun, it is often put for the simple pronoun. See Rom. xii. 1. Eph. v. 28. Xen. An. i. 9, 11.]

☞ Σωματικός, ή, όν, from σῶμα.—*Bodily, of* or *belonging to the body.* 1 Tim. iv. 8.—*Bodily, corporeal, material.* Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16. [4 Mac. i. 32. Polyb. iv. 5, 1.]

☞ Σωματικῶς, adverb, from σωματικός.—*Bodily*, i. e. in the *body* of Christ, as opposed to the Jewish *tabernacle* or *temple; truly* and *really*, in opposition to types and figures; not only *effectually*, as God dwells in good men, but *substantially* or *personally*, by the strictest union, as the soul dwells in the *body*, so that "God and man is one Christ." occ. Col. ii. 9. Comp. John ii. 21. xiv. 9—11. and see Wolfius on Col. ii. 9. and Suicer, Thesaur. in σωματικῶς.

Σωρεύω, from σωρός *a heap.*

I. *To heap, heap up.* Rom. xii. 20. where see Whitby and Wetstein. [Prov. xxv. 23. Diod. Sic. i. 62. Polyb. xvi. 11, 4.]

II. *To lade* or *load, to*, as it were, *heap up with.* 2 Tim. iii. 6. [Properly, Polyb. xvi. 8, 9.]

Σωτήρ, ῆρος, ὁ, from σώω *to save.*—*A saviour, deliverer, preserver.* Luke i. 47. ii. 11. 1 Tim. iv. 10. (comp. Job vii. 20.) Tit. iii. 4. et al. freq. See 1 Tim. iv. 10. well explained and illustrated in Blackwall's Sacred Classics, vol. i. p. 442. &c. [Add John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 1 Tim. i. 1. ii. 3. 2 Tim. i. 10. Tit. i. 3, 4. ii. 3, 10. iii. 6. 2 Pet. i. 11. ii. 20. iii. 2, 18. 1 John iv. 14. Jude 25. Comp. Is. xii. 2. xlv. 15, 21. On the use of this word as applied both to gods and men by profane writers, see Deyling, Obss. Sacr. ii. p. 96. Perizon. ad Ælian, V. H. i. 30. Spanh. ad Aristoph. Plut. 1176. and de Usu et Pr. Num. vii. p. 416.]

Σωτηρία, ας, ἡ, from σωτήρ.

I. *A saving, preservation, safety.* Heb. xi. 7. Acts xxvii. 34. "τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, '*for this is a thing which concerns your safety.*' These words should be placed in a parenthesis. The reason why they should think it worth while to *eat* being contained in the next words; the reason given in the parenthesis is, because they did not *eat*, they could not have *strength* to work, and so to *save* themselves." Markland in Bowyer's Conjectures. [2 Mac. iii. 32. Æschin. 20, 24. 72, 28.]—On Acts iv. 12. Kypke shows that the phrase ἐν τινι σωτηρίαν εἶναι is used by Aristophanes, Demosthenes, and Josephus, for *safety's being placed* or *lodged in* a person or thing; and he, rightly, I think, refers σωτηρία in this text both to the temporal saving or recovering of the *body*, and to the spiritual salvation of the *soul*. Comp. sense III.

II. *A deliverance.* Acts vii. 25. Comp. Luke i. [69,] 71. [2 Sam. xxii. 3.] Phil. i. 19. where see Macknight. [Ex. xiv. 13.]

III. *Spiritual* and *eternal salvation.* See Luke xix. 9. John iv. 22[1]. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10. [Add Luke i. 77. Acts iv. 12. xiii. 26, 47. xvi. 17. Rom. i. 16. x. 1 and 10. xi. 1. xiii. 11. 2 Cor. vi. 2. vii. 10. Eph. i. 13. Phil. i. 19, 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Tim. ii. 10. iii. 15. Heb. i. 14. vi. 9. ix. 28. Jude 3. See also 2 Cor. i. 6.] In 1 Pet. ii. 2. twenty-six MSS., two ancient, after αὐξηθῆτε add εἰς σωτηρίαν, which reading is favoured by the Vulg., the two Syriac, and several other old versions, and by Griesbach admitted into the text, as probable.

Σωτήριον, ου, τό, from σωτήρ.—*Salvation.* occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this noun, as Josephus also does, Ant. viii. 10, 3; and Clement, 1 Cor. § 30. calls Jesus Christ τὸ ΣΩΤΗΡΙΟΝ ἡμῶν, our *Salvation*, in the abstract, as Simeon does Luke ii. 30. [So Ps. xcviii. 2. occ. Is. xii. 3. xxxviii. 11. lx. 18. et al.]

Σωτήριος, ου, ὁ, ἡ, from σωτήρ.—*Saving, affording salvation.* occ. Tit. ii. 11. [Wisd. i. 14. Diod. Sic. xiv. 30. Xen. Mem. iii. 3, 10.]

[1] [Some consider this as put for σωτήρ. See 2 Kings xiii. 5. Neh. ix. 2.]

☞ Σωφρονέω, ῶ, from σώφρων.
I. *To be of a sound mind,* as opposed to *distraction* or *madness.* Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to μαίνεσθαι *to be mad.* See Elsner on Mark. [Herodian, iv. 14, 9. Apoll. Bibl. iii. 5.]
II. *To be of a modest humble mind,* in opposition to *pride.* Rom. xii. 3.
III. *To be of a sober recollected mind,* as opposed to *intemperance* or *sensuality.* Tit. ii. 6. 1 Pet. iv. 7.—See Wetstein on Rom. xii. 3.

☞ Σωφρονίζω, from σώφρων.—*To instruct,* [*exhort, advise,*] or *teach,* in almost any manner; for Elsner shows from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4. [Xen. Hell. iii. 2, 17. Anab. vii. 7, 14. de Rep. Lac. xiii. 5.]

☞ Σωφρονισμός, οῦ, ὁ, from σωφρονίζω.—*A sound recollected mind.* occ. 2 Tim. i. 7. [Some take it in an active sense, as *instruction, exhortation.* Schleusner understands it of *prudence in Christian teaching.*]

☞ Σωφρόνως, adv. from σώφρων.—*Soberly,* "in the government of our appetites and passions." Doddridge. occ. Tit. ii. 12. [Wisd. ix. 11.]

☞ Σωφροσύνη, ης, ἡ, from σώφρων.
I. *Soundness of mind,* as opposed to *madness.* Acts xxvi. 25. Comp. σωφρονέω I.
II. *Sobriety,* as opposed to *levity* and *irregularity of behaviour.* 1 Tim. ii. 9, 15. [Comp. Plat. Phæd. c. 13. Ceb. Tab. 20. Ælian, V. H. ii. 1. Cic. Tusc. Quæst. iii. 8. 2 Mac. iv. 37.]

☞ Σώφρων, ονος, ὁ, ἡ, from σόος, σῶς *sound,* and φρήν *the mind.*
I. Properly, *of a sound mind,* as opposed to *folly* or *madness,* mentis compos, sanâ mente præditus.
II. *Sober, modest, recollected, regular, discreet,* as opposed to *intemperate, indecent, light, irregular,* or *foolish in behaviour.* occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5. [Ælian, V. H. iii. 30. Polyb. iii. 14, 4. Xen. Cyr. iv. 1, 25.]

ΣΩ'Ω. See σώζω.

T.

T, τ, ʈ, *tau.* The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phœnician *tau* in name, order, and power. In its forms T, τ, (of which ʈ seems a corruption) it approaches nearer to the Phœnician *tau,* when written, as it sometimes is [1], in the form of a cross, +, than to the Heb. ת.

☞ TABE'PNA, ης, ἡ. Latin.—This word is plainly in Greek letters the Latin *taberna,* which Ainsworth interprets *a house made of boards,* and thence *a tavern, an inn;* and derives it *à tabulis, from the boards,* of which it was constructed. The word occurs only Acts xxviii. 15. in the name of a place or town called Τρεῖς Ταβέρναι, *Tres Tabernæ,* or *the Three Taverns* or *Inns.* That this place was nearer to Rome than Appii Forum, appears from the conclusion of one of Cicero's letters to Atticus, lib. ii. epist. 10. which, when he is travelling *south-eastwards* [2] from Antium [3] to his seat near Formiæ, he dates ab Appii Foro, *horâ quartâ,* '*from Appii Forum,* at the fourth hour;' and adds, *dederam aliam paulo ante* Tribus Tabernis, 'I wrote you another a little while ago from the *Three Taverns.*' Grotius, to whom I am indebted for the above-cited passage from Cicero, observes further, that there were many places in the Roman empire, at this time, which had the names of *Forum* or *Tabernæ;* the former from having *markets* for all kind of commodities, the latter from furnishing *wine* and *eatables.* [See also Cic. ad Att. i. 13. The place is said to have been about six German miles, i. e. near thirty English, from Rome, and two from Appii Forum.]

TABIΘA', ἡ. Syr.—*Tabitha,* the name of a female disciple at Joppa, which, being interpreted, says St. Luke, is Δορκάς, i. e. *an antelope.* The Chaldee and Syriac מבא (whence the fem. מביתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צְבִי *a gazel,* or *antelope,* and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. Bochart, vol. ii. 924, 5. shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agreeable animals* [4]; and that, according to the Talmud, Gamaliel, St. Paul's master, had a *maid* named מביתא *Tabitha.* I add, that Josephus, de Bel. iv. 3, 5. mentions one *John,* who, in some copies, is called TABΗΘA' παῖς, the son of *Tabetha,* in others ΔΟΡΚΑ'ΔΟΣ παῖς, the son of *Dorcas.* See Hudson's note *l.* occ. Acts ix. 36, 40. The Syriac version not only retains מביתה in both these passages, but uses it for Δορκάς, ver. 29. and omits St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Τάγμα, ατος, τό, from τέταγμαι perf. pass. of τάττω to order. [Properly, *what is arranged* or *ordered,* and then,]—*an order,* or rather *a band.* occ. 1 Cor. xv. 23. "*but every one in his proper* band,—for τάγμα denotes a *band* of soldiers, a

[1] See Montfaucon's Palæogr. Gr. p. 122. and Bayly's Introduction to Languages, pt. iii. p. 46.
[2] See Cellarius's map of Latium.
[3] It appears, by the beginning of his eleventh Epistle, that he was, at the time in which he wrote it, in the Formian territory, and that he had lately been at Antium; and at the beginning of his twelfth he says, *emerseram commodè ex Antiati in Appiam ad* Tres Tabernas, 'I had opportunely got clear of the Antian territory, and had reached the Appian Way at the *Three Taverns.*'

[4] The *antelopes* are particularly remarkable for their *beautiful eyes.* So that it is a common compliment in the East to tell a fine woman that she has *aine el gazel,* 'the eyes of an antelope.' But let us hear La Roque, Voyage en Palestine, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a *les yeux d'une gazelle:* toutes leurs chansons amoureuses ne parlent que des yeux noirs, et *des yeux de gazelle:* et c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement *il n'y a rien de si mignon, ni de si joly que ces gazelles:* on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d'une jeune fille."

cohort, a legion. See Scapula." Macknight, whom consult; comp. also Wetstein. [It occ. in this sense 1 Sam. iv. 10. 2 Sam. xxiii. 13. Joseph. de B. J. iii. 4, 2. Diod. Sic. xvii. 80. Wahl understands it of *order of time;* and Schleusner, who says only *order*, translates the place, *each when the turn comes to him.*]

Τακτός, ή, όν, from τέτακται 3 pers. perf. pass. of τάττω *to order, appoint.*—*Appointed, set.* occ. Acts xii. 21; τακτῇ ἡμέρᾳ, *on a set day*, says St. Luke; δευτέρᾳ τῶν θεωρίων ἡμέρα, '*on the second day of the shows* celebrated in honour of Claudius Cæsar,' says Josephus, relating the same story, Ant. xix. 8, 2. Τακτὴ ἡμέρα is a phrase used by Polybius, [and Dion. Hal. Ant. ii. 74. Of course, the meaning is *a certain settled day.* Cicero (de Off. i. 12.) has *status dies.* Plautus, (Curcul. i. 1, 5.) *statutus dies.* In Job xii. 5. we have χρόνος τακτός. See Thuc. iv. 16. 65. Polyb. iii. 100, 6. xxix. 11, 8. Xen. Hell. vi. 1, 24.]

Ταλαιπωρέω, ῶ, from ταλαίπωρος.—*To be afflicted, touched,* or *affected with a sense of misery.* occ. James iv. 9. [It is *to labour severely, be worn by labour* (see Xen. Mem. ii. 1, 18. and Taylor on Lysias, p. 490); then, *to endure hardship and suffering,* (see Thuc. i. 99 and 134. Ps. xxxviii. 6.) and *to inflict suffering.* (See Ps. xvii. 9. Is. xxxiii. 1. Micah ii. 4.) Comp. Polyb. iii. 60, 3. Dem. 22, 24.]

Ταλαιπωρία, ας, ή, from ταλαίπωρος. [Properly, *suffering from severe labour;* (see Diod. Sic. i. 36. Polyb. iii. 55, 6.) and then]—*Misery, grievous affliction,* or *calamity.* occ. Rom. iii. 16. James v. 1. [See Is. xlvii. 11. lix. 7. Diod. Sic. i. 56. Thuc. ii. 49.]

Ταλαίπωρος, ου, ὁ, ή, from ταλάω *to sustain, suffer,* and πῶρος *a stone, a hard substance,* and thence *grief, calamity;* see πῶρος [1].—*Miserable, afflicted with grievous calamities.* Mintert says it properly denotes *being worn out* and *fatigued with grievous labours,* as they who labour in *stone*-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see. occ. Rom. vii. 24. Rev. iii. 17. [Eur. Phœn. 1636. Dem. 548, 12. Ceb. Tab. c. 28. Is. xxxiii. 1. 2 Mac. iv. 47.]

Ταλαντιαῖος, α, ον, from τάλαντον, which see.—*Weighing a talent, of a talent weight.* occ. Rev. xvi. 21. where see Vitringa. This word is used not only by Josephus, de Bel. v. 6, 3. but by Alcæus, cited in Pollux, and by Polybius, [ix. 41, 8.] Plutarch, [and Diodorus, xix. 45.] See in Wetstein.

Τάλαντον, ου, τό, from ταλᾶν or τλῆναι *sustaining* or *supporting* a weight.

I. *The scale* in a balance. Thus Homer uses the word, Il. xii. 433.

—Ὣς τε ΤΑΛΑΝΤΑ γυνὴ χερνῆτις ἀληθής,
Ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
Ἰσάζουσ'.

As when *two scales* are charged with doubtful loads,
From side to side the trembling balance nods,
While some laborious matron, just and poor,
With nice exactness weighs her woolly store. POPE.

Comp. Il. viii. 69. xxii. 209.

[1] [The Schol. on Aristoph. Plut. 33. and Suidas, say, that πῶρος means *suffering* or *grief,* and that the people of Elis used the verb πωρέω to express what other Greeks did by πειθέω.]

II. *A weight equal,* according to Bp. Cumberland, *to* 93¾ *pounds avoirdupois,* but, according to Michaelis, to no more than about 32½.

III. It denotes *a certain quantity* or *sum of money,* so called, because, in the rude state of the ancient coin, they used to *weigh* their gold and silver. Mat. xviii. 24. and ch. xxv. freq. *A* Jewish *talent of silver,* according to Bp. Cumberland's calculation, was equal to 353*l.* 11*s.* 10*d.*; a talent of gold, of the same weight, to about 5075*l.* 15*s.* 7*d.*; but according to Michaelis the talent of silver was not more than 137*l.* 16*s.*, nor the talent of gold than 2033*l.* 16*s.* Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy [2]; but remark, that Homer uses the word τάλαντον for some certain *quantity* or *weight* of gold only, Il. ix. 122.[3] 264. xviii. 507. xix. 247. xxiii. 265—269. 750, 751. xxiv. 232. the precise value of which I know not of *data* sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's τάλαντον did not amount to any great weight or sum. See Damm's Lex. Nov. Græc. col. 2297. and Goguet's Origin of Laws, vol. ii. p. 308—312. ed. Edinburgh. [On the various kinds of *talents,* see Gronovius de Pecuniâ Veterum, and Leusden, Philol. Hebr. Mixt. Diss. 29. More may be found in Faber, Archæol. Hebr. t. i. p. 397. and Bernard, de Mens. et Pond. ii. p. 189. The word occ. Ex. xxv. 39. 2 Sam. xii. 30.]

ΤΑΛΙΘΑ'. Syr.—*Talitha.* A corrupt Hebrew, or Syriac, word, denoting, as St. Mark interprets it, κοράσιον *a damsel.* The Chaldee and Syriac טְלֵיָא is used for *a boy, a youth,* and the fem. טְלִיתָא for *a girl, a damsel,* in the Chaldee Targums of the Old, and in the Syriac version of the New Testament [4]. In Hebrew טָלֶה and טָלֶא signify *a young lamb,* or *kid;* whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call children *lambs* and *lambkins.* Comp. also under Ταβιθά. occ. Mark v. 41. where the Syriac version retains the words ܛܠܝܬܐ ܩܘܡܝ without interpreting them, and uses the same expression, Luke viii. 54. for the Greek, ἡ παῖς, ἐγείρου. [Τάλις is interpreted by Hesychius, as ἡ μελλόγαμος παρθένος, and by Photius (col. 418.) as ἡ μεσόγαμος. †occ. Soph. Ant. 640.†]

ΤΑΜΕΙΟΝ and ΤΑΜΙΕΙΟΝ, ου, τό.

I. *A secret place, a private chamber* or *closet.* So Hesychius, ταμεῖα· ἀπόκρυφα οἰκήματα, *secret dwellings.* Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26. see Josephus, de Bel. vi. 5, 2. where he expressly mentions *a false prophet,* ψευδοπροφήτης, who, on the day the Temple was set

[2] See more in Heb. and Eng. Lexicon under כִּכָּר 3. [and Boeckh's Staathaushaltung der Athener, vol. i. p. 16.]

[3] Where in Didymus's Scholion we read, εἰ—περὶ τοῦ ταλάντου τῶν Ἑλλήνων, βραχύ τι τὸ τάλαντον τοῦ χρυσίου παρ' αὐτοῖς, ὡς καὶ Δίφιλος ἐν ἀργύρῳ βραχύ τι τὸ τάλαντον φησί. 'But if (the poet meant) the *talent* of the Hellenes (i. e. as distinguished from the Athenians), the *talent of gold* is with them *a small matter,* as Diphilus also calls it in silver.'

[4] See Castell's Heptaglott. Lexic. in טלה.

on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished. [Is. xxvi. 20. Ecclus. xxix. 12. Xen. Hell. v. 4, 5.]

II. *A store-house.* Luke xii. 24. where see Wetstein. [Deut. xxviii. 8. Prov. iii. 10. Ps. cxliv. 13. Theophr. Char. iv. 2. viii. 1. Xen. Mem. i. 5, 2. Diod. Sic. xx. 58. Joseph. de B. J. iv. 4, 3. See Irmisch on Herodian, i. 6, 19. Duker on Thuc. i. 96.]

Τάξις, εως, ἡ, from τάττω or τάσσω *to set in order.*

I. *Order, regularity, regular disposition.* 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession.* Luke i. 8.

III. *An order,* as of priests. Heb. v. 6, [10. vi. 20.] vii. 11, [17, 21.] "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order;* if by that phrase is understood a succession of persons executing that priesthood. Therefore κατὰ τάξιν must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ τάξιν is in this verse (Heb. v. 6. so vii. 11.) rendered *secundum similitudinem* (ܐܝܟ ܕܡܠܟܝ ܨܕܩ)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *the part sustained by any one, the condition in which he is placed, similar condition, likeness.* See Ps. cx. 4. 2 Mac. ix. 18. Arrian, D. E. iii. 1. Philostr. Vit. Soph. i. 21, 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank.* See Ælian, V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, ή, όν. The most probable derivation of this word seems to be from ἔδαφος *the ground,* q. ἐδαφεινός. [Eustathius says it is the same as πατεινός, from πατέω *to tread.*]

I. *Low, not rising much above the ground.* Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλός *high.* See Scapula's Lexicon.

II. *Low, mean, despised.* Rom. xii. 16. James i. 9. Comp. 2 Cor. x. 1. [See Ælian, V. H. iii. 18. vi. 12. Xen. Hell. ii. 4, 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclus. xii. 4.]

III. *Lowly, humble.* Mat. xi. 29. James iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *timid,* and refers to ταπεινότης, used for *timidity,* in Xen. Hell. iii. 5, 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down,* by affliction or distress. 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44. &c.

☞ Ταπεινοφροσύνη, ης, ἡ, from ταπεινός *lowly,* and φρήν *the mind.—Lowliness of mind, humility,* whether real and genuine, as Acts xx. 19. Eph. iv. 2. or affected and false, Col. ii. 18.[1] [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινόω, ῶ, from ταπεινός.

I. *To make* or *bring low.* Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase,* in respect of state or condition. Mat. xxiii. 12. Phil. iv. 12. where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, τὰ μὲν ὑψηλὰ ΤΑΠΕΙΝΟΥ͂Ν, τὰ δὲ ΤΑΠΕΙΝΑ ὙΨΟΥ͂Ν, 'that he was *humbling the exalted,* and *exalting the humble.*' Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclus. xiii. 8. Diod. Sic. xi. 38 and 71. Polyb. ix. 29, 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase,* in mind and behaviour. Mat. xviii. 4. Luke xiv. 11. xviii. 14. James iv. 10. 1 Pet. v. 6.[2] Comp. Phil. ii. 8. and see Raphelius on that text. [Ecclus. ii. 17. iii. 18. Xen. An. vi. 1, 18.]

IV. *To bring low* or *humble by affliction, to afflict.* 2 Cor. xii. 21. Comp. ταπεινός IV.

Ταπείνωσις, εως, ἡ, from ταπεινόω.—*Humiliation, state of humiliation* or *abasement, low estate.* occ. Luke i. 48. Acts viii. 33.[3] Phil. iii. 21. James i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclus. ii. 4. xi. 12.]

ΤΑΡΑ΄ΤΤΩ, or ΤΑΡΑ΄ΣΣΩ.

I. *To tremble, disturb, agitate,* properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, ἐν τοῖς χειμῶσι ὑπὸ τῶν πνευμάτων ΤΑΡΑΤΤΟΜΕ΄ΝΟΥ ΤΟΥ͂ ΥΔΑΤΟΣ, '*the water* in storms *being agitated* by the winds.' The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. רָפַשׁ *to disturb,* or *make foul,* as by *trampling* in it with the feet. [Æsop. Fab. 4. Dioscor. ii. 83. Lucian, Lexiph. § 4.]

II. *To trouble* or *disturb the mind, to put it into perturbation* or *commotion, to alarm,* and in the passive, *to be* thus *troubled* or *disturbed,* as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33. [see Gen. xliii. 30.]—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6, 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423. has well described *the various* and even *contrary passions* which, on the *Magians'* arrival, *agitated Herod* and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than ταράσσομαι. To confirm this remark, I add,

[1] [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for *the affectation* is implied by the context, not expressed in the word. Wahl gives it rightly. Ταπεινοφρονέω occ. Ps. cxxxi. 2.]

[2] [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1789.]

[3] See Bp. Bull's English Works, vol. i. p. 138. &c.

that Josephus in like manner uses ἐτάραξεν to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. xv. 3, 7.—The above-cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

☞ Ταραχή, ῆς, ἡ, from ταράσσω *to trouble.*

I. *A troubling* or *stirring* of water. John v. 4.

II. *A political commotion* or *disturbance.* Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. xx. 1, 1. ibid. 5, 3. de Bel. iii. 12, 1 and 3. ibid. 18. § 1, 2, 3, 5, 7, 8. et al. in Bp. Newton's Dissertations on the Prophecies, vol. ii. p 241. &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57. &c. [Diod. Sic. i. 66. Polyb. iii. 9, 9. Xen. Vect. v. 8.]

Τάραχος, ου, ὁ, from ταράσσω.

I. *A disturbance, stir.* Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8, 2.]

II. *A disturbance, tumult.* Acts xix. 23.

Ταρσεύς, έως, ὁ.—*Of* or *belonging to Tarsus*, a city of *Cilicia* in *Asia Minor.* occ. Acts ix. 11. xxi. 39. on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

Ταρταρόω, ῶ, from Τάρταρος, of which below. —*To cast into Tartarus.* occ. 2 Pet. ii. 4. "The Scholiast on Æsch. Eum. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured ταρταρῶσαι *to cast* him *into Tartarus.* Tzetzes uses the same word ταρταρόω for *casting* or *sending into Tartarus:* and the compound verb καταταρταροῦν is found in Apollodorus, [Bibl. i. 1, 2.] in Didymus's Scholia on Homer, in Phurnutus, de Nat. Deor. p. 11, ed. Gale, and in the book περὶ ποταμῶν, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles καταταρωθέντας he in the same breath calls ῥιφθέντας εἰς Τάρταρον, *cast into Tartarus.*" Thus the learned Windet, in Pole, Synops. We may then, I think, safely assert that ταρταρώσας, in St. Peter, means not, as Mede, Works, fol. p. 23. interprets it, *to adjudge to*, but *to cast into Tartarus*, ῥίπτειν ἐς Τάρταρον, as in Homer, cited below. [*Tartarus* was the deepest abyss of the infernal regions, dark, (as it is described by Homer, Il. viii. 16. 480. Apollodorus ubi supra, Hesiod, Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (Æschin. Socr. D. iii. 21. Hesiod, Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of *Tartarus*, he concludes as follows:]—On the whole, then, ταρταροῦν in St. Peter is the same as ῥίπτειν ἐς Τάρταρον, *to throw into Tartarus*, in Homer, only rectifying the poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *spirits*, must be interpreted *spiritually*; and thus ταρταρώσας will import that God *cast* the apostate angels out of his presence *into that* ζόφος τοῦ σκότους, *blackness of darkness*, (2 Pet. ii. 17. Jude 13.) where they will be for ever banished from the *light of his countenance*, and from the *beatifying influence of the ever-blessed Three*, as truly as a person plunged into the *torpid boundary of this created system* would be from the *light of the sun*, and the *benign operations of the material heavens.*

ΤΑ'ΤΤΩ, or ΤΑ'ΣΣΩ.

[I. Properly, *to order, set in a certain order.* Thuc. i. 48. Xen. Mem. iii. 1, 7. And hence in Luke vii. 8. (with ὑπό) *to put one under another's order.*]

[II. *To appoint* or *order any thing to be done*, (with acc. of thing, and dat. of person,) Mat. xxviii. 16. Acts xxii. 10. xxviii. 23. Ælian, V. H. xiv. 22. Xen. Cyr. iv. 5, 11.]

[III. *To appoint* or *choose a person for any office*, as Rom. xiii. 1. and so] Εἰς διακονίαν τοῖς ἁγίοις τάττειν ἑαυτούς, 1 Cor. xvi. 15. means *to set* or *appoint themselves to*, i. e. *to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them.* Raphelius shows that Xenophon and Plato apply the phrase τάττειν ἑαυτόν in the same view, and, pertinently observes, that the dative ἁγίοις in the above text is to be referred not to ἔταξαν, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, Apol. Socr. § 17. p. 92. ed. Forster, τὴν ἐμὴν ΤΩ῾ι ΘΕΩ῾ι ΥΠΗΡΕΣΙ'ΑΝ, 'my *subserviency to God*;' and § 18. τὴν τοῦ Θεοῦ ΔΟ'ΣΙΝ ΥΜΙ῎Ν, 'God's *gift to you.*' And as to the expression τάττειν εἰς, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Polyb. i. 45, 1. xv. 27, 7.]

IV. Pass. *to be disposed, adapted.* occ. Acts xiii. 48. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *and as many as* were disposed, adapted, or in a right disposition and preparation, *for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned Mede[1], Raphelius, Wolfius, and Doddridge,) have written, appears to me the true meaning of the text, and I think with Wolfius, that τεταγμένος εἰς in this passage is equivalent to εὔθετος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only show that τεταγμένος εἰς, when referring to *an employment* or *station*, means *appointed to it.* But see an excellent note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed*, are manifestly contrasted with the Jews,

[1] Works, folio, p. 21.

ver. 46. who, by *rejecting the word of God*, οὐκ ἀξίους ἔκριναν ἑαυτοὺς τῆς αἰωνίου ζωῆς, *behaved as if they judged themselves not worthy of eternal life*. See Wetstein's note, and as to the construction of τεταγμένους with the preposition εἰς, observe the verb τάττειν is likewise so constructed in the text, 1 Cor. xvi. 15.

[V. *To appoint, determine*. Acts xv. 2. See Polyb. xvii. 7, 7. Lysias, 336, 7.]

ΤΑΥ῎ΡΟΣ, ου, ὁ, from the Chald. תּוֹר *a beeve*[1], which from the Heb. שׁוֹר the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—*A bull* or *beeve*, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13. we may observe, that the ancient heathen used to sacrifice *bulls* to Jupiter: thus Ovid, Met. iv. 756. Comp. Virgil, Æn. ix. 627. and see more in Wetstein.

Ταφή, ῆς, ἡ, from ἔταφον, 2nd aor. of θάπτω *to bury*, which see.—*A burying* or *burial*. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matthiæ, § 387.]

Τάφος, ου, ὁ, from ἔταφον, 2nd aor. of θάπτω *to bury*, which see.—*A sepulchre*. Mat. [xxiii. 27. xxvii. 61, 64, 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. t. v. pt. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

☞ ΤΑ΄ΧΑ. Adv. *perhaps*. occ. Rom. v. 7. Philem. 15. [Lucian, Dial. Deorr. vi. 6. Æsch. Dial. Socr. i. 2. Xen. An. v. 2, 17. Its original and proper sense is *quickly*, from ταχύς. See Xen. Hell. vii. 4, 34. Polyb. xviii. 20, 9.]

Ταχέως, adv. from ταχύς.

I. *Quickly, speedily*. Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv. 9. Ceb. Tab. 31. Polyb. i. 60, 10. Xen. Cyr. i. 4, 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. *Easily, lightly*, temerè. occ. 1 Tim. v. 22. where Raphelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχινός, ή, όν, from ταχύς.

I. *Swift, speedy*. 2 Pet. ii. 1.

II. *Shortly to be accomplished* or *happen*. 2 Pet. i. 14. [Comp. Is. lix. 7. Hab. i. 6. Call. H. in Del. 95.]

Τάχιστα, neut. plur. [of τάχιστος,] used adverbially, *most speedily*; ὡς τάχιστα, *with the utmost speed*, quàm celerrimè. Acts xvii. 15. This phrase is used by the best Greek writers.—Τάχιον, neut. [of ταχίων,] used adverbially, *more swiftly* or *speedily*. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, *speedily, soon, pretty soon*. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under βελτίων. [1 Mac. ii. 40. The Attic word was θᾶττον. See Græv. ad Lucian. Solœc. p. 751. and notes on Thom. M. in v. θᾶττον.]

[1] So the Phœnicians called a *beeve*, *Thor*, according to Plutarch in Sylla, p. 463. B. ΘΩ῎Ρ γὰρ οἱ Φοίνικες τὴν βοῦν καλοῦσι.

Τάχος, εος, ους, τό, from ταχύς.—*Swiftness, speed*. Ἐν τάχει, *with swiftness* or *speed, speedily*. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 35. Thuc. vi. 92. See Wetstein.]

[Ταχύ, neut. of ταχύς, used adverbially.—*Swiftly, speedily, quickly, immediately*. Mat. v. 25. xxviii. 7, 8. Mark ix. 39. (where Wahl says *easily*; and Schleusner says, that *perhaps* the word may mean *rashly*, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for מַהֵר in Deut. ix. 12. Ex. xxxii. 8; for מְהֵרָה in Is. v. 26. lviii. 8. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1, 1.]

ΤΑΧΥ΄Σ, εῖα, ύ.—*Swift*. occ. James i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, a conjunction.

1. *And*. Mat. xxvii. 48. xxviii. 12. et al. freq.

2. When followed by καί it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τε—καί, *whether—or*. Acts ix. 2.—This particle, like the Latin *que*, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for *but*, as Acts i. 15. v. 42. et al.; that it is sometimes redundant, as Rom. i. 27. We have τε—τε in Acts xxvi. 16.]

ΤΕΙ΄ΝΩ.—*To stretch, stretch out, extend, distend*. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙ῎ΧΟΣ, εος, ους, τό. Eustathius and others derive it from τεύχω *to build*.—*A wall*. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 12, 15, 17—19. Josh. vi. 5, 20. 1 Sam. xxv. 16. for חוֹמָה; Num. xxxv. 4. Is. xv. 1. for קִיר. It is used for a city, with its walls and fortifications, as in 2 Kings xx. 16. (for עִיר) and Xen. Hell. vii. 5, 8. Eur. Phœn. 71. 826.]

☞ Τεκμήριον, ου, τό, from τέκμαρ *a sign, token*.—*A sign, token*. occ. Acts i. 3. [3 Mac. iii. 24. Diod. Sic. i. 10. Philostr. Vit. Soph. ii. 14, 2. Lysias, 286, 7. Xen. Mem. i. 1, 2.]

☞ Τεκνίον, ου, τό. Diminutive of τέκνον.—*A little child*. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. [12, 28. iii. 7, 18. iv. 4. v. 21.] "*Dear children*." Campbell's Prelim. Dissertat. p. 615.

☞ Τεκνογονέω, ῶ, from τέκνον *a child*, and γέγονα perf. mid. of the old verb γείνω or γένω *to make*, †*beget*.†—*To bear children*. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only *producing children*, but *educating them in a Christian manner*, is here implied.]

☞ Τεκνογονία, ας, ἡ, from the same as τεκνογονέω.—*Child-bearing*. occ. 1 Tim. ii. 15.

Τέκνον, ου, τό, from τίκτω, or obsol. τέκω, *to procreate*.

I. *A child*, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29.

xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. iii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2, 4.]

II. *A remote descendant*, Luke xvi. 25. and *τέκνα, τά*, plur. *posterity*, posteri. John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopœia represented as a *person*, the *natives* or *inhabitants* of it are called its *τέκνα* or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13. and *θυγάτηρ* III.

IV. It is used as "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Doddridge on Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12. and *θυγάτηρ* II. [Herodian, i. 2, 6. Achill. Tat. viii. p. 469.]

V. St. Paul calls *Onesimus his child* or *son*, *τέκνον*, because *begotten*, i. e. converted to Christ, *by him*. Philem. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13. and *πατήρ* V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called *τέκνα Θεοῦ, children of God*, as being *regenerated* or *born again* by his Word and Spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8. for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under *υἱός* VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are *the obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under *υἱός* XI.

IX. Joined with words expressive of *punishment*, it denotes *liable to* or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5. בֶּן מָוֶת, *a son of death*, is one *worthy* or *guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2. בֶּן הַכּוֹת, *worthy of beating*. Comp. under *υἱός* XII. [See Is. lvii. 4. Hom. Il. xxi. 151.]

☞ Τεκνοτροφέω, ῶ, from *τέκνον a child*, and *τέτροφα* perf. mid. of *τρέφω to nourish, bring up*.—*To bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one,) Epictet. i. 23. *διατί ἀποσυμβουλεύεις τῷ σοφῷ* ΤΕΚΝΟΤΡΟΦΕΙ῀Ν; 'Why (Epicurus) do you dissuade a wise man from *bringing up children?*' [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕ῎ΚΤΩΝ, *ονος*, *ὁ*. The Greek Lexicons derive it from *τεύχω to fabricate* (which see under *τεῖχος*.)—*A workman* in wood, iron, or stone, but especially in *wood*, *a carpenter*, faber. occ. Mat. xiii. 55. Mark vi. 3. [Many interpreters here think that *ὁ τέκτων* is put by metonymy for *τοῦ τέκτονος υἱός*; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xiii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for חָרָשׁ, which means, *κατ' ἐξοχήν, a carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2, 37.]

ΤΕ῎ΚΩ. See under *τίκτω*.

Τέλειος, *α*, *ον*, from *τελέω to complete, perfect*.

I. *Complete, perfect*. [1 Cor. xiii. 10. James i. 4, 17[1], 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat. v. 48. Bp. Sherlock[2] observes, that the precise meaning is, "Let your love be *universal*, unconfined by partialities, and with respect to its objects, as large as God's is." Comp. Luke vi. 36. and see Elsner and Wetstein on Mat.

II. *Adult, full-grown, of full age*, as opposed to *παιδία little children*, or *νήπιοι infants*. In this view it is applied spiritually to Christians, 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15. where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13. we have ΕἸΣ ΑΝΔΡΑ ΤΕΛΕΙΟΝ, so in Epictetus, Enchirid. cap. 75. we read *οὐκ ἔτι εἶ μειράκιον, ἀλλ' ἌΝΗΡ ἤδη ΤΕΛΕΙΟΣ*, 'thou art no longer a youth, but *a man at full age*.' Raphelius shows that Xenophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the *mind*. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2, 1. iii. 7, 6. Polyb. v. 29, 2. Ælian, V. H. xiii. 1. and the commentators on iv. 3. and Callim. H. in Jov. 57.]

☞ Τελειότης, *ητος*, *ἡ*, from *τέλειος*.

I. *Perfection, perfectness*. occ. Col. iii. 14. where charity or love is called *σύνδεσμος τῆς τελειότητος the bond of perfectness*, i. e. says Whitby, *the most perfect bond of union*[3] among Christians, Eph. iv. 15, 16; (comp. ver. 3. and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.) and that which renders us *perfect* and *unblameable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render* persons *perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under *τέλειος* II.

Τελειόω, ῶ, from *τέλειος*.

[I. *To complete, finish*. Luke ii. 43. (of time,) Acts xx. 24. In] Luke xiii. 32. Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he

[1] [Schleusner says, that the word here means *rendering perfect*, and so in ver. 25. But this is without authority or necessity.]

[2] Disc. xiii. vol. iii. p. 308.

[3] [Comp. Wisd. xii. 17.]

cites from Plutarch, Consol. ad Apoll. t. ii. p. 111. C. ΤΕΛΕΙΟΥ͂ΝΤΑ *τὸ ζῆν* '*ending* their life.' So Wetstein from Josephus, Maccab. § 7. 'Ο holy life! *ὃν πιστὴ θανάτου σφραγὶς* 'ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death *finished*.' So Eusebius and other ancient Christian writers often apply it to the *death* of the martyrs. See Raphelius, Semicent. Annotat. p. 8. and Suicer, Thesaur. under *τελειόω* II. [Wahl also construes the fut. mid. in this place as active, *I shall finish* my works. Schleusner thinks that it should be taken *passively*, and construes it *I shall die* (i. e. *be brought to an end*). Hesychius has *τέλειος ἡμέρα, ἡ ὑστάτη, καὶ τὸν βίον τελειοῦσα*. See Fischer, Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb, too, occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15. To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12. (see below, sense IV.[1]) construing, *I have finished my course*, comparing with it Philo, Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Polyb. viii. 36, 2.]

[II. *To discharge* or *fulfil*. John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil*, (as a prophecy,) John xix. 28.]

IV. *To perfect, make perfect* or *complete*. Τελειόομαι, οῦμαι, pass. *to be made perfect* or *complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23. of the spirits of just men *made perfect* "and complete both in holiness and happiness, so far as may consist with the separate state[2]," but seems to include the *resurrection* also, Heb. xi. 40. (see Macknight,) Phil. iii. 12. In which latter text observe that *τετελείωμαι* is, like *ἔλαβον, διώκω, καταλαμβάνω*, &c. in this passage, an *agonistic* term, denoting the *finishing* of one's race, (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23. where the meaning seems to be, *that they may be perfectly united*. 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *to render perfectly free from sin, expiate perfectly*, and so Œcumenius expressly explains the last passage.]

V. *To make* Christ *perfect*, Heb. ii. 10. i. e. "*to consecrate* him by sufferings *to* his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 26, 33. in LXX,) and fully to qualify and enable him to the discharge of it[3]." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *to make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss*. And they add, Heb. xi. 40. xii. 23. (with great propriety) as further instances of this sense.]

[1] [On this use of the perf. pass. see Matthiæ, § 493.]
[2] Doddridge.
[3] Mr. Clark's Note on Heb. ii. 10.

☞ Τελείως, adv. from *τέλειος*.—*Perfectly, constantly, to the end*. occ. 1 Pet. i. 13. [Ecclus. vi. 37. (in the Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and *τελέως* Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελείωσις, εως, ἡ, from *τελειόω*.

I. *A completion, accomplishment*. Luke i. 45. [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage espousals*. See Eustathius ad Iliad. Λ. p. 832. and Poll. On. iii. 3, 38. on the use of *τέλος* and compounds, as to *marriage*. In Ex. xxix. 26. it seems merely to denote *what fills*.]

II. *Perfection* of priesthood, both as to *atonement* and *intercession*. Heb. vii. 11. Comp. 19—28. ix. 9, 24. x. 1—4.

☞ Τελειωτής, οῦ, ὁ, from *τελειόω*.—*A finisher, a perfecter*. occ. Heb. xii. 2. where Christ is called *τὸν τῆς πίστεως* (not *ἡμῶν*) *ἀρχηγὸν καὶ τελειωτήν, the leader in*, and *finisher of, faith*, i. e. in his own person, who always *believed* and trusted in his heavenly Father himself, and so hath left us an example that we should *follow* his faith. Compare the following words, and see Wolfius, Cur. Philol. [Schleusner deduces the meaning of this word otherwise. He says, that *τελειόω* is *to declare victor in the games, assign the reward to the conqueror*, referring to Faber, Agon. Sacr. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence *τελειωτής* is the *ἀγωνοθέτης*, and therefore *the rewarder*. Bretschneider makes *ἀρχηγὸς καὶ τελειωτής* the same as *ἀρχὴ καὶ τέλος*.]

☞ Τελεσφορέω, ῶ, from *τέλος an end, perfection*, and *φορέω to bring, bear*.—*To bring to perfection*, as seed does the fruit. occ. Luke viii. 14. Raphelius cites a passage from Arrian, Epict. iv. 8. (p. 411. ed. Cantab.) where *seed* is in like manner said *τελεσφορηθῆναι to be brought to perfection*, i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to *a vine*, and Plutarch, the adjective *τελεσφόρα* to *trees* in general, which *bring their fruit to perfection*. See more in Wetstein, and Kypke on Luke. [Joseph. Ant. i. 6, 3. Symm. Ps. lxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has *τελεσφορεῖ· ἐντελῶς ἄγει*. Comp. Joseph. de Mac. t. ii. p. 514. Soph. Œd. C. 1550.]

Τελευτάω, ῶ, from *τελευτή*, which see.

1. *To end, finish, accomplish*. Thus often used in Homer, as Il. viii. 9. xiv. 280. xviii. 382. et al. freq. See Damm's Lexic. 2332, 3. [Eur. Phœn. 1608. Hence *τελευτῶν* is often taken adverbially for *at length*[4].]

II. *To end one's life, to die*. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xen. Cyr. viii. p. 508. ed. Hutchinson, 8vo. *ὅταν* ΤΕΛΕΥΤΗ΄ΣΩ, 'when *I shall be dead*.' But Eustathius has justly observed that this application of it is *elliptical*; and accordingly in Herodotus, i. 32. we have repeatedly ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ͂Ν ΒΙ΄ΟΝ, and ΤΕΛΕΥΤΗ͂ΣΑΙ ΤΟ͂Ν ΑΙ΄Ω͂ΝΑ, '*to end one's life*[5].'

[4] [See Xen. de Re Eq. viii. 6. Ælian, V. H. xiii. 34.]
[5] [See, too, Ælian, V. H. vi. 2. Plato, in Protag. p. 210. Diog. L. x. 22.]

Comp. under τελευτή I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula θανάτῳ τελευτάω, which some call an Hebraism, see Schwarz, Comm. Cr. p. 1313.]

Τελευτή, ῆς, ἡ, from τελέω *to end, finish.*

I. *An end, accomplishment.* Thus used in Homer, Il. ix. 621. Od. i. 249. which Eustathius says is its ancient and proper sense. So ΒΙΟΥ ΤΟΙΟ ΤΕΛΕΥΤΗ', *the end of life,* Il. vii. 104. xvi. 787. Thus likewise Herodotus, ΤΕΛΕΥΤΗ ΤΟΥ ΒΙΟΥ, i. 31. [Demosth. p. 481, 14.] Hence

II. By an ellipsis, *the end of life, death, decease.* occ. Mat. ii. 15. The later Greek writers apply it in the same manner. See Wetstein on Mat. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian vii. 10, 1. Lucian, Macrob. 12.]

Τελέω, ῶ, from τέλος *an end,* also *tribute,* which see.

I. *To end, finish.* Mat. xi. 1. xiii. 53. [xix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. 7. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil* [as a prophecy]. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Ezr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4, 4.]

[III. *To observe, fulfil.* Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

IV. *To pay,* as tribute. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9, 1. Demosth. p. 1067, 27.]

V. *To go over,* obire, peragrare. Mat. x. 23. where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling* or *journeying.* See also Raphelius, Campbell, and Kypke. [Schleusner translates this place *to finish,* understanding ὁδόν. The Vulgate has *consummare,* and so Florus (i. 18.) has *consummare Italiam* for *peragrare.* So תָּמַם in Josh. iii. 17. Raphelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian, Toxar. 82. and διατελέω in Xen. An. i. 5, 7. Krumbholz thinks we are to understand κηρύσσειν. Bretschneider would understand φεύγοντες, not a very happy idea.]

ΤΕ'ΛΟΣ, εος, ους, τό.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11. where *of the Lord* is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings." Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.] Τὸ τέλος, used adverbially, (the preposition κατά being understood,) *finally,* q. d. *at the end.* 1 Pet. iii. 8. Εἰς τέλος, Luke xviii. 5. may signify either *continually, perpetually,* or *at length* (comp. 1 Thess. ii. 16. [where Bretschneider says *entirely,* and Schleusner construes *ad interitum, ad internecionem usque,*] and Macknight there); or else, with Raphelius, we may render it *quite, entirely;* in which last sense he observes that Polybius constantly uses it; but on both these latter interpretations it is manifest that εἰς τέλος must be joined, not with ἐρχομένη but with ὑπωπιάζω. See Wolfius and Wetstein on Luke. Τέλος ἔχειν, *to have an end,* i. e. either *to come to an end,* Mark iii. 26; or *to be accomplished,* as prophecies, &c. Luke xxii. 37[1]. Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity,* by the destruction of *Jerusalem,* and the dispersion of the *Jews.* Mat. xxiv. 6, 13. Comp. Mat. x. 22. where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end,* and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end* of life, *death,* Heb. iii. 6, 14. Comp. Heb. vii. 3. and τελευτή I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head.) Rev. ii. 27. Wisd. iii. 19. Ælian, V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15, 4.]

IV. *An end, event.* Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event* or *end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Patr. p. 689. Joseph. Ant. ix. 4, 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope;* in which sense Elsner observes that τέλος is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law*[2]. Estius and Elsner understand *the fulfilling of the law,* referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given,* i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5, 6. Philo, de Vit. Mos. i. p. 626. προὔκειτο ἐν αὐτῷ τέλος ὠνῆσαι τοὺς ἀρχομένους.]

VI. *An end, event, consequence, fruit, recompense, retribution,* whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9. Kypke shows that the Greek writers[3] apply it, in like manner, to the *event,* whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus Raphelius, who shows, that in Arrian, Epictet. i. 20. it is used in the same sense. occ. 1 Tim. i. 5. *now* the sum τῆς παραγγελίας *of the charge,* &c. of that, namely, mentioned ver. 3. *is charity.* [See Eccl. xii. 13. Polyb. Hist. i. 1. Diog. L. ii. 87. Arrian, D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

[1] [See Joseph. Ant. ii. 5, 3. iv. 6, 5. vii. 14, 8. Dion. Hal. i. 19. Kypke i. 327.]

[2] [He explains τὰ τέλη τῶν αἰώνων, 1 Cor. x. 11. as *the ends of the Mosaic dispensation;* and so Macknight, adding, however, that it may mean the *last dispensation,* i. e. the *Gospel* age, distinguished from the *patriarchal* and *Mosaic.*]

[3] [Pind. Ol. i. 81. Joseph. Ant. vi. 1, 2. Philo, de Char. p. 717.]

VIII. *An impost* or *tax*, properly *on goods* or *merchandise, custom*, vectigal. Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat., and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reiske, Ind. Gr. Dem. p. 282.]

☞ Τελώνης, ου, ὁ, from τέλος *tax, custom*, and ὠνέομαι *to buy, farm.—A farmer and collector of the taxes* or *public revenues, a publican.* These *publicans* may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek τελῶναι. Now it is certain that[1] *the superior* or *principal farmers* and *collectors of the taxes*, throughout the *Roman* empire, were of the *equestrian* order, or *Roman knights:* but it appears that the τελῶναι mentioned in the gospels were mostly *Jews.* See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the *equestrian publicans.* Zaccheus, however, though a Jew, is called ἀρχιτελώνης, (see Luke xix. 2, 9.) *a chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior τελῶναι or *collectors* under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a *Roman knight*, as well as those *Jews* who are expressly said by Josephus, de Bel. ii. 14, 9. to have been ἄνδρας ἱππικοῦ τάγματος—ὧν εἰ καὶ τὸ γένος Ἰουδαῖον, ἀλλὰ τὸ γοῦν ἀξίωμα Ῥωμαϊκὸν ἦν, 'men of the *equestrian order*, whose dignity was Roman, though their descent was Jewish.' No wonder that the Jewish τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men, (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46[2].) but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *publicans*, see Wetstein on Mat. v. 46. Suicer, Thesaur. in τελώνης, Whitby on Mat. ix. 11. and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 47. ix. 10. xi. 19. xxi. 31, 32. Mark ii. 15, 16. Luke v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10—12. On the abhorrence felt for them by the Jews, see Carpzov. ad Scheckard. Jus Reg. p. 277. and Goodwin, Mos. and Aar. i. 2. p. 12.]

☞ Τελώνιον, ου, τό, from τελώνης.—*A place for receiving custom, a custom-house.* So the Syriac version in all the three following passages, ܒܝܬ ܡܟܣܐ *the house of tribute.* occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom see, on Mat., renders it "*the toll-office.*" [See Poll. On. ix. 5, 28. It signifies also (according to Valck. Diatr. p. 280.) *the toll* itself.]

ΤΕ'ΜΝΩ, *to cut.* This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τέρας, ατος, τό, q. τρέας from τρέω *to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with *terror*, or make them *tremble.* "Τέρας," says Mintert, "differs from σημεῖον; for the latter is used for any *ordinary sign*, even where there is nothing miraculous, but τέρας is always taken for a *portent*, or *prodigy*, such as are called *miracles.*" And the etymologist, διαφέρει δὲ σημείου τέρας· Τέρας λέγεται τὸ παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνήθειαν γινόμενον· 'τέρας differs from σημεῖον; τέρας is somewhat *supernatural*, σημεῖον what is *unusual.*' [Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4, 15. Herod. ii. 82. Hom. Od. M. 394.]

Τεσσαράκοντα, οἱ, αἱ, τά, undeclined, from τέσσαρες, —ρα, *four*, and ἄκοντα or κοντα the *decimal* termination. See under ἑβδομήκοντα.—*Forty.* Mat. iv. 2. et al. freq.—On 2 Cor. xi. 24. observe, that there is an ellipsis, not unusual in the best writers, of the N. πληγάς *strokes* (see Bos, Ellips. p. 177. and Wetstein on Luke xii. 47); and that as by the law, Deut. xxv. 3. not *more than forty strokes* were to be inflicted on a man who had deserved beating; hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to *thirty-nine.* This is evident, not only from the above text in 2 Cor., but from two passages in Josephus, Ant. iv. 8, 21 and 23. who represents the law itself as ordering πληγὰς τεσσαράκοντα μιᾶς λειπούσης *forty stripes save one.* The modern Jews observe the same custom, as appears from the case of the wretched Acosta[3]. See also Wolfius and Wetstein on 2 Cor.

☞ Τεσσαρακονταετής, ές, οῦς, ὁ, ἡ, from τεσσαράκοντα *forty*, and ἔτος *a year.—Containing*, or *consisting of, forty years.* occ. Acts vii. 23. xiii. 18.

ΤΕ'ΣΣΑΡΕΣ, Attic ΤΕ'ΤΤΑΡΕΣ, ων, οἱ, αἱ, καὶ τὰ τέσσαρα, Att. τέτταρα. — *Four.* Mat. xxiv. 31. et al. freq.

Τεσσαρεσκαιδέκατος, η, ον, from τέσσαρες *four*, καί *and*, and δέκατος *tenth.—Fourteenth.* occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

☞ Τεταρταῖος, α, ον, from τέταρτος *fourth.—Being four days*, or *the fourth day, in a certain state*, [or rather, *one who does* or *suffers any thing on the fourth day*, or *for four days.*] occ. John xi. 39. where Raphelius, on comparing ver. 17. observes that the word relates to the time, not of Lazarus's *death*, but of his *burial.* But it may,

[1] Thus Cicero, "certe huic homini nulla spes salutis esset, si *Publicani, hoc est*, si *Equites Romani* judicarent." In Verr. iii. 72. "Flos enim *Equitum Romanorum—Publicanorum ordine* continetur." Pro Cn. Planc. 9. "Omnes *Publicanos*, totum ferè *Equestrem ordinem.*" De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "At *frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum* agitabantur." Annal. iv. 6.

[2] [From Cic. ad Att. vi 2. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "efficio ne cui molesti sint."]

[3] See the Exemplar Humanæ Vitæ annexed to Limborch's Amica Collatio, p. 350. and Bayle's Dictionary in Acosta, note (E).

notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αῖος to the time of a person's *death*. Thus Herodotus, ii. 89. says that 'the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἐπεὰν ΤΡΙΤΑΙΑΙ ἢ ΤΕΤΑΡΤΑΙΑΙ γένωνται, but after they had been *dead three* or *four days*.' So Philostratus, cited by Wetstein, (whom see,) ΤΡΙΤΑΙΟΥ ἤδη κειμένου τοῦ νεκροῦ, 'the man now lying dead *three days*, or *on the third day*.' And Xen. Cyr. Exp. vi. p. 455. ed. Hutchinson, 8vo, says of certain men who had been killed, νεκροὺς—ἤδη γὰρ ἦσαν ΠΕΜΠΤΑΙΟΙ, 'for they had now *lain dead five days*.' [See for similar words, Thuc. ii. 97. iii. 3. Theocr. ii. 4. 119. Hom. Il. A. 424. Od. Ξ. 266.]

Τέταρτος, η, ον, from τέτταρες *four*. See τέσσαρες.—*Fourth*. Mat. xiv. 25. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ου, ὁ, ἡ, from τετρᾶς *a quaternion, four*, and γωνία *a corner, angle*.—*Four-cornered, quadrangular, four-square*. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Herod. i. 178.]

☞ Τετράδιον, ου, τό, from τετρᾶς *a quaternion, four*.—*A quaternion, a party consisting of four soldiers*, which number, according to Polybius, cited by Raphelius, constituted φυλακεῖον *a guard*. occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer, Prol. xix. p. 453. or Kühnöl. ad loc.]

Τετρακισχίλιοι, αι, α, from τετράκις *four times*, (which from τετρᾶς or τέτταρες *four*, and the numeral termination —κις, which see,) and χίλιοι *a thousand*.—*Four thousand*. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

Τετρακόσιοι, αι, α, from τετρᾶς or τέτταρες *four*, and ἑκατόν *a hundred*.—*Four hundred*. Acts v. 36. [vii. 6. xiii. 20. Gal. iii. 17. Gen. xxiii. 15. Num. i. 29.]

Τετράμηνον, ου, τό, or rather τετράμηνος, ου, ὁ, ἡ, (see Wetstein Var. Lect. and Griesbach,) from τετρᾶς, άδος, ἡ, *four*, (which see,) and μήν *a month*.—*Four months*, q. d. *a four-month*, as we say *a twelve-month*. occ. John iv. 35. [Judg. xix. 2. xx. 47. It occ. as an adj. in Polyb. xviii. 32, 5.]

☞ Τετραπλόος, οῦς; όη, ῆ; όον, οῦν; from τετρᾶς or τέτταρες *four*, and πλόος a termination denoting (like πλάσιον) *times* or *fold*, which from πέλω *to be*. Comp. διπλόος.—*Four times more, fourfold*. occ. Luke xix. 8.

Τετράπους, ὁ, ἡ, καὶ τὸ τετράπουν, Gen. τετράποδος, from τετρᾶς *four*, and ποῦς, ποδός, *a foot*.—*Four-footed*. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΥΣ τράπεζα, a *four-footed* table. Hence, τετράποδα, τά, ζῶα being understood, *four-footed beasts, quadrupeds*. occ. Acts x. 12. xi. 6. Rom. i. 23. [Gen. i. 26. xxxiv. 21. Is. xl. 16.]

Τετραρχέω, ῶ, from τετράρχης, which see.—*To be a tetrarch*, i. e. *a prince* or *king of a* fourth *part of* a kingdom. occ. Luke iii. 1. thrice. As to the *tetrarchies* of Herod Antipas and Philip, see under τετράρχης; with regard to that of Lysanias, I observe that Josephus mentions Λυσανίου τετραρχίαν, Ant. xviii. 7, 10; and xx. 6, 1, after naming Ἀβιλα, he adds expressly, ΛΥΣΑΝΙΑ δὲ αὐτὴ ἐγεγόνει ΤΕΤΡΑΡΧΙΑ, 'this was the *tetrarchy* of *Lysanias*.' In xix. 5, 1. he calls it Ἀβιλαν τοῦ Λυσανίου, '*Abila* which had been *Lysanias's*;' and mentions it as never having been under the government of *Herod the Great*. Now Abila was a city lying about six French leagues[1], or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. xiv. 7, 4. and 13, 3. Lysanias succeeded his father Ptolemy, the son of Mennæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. xx. 6, 1. See Lardner's Credibility of Gospel History, bk. i. ch. 1. § 5 and 6. and Wetstein's note on Luke i. 1.

Τετράρχης, ου, ὁ, from τετρᾶς *four*, and ἀρχή *a government*.—*A tetrarch*. Strabo[2], cited by Wetstein on Mat. xiv. 1. uses it for the *prince of a fourth part of a province* or *people*; but in the N. T. it denotes *a prince* or *king* (see Mat. xiv. 9. Mark vi. 14.) *who reigns over the fourth part of a former kingdom*. [Parkhurst should rather have said, that though this is its original sense, yet in the N. T. it means *one who reigns over any part of a country*; and is nearly the same as *king* or *ruler*.] Thus, by the will of *Herod the Great*, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons; Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Trachonitis, Auranitis, (by St. Luke, ch. iii. 1. called Iturea, see Relandi Palæstina illustrata,) &c. Thus Josephus, de Bel. ii. 6, 3. speaking of Augustus's determination upon Herod's will, (of which see Ant. xvii. 8, 1. and de Bel. i. 33, 7 and 8.) says, 'One half of the kingdom he gave to Archelaus, and dividing the remaining half into two *tetrarchies*, he gave them to the two other sons of Herod, one to Philip, the other to (Herod) Antipas, &c.:' and Ant. xvii. 13, 4. 'Cæsar constitutes Archelaus ethnarch or prince of half the country which had been subject to Herod; and dividing the other half into two parts, he committed it to the two other sons of Herod, Philip and (Herod) Antipas: to the latter were subject Perea and Galilee, producing a revenue of two

[1] See De l'Isle's Carte Particulière de la Syrie.

[2] [See Strabo, lx. p. 430. speaking of Thessaly being divided into four parts before Philip's time, each being called a tetrarchy.]

hundred talents a year; and to Philip, Batanea, with Trachonitis, and Auranitis, with a part of what was called Zenodorus's patrimony, yielded one hundred talents.' [Afterwards, on the death of Philip, his tetrarchy was added to Syria. And the tetrarchy of Herod Antipas (who was banished) and Gaulonitis were given to Herod Agrippa, son of Aristobulus. He is called often Herod, (Acts xii. 6, 11, 19.) or Herod *the tetrarch*, Acts xiii. 1. and *king*, Acts xii. 1.] occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to Herod Antipas, as it is also by Josephus, Ant. xviii. 6, 1. et al. See Lardner's Credibility of Gospel History, book i. ch. 1. § 3.

Τετράς, άδος, ἡ, from τέτταρες. See τέσσαρες. —*Four* of any thing, *a quaternion*, q. d. *a four*, as we say *a dozen, a score, a hundred*, &c. This word is inserted on account of its immediate derivatives.

ΤΕΥ΄ΧΩ.

1. *To be.*

II. *To obtain.* In both these senses τεύχω is obsolete, or not used in the present tense; but hence we have in the N. T. perf. act. τέτευχα, 2nd aor. ἔτυχον, infin. τυχεῖν, particip. τυχών. See under τυγχάνω. [We have τέτευχα in Heb. viii. 6. See also 3 Mac. v. 32. and in some MSS. Job vii. 2.]

[☞ Τέφρα, ας, ἡ, *ashes.* Jude 7. Comp. 2 Pet. ii. 6. Tob. vi. 17. viii. 2.]

☞ Τεφρόω, ῶ, from τέφρα *ashes.*—*To reduce to ashes.* occ. 2 Pet. ii. 6.

ΤΕ΄ΧΝΗ, ης, ἡ.

I. *Art,* Acts xvii. 29. [1 Kings vii. 14. Wisd. xii. 10.]

II. *An art, craft, trade.* Acts xviii. 3. Rev. xviii. 22. [Comp. 1 Chron. xxviii. 21. Ecclus. xxxix. 39.]

Τεχνίτης, ου, ὁ, from τέχνη.—*An artificer, craftsman, workman.* occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called τεχνίτης *the artificer* or *former* of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by Arrian, Epictet. i. 6. not far from the beginning. [Deut. xxvii. 19. 1 Chron. xxii. 15. Jer. x. 9. xxiv. 1. Ælian, V. H. vii. 5.]

ΤΗ΄ΚΩ.—*To dissolve, melt,* by fire, in a transitive sense. Hence, τήκομαι, pass. *to be dissolved, melted,* or *to melt,* by fire, as wax, or the like. occ. 2 Pet. iii. 12. where, according to Griesbach, eleven MSS., one of which is ancient, read τακήσεται. Comp. Is. lxiv. 1, 2. Mic. i. 4. in the LXX. See also Ps. xxii. 14. lviii. 8. lxviii. 2. in which passages likewise this word is applied to *wax* for the Heb. מָס *to melt.* [It does not seem that the verb applies only to melting by heat, but generally to liquefying, either by heat or moisture. See Xen. Mem. iii. 1, 7. Diod. Sic. i. 38. Comp. Ez. xxiv. 11. Nahum i. 6.]

☞ Τηλαυγῶς, adv. from τηλαυγής *shining afar* or *to a distance, resplendent,* which from τῆλε *afar,* and αὐγή *splendour.*—*Clearly, plainly,* spoken of seeing. occ. Mark viii. 25. [Diod. Sic. i. 50. The word τηλαυγής occ. Job xxxvii. 21. and τηλαύγημα and τηλαύγησις Ps. xvii. 14. and Lev. xiii. 23.]

☞ Τηλικοῦτος, τηλικαύτη, τηλικοῦτο, from τηλίκος *so great,* (which from ἠλίκος *how great,*) and the pronoun οὗτος *this, the same.*—*So great.* occ. 2 Cor. i. 10. Heb. ii. 3. James iii. 4. Rev. xvi. 18. [2 Mac. xii. 3.]

ΤΗΡΕ΄Ω, ῶ.

I. *To keep, watch, guard.* See Mat. xxvii. 36, 54. xxviii. 4. Acts xii. 5, 6. xvi. 23. xxiv. 23. xxv. 4, 21. [Song of Solomon, vii. 13.]

II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. τετηρημένους, 2 Pet. ii. 4. *to be kept,* servandos. Comp. under ἐξουθενέω, and καταγινώσκω II. But observe that in 2 Pet. ii. 4. one ancient and many later MSS., with several printed editions, read τηρουμένους; which reading is embraced by Wetstein and Griesbach, the latter of whom has received it into the text. [See Song of Solomon, viii. 11.]

III. *To keep, preserve,* as opposed to *leaving.* Jude 6.

IV. *To keep, observe,* as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17. (where see Wetstein,) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. [xiv. 15, 21, 23, 24. xv. 10. xvii. 6.] Acts xv. 5. [xxi. 25. 1 Tim. vi. 14. James ii. 10. 1 John ii. 3—5. iii. 22, 24. v. 2, 3. Rev. ii. 26. iii. 3, 8, 10. xii. 17. xiv. 12.] So the excellent Raphelius, on 2 Tim. iv. 7. explains τετήρηκα τὴν πίστιν, *I have kept,* not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander; and he shows that the phrase τηρεῖν τὴν πίστιν is often applied in Polybius for *preserving one's fidelity,* or *faithfully discharging one's obligations.* See also Wetstein and Kypke. [1 Sam. xv. 11. Prov. viii. 34. xvi. 3. Herodian vi. 6, 2. vii. 9, 7. Most writers refer John xv. 20. to this head; but Schleusner construes the verb there, *to watch insidiously,* and refers to the context and Luke xi. 53. Gen. iii. 15. Gataker, Op. Crit. 107. Schwarz, Comm. Cr. 1319.] In Acts xxi. 25. the words μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μή—are wanting in the Alexandrian, and two later MSS., are unnoticed in the ancient Syriac, Vulgate, Æthiopic, Coptic, and (Erpenius's) Arabic version, and are marked by Griesbach as probably to be omitted.

[V. *To preserve,* applied either to preserving one fixed and determined in opinion or conduct, as John xvii. 12. 2 Cor. xi. 9. Eph. iv. 2. 1 Thess. v. 23. 1 Tim. v. 22. 2 Tim. iv. 17. James i. 27. Jude 1, 6, 21. Marc. Antonin. ad se ipsum, vi. 23. Wisd. x. 3; or, to preserving from danger, vice, &c. John xvii. 15. Rev. iii. 10. Prov. vii. 5. xvi. 18. Schleusner understands the verb in 1 John v. 18. and Rev. i. 3. xxii. 7, 9. as meaning, *to attend to any thing, to observe;* but I think they may be put under this head.]

☞ Τήρησις, εως, ἡ.

I. *A keeping,* or *observation,* [as] of commandments. 1 Cor. vii. 19. [Ecclus. xxxv. 22.]

II. *Custody, hold.* Acts iv. 3. See sense II. [It is the *keeping guard* or *watch* in 1 Mac. v. 18.]

III. *A place of custody, a prison.* Acts v. 18. So Thucydides, vii. 86. cited by Blackwall (Sacred Classics, vol. i. p. 32.) and by Wetstein, uses in like manner ἀσφαλεστάτην ΤΗ΄ΡΗΣΙΝ for 'the securest *hold* or *place of confinement for prisoners.*'

Thus the Scholiast here explains τήρησιν by φυλακήν. [Polyb. vi. 59, 5 [1].]

Τί, neut. of τίς, which see.

Τίθημι.

I. *To place, put, lay.* [(1.) Properly, Mat. v. 15. Mark iv. 21. Luke viii. 16. xi. 33. (Gen. xxiv. 2, 9. Deut. xxvii. 15); of putting persons in prison, Mat. xiv. 3. Acts iv. 3. v. 18, 25. xii. 4. Gen. xl. 3. xli. 10. xlii. 17. 2 Sam. xxii. 27; of putting a body in the tomb, Mat. xxvii. 60. Mark vi. 29. xv. 47. xvi. 6. Luke xxiii. 53, 55. John xi. 34. xix. 41. xx. 2, 13, 15. Acts vii. 16. ix. 37. xiii. 29. Rev. xi. 9. Gen. l. 26. 1 Kings xiii. 30; of laying a foundation, Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. Ezra vi. 3; of placing a stumbling-block, &c. Rom. ix. 33. xiv. 13. 1 Pet. ii. 6. Hos. iv. 18. Ps. cxix. 109; with ἐπί *to lay, lay upon,* Mark x. 16. (Job xxi. 5.) John xix. 19. Acts v. 15. 2 Cor. iii. 13. Rev. i. 17. x. 2. See 1 Kings ii. 25. (It is *improperly* used with ἐπί in Mat. xii. 18. in the sense of *sending the spirit on, giving it to one.* See Is. xlii. 1. and comp. Ezek. xliv. 30.)—with ἐνώπιον, πρός, and παρά, *to lay down any thing before* or *by one.* See Luke v. 18. (and comp. Mark vi. 56. Ez. xvi. 18.) Acts iii. 2. (πρός) and iv. 35. v. 2. In the two last places Schleusner observes, that *to lay a thing at one's feet,* is *to give it up to him.* Some writers, as Bretschneider, explain the phrase τιθέναι τὰ γόνατα by an ellipse of πρὸς τὴν γῆν. Parkhurst refers it to the next head, *to put down,* and Schleusner says, *to bend to the earth.* It occ. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5.—The verb is used of *setting on food.* John ii. 10. Bel and Drag. 14. Xen. An. vii. 3, 11. (2.) Improperly, with ἐν τῇ καρδίᾳ or εἰς τὴν καρδίαν, *to fix in one's mind,* Luke i. 66. xxi. 14. 1 Sam. xxi. 12. 2 Sam. xiii. 33. Is. xlii. 25. Jer. xii. 11; or, *to resolve* or *purpose.* Acts v. 4. and so with ἐν τῷ πνεύματι. Acts xix. 21. See Hagg. ii. 18. and Theod. Dan. i. 8.]

II. *To put* or *lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21. Kypke observes, that though the proverbial expression, αἴρεις ὃ οὐκ ἔθηκας, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of Solon mentioned by Diogenes Laert. "Α ΜΗ' ΤΕΘΟΥ, ΜΗ' ΑΝΕΛΗι, εἰ δὲ μή, θάνατος ἡ ζημία, '*take not up what thou laidest not down;* otherwise the penalty is death [2].' See also Wetstein.

III. *To put off, lay aside.* John xiii. 4. [Perhaps from this meaning we may derive that of *laying down one's life,* (τίθημι τὴν ψυχήν.) John x. 11, 15, 17. xi. 11. xiii. 37, 38. xv. 13, 17. 1 John iii. 16.]

IV. *To lay by, reserve,* reponere. 1 Cor. xvi. 2.

[V. *To constitute* or *appoint,* as laws. Gal. iii. 19. (Dan. iv. 3. vi. 26. Ex. xxxiv. 10); thence *to settle, decree, appoint.* Acts i. 7 [3]. xxvii. 12. See also Mat. xxiv. 51. Luke xii. 46. (Jos. x. 12.) where we may construe *to assign.*—*To appoint for a purpose.* Josh. xv. 16. (Is. xxvii. 4. Test. xii. Patr. p. 636.)—*To appoint, constitute, ordain,* for an office.] Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. Homer uses the V. in a like sense, Il. vi. 300.

Τὴν γὰρ Τρῶες ΤΕΘΗΚΑΝ Ἀθηναίης Ἱέρειαν.

For her Minerva's priestess Troy had *made.*

[Comp. 2 Pet. ii. 6. (where Schleusner, however, translates, *to propose, exhibit,* and compares Job xvii. 6.) Gen. xvii. 5. Lev. xxvi. 31. Is. v. 20. Nahum iii. 6. We may observe how often the verb occ. in this and the next sense with εἰς. Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12; in all of which it is *to appoint, decree, destine* (comp. Gen. xvii. 6. Jer. ix. 11. Ez. xiv. 8); and so I should render 1 Pet. ii. 8 [4].]

VI. *To make, render.* Thus 1 Cor. ix. 18. ἀδάπανον τιθέναι, *to make unexpensive.* Alberti has shown that the Greek writers apply the verb in the same sense; and to the instances he has produced, many more might be added from Hom. and Pindar. Thus Il. xvi. 90. ἀτιμότερον δέ με ΘΗΣΕΙΣ, 'you will *make* me more inglorious;' Odyss. v. 136. ΘΗΣΕΙΝ ἀθάνατον, '*to make* him immortal.' See Damm's Lex. col. 1038, 1039. and Kypke on 1 Cor. [This usage of τίθημι for ποιέω is noticed by Athenæus, xi. p. 501. There are many examples in the N. T. Matt. xxii. 44. Mark xii. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. See Job xi. 13. Gen. xxxii. 12. 2 Sam. xxii. 34. Xen. Cyr. iv. 6, 2. viii. 73. Ælian, V. H. xiii. 6.]

VII. Θέσθαι βουλήν, *to give advice* or *counsel, to advise,* censeo. Acts xxvii. 12; on which text Raphelius observes, that in Herodotus, iii. 80. ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ signifies in like manner, '*I give* my opinion.'

[1] [We have in Hebrew מִשְׁמָר in Genesis xl. 4. and בַּיִת מִשְׁמָר in Gen. xlii. 19.]

[2] [Schleusner says, *to deposit.* Bretschneider makes it, *to lay aside, set apart.*]

[3] On Acts i. 7. Kypke objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words, *which the Father* hath appointed or determined by *his own power;* and he shows that Dionysius Halicarn. and Demosthenes apply the V. τίθημι to *time* in the sense of *appointing;* and that ἐν construed with ἐξουσίᾳ may signify *by,* he proves from Mat. xxi. 23. and the parallel places. The sense, then, of Acts i. 7. he says, is, *that God,* by *his power,* hath appointed *certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things which it did not please the divine wisdom to reveal to them.*

[4] Εἰς ὃ καὶ ἐτέθησαν, 1 Pet. ii. 8. In order to explain this difficult expression, Kypke remarks that the phrase τιθέναι τινὰ εἴς τι signifies *to attribute* or *ascribe any thing to one, to assert somewhat concerning him.* To prove which he cites from Plutarch, de Malign. Herod. p. 868. C. τοὺς τὰ ἔσχατα παθεῖν ἐπὶ τῷ μὴ προέσθαι τὸ καλὸν ὑπομείναντας ΕΙ'Σ ΤΗ'Ν ΑΥ'ΤΗ'Ν ΤΕΘΕΤΟ ΚΑΚΙ'ΑΝ τοῖς προθυμότατα Μηδίσασι, 'to those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity* as to the most forward partisans of the Medes;' and Adv. Colot p. 1114. D. ΕΙ'Σ μὲν ΤΗ'Ν τοῦ ἑνός καὶ ὄντος ΙΔΕ'ΑΝ ΤΙ'ΘΕΤΑΙ τὸ νοητόν—ΕΙ'Σ δὲ ΤΗ'Ν ΑΤΑΚΤΟΝ ΚΑΙ' ΦΕΡΟ'ΜΕΝΟΝ τὸ αἰσθητόν, 'to the intelligible he attributes the form of the one, and the existing:—but to the sensible (*a form*) *disordered and subject to motion or change.*' The meaning, therefore, of Peter is, that *this stumbling* of unbelievers, and particularly the Jews at Christ the corner-stone, had been long ago *declared* and *foretold* by the prophets, Christ himself, and others. Comp. Is. viii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus Kypke. Comp. προγράφω II.

Τίκτω, from obsol. τέκω, the same, which see.

I. *To bring forth* young, as a female. [Mat. i. 21, 23, 25. Luke i. 31, 57. ii. 6, 7. John xvi. 21. Heb. xi. 11. Rev. xii. 2, 4, 5, 13. Comp. Gen. iii. 16. iv. 1. Is. xiii. 8.] In 2 aor. pass. *to be brought forth, to be born.* Mat. ii. 2. Luke ii. 11. It is applied to the Church, under the character of a woman, *bringing forth* spiritual children. occ. Gal. iv. 27. Comp. Rev. xii. 2, 4, 5, 13. [Τίκτω is applied in good Greek also to males. See Hom. Il. Φ. 188. Thom. M. p. 851.]

II. [Figuratively, of] the earth *bringing forth* herbage. Heb. vi. 7. [Phil. de Opif. p. 30. and 862. Eur. Cycl. 332.]

III. Of lust or concupiscence *bringing forth* sin. Jam. i. 15. [Comp. Soph. Aj. 522.]

ΤΙ'ΛΛΩ.—*To pull, pluck, pluck off.* occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Diod. S. v. 21. Aristoph. Av. 286.] In the LXX it occurs in two passages, Ezra ix. 3. Is. xviii. 7. and in both answers to the Heb. מָרַט *to pluck off the hair,* or *to excoriate.*

ΤΙΜΑ'Ω, ῶ, from τέτιμαι perf. pass. of τίω *to honour* [1].

I. *To honour, reverence, respect.* Mat. xv. 5. (where, if with six MSS., two ancient, we omit καί before οὐ μή, the construction will be easier. See Wetstein and Griesbach.) Mat. xv. 8. [xix. 19. Mark vii. 6, 10. x. 19. Luke xviii. 20.] John v. 23. viii. 49. xii. 26. Acts xxviii. 10. (where Wolfius cites from Polybius, τοιαύταις ἘΤΙΜΗΣΑΝ ΤΙΜΑΙ῀Σ, and Wetstein from Isocrates,—ἡμεῖς αὐτοὺς ἘΤΙΜΗ'ΣΑΜΕΝ ταῖς μεγίσταις ΤΙΜΑΙ῀Σ.) [Eph. vi. 2. 1 Pet. ii. 17.] On 1 Tim. v. 3. comp. τιμή IV. [Lev. xix. 32. Prov. iii. 9. xxvii. 8. Wisd. vi. 2. Ecclus. iii. 3, 4, 6, 7. Eur. Phœn. 563. Xen. Cyr. ii. 4, 8. An. v. 8, 11. It will be observed, that in some of these passages the word signifies *to honour by gifts* or *rewards.*]

II. *To estimate, value.* occ. Mat. xxvii. 9. [Lev. xxvii. 8, 12, 14. Is. lv. 2. Zech. xi. 13. Dem. 183, 19. ed. Reiske.]

Τιμή, ῆς, ἡ, from τιμάω, or immediately from τέτιμαι perf. pass. of τίω *to honour.*

I. *Honour, respect, reverence.* John iv. 44. Rom. xii. 10. xiii. 7. [1 Thess. iv. 4.] 1 Tim. i. 17. [1 Pet. iii. 7.] Comp. 1 Cor. xii. 23, 24. Col. ii. 23. *which things have indeed a show of wisdom,* ἐν—ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν σαρκός, *in severity to the body, not in any* respect or regard (paid to the body, namely) *for the satisfying of the flesh.* [Add 1 Tim. vi. 16. Rev. iv. 9, 11. v. 12, 13. vii. 12. xix. 1. which, with 1 Tim. i. 17. Schleusner would rather translate *praise, worship,* offered to one on account of his authority, dignity, and excellence. See Ps. xxviii. 2. xcv. 7. In Rev. xxi. 24 and 26. he translates, *a gift offered to show reverence.* See Xen. Mem. i. 3, 3.]—Διδόναι τιμήν, *to give honour.* 1 Cor. xii. 25. where Kypke shows that the phrase is used, not only by Theodotion, Dan. v. 18. but also by Euripides, Thucydides, and Josephus.—ἀπονέμοντες τιμήν, 1 Pet. iii. 7. *giving* or *showing honour* or *respect.* The phrase ἀπονέμειν τιμήν, with a dative, is used in the same sense by many of the Greek writers, as may be seen in Wetstein and Kypke. See also Clement, 1 Cor. § 1.

II. *Honour, dignity, honourable* or *glorious reward.* Rom. ii. 7, 10. Comp. Heb. ii. 7, 9. [1 Pet. i. 7.]

III. *A public and honourable office.* Heb. v. 4. So in the profane writers, particularly in Herodotus, it is used for *a public office* or *magistracy.* See Raphelius, Wolfius, and Wetstein. [Schl. enlarges this sense a little, saying, *authority, dignity bestowed on one, honourable office,* and puts John iv. 44. (wrongly, I think,) Heb. ii. 7, 9. iii. 3. also under it. Comp. Ps. viii. 5. Ex. xxviii. 2, 36. Herodian, iii. 15, 9.]

IV. *A reward, stipend, maintenance.* 1 Tim. v. 17. where see Elsner, Wolfius, Wetstein, and Kypke, who cites the Greek writers often using τιμή for *a reward,* and produces Josephus, Polybius, and Demosthenes joining ΤΙΜΗ῀Σ in this sense with ᾽ΑΞΙΩ'ΣΑΣ, ᾽ΑΞΙΟΥ῀ΣΘΑΙ, ᾽ΗΞΙΩ'ΘΗ.᾽ He further remarks, that the *double* reward is spoken in respect of that which the widows, mentioned ver. 16. were to receive (comp. ver. 3); but he understands διπλῆς not in a determinate, but an indeterminate sense, *a greater* or *larger* reward. See Vitringa, de Synagog. Vet. ii. 3. p. 498. and comp. Macknight on 1 Tim. [Schleusner adds Acts xxviii. 10. unnecessarily. See Ecclus. xxxviii. 1.]

V. *The value* or *price* of a thing, *a sum of money given for it,* or *which it is worth.* Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. [xix. 19.] Comp. 1 Cor. vi. 20. vii. 23. [Is. lv. 1. Num. xx. 19. Ex. xxxiv. 20. Xen. de Vect. iv. 18. Dem. 563, 8.]

VI. *Preciousness.* 1 Pet. ii. 7. *the* preciousness, of this stone namely, (comp. ver. 6.) *is to you who believe,* or *to you who believe, this stone is* precious. [Schleusner says, this word means here *author of happiness,* opposed to λίθος προσκόμματος and πέτρα σκανδάλου.]

Τίμιος, α, ον, from τιμή *honour, price.*

I. *Honoured, respected, esteemed.* Acts v. 34. So Josephus and Dionysius Halicarn. cited by Wetstein, ΤΩ῀ι ΔΗ'ΜΩι — ΤΙ'ΜΙΟΣ, *'honoured by the people.'* [Hom. Od. K. 38. Joseph. B. J. vi. 13. Dion. Hal. Ant. v. 11. See Casaub. on Theophr. Char. p. 252.]

II. *Honourable, respectable.* Heb. xiii. 4.

III. *Precious, of great price, valuable.* 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. [17,] 19. 2 Pet. i. 4. Jam. v. 7. [These last four passages Schleusner puts under the next head. I can see no reason for making two heads here. See Prov. iii. 15. viii. 11. 1 Kings v. 17. 1 Mac. xi. 27. Xen. de Vect. iv. 36.]

IV. *Valuable, dear.* Acts xx. 24.

☞ Τιμιότης, ητος, ἡ, from τίμιος.—*Wealth, costliness.* occ. Rev. xviii. 19.

Τιμωρέω, ῶ, from τιμωρός *an avenger, a punisher,* contracted from τιμάορος or τιμήορος, which are used by the Greek writers in the same sense, and are derived from τιμή *revenge, punishment,* (from

[1] [Τίω signifies *to honour* and *to pay.* Some derive the primary sense of τιμή and τιμάω from the one notion, and some from the other of these meanings. Having noticed this, the order of the senses in each of these words is of little matter.]

τίω, which see,) and ὁράω *to see, inspect.—To punish.* occ. Acts xxii. 5. xxvi. 11. [Ez. v. 17. xiv. 15. 2 Mac. vii. 7. Xen. Cyr. i. 4, 9. Joseph. Ant. xvii. 9, 2.]

Τιμωρία, ας, ἡ, from τιμωρός, which see under τιμωρέω.—*Punishment.* occ. Heb. x. 29. [Prov. xix. 29. Xen. Cyr. iii. 1, 9.]

ΤΙ'Σ, neut. ΤΙ', gen. τίνος.

I. Interrogative, 1. *Who?* neut. *what?* Mark v. 30, 31. ix. 34. Luke vi. 11. et al. freq. On Luke i. 62. observe that τό is in like manner redundant before τι in the purest Greek writers, particularly in Aristophanes. [Av. 1039. Nub. 773.] See Elsner and Wetstein.—Luke xi. 5—7. τίς ἐξ ὑμῶν κ.τ.λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.—Mat. xix. 27. τί ἄρα ἔσται ἡμῖν; 'what reward *therefore* shall we have?' as Kypke renders the expression (comp. ver. 21); and shows that it is thus used in the Greek writers, as Wetstein also (whom see) more largely does. [Τίς followed by a negative particle, say Parkhurst and Schleusner, affirms *universally*, as 1 John ii. 22. *every one is a liar who denies*, &c. 1 John v. 5. Rev. xv. 4. — or denies universally, without a negative. Thus Mark ii. 7. *no one can forgive sins except God.* Mat. v. 13. vi. 27. Luke v. 21. John viii. 46. Acts viii. 33. Rom. ix. 19. xi. 34. (cited by Zonaras, col. 1730. as an instance.) 1 Cor. ii. 11.]—τί γὰρ μοί, κ.τ.λ.; 1 Cor. v. 12. *what is it to,* or how does it concern or belong to, *me,* &c.? the verb διαφέρει, πρυσήκει, or μέλει being understood. The Greek writers use this elliptical expression in the same sense. See Elsner, Wolfius, Wetstein, Kypke, and Bowyer on the place. [Ælian, H. A. vi. 11. Eur. Ion 433.] Τί ἐμοὶ καὶ σοί; John ii. 4. ἐστὶ κοινὸν or ἐστὶ κοινὸν πρᾶγμα being understood, (see Bos, Ellips. in κοινόν,) q. d. *what is there* common *to me and thee?* or *what* common business *is there between me and thee?* i. e. *what have* I *to do with thee?* or rather, *what hast* thou *to do with me?* namely, in this matter of intimating to me when it is proper to work a miracle. So Mat. viii. 29. τί ἡμῖν καὶ σοί; *what hast* thou *to do with us?* ἦλθες —; *art thou come?* Comp. Mark v. 7. Josh. xxii. 24. Judg. xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13. in LXX and Heb. Thus in Anacreon, Ode xvii. 4. τί γὰρ μάχαισι κάμοί; means not, *what have* battles *to do with* me? but, *what have* I *to do with* battles? So line 10, τί Πλειάδεσσι κάμοί; 'what have I *to do with the* Pleiades?' See Raphelius and Wetstein on Mat. viii. 29.—Τί πρὸς ἡμᾶς; what *is that to us?* Mat. xxvii. 4. Τί πρὸς σέ; what is *that to thee?* John xxi. 22. So Arrian, Epictet. iii. 18. twice, ΤΙ' οὖν ΠΡΟ'Σ ΣΕ'; 'what *then is that* to thee?' See Raphelius, Wetstein, and Kypke.—[Τίς asks the question, *is there any one?* instead of *who?* or *what?* Mat. vii. 9. xii. 11. xxiv. 45. Luke xi. 5 and 11. xii. 45. James iii. 13.]

2. Admiration, Mark i. 27. iv. 41. [Schleusner refers Mat. xii. 48. to this head. *What particular dignity have my mother,* &c.? Kühnöl takes it in a different sense, who *are my mother,* &c.? i. e. whom *am I, as a heavenly teacher, to reckon my mother and my brethren, or to hold as dear as my nearest relations?* Fritzsche does not notice it. Schleusner gives exactly the same sense to Mat. xxi. 10. Luke vii. 49. John i. 19. 1 Cor. iii. 5. Heb. ii. 6. as he does to this passage.]

3. Murmuring, or disgust, Mark ii. 7. Luke viii. 35.

4. Fewness, John xii. 38. Comp. Mat. xix. 25.

5. Extenuation, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See Raphelius on this text, who shows that Arrian, Epictet. iii. 1. repeatedly applies the expression σὺ τίς εἶ; *who art thou?* in like manner. Comp. Rom. ix. 20.

6. Desire, or wishing, Rom. vii. 26.

7. *Whether,* of two? Mat. [ix. 5. xxi. 31. xxiii. 17.] xxvii. 17, 21. Luke v. 23. [xxii. 27.] John ix. 2.

8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27. [Mark iv. 41.]

9. *Of what manner,* or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.

[10. Τίς is used for ὅς or ὅστις. Mat. xv. 32. xxi. 16. Mark vi. 36. Luke xvii. 8. John x. 6. xix. 24. Acts xiii. 25. (Perhaps we should add Rom. viii. 26.) 1 Tim. i. 7.]

[11. It is used as expressing *deliberation,* as Luke vi. 11. xix. 48. See also Mat. xxvii. 22.]

12. Τί, neut. used adverbially or elliptically for διὰ τί, *why, wherefore?* Mat. vi. 28. viii. 26. [xi. 7. xix. 17.] xx. 6. et al. freq. *how?* i. e. κατὰ τί, *as to what?* quid? 1 Cor. vii. 16. Comp. Mat. xvi. 26. [See Mat. xxii. 18. xxvi. 10. Mark ii. 24. viii. 12. xi. 3. Luke ii. 48. John i. 25. xiii. 12. Acts xiv. 15. xxi. 13. Rom. iii. 7. ix. 19. 1 Cor. xv. 29. It expresses remonstrance in this sense, as Mat. viii. 26. John xviii. 23. Rom. ix. 20. See Aristoph. Nub. 773. Theocr. Idyll. ii. 55. Eur. Phœn. 866. Anacr. Od. xiii. 8 and 9.]

13. Τί ὅτι—; an elliptical expression for τί γέγονεν ὅτι—; (see John xiv. 22.) *What is this that—? Whence comes it,* or *how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See Bos Ellips. in γίνεσθαι. Τί ὅτι is several times used in the LXX for the Heb. לָמָּה *why? wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.

14. Τί γάρ; *what then?* [Acts xxvi. 8. Rom. iii. 3.] Phil. i. 18. where Kypke observes that Arrian, Epictet. iii. 25. applies it as equivalent to τί οὖν; which he had used a little below. Comp. γάρ 4.

[15. Τί οὖν; *what then?* a form of drawing conclusion. Rom. iii. 9. vi. 15. Comp. 1 Cor. xiv. 15, 26.]

II. [Indefinite, 1. *any one, any body, a certain one, some one.* Mat. xi. 27. xii. 19, 47. xxi. 3. xxii. 46. Mark v. 23. viii. 26. Luke xxii. 35. Acts xxvii. 8. 1 Cor. vi. 12. Heb. ii. 6.] Τις is sometimes added to proper names, Τυράννου τινός, *of* one *Tyrannus,* Acts xix. 9. Μνάσωνί τινι, one *Mnason,* Acts xxi. 16. where Raphelius observes that τις, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that Xenophon uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19. [In the plural τινές, *some, any.* Mat. ix. 3. Acts ix. 2, 19. 1 Cor. ix. 22. And in the neut. Acts xvii. 20. xxviii. 44. 2 Pet. iii. 16.]

[2. Of time, *some.* Acts xviii. 23. 1 Cor. xvi. 7.]

[3. It is added to increase the strength of

strong expressions, as Heb. x. 27. Æsch. Socr. Dial. ii. 34.]

[4. For εἴ τις. James v. 13, 14.]

[5. Εἴ τις is very often nearly *whatsoever*. Phil. iv. 8. 1 Tim. iii. 1, 5. v. 8. Rev. xiii. 9. Lys. Or. xi. 7. Ælian, V. H. v. 17.]

[6. Τινὲς μὲν—τινὲς δέ, *some, others*. Phil. i. 15. and without μέν. Luke ix. 7, 8. See also 1 Tim. v. 24.]

[7. Τι, *something, anything*. Of course the sense is determined by the context. Thus it implies *a charge* or *complaint*. Mat. v. 23. xxi. 3. Acts xxv. 5. *anything* is put for *any fruit*, in speaking of a fig-tree. Mark xi. 13. Schleusner very unreasonably makes these separate senses of τι.]

[8. It abounds very often, and especially with nouns of number, as Luke vii. 19. 2 Cor. xiii. 5. Heb. ii. 7, 9.]

[9. It is often omitted. Mat. xxiii. 34. Luke xi. 49. 2 Kings x. 23. Ælian, V. H. x. 21.]

III. It imports *dignity* or *eminence*. Acts v. 36. where τινά signifies some *great* or *extraordinary person*. Comp. Acts viii. 9. Epictetus applies τις in like manner, Enchirid. cap. 18. κἂν δόξῃς τισὶν εἶναί ΤΙΣ, ἀπίστει σεαυτῷ, 'and if you seem to any a *considerable person*, mistrust yourself.' For more instances of the like application, see Wetstein and Kypke. But observe, that in Acts v. 36. fourteen MSS., three ancient, and several old editions, to ἑαυτόν add μέγαν, as in Acts viii. 9 ; and so the Syriac translator appears to have read. The word μέγαν, however, is not necessary to the sense, nor is it adopted by Wetstein or Griesbach.—Τι, neut., is used in a similar view, Gal. ii. 6. δοκούντων εἶναί τι, *seeming to be* somewhat, i. e. considerable. Plato has the same phrase, Apol. Socrat. § 23. (p. 104. ed. Forster.) ΔΟΚΟΥ῎ΝΤΑΣ μέν ΤΙ ΕΙ῾ΝΑΙ ; and in the same treatise, towards the end, Socrates, speaking of his own sons, καὶ ᾽ΕΑ῾Ν ΔΟΚΩ῎ΣΙ᾽ ΤΙ ΕΙ῾ΝΑΙ ΜΗΔΕ῾Ν ῎ΟΝΤΕΣ, ὀνειδίζετε αὐτοῖς, κ.τ.λ. 'and if they think themselves something when they are nothing, chide them,' &c. ; where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in Wetstein on Acts and Gal.

☞ ΤΙ῾ΤΛΟΣ, ου, ὁ, Latin. *A title, a board with an inscription*. So Hesychius, τίτλος, πτυχίον, ἐπίγραμμα ἔχον. occ. John xix. 19, 20. Τίτλος is a word formed from the Latin *titulus*, which denotes *an inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This Suetonius, in Calig. 34. calls titulus, *qui causam pœnæ indicaret*, '*the title*, which showed the reason of the punishment.' Comp. Suetonius in Domit. 10. and see more in Bp. Pearson on the Creed, art. 4. notes, and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 7. § x. p. 334, 5.

ΤΙ῾Ω.

I. In general, *to pay, repay*, q. d. *make a* sufficient *return for*. Thus used in Homer, Odyss. xiv. 166.

——— οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε ΤΙ῾ΣΩ.
These flattering tidings I shall not *repay*.

[*To pay the price*. 1 Kings xx. 39. It occ. in the sense of *repaying evil* or *punishing*. Prov. xx. 22. xxiv. 22.]

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. 2 Thess. i. 9. where we have the expression δίκην τίειν, *to pay*, i. e. *to suffer punishment*, luere pœnas; a phrase used by the best Greek writers. See Wetstein and Kypke. [Prov. xxvii. 12. Ælian, V. H. i. 24. xiii. 2.]

ΤΟΙ, an emphatic particle, often joined to others.

1. *Truly, indeed*.

2. Illative, *therefore*. Τοι occurs not separately in the N. T.

Τοιγαροῦν, a conjunction, from τοι *truly*, γάρ *for*, and οὖν *therefore*.—*Wherefore* or *therefore, truly*. occ. 1 Thess. iv. 8. Heb. xii. 1. [Prov. i. 31. Is. v. 26. Soph. Aj. 486.]

Τοίνυν, a conjunction, from τοι, and νυν *now*. —*Therefore now, therefore*. occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24. [Is. iii. 10. v. 13.]

Τοιόσδε, -άδε, -όνδε, from τοῖος *such*, (which from οἷος *such as*,) and the emphatic particle δέ. —*Such, so remarkable*. It has nearly the same sense as τοῖος, but more emphatic. occ. 2 Pet. i. 17. [Ezra v. 4.]

Τοιοῦτος, -αύτη, -οῦτο, and Attic -οῦτον, from τοῖος *such*, and οὗτος *this*.

I. *Such, such like*. Mat. xviii. 5. xix. 14. On Philem. 9. observe that ΤΟΙΟΥ῎ΤΟΣ ῍ΩΝ is applied in like manner by the Greek writers, particularly by Herodotus and Xenophon. [Add Mark iv. 33. John iv. 23. ix. 16. Acts xxi. 25. xxvi. 29. Rom. i. 32. It abounds after οἵας, Mark xiii. 19. Comp. 2 Cor. xii. 2. and Raphel, Obss. Herodd. p. 503. Num. xv. 13. Lev. x. 19.]

II. *Such, so great*. Mat. ix. 8. Mark vi. 2.

Τοῖχος, ου, ὁ, from τεῖχος the same.—*A wall*. occ. Acts xxiii. 3. [Ex. xxx. 3. Ezra v. 8. Is. v. 5. Ez. xiii. 10.]

Τόκος, ου, ὁ, from τέτοκα (Herod. i. 190.) perf. mid. of τίκτω or obsol. τέκω *to bring forth*.

I. Properly, *a bringing forth*, as of females.

II. *Offspring brought forth*. [Artem. iv. 82. Xen. de Rep. Lac. xv. 5. Hos. ix. 13.]

III. In the N. T. *usury, increase, the produce* or *offspring*, as it were, *of money lent*. occ. Mat. xxv. 27. Luke xix. 23. [Ex. xxii. 25. Prov. xxviii. 8. Ez. xviii. 8. Joseph. c. Ap. 2, 27.] The Greek writers often use it in the last as well as in the two former senses.

Τολμάω, ῶ, from τόλμη *courage*, and this from ταλάω *to sustain, support, dare*.

I. *To bear, sustain, support*. See Rom. v. 7. and Wetstein on that text. This seems the primary sense of the word ; and thus it is used by Homer, Odyss. xxiv. 161. viii. 519. and often by Theognis ; see his γνῶμαι, 442, 535, 591 ; and comp. Damm's Lex. col. 2298, 9. [Parkhurst says, that in Acts v. 13. 1 Cor. vi. 1. Jude 9. it is *to endure well, think proper, resolve*, as in Theognis, 377. The sense appears to me hardly distinguishable from this. Schleusner puts 1 Cor. vi. 1. under this head, and Acts v. 13. and Jude 9. under head II. Both passages are doubtful.

He adds 2 Cor. x. 12. to this head, after More and Rosenmüller. Eur. Alc. 644.]

II. *To dare, be bold, have boldness* or *courage*, in an indifferent or good sense, sustinere. Mat. xxii. 46. Mark xv. 43. [Luke xx. 40.] Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil. i. 14. [We may translate] *to venture, care, be inclined*, in Mark xii. 34. John xxi. 12; on both which texts see Bp. Pearce and Campbell. [Esther vii. 5. 2 Mac. iv. 2. Ælian, V. H. i. 34. See 2 Cor. x. 2. *to take bold measures* against. See Job xv. 12.]

☞ Τολμηρός, ά, όν, which from τολμάω.—*Bold.* Τολμηρότερον, neut. [of the comp.] used adverbially, *more boldly, more freely.* occ. Rom. xv. 15. [Ecclus. viii. 18. Dion. Hal. iv. 28.]

☞ Τολμητής, οῦ, ὁ, from τολμάω.—*Daring, presumptuous.* occ. 2 Pet. ii. 10. [Schleusner explains it *wicked*, such being the sense of τολμηρός in Ecclus. xix. 3.]

☞ Τομός, οῦ, ὁ, *cutting, sharp*, which from τέτομα perf. mid. of τέμνω *to cut.* [In the comparative τομώτερος,] *more cutting, sharper.* occ. Heb. iv. 12. [Hesychius has τομός· ὁ τέμνων· τομώτερος· ὀξύτερος, δυνάμενος τέμνειν. The word is metaphorically used in this place, to express the efficacy and penetrating power of the word of God. So Phocyl. 118. ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου.]

Τόξον, ου, τό. Most of the Greek lexicon writers deduce it from τάζω or τάω *to stretch.*—*A bow*, to shoot with. occ. Rev. vi. 2. [Gen. ix. 13, 14, 16. Job xli. 20. Josh. xxiv. 12.]

Τοπάζιον, ου, τό, a kind of *precious stone, the topaz* of the ancients. It is called by the moderns *chrysolite.* "It[1] is a transparent gem shining with the colour of gold, of a fainter *green* than the emerald, and is somewhat of a yellowish tinge." Pliny[2] relates, from Juba, that the *topaz* was so called from *Topazos*, an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *fogs*, it was thus denominated from *topazin*, which in the language of the Troglodytes signifies *to seek.* Thus Pliny. Observe the LXX constantly render the Heb. פִּטְדָה by τοπάζιον, and the Vulg. by *topazius.* Comp. Heb. and Eng. Lexicon under פִּטְדָה, and New and Complete Dictionary of Arts, in CHRYSOLITE. occ. Rev. xxi. 20. [Ex. xxviii. 17. Job xxviii. 17. Ps. cxix. 127; where Theodoret observes, that the *topaz* was, probably, in those days, esteemed above other stones, and so Suidas nearly. See Diod. Sic. iii. 39. Braun, de Vest. Sac. Heb. ii. 9. Salmas. ad Solin. p. 169. Epiphan. de Gemm. ii. p. 87.]

ΤΟ'ΠΟΣ, ου, ὁ.

I. *A place, a particular portion of space* where *any thing is*, or *is contained.* [As (1.) the place occupied by any one. Mat. xxviii. 6. Mark vi. 16. Acts iv. 31. vii. 33. Luke xiv. 9, 10. John xx. 7. and so τόπος τινός *a place belonging to any person* or *thing*, as the *sheath* is called *the place* of the sword. Mat. xxvi. 52. Rev. ii. 5. vi. 14. And so in Acts i. 25.] εἰς τὸν τόπον τὸν ἴδιον, *to his own place*, that is, "to that *miserable world* which, in thy righteous judgment, is *appointed* for the reception of such *heinous offenders*, and the due punishment of such *enormous crimes*[3]." [See what has been said on this point in ἴδιος. But it must be added here, that many commentators, as Theophylact, Œcumenius, Hammond, and others, construe the words τὸν ἴδιον τόπον with λαβεῖν, and not with παρέβη, and then consider τόπος as meaning *an office*, referring the phrase, not to Judas, but the newly-elected apostle. I still, however, adhere to Bishop Bull's opinion. (2.) The place where any thing is done. Luke x. 32. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xix. 20, 41. It is used figuratively, as *the place, post, part.* 1 Cor. xiv. 16. *to fill the place of an unlearned person*, i. e. *to be an unlearned person.* See Philo in Flacc. p. 979. Joseph. Ant. xvi. 7, 2. B. J. v. 2, 5.]

[II. *Place, space where one can be*, properly *room.* Luke ii. 7. (which is, however, referred by Schleusner to the first head.)] Δοῦναι τόπον τινί, *to give place to one.* Luke xiv. 9. So Plutarch, c. Gracch. t. i. p. 840. E. ΔΟ'ΤΕ ΤΟ'ΠΟΝ 'ΑΓΑΘΟΙ΄Σ, and Arrian, Epictet. iii. 26. ΔΟ'Σ ΄ΑΛΛΟΙΣ ΤΟ'ΠΟΝ. See Wetstein and Kypke; the latter of whom shows that the phrase is in like manner contrasted with ΚΑΤΕ΄ΧΕΙΝ (τόπον) by Polybius, and that this latter expression is used by Plutarch, Diodorus Sic., and Lucian. [But Schleusner from the context construes this phrase, *give up the first place*, referring the passage to sense I. Luke xiv. 22. Rev. xii. 3. xx. 11. (Dan. ii. 35. Ps. cxxxii. 5.) Heb. viii. 7. Figuratively, *power, opportunity, license.*—*Place, room*, in a figurative sense. Heb. xii. 17. [Arrian, D. E. i. 9.] Eph. iv. 27. Comp. Rom. xii. 19; on which last text see Elsner and Wolfius, who explain ὀργή of the *divine anger* and *vengeance*,

[1] Brookes's Nat. History, vol. v. p. 143. So Strabo, cited by Wetstein, of the *topaz*, λίθος δέ ἐστι διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος.

[2] "Juba *Topazon* Insulam in Rubro Mari a continente stadiis ccc abesse tradit, *nebulosam* et ideò *quæsitam* sæpe navigantibus ex eâ causâ nomen accepisse. *Topazin* enim Troglodytarum linguâ significationem habere *quærendi.*" Nat. Hist. xxxvii. 8.

[3] Thus Doddridge, in his Paraphrase, adding in a note, "that ἴδιον τόπον signifies a *place proper and suitable* for such a wretch, and therefore by God's righteous judgment *appointed for him*, many writers have shown, and particularly Dr. Benson, in his History of the first Planting of Christianity, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71. and xvii 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then Clement, in his 1st Epistle to the Corinthians, § 3. speaking of St. Peter, says, that 'having endured not one or two, but many afflictions, καὶ οὕτω μαρτυρήσας ἐΠΟΡΕΥ΄ΘΗ ΕΙ΄Σ ΤΟ΄Ν ΤΟ΄ΦΕΙΛΟ΄ΜΕΝΟΝ ΤΟ΄ΠΟΝ τῆς δόξης, and thus being a martyr *he went to the place* of glory that was *due to him.*' So Polycarp to the Philippians, § 5. says, that St. Paul and other martyrs are εἰς ΤΟ΄Ν ΤΟ΄ΦΕΙΛΟ΄ΜΕΝΟΝ αὐτοῖς ΤΟ΄ΠΟΝ, '*in the place due unto them*;' and Ignatius to the Magnesians, § 5. using the very phrase of St. Luke in the Acts, says, ἕκαστος ΕΙ΄Σ ΤΟ΄Ν ΄ΙΔΙΟΝ ΤΟ΄ΠΟΝ μέλλει χωρεῖν, 'every one is to go *to his own place*,' i. e. either of happiness or *misery.* Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from Josephus, where one Eleazar, who held out the fortress of Masada against the Romans, is introduced saying to his companions that death sets our souls at liberty, and εἰς ΤΟ΄Ν ΟΙ΄ΚΕΙ΄ΟΝ καὶ καθαρὸν ἀφίησι ΤΟ΄ΠΟΝ ΄ΑΠΑΛΑΛΑ΄ΣΣΕΣΘΑΙ, 'permits them *to depart to a place* of purity which is *proper to them.*' de Bel. vii. 8, 7. See also Elsner, Wolfius, and Wetstein on Acts, and Bp. Bull's English Works, vol. i. p 41.

(see next verse,) and cite from Plutarch, de Irâ Cohib. t. ii. p. 462. B. δεῖ δὲ μήτε παίζοντας αὐτῇ ('ΟΡΓΗΙ) ΤΟΠΟΝ ΔΙΔΟΝΑΙ, 'we must neither, when at our diversions, *give place to anger*;' where the phrase is applied to *human anger*, as in Rom. xii. to the *divine*. [Schl. here construes, *permit vengeance to God*, give place to divine anger, and do not avenge yourselves. So Theophylact. Others say, *put off your anger*; others, *avoid anger*; others, *yield, do not resist the injuries done by others*. Casaubon has a long note on the subject, on Athen. xiv. p. 652.] *Opportunity, liberty.* Acts xxv. 16. Comp. Heb. xii. 17. [and Joseph. Ant. xvi. 85.] So τόπον ἔχειν, Rom. xv. 23. means *to have* (not a *place* to dwell in, but) *a convenient situation* or *opportunity* for the great work he was about. Kypke shows that Josephus and Arrian apply the phrase in a similar view. [Comp. Ecclus. xiii. 22. xxxviii. 12.]

[III. *Place, seat, place of abode.* Luke xvi. 28. John xi. 6, 30. xiv. 2, 3. xviii. 2. Acts xii. 17. Rev. xii. 6, 14; of *abodes of men*, Luke iv. 37. Acts xvi. 3. xxvii. 8. Joseph. Ant. xi. 8, 4; and hence, of the *temple* or *house of God*, Mat. xxiv. 15. (so Middleton.) John xi. 48. Acts vi. 13, 14. vii. 7. (comp. 49.) xxi. 28. Ps. lxviii. 6. Is. lx. 13. Hagg. ii. 10. 2 Mac. ii. 19. iii. 12.]

[IV. *Place, region, country.* Mat. xii. 43. xiv. 13, 35. xv. 27, 33. xxiv. 7. Mark i. 35, 45. vi. 31, 32, 35. xiii. 8. xv. 22. Luke iv. 42. vi. 17. ix. 10. xxi. 11. xxiii. 33. John vi. 10. xix. 13. Acts xxvii. 2. Rev. xvi. 16. et al. Demosth. 40, 5. Comp. 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.]

V. *A place* or *passage* in a book. Luke iv. 17.

VI. *Place, station, condition.* 1 Cor. xiv. 16. where see Kypke.

Τοσοῦτος, -αύτη, -οῦτο, Att. -οῦτον, from τόσος *so great*, and in plur. *so many*, (which from ὅσος,) and οὗτος *this*.

I. In sing. *so great.* Mat. viii. 10. [Luke vii. 9. Rev. xviii. 17.] Of money, *so much*, Acts v. 8; of time, *so long*, John xiv. 9. Heb. iv. 7; [of length, Rev. xxi. 16.] Τοσούτῳ, dat. *by so much.* Heb. i. 4. x. 25. Κατὰ τοσοῦτον, *by so much.* Heb. vii. 22. [Comp. Ex. i. 12.]

II. In plur. *so many.* Mat. xv. 33. [Luke xv. 29.] John vi. 9. [xii. 37. xxi. 11. 1 Cor. xiv. 10. Gal. iii. 4. Heb. xii. 1.]

Τότε, an adv. from τὸ ὅτε, q. d. *the when.*—*Then.* It denotes *the time when*, whether past, Mat. ii. 7. Rom. vi. 21. et al. freq. or future, Mat. vii. 23. ix. 15. et al. freq.[1] Ἀπὸ τότε, *from that time*, q. d. *from then.* Mat. iv. 17. [xvi. 21.] xxvi. 16. So Wetstein, on Mat. iv. 17. cites from Plato and Aristotle ΕΙ'Σ ΤΟ'ΤΕ and 'ΕΚ ΤΟ'ΤΕ: and from Simplicius on Epictetus the very phrase 'ΑΠΟ' ΤΟ'ΤΕ. [Comp. Ecclus. viii. 12. ὅτε—τότε. Mat. xiii. 26. xxi. 1. John xii. 16. ὅταν—τότε. Mat. xxv. 31. Mark xiii. 14. Luke xxi. 20. John ii. 10. Both these expressions mean *cum—tum.* Ὡς—τότε καί *postquam —etiam*, John vii. 10; ἄρτι—τότε, 1 Cor. xiii. 12; τότε μὲν—νῦν δέ, Gal. iv. 8, 9. Heb. xii. 26.

[1] [Bretschneider observes, that τότε is a favourite connexion between circumstances and discourses in Matthew.]

Gen. xii. 6. xiii. 7. Ex. xii. 44. for עָז.] Ὁ τότε κόσμος, *the world which* then *was*, *the* then *world*, French transl. *le monde* d'alors. 2 Pet. iii. 6.

☞ Τοὐναντίον, used by an Attic crasis or concretion for τὸ ἐναντίον *the contrary.* Comp. ἐναντίος.—*On the contrary*, applied adverbially, the preposition κατά being understood. occ. 2 Cor. ii. 7. [Gal. ii. 7. 1 Pet. ii. 9. 3 Mac. iii. 22.]

☞ Τοὔνομα. An Attic crasis for τὸ ὄνομα *the name.*—*By name*, κατά being understood. occ. Mat. xxvii. 57. [Xen. Cyr. viii. 6, 2.]

Τουτέστι, or τουτέστιν, for τοῦτό ἐστι, or τοῦτό ἐστιν.—*That is*, id est. Acts i. 19. xix. 4. et al. freq. [Mat. xxviii. 46. Mark vii. 2. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Job xl. 19.]

Τράγος, ου, ὁ.—*A he-goat.* occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from ἔτραγον, 2nd aor. of τρώγω *to eat, gnaw*, because this animal is remarkable for *gnawing* or *browsing* of trees; or rather, with the etymologist, from τραχύς *rough*, on account of the *roughness* or *shagginess* of his hide. So in Latin *a he-goat* is called hircus, from hirtus *rough*, and in Heb. שָׂעִיר, from his *hair* being *rough* or *shaggy*, to which Heb. name τράγος answers, no fewer than fourteen times, in the LXX ver. of Lev. xvi., according to the edition of Aldus, and that of the heirs of Wechelius at Francfort, A.D. 1597. folio. [occ. for תַּיִשׁ Gen. xxx. 35. xxxii. 14.]

Τράπεζα, ας, ἡ, q. τετράπεζα, from τετράς *four*, and πέζα *a foot*, which see under πεζῇ.—*A table*, properly with *four feet.*

I. *A table*, on which men's ordinary food is placed, *an eating-table.* Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So τράπεζα is used for *an eating-table* by Xenophon, Cyr. vii. p. 388. ed. Hutchinson, 8vo; and agreeably to the phrase in Acts we have, in Herodotus, vii. 139. ΤΡΑ'ΠΕΖΑΝ ἐπιπλέην ἀγαθῶν πάντων ΠΑΡΑΘΕ'ΝΤΕΣ, 'having *set a table* full of all good things.' [Comp. Dan. i. 5, 8, 13, 15. Ps. lxxviii. 20. 1 Kings xviii. 19. Test. xii. Patr. p. 613. Is. xxi. 5. Ælian, V. H. i. 19. iv. 22. Eur. Alc. 2.] In Rom. xi. 9. is a citation from Ps. lxix. 22. where שֻׁלְחָן, LXX τράπεζα, being joined with שְׁלָמִים *peace-offerings*, seems to denote *a partaking of the legal sacrifices*, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. Horne's Comment. on the Psalm. [Bretschneider and others rather understand this as *delicate food* or *luxury* of proud men who despise God.] Διακονεῖν τραπέζαις, *to serve* or *attend on tables*, Acts vi. 2. denotes *making provision for, and attending on, those tables, at which the poor were fed*, ἐν τῇ ΔΙΑΚΟΝΙ'Αι τῇ καθημερινῇ *in the daily* ministration, mentioned ver. 1. [Almost all the commentators refer this phrase to sense III., and explain the phrase *to manage the money collected for the poor.*]

II. *A table* used in sacred ministrations, as

the table of *shew-bread*, Heb. ix. 2[1]; of *the Lord*, 1 Cor. x. 21; in which text it is also spoken of the *table* used in idolatrous worship. [In this last text we may, perhaps, refer the word to sense I., and understand the feasts offered in honour of God, and of false gods. See Is. lxv. 10.]

III. *A table of a money-changer* or *banker*. Mat. xxi. 12. Mark xi. 15. Luke xix. 23. [John ii. 15.] The Greek writers often apply the word in the same sense. See Wetstein on Mat., and Kypke on Luke, and comp. τραπεζίτης.

☞ Τραπεζίτης, ου, ὁ, from τράπεζα.—*A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger*. Cebes uses τραπεζίτης in the same sense, Tab. p. 41. ed. Simpson. So Plautus, Capt. i. 2, 89, 90. cited by Grotius, subducam ratiunculam quantillum argenti mihi apud *trapezitam* siet, 'I will cast up the account of the little money I have at the *banker's*.' And as the Greek τραπεζίτης is from τράπεζα *a table*, so the Eng. *banker*, French *banquier*, is thus called from the French *banc*, the *bench* (anciently *bank*) or *seat*, on which he anciently sat to do business. occ. Mat. xxv. 27. [Demosth. p. 1186, 7. Suicer, Obss. Sacr. v. 139. Salmas. de Fœn. Trap. p. 549.]

Τραῦμα, ατος, τό, for τρῶμα the same, which from τέτρωμαι perf. pass. of τιτρώσκω or obsolete τρώω *to wound*, which see.—*A wound*. occ. Luke x. 34. [Gen. iv. 23. Is. i. 6. Eur. Phœn. 1600. Dem. 314, 14.]

Τραυματίζω, from τραῦμα.—*To wound*. occ. Luke xx. 12. Acts xix. 16. [Jer. ix. 1. Ez. xxx. 4. Thuc. iv. 35. Xen. Hell. iv. 3, 16.]

☞ Τραχηλίζω, from τράχηλος *the neck*.

I. *To bend back the neck*, or *drag with the neck bent back*, as wrestlers used to do by their antagonists. Thus Plato, Amat. § 1. p. 2. ed. Forster, ἢ οὐκ οἶσθα αὐτόν, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ καὶ ἐμπιπλάμενος καὶ καθεύδων πάντα τὸν βίον διατετέλεκεν; ἦν δὲ—διατετριφώς—περὶ γυμναστικήν, 'do you not know him, that he has spent his whole life in being *dragged by the neck*, or *with his neck bent back*, and in stuffing and sleeping? For this person was much addicted to *gymnastic* exercises." Diogenes the Cynic, in Laertius, observing one who had been victor in the Olympic games, often fixing his eyes upon a courtezan, said, in allusion to this sense of the word, ἴδε κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου ΤΡΑΧΗΛΙΖΕΤΑΙ, 'see how an ordinary girl *drags* this mighty champion *by the neck*.' So Suidas, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ ἀπελάμβανε, '*bending back his neck*, or *dragging him with his neck bent back*, he carried him off.' See more passages to this purpose in Wetstein on Heb. iv. 13. Hence

II. Τραχηλίζομαι, *to be manifested and open to the eyes of the beholder*, as a person would be whose *neck* was forcibly *bent back*, and his face exposed, like those criminals mentioned by Pliny, in his Panegyric, of whom one might *desuper intueri* supina ora retortasque cervices[2]; and in this view, I apprehend with the learned Elsner, Alberti, and Wolfius, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So Hesychius, with his eye, no doubt, on this text, explains τετραχηλισμένα by πεφανερωμένα *manifested;* and Castalio excellently renders it by *resupina*, Erasmus by *resupinata*. [Cyril also explains τραχηλίζω by φανεροποιῶ. See Suicer, ii. 1285. Gataker on M. Anton. xii. 2. and Perizon. ad Ælian, V. H. xii. 5. who agrees in the opinion here given. Schleusner says, simply, *made open and bare*, like the face of a person whose neck was drawn back.]—Many expositors have, after Chrysostom, taken τετραχηλισμένα for a metaphorical term[3] referring to *sacrifical victims:* and some have explained it as denoting not only *stript of the skin*, but *split in two down the neck and backbone, so as to lay open the inward parts to view*. But of this exposition it seems sufficient to observe, with Elsner, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in Wolfius, Cur. Philolog.

Τράχηλος, ου, ὁ, from τραχύς *rough*, compounded, perhaps, with ἦλος *a nail*.—*The neck*. It seems so called from the *roughness* of its seven *vertebral bones*, whose projections somewhat resemble the heads of *nails*. Mat. xviii. 6. [Mark ix. 42. Luke xv. 22. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4. Gen. xxvii. 16. Judg. v. 30. for עֲנָק, Is. iii. 16. Ez. xvi. 11. for גָּרוֹן.]

ΤΡΑΧΥ΄Σ, εῖα, ύ.—*Rough, rugged*, i. e. *hard* and *uneven*. occ. Luke iii. 5. Acts xxvii. 29. Demetrius Phalereus, cited by Suidas, uses the phrase ΤΡΑΧΕΙ῎Α ΌΔΟ΄Σ; and in [Polybius, i. 54. and] Diodorus Siculus, [xii. 72.] ΤΡΑΧΕΙ῎Σ ΤΟ΄ΠΟΥΣ means *rocky places, rocks*, as in Acts. See Wetstein. [Is. xl. 4. Jer. ii. 25. Demosth. 423, 1. Aristot. H. N. ix. 37.]

ΤΡΕΙ῎Σ, οἱ, αἱ, καὶ τὰ τρία, gen. τριῶν.—*Three*. Mat. xii. 40. xiii. 33. et al. freq.

Τρεῖς-Ταβέρναι. See under ταβέρνα.

ΤΡΕ΄ΜΩ, from τρέω the same, which see.

I. Absolutely, *to tremble*, tremo. Mark v. 33. Luke viii. 47. Acts ix. 6. [Gen. iv. 11. Dan. v. 21.]

II. *To fear, be afraid*. 2 Pet. ii. 10. [Is. lxvi. 2.]

ΤΡΕ΄ΠΩ.—*To turn*. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

ΤΡΕ΄ΦΩ. 1 fut. θρέψω.

I. *To feed, give food to, supply with food*. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20. where see 1 Kings v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17. and Prideaux, Connex. an. 534. at the end, vol. i. p. 165. 1st edit. 8vo. [Comp. Gen. vi. 19. xlviii. 15. Is. vii. 21. Dan. iv. 9. Eur. Phœn. 779. Xen. de Rep. Lac. i. 3.]

II. *To breed* or *bring up*. Luke iv. 16. This sense is very common in the Greek writers, espe-

[1] [See Num. iv. 7. Ex. xxv. 23, 27, 28, 30. 1 Mac. i. 23.]

[2] Comp. Suetonius in Vitell. cap. 37. and Tacitus, Hist. iii. 85.

[3] See Suicer, Thesaur. in τραχηλίζω; Blackwall, Sacred Classics, vol. i. p. 231. Hammond and Doddridge on Heb. iv. 13.

cially in Homer. [Eur. Phœn. 289. 509. Ælian, V. H. xii. 1.]

III. Τρέφειν τὴν καρδίαν, *to nourish* or *pamper the heart*. occ. James v. 5. Comp. Is. vi. 10. where the heart is said הַשְׁמֵן *to be made fat*, and Ps. cxix. 70. *to be* פָּחַל גָּשָׁשׁ *gross, insensible, as fat*. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat* with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the circulation of the blood. Comp. Luke xxi. 34. and see Heb. and Eng. Lex. in שמן.

TPE'XΩ.

I. *To run*. [Mat. xxvii. 48. xxviii. 8. Mark v. 6. xv. 36. Luke xv. 20. xxiv. 12. John xx. 2, 4. Rev. ix. 9. Gen. xviii. 7. xxiv. 20, 28. 1 Mac. ii. 24.] It is applied spiritually to the Christian *race*, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. [Phil. ii. 16.] Heb. xii. 1. See Raphelius on this last passage. [In Rom. ix. 16. it implies, *to exert one's self, give great diligence and pains*.]

II. *To run, have free course*. 2 Thess. iii. 1. [Comp. 2 Tim. ii. 9. Ps. cxlvi. 15.]

TPE'Ω.—*To tremble, tremble for fear*, also *to flee, trembling* or *affrighted*, as in Homer, Il. xxii. 143.

——— TPE'ΣΕ δ' Ἕκτωρ
Τείχος ὑπὸ Τρώων———
——— Hector *affrighted fled*
Under the Trojan wall.

This verb occurs not in the N. T., but is inserted on account of its derivatives.

Τρία, neut. of τρεῖς, which see.

Τριάκοντα, οἱ, αἱ, τά, undeclined, from τρεῖς, neut. τρία, *three*, and κοντα the *decimal* termination. See under ἑβδομήκοντα. — *Thirty*. Mat. xiii. 8. et al. freq. [Gen. v, 3.]

Τριακόσιοι, οἱ, αἱ, from τρεῖς, neut. τρία, *three*, and ἑκατόν *a hundred*.—*Three hundred*. occ. Mark xiv. 5. John xii. 5. [Gen. vi. 15.]

Τρίβολος, ου, ὁ, from τρίς *thrice*, and βολή, properly *the casting of a dart*, thence *a stroke*, or βολίς *a dart*.—*A thistle*, so called, [according to some, from the triangular shape of the seed; according to others,] from its *numerous darts* or *prickles*; for τρίς in composition does, in other instances, denote an *indefinite* number or quantity, as in τρικαλίνδητος *rolled many times over*, τρίκλυστος *very famous*, ter inclytus, τρισάθλιος *most miserable*, τρίσμακαρ *very happy*, ter beatus, &c. &c. occ. Mat. vii. 16. Heb. vi. 8. [Gen. iii. 18. Hos. x. 8.[1]]

Τρίβος, ου, ἡ, from τρίβω *to wear*.—*A worn way, a path, a road*. [Τρίβος, says Philo de Agr. t. i. p. 316, 24. is the horse and carriage path trodden and worn by men and beasts.] So Hesychius, ἅτραπος ὁδός *a trodden* or *worn way*. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4. [Gen. xlix. 17. 1 Sam. vi. 12. Is. xl. 3. Eur. Phœn. 93. Xen. Cyr. iv. 5, 7.]

[1] [The word has a different meaning in 2 Sam. xii. 31. On which see the commentators on Virg. Georg. i. 164.]

TPI'BΩ.—*To break, break in pieces, wear away*. This V. occurs not in the N. T., but is inserted on account of its derivatives.

☞ Τριετία, ας, ἡ, from τρία *three*, and ἔτεα *years*.—*Three years*. occ. Acts xx. 31. [Artem. iv. 2. τριετής occ. 2 Chron. xxxi. 16. Is. xv. 5. τριετίζω Gen. xv. 9.]

☞ TPI'ZΩ.—*To creak, shriek*, strideo, "λεπτὸν ἠχεῖν," Eustathius. It is a word formed from the *sound*, like the Latin and Eng. words corresponding to it. Homer applies it, Il. ii. 314. to the *shrieking* of young sparrows while a serpent is devouring them; Il. xxiii. 101. to the *shrieking* of a ghost; so Odyss. xxiv. 5. 7. it is also used for the *squeaking* of bats. Τρίζειν τοὺς ὀδόντας, *to make a creaking sound with the teeth, to grind the teeth together*, stridere dentibus. occ. Mark ix. 18. where see Wetstein. [Herod. iv. 183.]

[Τρίμηνος, ὁ, ἡ.] Τρίμηνον, ου, τό, from τρεῖς *three*, and μήν *a month*.—*A three months' space, three months*. occ. Heb. xi. 23. [Gen. xxxviii. 24.]

Τρίς, adv. from τρεῖς *three*.—*Thrice*. Mat. xxvi. 34, 75. [Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25. 1 Sam. xx. 41. In 2 Cor. xii. 8. it may be put indefinitely for *several times*. See Eustath. ad Hom. Il. A. 213.] Ἐπὶ τρίς, *for thrice, thrice*. occ. Acts x. 16. xi. 10. Raphelius remarks that Herodotus uses ΈΣ ΤΡΙ'Σ, and Xenophon ΕΙ'Σ ΤΡΙ'Σ, in the same pleonastical manner; and Wetstein produces from Polybius, iii. 28. the very phrase 'ΕΠΙ' ΤΡΙ'Σ.

☞ [Τρίστεγος, ὁ, ἡ.] Τρίστεγον, ου, τό, from τρίς *thrice*, and στέγη *a story*.—*A third story* in building. occ. Acts xx. 9. [Symm. Gen. vi. 16. Ez. xli. 5. Artem. iv. 8. See Schol. on Juven. iii. 199.]

Τρισχίλιοι, αι, α, from τρίς *thrice*, and χίλιοι *a thousand*.—*Three thousand*. occ. Acts ii. 41. [Num. i. 46.]

Τρίτος, η, ον, from τρεῖς, τρία, *three*.—*The third*. Mat. xvi. 21. xxii. 26. [xxvi. 44. xxvii. 64. Rev. iv. 7.] Τὸ τρίτον, *the third part*, μέρος namely being understood. Rev. viii. 7—9. [ix. 15, 18. xii. 4.] Τρίτον, or τὸ τρίτον, used adverbially, κατά being understood, *a* or *the third time*. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, *thirdly, in the third place*. 1 Cor. xii. 28. [2 Cor. xii. 14. xiii. 1. Num. xii. 28.] In Mat. xx. 3. the words ἐν τῇ ἀγορᾷ are annexed only to the *third* hour; for the hour of *the market-place being full* of men who wanted to purchase something, or to converse together, was the *third hour* of the day, or about our *nine o'clock* in the morning; so that Suidas explains the phrase πλήθουσα ἀγορά, *full market*, by ὥρα τρίτη. No wonder [then] that at *this hour* the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.—Τρίτος οὐρανός, [is] *the third heaven*, in which is the peculiar residence of God. occ. 2 Cor. xii. 2.[2]

[2] The propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been, at the beginning of the formation, Gen. i. 6, 7. in *two* places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards

Τρίχες, ῶν, αἱ, plur. of θρίξ, *a hair*, which see. On Mat. iii. 4. in addition to what is said under κάμηλος, it may not be amiss here to produce Campbell's note. "Of *camel's hair*, not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet*, (in imitation of which, though made of wool, is the English *camlet*,) but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τρίχινος, η, ον, from θρίξ, gen. τριχός, *hair*. —*Made of hair*. occ. Rev. vi. 12. where see Vitringa. [Ex. xxvi. 27. Zech. xiii. 4. Xen. An. iv. 8, 2.]

Τρόμος, ου, ὁ, from τέτρομα perf. mid. of τρέμω *to tremble*.—[*Trembling, fear*. 1 Cor. ii. 3. Gen. ix. 2. Is. liv. 14. et al. sæp. 1 Mac. vii. 18. Hom. Il. Z. 137. In Mark xvi. 8. it is rather *wonder, astonishment*. In 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12. Ps. ii. 11. Schleusner says it is *reverence*.] On Mark xvi. 8. observe that Homer uses the expression ΤΡΟ΄ΜΟΣ ΄ΕΧΕ, *trembling seized*, Il. vi. 137. x. 25. xviii. 247. See Wetstein.

Τροπή, ῆς, ἡ, from τέτροπα perf. mid. of τρέπω *to turn*.—*A turning* or *change*, occ. James i. 17. So Plut. Cæs. p. 723. E. ΤΡΟΠΑ΄Σ ἔσχεν αὐτῷ τὸ βούλευμα πλείστας, 'his mind or resolution had many *changes*.' See Wetstein, and compare under ἀποσκίασμα. [Compare Deut. xxxiii. 14. Job xxxviii. 33. This expression of St. James is explained by Hesychius as ἀλλοιώσεως καὶ φαντασίας ὁμοίωμα, and by the Etym. M. as μεταβολῆς ἴχνος.]

Τρόπος, ου, ὁ, from τέτροπα perf. mid. of τρέπω *to turn*.

I. *A manner, way*. Jude 7. where κατά is understood.—Καθ' ὃν τρόπον, an Atticism for κατὰ τὸν τρόπον ἐν ᾧ—, *after the manner in which—, after* or *in the same* or *like manner as*—, Acts xv. 11. xxvii. 25. So, καθ' being dropt, ὃν τρόπον, *in like manner as, like as, even as*. Mat. xxiii. 37. [Luke xiii. 34.] Acts i. 11. [vii. 25. 2 Tim. iii. 8. Gen. xxvi. 29. Ex. ii. 24.]—Κατὰ πάντα τρόπον, *in every way* or *respect*. Rom. iii. 2. Plato and Polybius use the same phrase. See Raphelius and Wetstein.—'Εν παντὶ τρόπῳ, *in every manner*, or *by every means*, 2 Thess. iii. 16.—Παντὶ τρόπῳ, *every way*, Phil. i. 18. where Wetstein cites this expression from Plato's Euthydemus. It occurs also in Plato's Apol. Socr. § 22. and Phæd. § 13. ed. Forster.—Κατὰ μηδένα τρόπον, *by no means*, 2 Thess. ii. 3.

II. *Manner* or *course of life, manners, behaviour, disposition*. Heb. xiii. 5. The purest of the Greek writers apply the word in this sense, as may be seen in Kypke, who, inter al., particularly quotes from Demosthenes, οὕτως ΄ΑΠΛΗΣΤΟΣ καὶ ΑΙ΄ΣΧΡΟΚΕΡΔΗ΄Σ ὁ ΤΡΟ΄ΠΟΣ αὐτοῦ ἐστίν, 'so *insatiable* and *meanly covetous* is his *disposition*.' [Xen. An. vii. 4, 5. Ælian, V. H. xii. 1.]

Τροποφορέω, from τρόπος *the manner*, and φορέω *to bear*. [Deyling, ii. Diss. 37.]—*To bear the manners of* others. So the Vulg. mores *eorum* sustinuit. Cicero uses this V. in an epistle to Atticus, xiii. 29. τὸν τύφον μοῦ ΤΡΟΠΟΦΟ΄ΡΗΣΟΝ, '*bear with* my vanity.' occ. Acts xiii. 18. But in this text several ancient MSS., and particularly the Alexandrian, read ἐτροφοφόρησεν he *tended* them *as a nurse;* and this latter is the V. used by the LXX in Deut. i. 31. according to the Vatican and Alexandrian MSS. (comp. 2 Mac. vii. 27.) and in Acts the ancient Syriac version has ܪܒܝ *fed, nourished*. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what Mill in Var. Lect., Whitby in his Examen Millii, Wolfius in his Cur. Philol., and Bp. Pearce on the text, have written. See also Wetstein and Griesbach, and margin of English Bible. [See Origen. in Caten. Ghisler. ad Jer. xviii. p. 473. The word occ. in the Constitut. Apostol. vii. 36.]

Τροφή, ῆς, ἡ, from τέτροφα perf. mid. of τρέφω *to feed, nourish*.

I. *Food, nourishment*. Mat. iii. 4. vi. 25. [xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xxvii. 33,34,36,38. James ii. 15. 2 Chron. xi. 23. Dan. iv. 12. Job xxxvi. 31.]

II. *Maintenance*, including other necessaries besides food. Thus Scott and Campbell, whom see. Mat. x. 10.

III. *Food* of the mind. See Heb. v. 12, 14. where στερεὰ τροφή, *solid food*, denotes the *sublimer instructions* or *doctrines of Christianity*. Compare under στερεός II.

Τροφός, οῦ, ἡ, from τέτροφα perf. mid. of τρέφω *to nourish, bring up*.—*A nurse*, or rather *a nursing-mother*. occ. 1 Thess. ii. 7. [Gen. xxxv. 8. 2 Kings xi. 2. 2 Chron. xxii. 11. Ammonius makes τροφός *the nurse* generally, τίτθη *the wet nurse*. But see Aq. and Sym. Gen. xxiv. 59. Ruth iv. 16. Valck. ad Amm. in loc.]

[Τροφοφορέω, from τροφός *a nurse*, and φορέω *to carry about*.—*To carry like a nurse, educate, take care of*. This is the common reading in Acts xiii. 18.]

Τροχιά, ᾶς, ἡ, from τροχός *a wheel*.

I. Properly, *the track* or *rut made by the wheel* of a carriage.

II. *A road, a way, a path*. occ. Heb. xii. 13. in which text it is applied spiritually. Compare Prov. iv. 26. in the LXX, where, as in other passages of that version, [Prov. ii. 15. v. 6, 21.]

were, are sometimes in S. S. called שְׁמֵי הַשָּׁמַיִם *the heaven of heavens*, and constitute the whole of the *material heavens;* in reference to which, Solomon, in his sublime prayer to God, 1 Kings viii. 27. says, *behold the heavens,* הַשָּׁמַיִם, and the heaven of heavens *cannot contain thee;* and yet in the same prayer no less than eight times beseeches God to hear in *heaven,* הַשָּׁמַיִם, which is also repeatedly called *God's dwelling-place:* and this latter is what St. Paul styles *the third heaven*, and the Psalmist, *God's holy* or *separate heavens*, Ps. xx. 6. Comp. Is. lvii. 15. and under οὐρανός II.—I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the Philopatris, t. ii. p. 999. thus endeavours to ridicule the passage in 2 Cor. xii. 2. &c. and St. Paul himself. Ἤνίκα δέ μοι ΓΑΛΙΛΑΙ΄ΟΣ ἐνέτυχεν ἀναφαλαντίας, ἐπίρρινος, ΄ΕΣ ΤΡΙ΄ΤΟΝ ΟΥ΄ΡΑΝΟ΄Ν ΄ΑΕΡΟΒΑΤΗ΄ΣΑΣ ΚΑΙ΄ ΤΑ΄ ΚΑ΄ΛΛΙΣΤΑ ΄ΕΚΜΕΜΑΘΗΚΩ΄Σ, δι' ὕδατος ἡμᾶς ἀνεκαίνισεν, κ.τ.λ. 'but when the bald-pated, long-nosed Galilean *, *he who mounted through the air up to the third heaven, and learned most charming things*, met with me, he renewed us with water,' &c.

* See under Γαλιλαῖος.

τροχιά answers to the Heb. מְעָגָל, which denotes first *a chariot*, or *waggon-way*, and then *a way, path, proceeding*, or the like. Compare Heb. and Eng. Lexicon in עגל V. [Nicand. Ther. 876.]

Τροχός, οῦ, ὁ, from τέτροχα perf. mid. of τρέχω *to run*. This word occurs James iii. 6. and according as it is differently accented [1] signifies either a *wheel*, or *a course;* the former sense seems preferable, as best expressing the *continual recurrency* of similar events in this life, and has been well illustrated by that of Anacreon, Ode iv. 7.

ΤΡΟΧΟ῾Σ ἅρματος γὰρ οἷα,
Βίοτος ΤΡΕ῾ΧΕΙ κυλισθείς.

For like a *chariot-wheel* our life *rolls* on.

Which beautiful simile of the poet points out also the *continual tendency* of human life *to its final period*. Œcumenius, as observed under Γένεσις IV., explains τὸν τρόχον τῆς γενέσεως by τὴν ζωὴν ἡμῶν, *our life;* so Isidorus Pelusiota, by τὸν χρόνον τῆς ζωῆς ἡμῶν, *the time of our life;* ΤΡΟΧΟΕΙΔΗ῾Σ γὰρ ὁ χρόνος εἰς ἑαυτὸν ἀνακυκλούμενος, 'for time,' adds he, '*like a wheel*, rolls round upon itself.' But the learned Lambert Bos interprets the expression of St. James to mean *the unceasing succession of men born some after others*, as if the apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants.* In Plutarch, 'Ο ΤΗ῾Σ ΓΕΝΕ῾ΣΕΩΣ ποταμός, *the stream of nature*, refers to the *successive generations* of men; and in Simplicius cited by Wetstein, whom see, ὁ ἀπέραντος ΤΗ῾Σ ΓΕΝΕ῾ΣΕΩΣ ΚΥ῾ΚΛΟΣ, the unceasing *circle of nature*, relates to the *continual production* of some things by the corruption of others. See also Alberti and Wolfius on the text, who concur with Bos's exposition. The reader may find other *ingenious* interpretations in Kypke. Compare also Macknight. [Schleusner and Bretschneider observe, that τρόχος and τροχός are sometimes the same. Bretschneider says here, *vitæ sphæra*, i. e. *tota hæc vita;* and Schleusner has *totius vitæ recursus*. The word occ. Is. xxviii. 27. Ez. i. 15, 16, 19—21. x. 2, 6.]

Τρυβλίον, ου, τό.—*A dish*, in which *food*, and particularly of the *more liquid* kinds, is brought to table. occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and its *sauce* of bitter herbs. Comp. Prov. xix. 24. Ecclus. xxxi. 14. And to illustrate all these passages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats;* and that when their food is of the latter kind, they break their bread or cakes into *little bits* (ψωμία *sops*) and *dip their hands and their morsels together therein* [2]. [So most of the commentators, and among them Fritzsche, the most recent among the Germans. The Vulgate has *paropsis*, and so the Gloss. Vet. in Labbe, p. 27. Epiphanius de Mens. et Pond. p. 542. ed. Basil. says, ὑψόβαφόν ἐστι τὴν πλάσιν ἤτοι παροψίς, ἤμισυ δὲ ξέστου τὸ μέτρον ἔχει. See Ex. xxv. 29. Num. iv. 7. 1 Kings vii. 50.]

Τρυγάω, ῶ, from τρύγη *the vintage*, and thence *the autumnal fruits* [3]. Thomassinus ingeniously deduces τρύγη from the Heb. תְּרוּעָה *the shouting* which usually accompanied *the harvest*, and particularly *the vintage*. See Is. ix. 3. xvi. 9, 10. Jer. xxv. 30. xlviii. 33. So Homer, describing the *vintage*, Il. xviii. 571, 2.

——— Τοὶ δὲ ῥήσσοντες ὁμαρτῇ
Μολπῇ τ' ἰῦγμῷ τε, ποσὶ σκαίροντες ἔποντο.

Then nimbly bounding come the jovial train,
With *songs* and *shouts* replying to his [4] strain.

And Anacreon, Ode liii. 8. particularly mentions ἐπιληνίοισιν ὕμνοις, *the sacred songs at treading the grapes*. The remains of these customs we still have among us in the *shouting and singing at harvest-homes.—To gather* fruits, particularly *grapes*, by means of *a cutting* or *pruning-hook*, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See Wetstein on both texts. [Deut. xxiv. 22. xviii. 30. Ecclus. xxxiii. 20. Hesiod, Scut. 292. Dioscor. v. 29. Plut. Symp. vi. 7.]

Τρυγών, όνος, ὁ, from τρύζω *to murmur* or *mourn*, like a turtle; a word formed from the *sound*. [Suidas says, τρύζει· ψιθυρίζει, γογγύζει, ἀσήμως λαλεῖ· παρὸ καὶ ἡ τρυγών, ἐπεὶ ἀσήμως φθέγγεται καὶ γογγυστικῶς.]—*A turtle-dove*. occ. Luke ii. 24. [Gen. xv. 9. Lev. i. 14. Song of Solomon, i. 9. Ælian, V. H. i. 15.]

Τρυμαλιά, ᾶς, ἡ, from τέτρυμαι perf. pass. of τρύω *to break*.—*A hole, perforation*, particularly *the eye of a needle*. occ. Mark x. 25. Luke xviii. 25. [In the LXX, it is the *hole* or *cleft* in a rock. Jer. xiii. 4. xvi. 16. Judg. vi. 2.]

☞ Τρύπημα, ατος, τό, from τετρύπημαι perf. pass. of τρυπάω *to perforate* [5].—*A hole*, particularly *the eye of a needle*. occ. Mat. xix. 24; and further to confirm what may be found under κάμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has ܓܡܠܐ *the camel*.

Τρυφάω, ῶ, from τρυφή.—*To live luxuriously, delicately*, or *in pleasure*. occ. James v. 5. [Neh. ix. 25. Is. lxvi. 11. Ecclus. xiv. 4. Xen. de Rep. Ath. i. 11.]

Τρυφή, ῆς, ἡ, from ἔτρυφον, 2 aor. of θρύπτω *to break* (which see under συνθρύπτω), because luxury *breaks* the force both of body and mind.—*Luxury, delicacy, luxurious living*. occ. Luke vii. 25. 2 Pet. ii. 13. [Gen. ii. 15. Jer. li. 34. Ez. xxxi. 9, 16, 18. Ælian, V. H. i. 19. See Herodian, i. 6, 3. Eur. Phœn. 1512.]

☞ ΤΡΩ῾ΓΩ.—*To eat*. It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. [Dem. 402, 21.] John xiii. 18. where Kypke thinks that ὁ τρώγων μετ' ἐμοῦ

[1] [If τροχοὶ be written, it is *a wheel;* if τρόχος, it is *a course*.]

[2] See Shaw's Travels, p. 232. Niebuhr, Description de l'Arabie, p. 46, &c. Voyage en Arabie, t. i. p. 188. Harmer's Observations, vol. i. p. 289. and Complete Syst. of Geography, vol. ii. p. 304. col. 2.

[3] [Schleusner considers *corn* as the original sense of τρύγη. Hence the verb is *to reap* in Hos. x. 12, 14.]

[4] The musician's.

[5] [Occ. Job xli. 2.]

ἄρτον, means, *he who* did eat *of my bread*, as *a servant;* which interpretation agrees with Ps. xli. 10. אֹכֵל לַחְמִי, and shows the connexion of ver. 18. with ver. 16, 17. It is applied spiritually, John vi. 54, 56—58.

ΤΡΩ΄Ω.—*To hurt, wound.* This verb is used by Homer, Il. xxiii. 341. Odyss. xvi. 293. xix. 12. et al., and though not found in the N. T. is here inserted on account of its derivatives.

Τυγχάνω.

I. *To be,* † *happen.* † Luke x. 30. [2 Mac. iii. 9. iv. 32.] *Εἰ τύχοι, if it be so, if it so happen,* 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein. Τυχόν, 2 aor. particip. neut. used adverbially, and elliptically, *κατὰ τό* being understood, *according to what may be, may be, perhaps.* occ. 1 Cor. xvi. 6. See Vigerus de Idiotism. in voc. [Xen. An. vi. 1, 12.] Τυχών, *common, ordinary,* q. d. *such as is every where,* qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus [§ 9.] styles Moses ΟΥ᾽ ΤΥΧΩ᾽Ν *ἀνήρ, no ordinary* man, de Sublim. sect. 9; and Josephus calls Herod's rebuilding the temple at Jerusalem, *ἔργον* ΟΥ᾽ *τὸ* ΤΥΧΟ΄Ν, *no common* or *ordinary* work, Ant. xv. 11, 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11. [Plato, Apol. Socr. in init. Ælian, V. H. vi. 12. Xen. Mem. i. 1, 14. iii. 9, 10. 3 Mac. iii. 4. See Viger on this word, with Hermann's notes.]

II. Governing a genitive, *to obtain, enjoy.* Luke xx. 35. (where see Wetstein, Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10. (on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙ΄ΑΣ ΤΥΧΕΙ῀Ν to a *temporal deliverance* or *safety.*) [Heb. xi. 35. Job iii. 21. xvii. 1. Prov. xxx. 23. Xen. An. vi. 6, 17. Eur. Phœn. 400. 1471. The word originally signifies *to hit a mark.* Xen. de Ven. x. 14.]

Τυμπανίζω, from *τύμπανον*, which, according to Suidas, and the scholiast on Aristophanes, Plut. 475. means *a stick* or *batoon*, used in *bastinading* criminals, from *τύπτω to beat.—To bastinade, to torture* or *kill by beating with sticks* or *batoons.* So Hesychius explains *τυμπανίζεται* by *πλήσσεται ἰσχυρῶς, τύπτεται, is struck violently, is beaten;* and Œcumenius, *ἐτυμπανίσθησαν*, by *διὰ ῥοπάλων ἀπέθανον, they were killed by batoons.* occ. Heb. xi. 35. where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by *τύμπανον*, 2 Mac. vi. 19, 28; and at ver. 30. we find Eleazar *μέλλων ταῖς πληγαῖς τελευτᾷν*, ready to die *with the strokes.* Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympanum* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch:" but Archbp. Potter, Antiq. of Greece, book i. ch. 25. p. 127. 1st edit., calls this a groundless and frivolous opinion; and indeed I cannot find any proof that *τύμπανον* is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46. cited in Suicer, Thesaur., under *τυμπανίζω*, and to Wetstein on Heb. xi. 35. who shows that the V *τυμπανίζομαι* is used by the Greek writers, particularly by Aristotle, Lucian, and Plutarch. It is well known that the *bastinado*, or *beating*[1] a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the Turks and Persians at this day. [See Lucian, Jov. Trag. p. 139. Carpzov. in Ex. Philon. ad loc. The word occ. 1 Sam. xxi. 13. as *to beat the drum.*]

Τύπος, ου, ὁ, from *τέτυπα* perf. mid. of *τύπτω to strike.*

I. *A mark, impression* made by *striking.* Thus Scapula cites from Athenæus, [xiii. p. 585. C.] *τοὺς* ΤΥ΄ΠΟΥΣ *τῶν πληγῶν ἰδοῦσα*, 'she seeing the *marks of the strokes.*' So it is applied to the *print* of the nails in our Saviour's hands and feet. John xx. 25. where see Wetstein.

II. *A form, figure, image.* Acts vii. 43. So the LXX use *τύπους*, Amos v. 26. for *images;* and Polybius, cited in Raphelius, has *θεῶν* ΤΥ΄ΠΟΥΣ for *images* of the gods; and in Herodian, v. 12. ed. Oxon. ΤΥ΄ΠΟΝ *τοῦ*—Θεοῦ is 'a *painted figure* of a god.' Comp. Kypke.

III. *A pattern* or *model* of a building, &c. Acts vii. 44. Heb. viii. 5. which passages refer to Exod. xxv. 40. where the LXX likewise use *τύπον* for the Heb. תַּבְנִית *a model.*

IV. *A pattern, example.* Phil. iii. 17. 1 Thess. i. 7. [2 Thess. iii. 9. 1 Tim. iv. 12.] Tit. ii. 7. [1 Pet. v. 7.]

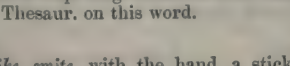
V. *A figure, emblem, representative, type.* Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. *A form* of a writing. Acts xxiii. 25. So in 3 Mac. iii. 22. we have ὁ—ΤΥ΄ΠΟΣ *τῆς* ΈΠΙΣΤΟΛΗ῀Σ. See Kypke on Acts.

VII. *A form* of doctrine. So Elsner and Wetstein cite from Iamblichus, ΤΗ῀Σ ΠΑΙΔΕΥ΄ΣΕΩΣ *Ὁ* ΤΥ΄ΠΟΣ, *the form of discipline;* ΤΟ῀Ν ΤΥ΄ΠΟΝ ΤΗ῀Σ ΔΙΔΑΣΚΑΛΙ΄ΑΣ, *the form of doctrine* or *instruction.* occ. Rom. vi. 17. *but ye have obeyed from the heart* (supply *τύπῳ*) *εἰς ὃν παρεδόθητε τύπον διδαχῆς*, (the form) of doctrine, into which form *ye were delivered.* This expression, according to Doddridge, contains an allusion to the exactness with which melted metals or the like receive the impression of the *mould* in which they are cast; and Raphelius on the place observes that Arrian, Epictet. ii. 19. in like manner uses the phrase *κατὰ τὰ δόγματα* ΤΕΤΥΠΩ῀ΣΘΑΙ, '*to be formed* or *modelled*, according to certain opinions or rules.' And thus I add that Josephus, de Bel. ii. 8, 2. speaking of the Essenes, says, that taking children of a tender age, *τοῖς ἤθεσι τοῖς ἑαυτῶν* ΈΝΤΥΠΟΥ῀ΣΙ, 'they *model* or *mould* them according to their own manners,' *suis moribus* informant, Hudson. But the accurate Kypke shows, that, both in Appian and Josephus, *ὑπακούειν to obey* is followed by *εἰς* governing the *thing;* and he accordingly thinks that the apostle's expressions *ὑπηκούσατε εἰς ὃν κ. τ. λ.* are synonymous with *ὑπηκούσατε εἰς τύπον διδαχῆς, ὃς παρεδόθη ὑμῖν, ye have obeyed*

[1] See Shaw's Travels, p. 253. 2nd edit. Russell's Nat. Hist. of Aleppo, p. 121. and Hanway's Travels, vol. i. 256. and vol. iv. p. 8.

the form of doctrine which was delivered to you. The ancient Syriac version, however, has



ye have obeyed the form of doctrine to which ye were delivered. Comp. Eng. Translat. and margin. See Suicer, Thesaur. on this word.

ΤΥ΄ΠΤΩ.

I. *To strike, smite,* with the hand, a stick, or other instrument. Mat. [xxiv. 14.] xxvii. 30. Mark xv. 19. Luke vi. 29. [xii. 45.] xviii. 13. xxii. 64. xxiii. 48. Acts [xviii. 17. xxi. 32.] xxiii. 2, 3. [Ex. ii. 13. Num. xxii. 23, 27. Hom. Od. M. 215. Xen. Hell. iv. 4, 3. In Luke xviii. 13. it is used of *beating the breast* in sign of grief, as in Hom. Il. xviii. 31, 51.]

II. *To smite, strike, punish.* Acts xxiii. 3. Comp. κονιάω, and see Doddridge on the place. [Ex. viii. 2. Ez. vii. 9.]

III. *To hurt, wound,* spiritually. 1 Cor. viii. 12. [Prov. xxvi. 22.]

Τυρβάζω, from *τύρβη a tumult, tumultuous multitude* or *concourse* of people, turba; *to raise a tumult* or *disturbance, to disturb.* Aristophanes, Vesp. 257. uses the verb active for the *disturbing* of mud[1]. Τυρβάζομαι, pass. *to be in a tumult, be disturbed,* turbor; or mid. *to make a disturbance* or *bustle,* turbas dare. occ. Luke x. 41. [See Athen. viii. p. 336. Bos, Ex. Phil. p. 39.]

ΤΥΦΛΟ΄Σ, *ή, όν.—Deprived of sight, blind,* whether naturally, Mat. ix. 27, 28. [xi. 5. xii. 22. xv. 14, 30, 31. xx. 30. xxi. 14. Mark viii. 22, 23. x. 46, 49, 51. Luke vi. 39. vii. 21, 22. xiv. 13, 21. xviii. 35. John v. 3. ix. 1, 2, 6, 8, 13, 17—20, 24, 25, 32. x. 21. xi. 37. Acts xiii. 11. Ex. iv. 11. 2 Sam. v. 6, 8.]—or spiritually, Mat. xv. 14. (where see Wetstein.) xxiii. 16. [Luke iv. 19. John ix. 39—41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. Is. xxix. 18. xliii. 8. Aristoph. Plut. 48.] et al. So Pindar, Nem. vii. 34.

——ΤΥΦΛΟ΄Ν δ' ἔχει
Ἥτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος——

——But the most of men
Have a *blind* heart.——

Comp. Lucian, under *ὀφθαλμός* II. In John ix. 8. eight MSS., five ancient, and several old versions, among which the Syriac and Vulg., for *τυφλός* read *προσαίτης the beggar,* i. e. whom they knew to be blind; and this reading is admitted into the text by Griesbach.

Τυφλόω, ῶ, from *τυφλός.—To blind.* Ælian, V. H. xii. 24. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. I John ii. 11. See Wetstein on 2 Cor. iv. 4. who shows that the verb is applied likewise to the mind in the Greek writers. [Is. xlii. 19. Arrian, D. E. i. 6. Joseph. c. Ap. i. 25.]

☞ Τυφόω, ῶ, from *τύφος smoke* (see *τύφω*), and thence *pride, insolence,* according to that of Plutarch, de Socr. Gen. t. ii. p. 580. B. *τὸν δὲ* ΤΥ΄ΦΟΝ, *ὥσπερ τινὰ καπνὸν φιλοσοφίας, εἰς τοὺς σοφιστὰς ἀποσκεδάσας,* 'throwing away to the sophisters *pride* or *insolence,* as being a kind of philosophical *smoke.*'

I. Properly, *to raise* or *make a smoke.*

II. *To make insolent, elate* or *puff up with pride and insolence.* occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See Wetstein on the first, and Kypke on the second text, and Suicer, Thesaur. in *τυφόω.* [Joseph. Vit. § 11. c. Ap. ii. 36. Polyb. iii. 81, 1. Philo de Conf. Ling. p. 335.]

ΤΥ΄ΦΩ.—*To raise a smoke.* So Herodotus, *τύφειν καπνόν.* See Scapula. Τύφομαι, *to smoke, emit smoke.* occ. Mat. xii. 20. [Is. xlii. 3. Chariton. Aphr. vi. 3. Hesychius has *τύφεσθαι· μαραίνεσθαι, ἡσυχῇ ἐκκαίεσθαι, χωρὶς φλογὸς καπνὸν ἱέναι.*]

Τυφωνικός, *ή, όν,* from *τύφων*[2] *a violent stormy wind* or *whirlwind,* which may be either from *τύφω to raise a smoke,* or perhaps from *τύπτω* or Heb. תּוּף or תָּקַף *to smite.—Tempestuous, violent, whirling.* occ. Acts xxvii. 14. where see Wetstein, and comp. *εὐροκλύδων.*

Τυχών, 2 aor. particip. of *τυγχάνω,* which see.

Υ.

Υ, *υ, Upsilon,* Ὑψιλόν, i. e. U *small* or *slender,* as being *generally slender* or *short,* in sound; so called, perhaps, to distinguish it from the diphthong *ου,* which was pronounced *long.* It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name *U* seems to be taken from that of the Heb. ו (*vau*), i. e. pronouncing the two *vaus,* which compose the latter, as vowels, וו, *uu.* Its sound or power is likewise the vowel-sound of the Heb. *Vau,* but before an *ι* followed by another vowel it is pronounced almost like the English *w,* or, on account of the aspirate breathing, like *wh,* as in *υἱός whios.* The form ϒ (of which the small *υ* seems a corruption) approaches to that of the Phœnician *Vau*[3], as sometimes written, and no doubt was taken from it.

Ὑακίνθινος, *η, ον,* from *ὑάκινθος.—Of the colour of a hyacinth, hyacinthine, purplish.* The LXX use *ὑάκινθος* or *ὑακίνθινος* in many passages, particularly in Ezek. xxiii. 6. for Heb. תְּכֵלֶת *blue.* occ. Rev. ix. 17. [LXX, Exod. xxvi. 14. Num. iv. 6, 10. et al. for תָּחַשׁ *a badger*[4]; and in Exod.

[1] [This is said to be its proper sense by the Schol. on Eq. 311.]

[2] [See Arist. Ran. 872. Soph. Antig. 424. Eur. Phœn. 1171. Plin. H. N. ii. 49.]

[3] See Montfaucon's Palæographia Græca, p. 103. Dr. Bernard's Orbis Eruditi Literatura, published by Dr. Charles Morton, and Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters, p. 103.

[4] [Our translators, after the Hebrew commentators, render this word by *badger.* Some, with Ravius, would translate it by *phoca.* Bochart, however, and others, contend that it does not mean an animal, but "color hysginus

xxvi. 4. Num. iv. 9. et al. for תְּכֵלֶת *blue*. Hesych. *ὑακίνθινον· ὑπομελανίζον, πορφυρίζον*. See Salmas. in Solin. p. 860. Bochart, Hieroz. pt. ii. b. v. ch. 10. and Vitringa on Rev. ix. 17.]

Ὑα΄κινθος, *ου*, *ὁ*, *ἡ*.

I. The name of a *flower* which is very *fragrant*, and generally of a *blue* or *purplish* colour, *the hyacinth*. Thus sometimes used in the Greek writers.

II. In the N. T. the name of a *gem* or *precious stone* resembling the flower[1] in colour, *a hyacinth*[2]. "The *hyacinth* of Pliny[3] is now thought to be the *amethyst* of the moderns; and the *amethysts* of the ancients are now called *garnets*. The (modern) *amethyst* is a transparent gem of a *violet* colour, arising from *an admixture of red and blue*." occ. Rev. xxi. 20. [It is read in some copies in Exod. xxviii. 19. for *ἀμέθυστος*. It occ. LXX, Ezek. xvi. 10. for תַּחַשׁ, and in Exod. xxv. 4. xxvi. 1, 31, 36. xxviii. 5—8, 15, 28—33. xxxv. 25. xxxix. 1—5. Ezek. xxvii. 7. &c. for תְּכֵלֶת, in which places it is used not for a *gem*, but for *thread*, *cloth*, or *silk*, of the colour called hyacinthus. Comp. Ecclus. xl. 5. xlv. 12. 1 Mac. iv. 23. See Braun. de Vest. Sacerd. ii. 14. p. 533. Salmas. on Epiphan. de Gemmis, ch. vii. p. 103. M. Hilleri Tract. de Gemmis xii. in Pectorali Pont. Hebr. p. 70.]

☞ **Ὑάλινος**, *η*, *ον*, from *ὕαλος*.—*Of glass, glassy*. occ. Rev. iv. 6. xv. 2. twice. [Like glass in transparence and smoothness. So Horat. Od. iv. 2. Vitreo daturus nomina ponto. Comp. iii. 13, 1. and Ovid, Heroid. Epist. xv. 158. Thus Gray says, "the glassy wave."]

Ὕαλος, *ου*, *ἡ*.—This word, as also the Ionic *ὕελος*, in the more ancient writers signifies *a fossil substance, a transparent stone, a softer kind of crystal, talc*, as is evident from Aristophanes, Nub. 764—6[4], and from Herodotus, iii. 24. [Philo, Leg. ad Caium, p. 733. speaks of *ὕαλος λευκή*, and Dionys. Perieget. 781. of *κρυστάλλου καθαρὸς λίθος*. Homer uses the word *ἤλεκτρος*, but not *ὕαλος*. See Phavorinus and Bochart, Hieroz. pt. ii. bk. vi. ch. 16. In Pollux, iii. 12. *ὕαλος* is reckoned among the metals.] But in the later Greek authors, and in the N. T., *ὕαλος* denotes the artificial substance, *glass*.—*Glass*. occ. Rev. xxi. 18, 21. [LXX, Job xxviii. 17. where some copies read *κρύσταλλος*.] The making of glass is certainly a very ancient invention[5]. "Aristotle, Alexander Aphrodisæus, and Lucretius[6], put us out of all doubt that *glass* was in use in their days."

Ὑβρίζω, from *ὕβρις*.—*To treat with insolent* or *contumelious injury*. [Mat. xxii. 6. Luke xi. 45. (*to reproach*) xviii. 32. Acts xiv. 5. 1 Thess. ii. 2. 2 Sam. xix. 43. (where it translates הֵקֵל, the hiphil from קָלַל, *to esteem lightly*,) 2 Mac. xiv. 42. It is particularly used of persons who grow insolent from prosperity, and hence treat others with contumely: thus Aristoph. Plut. 564. *τοῦ πλούτου δ' ἐστὶν ὑβρίζειν*, comp. Theogn. Sent. 749. and the LXX, Jerem. xlviii. 29. Is. xiii. 3. xxiii. 12.]

Ὕβρις, *εως*, *ἡ*.

I. *Insolent* or *contumelious treatment*. 2 Cor. xii. 10. [Its proper sense is *haughtiness, insolence arising from pride*, and it frequently is used in the LXX for גְּאָה *pride* and similar words. See Prov. viii. 13. xvi. 18. xxix. 23. Is. ix. 9. xiii. 11. Ecclus. xxi. 4. et al. freq.]

II. *Injury, damage*. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. 140. calls the *naval defeat* which the Carthaginians had received from the king of Sicily *ναυσίστονον* Ὕβριν. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. iii. (6, 3. ed. Hudson); an expression in which the application of *ὕβρις* is more similar to that in Acts xxvii. 21. namely *τὴν ἀπὸ τῶν ὄμβρων* Ὕβριν—'*injury* from rain.'

Ὑβριστή΄ς, *οῦ*, *ὁ*, from *ὑβρίζω*.—*Insolently injurious*, whether in words or actions, *despiteful*. occ. Rom. i. 30. 1 Tim. i. 13. Raphelius on the former passage shows from Xenophon that *ὑβριστής* is properly opposed to *σώφρων modest, moderate*. [The LXX use it for גְּאֶה *proud*, and similar words. See Job xl. 6. Prov. vi. 17. xv. 25. xvi. 19. Is. xvi. 6. Ecclus. viii. 11. et al. Xen. Mem. i. 2, 12. 19. Hesych. *ὑβριστής· ὑπερήφανος, ἀγνώμων*. Suid. *ὑβριστάς· τοὺς θρασεῖς καὶ λοιδόρους*. Schleusner says, it is used *κατ' ἐξοχήν*, among the Greeks, of a person of unbridled lust. V. Kuster on Arist. Nub. 1064. Max. Tyr. Diss. x.]

Ὑγιαίνω, from *ὑγιής*.

I. *To be in health, to be well, sound*. Luke v. 31. vii. 10. xv. 27. 3 John 2. But in Luke xv. 27. Kypke refers *ὑγιαίοντα* principally to the *mind*, and shows that the Greek writers use *ὑγιαίνων* for *one of a sound mind*, and sometimes oppose it to indulging in luxury, intemperance, and sensual pleasure, as the young prodigal had done. [Gen. xxix. 6. xxxvii. 14. xliii. 27. Tobit v. 17, 21. et al. In 2 Mac. i. 10. it is joined with *χαίρειν* as a form of greeting in a letter. Comp. ix. 19. Tobit v. 13. xi. 17. xii. 5.]

II. Spiritually, of persons, *to be sound, healthful, vigorous*, as in faith, love, patience. [Tit. i. 13. ii. 2. See LXX in 2 Sam. xiv. 8. where it seems to mean *with a tranquil mind*.]

III. Of words or doctrine, *to be sound, pure, sincere, having no mixture of falsehood*. So Wolfius on 2 Tim. i. 13. who observes that Plutarch, de aud. Poet. t. ii. p. 20. speaking of *δόξας περὶ θεῶν*, opinions concerning the gods, joins Ὑγιαίνουσας with Ἀληθεῖς *true*. See also Wetstein on 1 Tim. i. 10. who cites from Philo τοὺς Ὑγιαίνοντας λογίους. [Tit. i. 9. ii. 1. 1 Tim. i. 10. vi. 3. 2 Tim. iv. 3.]

Ὑγιής, *έος*, *οῦς*, *ὁ*, *ἡ*. [Accusative *ὑγιῆ* (as in Tit. ii. 8.) but Attice *ὑγιᾶ*. See Matthiæ, Gr. Gr. § 113, 1.]

I. *Sound, whole in health*. See Mat. xii. 13.

vel hyacinthus." See his Hierozoicon, pt. i. book iii. ch. 30.]

[1] "*Hyacinthus lapis* habens purpureum et cœruleum colorem, ad modum illius *floris*." Vet. Dict. quoted by Martinius in Dict. Phil., which see.

[2] Brookes's Natural History, vol. v. 137.

[3] "Ille emicans in *amethysto* fulgor violaceus, dilutus est in *hyacintho*." Plinii N. H. xxxvii. 9.

[4] Where see the Scholiast, and Rutherforth's Optics, No. 53. p. 254. From the passage in Aristophanes it appears, beyond a doubt, that the Greeks in his time had the art of making *burning-glasses* of this substance.

[5] See New and Complete Dictionary of Arts, in Glass.

[6] Lib. iv. lin. 606.

xv. 31. [Mark iii. 5. v. 34. Luke vi. 10. John v. 4—15. vii. 23. Acts iv. 10. The LXX, Lev. xiii. 10, 16, 17. Josh. x. 21. Is. xxxviii. 21. Tobit xii. 2.]

II. Of speech or doctrine, *sound, wholesome, right.* Tit. ii. 8. So in Herodotus, i. 8. we have ΛΟΓΟΝ ΟΥ̓Κ ῾ΥΓΙΈΑ, '*a wrong* or *improper speech.*' See more in Raphelius and Wetstein. To what they have produced I add, that Lucian also applies it to speech in the sense of *sound, right, sensible, true,* sanus, t. i. p. 510, 1005. and t. ii. p. 221, 462.

῾Υγρός, ά, όν. The Greek etymologists deduce it from ὕω *to rain.*—*Wet, moist,* so *green.* Comp. ξύλον. occ. Luke xxiii. 31. where Wetstein cites from Galen the very phrase ῾ΥΓΡΩ͂Ν—ΞΎΛΩΝ. [LXX, Judg. xvi. 7, 8. for לַח *green,* and Job viii. 16. for רָטֹוב *juicy.* In Ecclus. xxxix. 13. some read ἀγροῦ, others ὑγροῦ.]

῾Υδρία, ας, ἡ, from ὕδωρ.—*A vessel to hold water, a water-pot.* occ. John ii. 6, 7. iv. 28. [LXX for כַּד, Gen. xxiv. 14—46. Judg. vii. 16—20. 1 Kings xvii. 12. (of a barrel of meal.) xviii. 34. In 2 Kings ii. 20. some read the diminutive ὑδρίσκη. Suid. ὑδρία· τὸ ὑδρεύεσθαι· ὑδρία δὲ τὸ ἀγγεῖον. Epiphan. de Mens. et Pond. Extr. says that the Pontic ὑδρία is *ten* ξέσται.—(See ξέστης.)]

☞ ῾Υδροποτέω, ῶ, from ὑδροπότης *a water-drinker,* which from ὕδωρ *water,* and πόω *to drink.*—*To drink water.* occ. 1 Tim. v. 23. Observe what similar phrases Herodotus uses of the Persians, i. 71; οὐκ ΟΙ῾ΝΩι ΔΙΑΧΡΈΩΝΤΑΙ, ἀλλὰ ῾ΥΔΡΟΠΟΤΈΟΥΣΙ. Raphelius has anticipated me in this remark. See also Wetstein. [By drinking water is perhaps meant abstaining from wine.]

☞ ῾Υδρωπικός, ή, όν, from ὕδρωψ *the dropsy,* which from ὕδωρ *water,* and ὤψ *the face, countenance.*—*Dropsical, having the dropsy.* occ. Luke xiv. 2.

῞ΥΔΩΡ, τό, Gen. ὕδατος (from the obsolete ὕδας). The Greek etymologists derive it from ὕω *to rain.*

I. *Water.* [Mat. iii. 16. viii. 32. xiv. 28, 29. xvii. 15. xxvii. 24. Mark i. 10. ix. 22. (where some read ὕδωρ, others ὕδατα). ix. 41. xiv. 13. Luke vii. 44. viii. 24, 25. xxxii. 10. John ii. 7, 9. iii. 23 (ὕδατα πολλά). iv. 7, 46. v. 3—7. xiii. 5. Acts viii. 36—39. x. 47. Heb. ix. 19. James iii. 12. 1 Pet. iii. 20. where some render διεσώθησαν δι' ὕδατος *were saved by water,* i. e. *by the water bearing up the ark* (comp. Gen. vii. 17); but Schl. translates it, *were preserved out of the deluge.* 2 Pet. iii. 5, 6. Rev. i. 15. (φωνὴ ὑδάτων πολλῶν. Comp. Dan. x. 6. Rev. xiv. 2. xix. 6.) viii. 10, 11. xii. 5. xiv. 7. xvi. 4, 5, 12. Βαπτίζειν ἐν ὕδατι and similar expressions are found in Mat. iii. 11. Mark i. 8. Luke iii. 15. John i. 26—31. Acts i. 5. xi. 16. ῞Υδωρ is also used sometimes for *baptism.* See John iii. 5. Acts x. 47. Eph. v. 26. Heb. x. 23. 1 John v. 6, 8; but on the passages from the Epistles, see Pole's Synopsis, where other interpretations are given, though baptism seems decidedly alluded to. ῞Υδωρ occ. LXX, Gen. i. 2—10, 20—22. xxi. 14. xxiv. 11, 13. and passim for יָם. In some passages it translates יָם *the sea,* Exod. xiv. 27. Ezek. xlvii. 8. Hos. xi. 11. Neh. iii. 8. Zech. ix. 10.] —On Mark ix. 41. Harmer, Observations, vol. iii. p. 161. (whom see,) remarks, that the giving to a person *a cup of water,* in the parched Eastern countries, is by no means such a *trifling* and *despicable* thing as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with *water* is at this day thought a matter of such consideration, that many of the Eastern people have been at *considerable expense* to procure passengers that refreshment."

II. *The watery* or *serous* part of the blood. John xix. 34. "I do not pretend to determine (says Doddridge) whether this was (as Dr. Drake supposes, in his Anatomy, vol. i. p. 106.) the small quantity of *water* enclosed in the *pericardium,* in which the heart swims, or whether the *cruor* was now almost coagulated, and separated from the *serum:* either way it was a certain proof of *Christ's death;* for he could not have survived such a wound, had it been given him in perfect health."—So Galen, ὅτι μὲν οὖν ἡ τῆς καρδίας τρῶσις ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἔν τι τῶν ὁμολογουμένων ἐστί, 'that *a wound of the heart necessarily occasions death* is one of those things which is agreed on all hands;' and Celsus, servari non potest *cui basis cerebri,* cui cor, *cui spinæ medulla* percussa est, 'the life of that man cannot be saved, the basis of whose brain, *whose heart,* whose spinal marrow *is wounded.*' See more in Wetstein. Consult also Scheuchzer's Phys. Sacr. on John xix. 34. [See some excellent remarks on this subject in the Letters to the Author of the New Trial of the Witnesses, by an Oxford Layman, pp. 16, 17.]

III. It denotes *the enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14. (comp. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. 39. and see Rev. xxi. 6. xxii. 1, 17. [Also vii. 17. In Gen. xxi. 19. xxvi. 19. ὕδωρ ζῶν is used of spring or fountain water. In this sense also the Samaritan woman, (John iv. 11.) mistaking our Lord's spiritual allusion, seems to use it.]

IV. *Many waters* denote *many people* or *nations.* See Rev. xvii. 1, 15. [Comp. Is. xvii. 12. Nah. i. 12.]

῾Υετός, οῦ, ὁ, from ὕω *to rain,* which Martinius derives from χύω *to pour,* the aspirate breathing being substituted for χ.—*Rain, a shower of rain.* occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. James v. 7, 18. Rev. xi. 6. [occ. LXX, for גֶּשֶׁם, Gen. vii. 12. viii. 2. Levit. xxvi. 4. 1 Kings xvii. 14. and for מָטָר, Exod. ix. 34. Deut. xi. 11. &c.]

☞ Υἱοθεσία, ας, ἡ, q. υἱοῦ θέσις, *the making* or *constituting of a son.*—*Adoption, the taking of a person,* or *the being taken, for a son.* In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23. comp. Luke xx. 35, 36. and Macknight. —It is true that both the Greeks [1] and Romans [2]

[1] See Archbp. Potter's Greek Antiquities, book iv. ch. 15.
[2] Kennet's Roman Antiquities, pt. ii. book v. ch. 12.

used sometimes to *adopt* the children of other persons: but the term *υἱοθεσία* in the N. T. is not taken from the custom of either of those people, but from the style of the O. T., as is manifest, I think, by comparing Rom. ix. 4. with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙ'Ο'Σ, οῦ, ὁ, from the Heb. הָיָה or infin. הָיוֹ (see Gen. xviii. 18. Jer. xv. 18.) *to be, be born*, according to that of Gen. xvii. 16. *Kings of People* יִהְיוּ shall be, or be born, *of her*. From הָיָה or הָוָה *to be* may also be deduced the Greek *φύομαι to be born*, and Latin *fuo* and *fio, to be, become*.

I. *A son*, in relation to a human father or mother. Mat. xx. 20, 21. et al. freq. [It is sometimes used for *children* generally, as Gen. xlv. 11. Thus also Schleusner takes Mat. xvii. 25; but Bretschneider by *υἱοὶ τῶν βασιλέων*, understands *their subjects*. In Rev. xii. 5. we have *υἱὸν ἄῤῥενα· υἱός* occ. passim in the LXX.]

II. Christ is styled *the Son of God*, in respect of his miraculous conception by the *Holy Ghost*, Luke i. 35; (comp. 32. Mark xiii. 32. and Dan. iii. 25. and 28.) [Our Saviour is called *the Son of God*, with the following variations in the use of the article [1].]

[1. Υἱὸς Θεοῦ, Mat. xiv. 33. xxvii. 43, 54. Mark i. 1. xv. 39. Luke i. 32, (*υἱὸς Ὑψίστου*,) 35. Rom. i. 4.]

[2. Υἱὸς τοῦ Θεοῦ, Mat. iv. 3, 6. xxvii. 40. Mark v. 7. Luke iv. 3, 9. (where Griesbach has rejected the article of *υἱός*, and Middleton approves of the omission,) John x. 36. xix. 7.]

[3. Ὁ *υἱὸς τοῦ Θεοῦ*, Mat. xvi. 16. xxvi. 63. Mark iii. 11. Luke iv. 9, 41. xxii. 70. John i. 34, 50. iii. 18. v. 25. vi. 69. ix. 35. xi. 4, 27. xx. 31. Acts viii. 37. ix. 20. 2 Cor. i. 19. Gal. ii. 20. Ephes. iv. 13. Heb. iv. 14. vi. 6. vii. 3. 1 John iii. 8. iv. 15. v. 5, 12, 13. Rev. ii. 18. See also 1 John i. 3, 7. iii. 23. iv. 10, 14. v. 11, 20. 2 John 4. Bretschneider thinks the phrase *the Son of God* equivalent to Messiah, when it follows *ὁ Χριστός*, as Mat. xvi. 16. &c.; but in most passages he considers it to indicate our Lord's participation of the divine nature. So also Schleusner, who considers it to allude to the pre-existent nature of our Lord. Wahl takes it in an inferior sense, as an allusion to our Lord's office and character, &c.; but see against this notion Tittmann's Meletemata, especially in the note on John v. 23.—Our Saviour is also called *the Son*, as Mat. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36. v. 19—26. vi. 40. viii. 35. xiv. 13. 1 Cor. xv. 28. Heb. i. 1, 8. iii. 6. v. 8, 28. 1 John ii. 22—24. v. 12. 2 John 9. He calls himself also] *the Son of Man*, (which title, says Stockius, is given to Christ eighty-two times in the sacred Scriptures,) in respect of his being the *seed* originally promised to *Eve*, Gen. iii. 5. (who was herself partaker of that *nature* which is called אָדָם *man*, Gen. i. 27. v. 2); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his *being conceived in the womb*, Mat. i. 23. Luke i. 31. and *in due time born* of the blessed Virgin, ii. 6, 7; and also in reference to the prophecy of Daniel, ch. vii. 13. where the *Messiah* is described as one *like a Son of Man*, כְּבַר אֱנָשׁ. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human* nature of Christ, (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. Comp. Phil. ii. 6—11.) but sometimes by a *κοινωνία ἰδιωμάτων*, or *communication of properties*, it signifies his *divine nature*. See John iii. 13. vi. 62. [In the eighty-two times in which this phrase occurs, the article is omitted only in John v. 27; on which passage see Middleton's note, and his remarks on the use of the article with the substantive verb in Part I. In Rev. i. 13. xiv. 14. he does not consider Christ as primarily and directly meant, nor in Heb. ii. 6. The expression *ὁ υἱὸς τοῦ ἀνθρώπου* is only once found applied to our Saviour by others, in Acts vii. 56. See Vorst. de Hebraism. N. T. ch. xiii. ed. Fischer.] In Mat. xxv. 13. the words *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται* are not found in fourteen MSS., four ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his translation.

III. Οἱ *υἱοὶ τῶν ἀνθρώπων*, *the sons of men*, i. e. *men*, a merely Hebraical or Hellenistical phrase, often occurring in the LXX for the Heb. בְּנֵי אָדָם, but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28. Comp. Mat. xii. 31.

IV. *A remote descendant.* Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 5. [Thus *οἱ υἱοὶ Ἰσραήλ*, Acts v. 21. vii. 23, 37. ix. 15. x. 36. Comp. xiii. 26. and LXX, Exod. iii. 9. v. 15. Num. xxii. 57. The Messiah was to be a descendant of David, and was therefore called *ὁ υἱὸς Δαβίδ*, (see Mat. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44.) and our Saviour is often addressed by this title, as Mat. ix. 27. xii. 23. xv. 22. xx. 30. xxi. 9, 15. Mark x. 47, 48.]

V. *The offspring of a brute.* Mat. xxi. 5. where *υἱὸν ὑποζυγίου* may seem a *mere* Hebraical expression for *the foal of an ass*, answering to the Heb. בֶּן אֲתֹנוֹת in Zech. ix. 9. Kypke, however, cites Plutarch, Conviv. p. 150. calling *a mule* Ὄνου Υἱὸς. [Comp. Ps. xxix. 1. *υἱοὺς κριῶν*, and see Vorst. de Hebraism. N. T. ch. xv. ed. Fischer.]

VI. *An adopted son.* Heb. xi. 24. [Comp. Acts vii. 21. See also John xix. 26.]

VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that Mark is so called by St. Peter, as having been *converted* by him. Comp. *τέκνον* V. So Acts iii. 25. *sons* of the prophets may be *disciples* of the prophets. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31. and sense X.

VIII. Believers are called *sons of God*, as being *begotten again* by his Word and Spirit, and

[1] ["The phrase *υἱοὶ Θεοῦ* in the plural is sometimes used to signify *saints* or *holy men;* but in the singular, when it is spoken of Christ, there is no reason to infer that such is ever the meaning in the N. T." Middleton on the Greek Art. p. 180. Bp. Middleton considers all the above phrases equivalent, and to be taken as *ὁ υἱὸς τοῦ Θεοῦ* in the highest acceptation. Those who wish to see the able arguments with which he supports his opinion will find them in pt. i. ch. iii. sect. 3 and 4. and pt. ii. in the notes on Mat. iv. 3. xiv. 33. xxvii. 54. Mark i. 1. Luke i. 32, 35. John v. 27. The work having been republished by Prof. Scholefield, is now accessible to every one, and the arguments will not bear abridgment.]

resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7. (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19. in Heb. and LXX. They are also styled *sons of light*, Luke xvi. 8. (comp. John xii. 36.) and *of the day*, 1 Thess. v. 5; as being born of God, who is *light*, (1 John i. 5.) having been called out of the darkness of a natural and sinful state into *his marvellous light*, (1 Pet. ii. 9.) and being those upon whom the *true light*, even Christ, (John i. 9.) now *shineth*, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the *faith* and *works* of *Abraham*. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The sons* or *children of the prophets and of the covenant*, Acts iii. 25. are the *objects* of the prophecies and covenant, or the persons *interested* in them. So *sons of the kingdom*, Mat. viii. 12. are *the peculiar subjects* of it. Comp. LXX in Ezek. xxx. 5. *The sons* or *children of the resurrection*, Luke xx. 36. are those who, by the resurrection of their bodies from the dead, are *born again* to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Is. xxvi. 19. 1 Cor. xv. 51—55. and παλιγγενεσία. [On the phrase οἱ υἱοὶ τῶν νυμφῶνος, see νυμφών.]

XI. *The sons of this world* are persons of *worldly tempers* and *dispositions*, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בְּנוֹת הָאָדָם *daughters of men*, are opposed to the *sons of God*. (Comp. sense VIII.) Gen. vi. 2, 4. Οἱ υἱοὶ τῆς ἀπειθείας, *the sons* or *children of disbelief and disobedience*, are such as *reject* the Gospel, when duly proposed to them, and *refuse obedience* to its precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as Locke does, to the *unbelieving Gentiles:* surely it equally belongs to the *unbelieving Jews*, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to υἱοὶ τῆς ἀπειθείας, *sons of disbelief;* thus בֶּן־חַיִל *a son of virtue*, 1 Kings i. 52. means *a virtuous man;* and בְּנֵי־מְרִי הַמֶּרְדּוּת, *a son of rebellious perversenesses*, 1 Sam. xx. 30. *one perversely rebellious:* yet I would not assert that such phrases are *mere* Hebraisms; for, as Raphelius has remarked, in a certain oracle recorded by Herodotus, viii. 77. an *insolent* or *proud person* is called ΥΒΡΙΟΣ ΥΙΟ'Ν, *a son of insolence*[1]; υἱὸς διαβόλου, *a son* or *child of the devil*, is one who is under the *influence of the devil*, and *resembles* that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

XII. Joined with words expressive of *reward* or *punishment* it signifies *worthy of*, or *liable to*. So Luke x. 6. *a son of peace* is a person who *deserves* peace or happiness; comp. Mat. x. 13. [In Luke x. 6. Griesbach has properly (according to Middleton in loc.) omitted the article.] *A son of perdition*, John xvii. 12. 2 Thess. ii. 3; or, *of hell*, Mat. xxiii. 15. is one *deserving of*, or *liable to*, *perdition* or *hell*. These latter expressions are Hebraisms. Comp. under τέκνον IX. [On these Hebraisms see more in Vorst. de Hebr. N. T. ch. xxiv. (ed. Fischer.)] On Mat. xxiii. 15. Wetstein cites a remarkable testimony from Justin Martyr, Dialog. cum Tryph., which I shall give more fully. It is, in p. 350. ed. Paris, p. 399. ed. Thirlby, Οἱ δὲ ΠΡΟΣΗΛΥΤΟΙ *οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ* ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ *βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φονεύειν καὶ αἰκίζειν βούλονται,* 'but the proselytes are not only unbelievers (in Christ), but blaspheme his name *twice as much again as yourselves*, and wish to kill and torment us who believe on him.'

ΥΛΗ, ης, ἡ.

I. *The* materia prima, *the first* or *chaotic matter* or *atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the Book of Wisdom, xi. 17. where the almighty hand of God is said κτίσας τὸν κόσμον ἐξ ΑΜΟΡΦΟΥ ΥΛΗΣ, 'to have made the world of *matter without form*.' Thus likewise it was applied by some of the Greek philosophers, particularly by Pythagoras[2] and Plato, who appear plainly to have borrowed their ΥΛΗ from the תֹהוּ, or *unformed mass* of *Moses*, Gen. i. 2. whence also must be ultimately deduced Ovid's

> ——*Rudis indigestaque moles*——
> Non bene junctarum *discordia semina* rerum.
>
> ——*Rude unformed mass*——
> And the *discordant seeds* of things ill-join'd.
> Met. i. 7, 9.

[Aristot. lib. i. Phys. ὕλη ἐστὶ τὸ ὑποκείμενον ἐξ οὗ τι ἀποτελεῖται ἔργον. See Wisd. xv. 13. In 2 Mac. ii. 24. it is used of the *matter of a history*.]

II. *Matter, materials*, especially *wood*. occ. James iii. 5. Comp. Ecclus. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire*, (see Wetstein,) and is thus applied by the LXX, in Is. x. 17. as also in Ecclus. xxviii. 10. [Some take ὕλη, James iii. 5. for *a wood*, as the Vulgate *sylva*. So Hom. Il. β'. 455. ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην. Comp. λ'. 156. Etym. M. ὕλη σημαίνει τὰ ξύλα, ὡς τό, ὕλην ταμέμεν, καὶ τὸν σύνδενδρον τόπον. ΥΛΗ occ. LXX, Job xxxviii. 40.]

Ὑμεῖς, &c. plur. of σύ, which see.

Ὑμέτερος, α, ον, from ὑμεῖς *ye, you*.—*Your, yours, your own*. [Luke vi. 20. xvi. 12. John vii. 6. viii. 17. xv. 20. Acts xxvii. 34. 2 Cor. viii. 8. Gal. vi. 13. The LXX, Gen. ix. 5. Prov. i. 6. Amos vi. 2. for the affix כֶם. The possessive pronouns joined with words expressive of the affections of the mind, and the like, often denote the *object*, not the *subject*, of those affections, as Soph. Œd. Tyr. 962. τῷ ὑμῷ πόθῳ *by longing after me*. So ὑμέτερος in Rom. xi. 31. See also 1 Cor. xv. 31. which some interpret thus. It is also a Hebrew form of speaking. See Schroeder, Inst. Heb. p. 229. Lowth on Is. xxi. 2. et Præl. iv.]

[1] But see Jortin's Remarks on Eccles. Hist. vol. ii. p. 113. 2nd edit.

[2] See Bp. Stillingfleet's Origines Sacræ, book iii. chap. 2. sect. 3. Gale's Court of the Gentiles, vol. i. part 2. book ii. chap. 7. § 9. p. 171, 2. and book iii. ch. 9. § 6. p. 327, &c.

Ὑμνέω, ῶ, from ὕμνος.

I. Intransitively, *to sing* or *recite a hymn*. Vulg. hymno dicto, *having said* or *recited a* or *the hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See Campbell on Mat. [This hymn was the הַלֵּל (hallel), or rather the latter portion of it, according to Lightfoot, Hor. Heb. on Mark, in loc. The *hallel* consisted of Ps. cxiii—cxviii., and cxxxvi., according to Schleusner. Others (as Reland, Ant. Heb. pt. iv. ch. ii. 6.) make the *hallel* Ps. cxiii—cxviii. and cxx—cxxxvii. Reland enumerates the feasts on which it was used. Ὑμνέω occ. Ps. lxv. 13. 2 Chron. xxix. 30. Prov. i. 20. (ὑμνεῖται *cries aloud*, for קָרְאָה from רָנַן *to sing* or *cry aloud*,) comp. viii. 3. Ecclus. xxxix. 34. xlvii. 8. li. 11. 1 Mac. iv. 24. xiii. 47. In Is. xlii. 10. ὑμνήσατε τῷ Κυρίῳ ὕμνον καινόν. Comp. 2 Chron. xxiii. 13.]

II. Transitively, governing an accusative, *to celebrate* or *praise with a hymn* or *hymns*, *to hymn*. occ. Acts xvi. 25. Heb. ii. 12. [LXX, 2 Chron. xxix. 30. Ps. xxi. 23. Is. xii. 4. Joseph. Ant. vii. 12, 3. ὑμνεῖν τὸν θεόν· and contra Apion. ii. 31. τὴν Σπάρτην ἅπαντες ὑμνοῦσιν, &c. Xen. Mem. ii. 1, 33. ὑμνούμενοι *being celebrated*.]

Ὕμνος, ου, ὁ, from (ὕμαι perf. pass., if used, of) ὕδω *to celebrate, sing, celebrate with songs*, which is a plain derivative from the Heb. תּוֹדָה, Hiph. of יָדָה, *to praise, confess*, to which the Greek V. ὑμνέω twice answers in the LXX, Is. xii. 5. xxv. 1. Comp. Neh. xii. 24.—*A hymn, a song in honour of God*. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the *hymns* sung to their gods. [LXX, Neh. xii. 46. Ps. xl. 3. lxv. 1. c. 4. Is. xlii. 10. Also in the titles to Ps. vi. liv. lv., and at the end of Ps. lxxii. Ammonius distinguishes ὕμνος, a song in praise of the gods, from ἐγκώμιον, one in praise of men, and so also Arrian, Exp. Alex. b. iv. ὕμνοι μὲν ἐς τοὺς θεοὺς ποιοῦνται, ἔπαινοι δὲ ἐς ἀνθρώπους.]

Ὑπάγω, from ὑπό denoting *privately*, and ἄγω *to go*.

I. *To go, go away, withdraw*, or *depart privately*. [Mat. v. 24. viii. 4, 13, 32. ix. 6. xiii. 44. xx. 14. xxvii. 65. xxviii. 10. Mark i. 44. ii. 11. v. 19. vi. 31, 33, 38. vii. 29. x. 52. xvi. 7. Luke x. 3. xvii. 14. John iii. 8. iv. 16. vi. 67. vii. 33. viii. 14, 21, 22. ix. 7. xi. 44. xiii. 3, 33. xiv. 5. xvi. 5, 10, 16, 17. (ὑπάγω, with a future sense, *I am about to go*, as στείχω, Eur. Hec. 163.) xviii. 8. xxi. 3. 1 John ii. 11. Rev. x. 8. xiii. 10. εἰς αἰχμαλωσίαν ὑπάγει, *shall be led away captive*, (comp. xvii. 8, 11. εἰς ἀπώλειαν ὑπάγει.) xiv. 4. Luke viii. 42. ἐν δὲ τῷ ὑπάγειν αὐτόν, *while he was going* (i. e. towards the ruler's house). Mat. v. 41. ὕπαγε μετ' αὐτοῦ δύο *go with him two*. Comp. Luke xii. 58. Ὑπάγειν εἰς occ. Mat. xx. 4, 7. (comp. xxi. 28.) Mark xii. 2. xiv. 13. Luke xix. 30. John vii. 3, 33. ix. 11. xi. 8. (ὑπάγεις ἐκεῖ ; *dost thou go thither?*) xi. 31. xii. 35. (ποῦ ὑπάγει *whither he goeth*. Comp. xv. 16.) In John vi. 21. εἰς ἣν ὑπῆγον *for which they were making* or *steering*. In Mat. xviii. 15. xix. 21. Schleusner considers it redundant; but observe the use of δεῦρο.] John xii. 11. "*forsook them*," Campbell, whom see. In Mat. iv. 10. very many MSS., four ancient, and several editions and versions, after ὕπαγε have ὀπίσω μου; and these words are accordingly adopted by Wetstein, and received into the text by Griesbach. [Comp. Mat. xvi. 23. Luke iv. 8. The forms ὕπαγε εἰς εἰρήνην and ἐν εἰρήνῃ occ. in Mark v. 34. (comp. vii. 29. where a request is also granted,) James ii. 16.]

II. *To go out of the world, to depart, die*. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. Elsner on Mat. observes that the Greek writers use ἀπέρχεσθαι *to depart*, in this view; and Raphelius, that the Heb. הָלַךְ *to go* has the same import. Ps. xxxix. 14. Josh. xxiii. 14. and that though he had not found ὑπάγω thus applied in the Greek writers, yet that in Xenophon the similar verb οἴχεσθαι *to depart* denotes *dying*. Comp. also Kypke on Mat. So in Eng. we say, he is *gone*, for he is *dead*, and express *dying* by *going off, deceasing, departing*, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14. and under πορεύω VI. [See also John xvi. 5—17.]

Ὑπακοή, ῆς, ἡ, from ὑπήκοον, 2nd aor. of ὑπακούω.—*Obedience*. [When a genitive follows, it sometimes denotes *that which is observed*, (as Rom. i. 5. xvi. 26. 2 Cor. x. 5. 1 Pet. i. 22.) sometimes *that which obeys*, (as Rom. xv. 18. εἰς ὑπακοὴν ἐθνῶν *that the heathen might believe*.) Rom. v. 19. vi. 16. xvi. 19. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2, 14. LXX, 2 Sam. xxii. 36. and Aquila, 2 Sam. xxiii. 23. Bretschneider says, it is not in use among the profane authors.] On Rom. xvi. 19. Kypke shows that the phrase ἀφικέσθαι εἰς, or Att. ἐς, is by the Greek writers joined with κλέος *celebrity*, and λόγος *report*, in the like sense of *reaching*, or *coming to the knowledge of*.

Ὑπακούω, from ὑπό *under*, and ἀκούω *to hear*.

I. Governing a dative, *to hearken to, and obey*. "The word signifieth *with all humble submission to hearken*, and implieth both *reverence* and *obedience*. The verb ἀκούω noteth *obedience*, the preposition ὑπό *reverence*." Zanchius in Leigh's Crit. Sacr. [Mat. viii. 27. Mark i. 27. iv. 41. Luke viii. 25. xvii. 6. Acts vi. 7. Rom. vi. 12, 16, 17. x. 16. Ephes. vi. 1. Phil. ii. 12. Col. iii. 20, 22. 2 Thess. i. 8. iii. 14. Heb. v. 9. xi. 8. 1 Pet. iii. 6. LXX, Deut. xx. 12. xxi. 18. Gen. xvi. 3. xli. 40. Dan. iii. 12. et al. freq.]

II. *To hearken* or *attend at* a door in order to answer those who knock, and to *inquire* who they are, before it is opened. Acts xii. 13. Raphelius, in his note on this passage, shows that Demosthenes, Lucian, and Xenophon use the verb in this sense. See also Wetstein on Luke xiii. 25. and Elsner and Kypke on Acts. [On this sense see Wyttenbach on Plat. Phæd. § 3. (where it seems to mean *to admit*.) Bachius on Xen. Symp. i. 11. Schol. on Aristoph. Acharn. 394.]

Ὑπανδρος, ου, ἡ, q. ὑπὸ τὸν ἄνδρα οὖσα, *being under a husband.—Being under* or *subject to a husband, married*, a femme couverte. occ. Rom. vii. 2. The word is used in this sense, not only by the LXX, Num. v. 20. Prov. vi. 24, 29. but also by Polybius, Plutarch, Diodorus Siculus, and Athenæus, cited by Raphelius and Wetstein. Comp. Ecclus. ix. 9. xli. 21.

☞ Ὑπαντάω, ῶ, from ὑπό expletive, and ἀντάω *to meet*.—*To meet*. [Mat. viii. 28. Luke viii. 27. John xi. 20, 30. xii. 18. Apocrypha, Tobit vii. 1.]

Ὑπάντησις, εως, ἡ, from ὑπαντάω.—*A meeting.* occ. John xii. 13. where observe that the N. governs the same case as its verb. Comp. under τάττω V. The LXX Vatic. have the phrase εἰς ὑπάντησιν, for the Heb. לִקְרַאת *for the meeting*, or *to meet*, Judg. xi. 34.

Ὑπαρξις, εως, ἡ, from ὑπάρχω.—*Substance, goods*, whether earthly, Acts ii. 45; or heavenly, Heb. x. 34. Polybius uses the word in the worldly sense. See Wetstein on Heb. [Schleusner in Acts ii. 45. understands *moveable effects*, as opposed to κτήματα. occ. LXX, 2 Chron. xxxv. 7. Ezr. x. 8. Ps. lxxviii. 48. (for מִקְנֶה pecus, possessio, comp. Jer. ix. 9.) Prov. viii. 21. xiii. 11. xviii. 10, 11. xix. 14. Dan. xi. 13, 24, 28.]

Ὑπάρχω, from ὑπό expletive, and ἄρχω *to begin.*

I. *To begin, give a beginning* or *being to.* Thus sometimes used with a genitive following, in the Greek writers. [e. g. Eur. Phœn. 1598. (ed. Pors.)]

II. *To be, subsist.* [The same as εἰμί. Luke viii. 41. xi. 13. xvi. 14. xxii. 50. Acts ii. 30. iii. 2. iv. 34. v. 4. οὐχὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *when it was sold, was not (the price) in your own power?* vii. 55. viii. 16. x. 12. xiv. 8. xvi. 3, 20, 37. xvii. 24, 27, 29. xix. 36, 40. (comp. xxviii. 18.) xxi. 20. xxii. 3. xxvii. 12[1], 21. Rom. iv. 19. 1 Cor. vii. 26. xi. 7, 18. xii. 22. 2 Cor. viii. 17. xii. 16. Gal. i. 14. ii. 14. Phil. iii. 20. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. LXX, Ps. lv. 19. cxlvi. 2. ἕως ὑπάρχω, *while I live.* In Luke vii. 25. οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, *they who live in* or *use*, &c. Luke xvi. 23. ὑπάρχων ἐν βασάνοις, *being in torments.* See also Phil. ii. 6. and μορφή *above.* Ὑπάρχειν πρός *to be to the advantage of*, or *to conduce towards*; as Acts xxvii. 34. Thus also εἰμί is used, e. g. Herod. viii. 60. πρὸς ἡμέων ἐστὶ *is for our advantage.* In Luke ix. 48. Schleusner translates ὁ μικρότερος—ὑπάρχων *he who makes himself least* (qui minimum se gesserit).]

III. With a dative following it denotes *property* or *possession*, as Acts iii. 6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, Vulg. argentum et aurum non *est* mihi, literally, '*gold and silver* is *not* to me,' i. e. I have *no gold nor silver.* Comp. iv. 37. xxviii. 7. 2 Pet. i. 8. and under εἰμί VII. [Comp. also Esther viii. 1. Job ii. 4. Ecclus. xx. 16. Hence]

IV. Ὑπάρχοντα, τά, particip. pres. neut. plur. *things which any one has, goods, possessions.* It is joined either with a dative, as Luke viii. 3. Acts iv. 32; or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. [See xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. The LXX, Gen. xiv. 11. (al. τὰ βρώματα,) xxxi. 18. xxxvi. 6. Prov. vi. 31. et al. freq. Comp. also Eccl. v. 18. vi. 2. Thuc. vii. 76. viii. 1.]

☞ Ὑπείκω, from ὑπό *under*, and εἴκω *to yield, submit.—To submit oneself, to obey with submissive respect.* occ. Heb. xiii. 17. The Greek writers use it in the same sense. [In Xen. H. G. v. 4, 45. *to yield* or *give up.*]

[1] [Why Bretschneider should translate the word here by *adsum, præsto sum*, is not apparent, unless here, as in a former case, he depended on Schmidt's Concordance, in which the word ἀνεύθετον is omitted.]

Ὑπεναντίος, α, ον, from ὑπό expletive, and ἐναντίος *contrary.*

1. *Contrary, adverse.* occ. Col. ii. 14. where see Alberti and Wolfius. [Schleusner, comparing Ephes. ii. 15. translates ὃ ἦν ὑπεναντίον ἡμῖν *which* (i. e. the law) *was the cause of disagreement* (dissidii) *between the Jews and the Gentiles.* The Eng. transl. *that was against us* seems preferable, as explained by Pearson on the Creed, p. 207. (ed. 1683.) art. Was crucified. The people had said Amen to the curses on those who kept not the law, and this therefore "was in the nature of a bill, bond, or obligation, *perpetually standing in force against them*, ready to bring a forfeiture or penalty upon them in case of non-performance of the condition." Hence, the allusion also to the cancelling of bonds by striking a nail through the writing. Comp. κατάρα.]

II. Ὑπεναντίοι, οἱ, *adversaries, enemies.* occ. Heb. x. 27. The word is used in both these senses by the Greek writers. See Wetstein on Col. [LXX, Gen. xxii. 17. Exod. xxiii. 27. et al. freq.]

ΥΠΕ'Ρ. A preposition. It seems an evident corruption of the Heb. עַבְר *beyond*, OVER.

I. Governing a genitive.

1. *Over, above.* So in Homer, Il. ii. 20. στῆ δ' ἄρ' ὟΠΕ͂Ρ κεφαλῆς, 'it stood *over* or *above* his head.' But I do not find it thus used in the N. T.

2. *For, instead of.* Philem. 13. Rom. v. 6—8. "Raphelius (Not. ex Xen. in ver. 8.) has abundantly demonstrated that ὑπὲρ ἡμῶν ἀπέθανε signifies he died *in our room and stead:* nor can I find that ἀποθάνειν ὑπέρ τινος has ever any other signification than that of *rescuing the life of another at the expense of our own;* and the very next verse (i. e. ver. 7.) shows, independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." Doddridge. Comp. John xi. 50. 2 Cor. v. 15. 1 Tim. ii. 6. [So also Bretschneider. He thinks, however, that *in commodum, for the advantage of*, is sometimes joined as a secondary notion with the sense *instead of.* He cites, inter alia, Luke xxii. 19, 20. John xviii. 14. Rom. v. 6—8. xiv. 15. 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. ii. 21. &c. In 1 Cor. xv. 3. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν (comp. Heb. v. 1, 3. vii. 27. &c.) is *on account of our sins*, or *in expiation of them.*]

3. *In the room* or *stead of*, denoting succession, 1 Cor. xv. 29. βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, *to be baptized* in the room or stead of *the dead*, i. e. *to succeed* into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, *are dead for ever.* See Doddridge. To what he has observed, I add, in confirmation of this exposition, a passage cited by Vigerus, de Idiotism. cap. ix. sect. 9. reg. 1. from Dionysius Halicar. lib. viii. οὗτοι, τὴν ἀρχὴν παραλαβόντες, ὟΠΕ͂Ρ ΤΩ͂Ν ἈΠΟΘΑΝΌΝΤΩΝ ἐν τῷ πρὸς Ἀντιάτας πολέμῳ στρατιωτῶν ἠξίουν ἑτέρους καταγράφειν, 'these, as soon as they entered upon their office, judged it expedient to enrol other soldiers *in the room of those who were killed* in the Antian war.' This interpretation, which is that of Ellis and Le Clerc, and which they also

support by the passage just cited from Dionysius, appears to me the best of all those mentioned by Wolfius on the text, whom see. [See Macknight and Pole's Synopsis for various other interpretations of this debated text. Macknight would supply τῆς ἀναστάσεως, and translate *baptized, for believing and testifying the resurrection of the dead.*]

4. *For, on the side* or *part of*, q. d. *over* for defence. Mark ix. 40. Luke ix. 50. Rom. viii. 31. Polybius and Arrian apply it in this sense, as Raphelius and Alberti have shown on Rom. viii. 31.

5. *For, on behalf of.* Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1. [So עַל, 2 Kings x. 3. compare Job xlii. 8. See also Ezra vi. 17. Ecclus. xxix. 15. and comp. sense 2.]

6. *For, on account* or *for the sake of, because of.* Acts v. 41. ix. 16. Rom. xv. 9. et al. On 2 Cor. v. 20. Kypke shows that Æschines and Demosthenes use the phrase ΠΡΕΣΒΕΥΕΙΝ ΥΠΕΡ τινος, for *being an ambassador for* any one, or *on* his *account.* [So עַל, 2 Chron. vii. 10.]

7. *For*, denoting the *final cause.* John xi. 4. Comp. 2 Cor. i. 6.

8. *Of, concerning.* 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27. where Raphelius shows that Polybius applies the preposition in the same sense. [(So the Heb. עַל, Gen. xviii. 19. Num. viii. 21. Esth. iv. 5.) LXX, 2 Sam. xviii. 5. Tob. vi. 15. &c.] So it is used 2 Thess. ii. 1. where see Whitby, Wetstein, Macknight, and Bp. Newton's Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. Wetstein on 2 Thess. cites Virgil, Æn. i. 754. using the Latin super in the same sense,

Multa super *Priamo rogitans*, super *Hectore multa.*

9. *Of*, denoting the motive, *pro, propter.* Phil. ii. 13. where see Wolfius.

II. Governing an accusative.

1. *Above*, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. *Above, beyond, more than.* Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. [Comp. Ecclus. vii. 1, 3. 1 Sam. xv. 22. &c.] So Lucian, Philopseud. t. ii. p. 458. λοιδοροῦνται περισσῶς, καὶ ΥΠΕΡ τοὺς ἄνδρας, 'they (women) rail abundantly, and *more than* men.' It is joined with comparative adjectives. Luke xvi. 8. Heb. iv. 12. Virgil applies the Latin preposition ante in the same manner, Æn. i. 351.

—— *Scelere* ante *alios* immanior *omnes.*

The use of ὑπέρ after ἠττήθητε, 2 Cor. xii. 13. seems extraordinary. Two ancient MSS. read παρά, comp. Heb. i. 4.

III. Used adverbially.

1. *Above, more, exceedingly*, Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under περισσός I.

2. *More, more eminently*, i. e. a minister of Christ. 2 Cor. xi. 23. So Castalio, magis *ego.* See Alberti, Wolfius, and Kypke, the last of whom cites the Greek writers using the prepositions πρός and μετά in the like adverbial manner, but he produces no instance of ὑπέρ being thus applied by them. [On prepositions used adverbially, see Matth. Gr. Gr. § 594.]

IV. In composition it denotes,

1. *Over, above*, as in ὑπερείδω *to overlook*, ὑπεραίρω *to lift up above.*

2. *Beyond*, as in ὑπέρακμος.

3. *Above, more, more than*, as in ὑπερπερισσεύω, ὑπερνικάω.

4. *For, on behalf of*, as in ὑπερεντυγχάνω *to intercede for.*

5. And most usually, it is *intensive*, or *heightens* the signification of the simple word.

Ὑπεραίρω, from ὑπέρ *above* or intensive, and αἴρω *to lift up.*

I. *To lift up above.* Hence ὑπεραίρομαι, mid. *to lift up* or *exalt oneself above*, in a figurative sense. 2 Thess. ii. 4.

II. Ὑπεραίρομαι, pass. or mid. *to be lifted up* or *elevated very much* or *exceedingly in mind.* 2 Cor. xii. 7. [Ps. xxxviii. 4. lxxii. 16. 2 Mac. v. 23.]

☞ Ὑπέρακμος, ου, ὁ, ἡ, from ὑπέρ *beyond*, and ἀκμή *the acme* or *flower of age*, particularly with respect to marriage, as it is applied by Dionysius Halicarn. and Lucian, cited by Wetstein on 1 Cor. vii. 36. where comp. Kypke.—*Beyond* or *past the flower of one's age.* occ. 1 Cor. vii. 36.—The V. παρακμάσω occurs in the same view Eccles. xlii. 9. which passage throws great light on the text in 1 Cor., if, with four ancient Greek MSS. and the first Syriac version, we there read γαμείτω. See Bp. Pearce.

Ὑπεράνω, an adverb governing a genitive, from ὑπέρ *above* or intens., and ἄνω *up, upwards.*

1. *Above.* Heb. ix. 5.

2. *Far above.* Eph. i. 21. iv. 10. Lucian uses the word in like manner, ΠΑΝΤΩΝ τούτων ΥΠΕΡΑΝΩ γενόμενος. Demonax, t. i. p. 998. [In Ephes. iv. 10. Schleusner, comparing Heb. vii. 26. translates ὑπεράνω πάντων οὐρανῶν *into heaven.* LXX, Gen. vii. 20. Deut. xxvi. 19. xxviii. 1. Ezek. viii. 2. x. 19. Ps. viii. 2. &c. In Hagg. ii. 15. it is used in relation to time.]

☞ Ὑπεραυξάνω, from ὑπέρ intensive, and αὐξάνω *to increase, grow.*—*To grow* or *increase exceedingly.* occ. 2 Thess. i. 3.

Ὑπερβαίνω, from ὑπέρ *beyond*, and βαίνω *to go.*

I. *To go beyond.* Polybius, cited by Raphelius, uses the V. in its proper sense, ΥΠΕΡΒΗΝΑΙ τοὺς τῆς Ἀσίας ὅρους, '*to go beyond* the bounds of Asia.' [So the LXX, 2 Sam. xxii. 30. Ps. xviii. 29. Job xxiv. 2. xxxviii. 11.]

II. *To go beyond, transgress*, i. e. the bounds of duty, or of lawful marriage. So Jerome, "*concessos fines prætergrediens nuptiarum.*" occ. 1 Thess. iv. 6. Thus in Soph. Antig. 491. we have

Νόμους ΥΠΕΡΒΑΙΝΟΥΣΑ τοὺς προκειμένους.

Transgressing the establish'd laws.

See other instances of the like kind in Wetstein, and comp. παραβαίνω. [Hence come ὑπέρβασις, (which Hesychius explains by ὕβρις and ἀδικία,) and ὑπερβασία, *excess of any kind*, particularly *any injury done to others.* See Hom. Od. γ'. 206.]

Ὑπερβαλλόντως, adv. formed from the particip. ὑπερβάλλων of the V. ὑπερβάλλω.—*Exceedingly, above*, or *more than* others. occ. 2 Cor. xi. 23. [Job xv. 11. Xen. Ages. i. 36.]

[1] See Vigerus, de Idiotism. cap. ix. sect. 9. reg. 3. and Hoogeveen's note.

Ὑπερβάλλω, from ὑπέρ *above*, and βάλλω *to cast, put.*—*To exceed, excel.* [Phavorinus says, that ὑπερβάλλειν and ὑπερβολή properly relate to *throwing a quoit, shooting*, &c. beyond the mark; and metaphorically, *to exceeding* or *excelling in other things.* (See Œd. Tyr. 1190. ed. Herm. καθ' ὑπερβολὴν τοξεύσας.) It is used in Xen. An. iv. 6, 5. of *passing over* a mountain. Comp. iii. 5, 12. iv. 1, 15.—in Aristoph. Plut. 109. of *exceeding*, —in Herod. i. 59. of a caldron *boiling over.*] Hence particip. ὑπερβάλλων, *exceeding, excelling, excellent.* occ. 2 Cor. iii. 10. (where see Wetstein,) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in Aristotle, cited by Wolfius and Wetstein, it is repeatedly construed with a genitive case in the sense of *exceeding, excelling.* [See 1 Sam. xx. 40. 2 Mac. iv. 13. vii. 42. Ælian, V. H. ii. 27.]

☞ Ὑπερβολή, ῆς, ἡ, from ὑπερβέβολα perf. mid. of ὑπερβάλλω.—*Abundance, exuberance.* 2 Cor. xii. 7.—*Excellence.* 2 Cor. iv. 7. [Compare Joseph. A. J. i. 13, 4. where ἡ ὑπερβολὴ τῆς θρησκείας means *exceeding* piety; so in B. J. vi. 7, 3. we have δι' ὑπερβολὴν ὠμότητος, through *excess of cruelty*, or *exceeding cruelty.* See Reiske, Ind. Græc. Demosth. p. 762.]—Καθ' ὑπερβολήν, *exceedingly, excessively.* Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See Raphelius and Wetstein on Rom. Also, *of the greatest excellence.* 1 Cor. xii. 31.—Καθ' ὑπερβολὴν εἰς ὑπερβολήν. 2 Cor. iv. 17. Chrysostom has the following beautiful remark on this passage: τίθησι παράλληλα τὰ παρόντα τοῖς μέλλουσι, τὸ παραυτίκα πρὸς τὸ αἰώνιον, τὸ ἐλαφρὸν πρὸς τὸ βάρος, τὴν θλῖψιν πρὸς τὴν δόξαν· καὶ οὐδὲ τούτοις ἀρκεῖται, ἀλλ' ἕτεραν τίθησι λέξιν, διπλασιάζων αὐτήν, καὶ λέγων, ΚΑΘ' ΥΠΕΡΒΟΛΗ'Ν ΕΙ'Σ ΥΠΕΡΒΟΛΗ'Ν. The apostle 'opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολὴν εἰς ὑπερβολήν,' that is, a greatness *excessively exceeding.* See also Doddridge's note, and Blackwall's Sacred Classics, vol. i. p. 330—2. concerning the *sublime energy* of this text. It is indeed itself καθ' ὑπερβολὴν εἰς ὑπερβολήν!

Ὑπερείδω, from ὑπέρ *over*, and εἴδω *to see, look.*—*To overlook, to seem as if one did not see, to wink at.* occ. Acts xvii. 30. where Syriac version ܐܥܕܝ *passed over* or *caused to be passed over*; and Wetstein, whom see, "*condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ.*" Comp. Lev. xx. 4. in LXX and Heb. [Acts xiv. 16. Ὑπερείδω sometimes means *to despise*, as well as *to overlook, to neglect*, and the like. LXX, Gen. xlii. 21. Deut. xxii. 1—4. Lev. xxvi. 40. Tob. iv. 3. Wisd. xix. 22. Ecclus. ii. 11. Schleusner, on Acts xvii., comparing Deut. iii. 26. and Ps. lxxviii. 62. (where it translates הִתְעַבֵּר) and Zech. i. 12. (where it is for זָעַם *to be angry,*) prefers translating ὑπεριδών by *ægre ferens, being dissatisfied with.*]

☞ Ὑπερέκεινα, q. d. ὑπὲρ ἔκεινα μέρη or χωρία, *beyond those parts* or *countries.*—With a genitive, *beyond.* occ. 2 Cor. x. 16. where it has the article prefixed, εἰς τὰ ὑπερέκεινα ὑμῶν, *in the* countries *beyond you.* Comp. ἐπέκεινα.

☞ Ὑπερεκτείνω, from ὑπέρ intens. and ἐκτείνω *to extend.*—*To extend* or *stretch out excessively* or *beyond one's bounds.* occ. 2 Cor. x. 14. [Οὐ γάρ, ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς, *for we do not exceed our appointed bounds*, (i. e. *in coming and preaching at Corinth,*) as if we could not properly come to you. This is nearly the sense Macknight and Bretschneider give to the passage. See also Wetstein in loc. Schleusner understands it to mean, that St. Paul "does not exceed his bounds, and arrogate a praise not due to him, as if he had not preached at Corinth." The word occ. Lucian, Eunuch. 2.]

Ὑπερεκπερισσοῦ. See under περισσός I.

Ὑπερεκχύνω, from ὑπέρ *over*, and ἐκχύνω *to pour out.*—*To run over, to overflow.* occ. Luke vi. 38. So the LXX in Joel ii. 24. 'ΥΠΕΡΧΥΘΗ'ΣΟΝΤΑΙ *αἱ ληνοὶ οἴνου καὶ ἐλαίου*, '*the vats shall* overflow *with wine and oil*;' where the V. answers to the Heb. הֲקִיקִי of the like import.

☞ Ὑπερεντυγχάνω, from ὑπέρ *for*, and ἐντυγχάνω *to meet, intercede*, which see.—*To intercede, make intercession for.* occ. Rom. viii. 26.

Ὑπερέχω, from ὑπέρ *above*, and ἔχω *to have, be.*

I. *To be above, be higher, supreme.* Rom. xiii. 1. 1 Pet. ii. 13. So Arrian, Epictet. i. 30. cited by Wetstein, ὅταν εἰσίῃς πρός τινα τῶν 'ΥΠΕΡΕΧΟ'ΝΤΩΝ, *when you approach any man in authority.* [Schleusner considers the primary meaning of this word to be *to hold over*, as in *holding* the hand *over* any one *to shield* him. See Polyb. xv. 29. and the note of Hemsterhuis on this phrase in Lucian, Timon, § 10. It sometimes means, *to be over* or *remaining*; sometimes, *to be over* by out-topping any thing, *superemineo*, as in Ælian, V. H. ix. 13. τὸ δὲ πρόσωπον μόνον ὑπερέχων, *with only his face above it*, (i. e. *above the case in the shape of a tower, the* πυργίσκος.) See also LXX, Exod. xxvi. 13. Lev. xxv. 27. 1 Kings viii. 8.]

II. *To be better, more excellent.* Phil. ii. 3. [See Ecclus. xxxiii. 7. Dan. vii. 23. In the latter passage, ὑπερέξει is translated by Biel, *præstantius erit.* It is for the Chald. תְּשֵׁנָא *shall be different from.*]

III. *To exceed, excel.* Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, ὑπερέχον, τό, *excellence.* Phil. iii. 8.

Ὑπερηφανία, ας, ἡ, from ὑπερήφανος.—*Pride, arrogance, insolence.* occ. Mark vii. 22. Ἔστι δὲ 'ΥΠΕΡΗΦΑΝΙ'Α καταφρόνησίς τις, πλὴν αὐτοῦ, τῶν ἄλλων, "Ὑπερηφανία is a contempt of all others but oneself," says Theophrastus, Eth. Char. xxiv. which see. [LXX, Deut. xvii. 12. Ps. xxxi. 23. Is. xvi. 6. Prov. viii. 13. Dan. iv. 37. &c.]

Ὑπερήφανος, ου, ὁ, ἡ, from ὑπέρ *above*, and φαίνω *to show.*—*Proud, arrogant, insolent, one who sets himself up to view*, as it were *above others*, "superbus enim sese supra alios effert, ostendit, et videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. James iv. 6. 1 Pet. v. 5. Compare ὑπερηφανία. [LXX, Job xl. 12. Ps. cxix. 21, 51. et al. In Luke i. construe διανοίᾳ καρδίας with ὑπερήφανος.]

☞ Ὑπερλίαν.—So three MSS. read in *one* word, 2 Cor. xii. 11. (see Wetstein,) but most of the MSS., both there and in 2 Cor. xi. 5. read *ὑπὲρ λίαν* in two words; see therefore under *λίαν*. On 2 Cor. xi. 12. Kypke cites Plutarch several times using the compound adverb *ὑπερεῦ exceedingly well*. [On the article used with adverbs, see Matth. Gr. Gr. § 270.]

☞ Ὑπερνικάω, ῶ, from *ὑπέρ above, more than, exceedingly,* and *νικάω to conquer.—To more than conquer, to be more than conqueror,* or *to conquer eminently.* occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditùs deleto." Wetstein, who cites from Leon. Tact. †xiv. 25.† *νίκα καὶ μὴ* ΥΠΕΡΝΙΚΑ, 'conquer, but do not *over-conquer*,' i. e. do not push your victory too far. [Socrat. H. E. iii. 21. *νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπίφθονον.* Schleusner doubts whether in Rom. viii. it differs from the simple verb.]

Ὑπέρογκος, ου, ὁ, ἡ, from *ὑπέρ above, exceedingly,* and *ὄγκος a tumour, swelling,* and thence in the profane writers *pride, pomp,* and particularly in words, *bombast,* as Longinus, de Sublim., uses *ὄγκος*, sect. iii. et al. [In Xen. H. G. v. 4, 58. it is used of the leg *swelling with a tumour.*]—*Excessively* or *over and above tumid, swelling,* or *pompous.* occ. 2 Pet. ii. 18. Jude 16. Libanius in Wetstein applies this compound word to *praises,* and Plutarch to *speech.*—The LXX use this adj. Exod. xviii. 22. for Heb. גָּדוֹל *great;* ver. 26, for קָשֶׁה *hard,* and 2 Sam. xiii. 2. for נִפְלָא *was difficult.* [Comp. also Dan. xi. 36. Lam. i. 10. The word פָּלָא and its derivatives are applied *to wonders and miracles.* See Simon. Lex. Heb. in voc.]

Ὑπεροχή, ῆς, ἡ[1], from *ὑπερέχω, to be above, excel,* which see.

I. *High* or *eminent station, authority.* 1 Tim. ii. 2. So Josephus, Ant. ix. 1, 1. ΤΩ͂Ν 'ΕΝ ΥΠΕΡΟΧΗ͂ι ΕΙ͂ΝΑΙ *δοκούντων.* See more in Wetstein on Rom. xiii. 1. and comp. under *δοκέω* V. [2 Mac. iii. 11.]

II. *Excellence.* 1 Cor. ii. 1. [See 2 Mac. xiii. 6. and vi. 23. In the former, *κακῶν ὑπεροχήν* means *enormous crimes.* Comp. Joseph. A. J. vi. 4, 3.]

☞ Ὑπερπερισσεύω, from *ὑπέρ above* or *exceedingly,* and *περισσεύω to abound.*

I. *To abound more, superabound.* Rom. v. 20.

II. Ὑπερπερισσεύομαι, mid. *to abound exceedingly, to overflow.* 2 Cor. vii. 4.

☞ Ὑπερπερισσῶς, adv. from *ὑπέρ above, exceedingly,* and *περισσῶς abundantly.—Most exceedingly, superabundantly, above measure.* occ. Mark vii. 37.

☞ Ὑπερπλεονάζω, from *ὑπέρ above* or *exceedingly,* and *πλεονάζω to abound, superabound.—To abound,* or *superabound exceedingly.* occ. 1 Tim. i. 14. [" This word, which Wetstein confesses that he has not found elsewhere, is found in the Psalterium Salmonis, Ps. v. 19. and in a fragment of Hermas in Fabric. Bibl. Gr. v. i. p. 12." Schleusner in voc.]

Ὑπερυψόω, ῶ, from *ὑπέρ above* or *exceedingly,* and *ὑψόω to exalt.—To exalt exceedingly* or *very highly.* occ. Phil. ii. 9. [Ps. xxxvii. 34, 35. xcvii. 9. Dan. iv. 37. Song of the Three Children, passim.]

☞ Ὑπερφρονέω, ῶ, from *ὑπέρ above,* and *φρονέω to think.—To think* (of oneself) *above* what, or *more highly than,* one ought, *to arrogate too much* to oneself. occ. Rom. xii. 3. On which text Raphelius shows that this is the true sense of the word, and cites from Herodotus, lib. i. *πλούτῳ* ΥΠΕΡΦΡΟΝΕΟ͂ΥΣΑΙ, '*insolent* from wealth.' So Josephus, Ant. i. 11, 1. *πλούτῳ καὶ μεγέθει χρημάτων* ΥΠΕΡΦΡΟΝΟΥ͂ΝΤΕΣ. [Comp. 2 Mac. ix. 12.]

Ὑπερῷον, ου, τό. Eustathius derives it from *ὑπέρ above,* and *ᾠον,* in the language of Lacedæmon, *an upper chamber.* But others[2] think that *ὑπερῷον* is properly an adjective neut. from masc. *ὑπερῷος*, and observe that Lucian uses the expression ΟΙ͂ΚΗΜΑ ΥΠΕΡΩ͂ΟΝ[3], and the LXX, Ezek. xlii. 5. ΟΙ͂ ΠΕΡΙΠΑΤΟΙ ΟΙ͂ ΥΠΕΡΩ͂ΟΙ, and they take *ῳος* for a mere termination, as in *πατρῷος* from *πατήρ, πατρός.*—*An upper room* or *chamber.* occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were *large,* and capable of containing a considerable number of persons. And this is still the fashion of building in the eastern countries[4], where the *upper rooms* are also those which are principally inhabited[5]. [Bretschneider contradicts Krebsius, who in his Obss. Flav. p. 162. &c. (on Acts i. 14.) contends that *ὑπερῷον* is a portion of the Temple of Jerusalem, and not a part of a private house. See Havercamp. Joseph. A. J. viii. 3, 2. B. J. v. 5, 5. on which comp. Constant. l'Empereur, de Mensuris Templi, p. 152. In A. J. xi. 5, 4. Bretschneider understands the flat on the top of the hill on which the Temple was built, comparing Ezra x. 9. in LXX, and Apocrypha, 1 Esdr. v. 47. ix. 6. Ὑπερῷον occ. LXX, Judg. iii. 20—25. 2 Sam. xviii. 33. 1 Kings xvii. 19, 22. 2 Kings i. 2. iv. 10, 11. xxiii. 12. 1 Chron. xxviii. 11. 2 Chron. iii. 9. Ps. civ. 3, 13. Jer. xxiii. 13. Ezek. xli. 7. Dan. vi. 10. Tobit iii. 18. The Heb. word is עֲלִיָּה. See Homer, Od. Σ'. 205. Il. Β'. 514. The Attic word was *διῆρες* (supply *οἴκημα*). See more in Wetstein, Wolf. Cur. Philol. et Critic. vol. i. p. 1008. Vitringa de Synagog. Vet. i. 6. and Hemsterhuis on Aristoph. Plut. 812. Wahl, referring to Winer Bibl. Realw. p. 275. says, that the *ὑπερῷον* was "a room (ein Erker) over the flat roof of eastern houses, furnished with two outlets, one leading into the house, the other immediately to the street by a staircase."]

☞ Ὑπέχω, from *ὑπό under,* and *ἔχω to have, hold.*

I. *To put under,* q. d. *to have* or *hold under.* Thus it is sometimes used in the profane writers.

II. *To undergo, suffer.* occ. Jude 7. where Wetstein and Kypke cite the same phrase, ΥΠΕ͂ΧΕΙΝ ΔΙ͂ΚΗΝ and ΔΙ͂ΚΑΣ *to suffer punishment,* from the purest Greek writers. [See 2 Mac. iv. 48. Xen. Anab. v. 8, 18. Mem. ii. 1,

[1] [The word occ. 1 Sam. ii. 3.]

[2] See Wolfius on Acts i. 13.

[3] Asinus, t. ii. p. 158. C. ed. Bened.

[4] See Shaw's Travels, p. 207, 8. and Heb. and Eng. Lex. under חֻבָּל II.

[5] See Heb. and Eng. Lexicon, under עלה IV.

8. Ælian, V. H. iv. 1. Irmisch on Herodian, i. 8, 12.]

Ὑπήκοος, ου, ὁ, ἡ, from ὑπήκοον, 2 aor. of ὑπακούω *to obey*.—*Obedient, submissively* or *humbly obedient*. occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8. [It is used in LXX, Prov. iv. 3. xiii. 1. of *the obedience of a child to its parents*, and Deut. xx. 11. Josh. xvii. 13. of *tributary* or *subject states*. See Thucyd. vi. 69. vii. 57.]

☞ Ὑπηρετέω, ῶ, from ὑπηρέτης, which see. —Governing a dative, *to serve, minister unto, assist*. occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text Raphelius observes from Xenophon, that ὑπηρετεῖν denotes not only those offices of kindness that require *action* or *labour*, (which is the usual import of διακονεῖν in the N. T.) but also those which consist in *liberality*, and *supplying the wants* of others, though one does not personally attend them. [See Xen. Cyr. iv. 6, 6. 8. Mem. ii. 4, 7. and Irmisch on Herodian, i. 4, 13. Its proper meaning, Schleusner says, is, *to perform the duty of an* ὑπηρέτης, and he takes it in its naval sense in Xen. Œc. viii. 16. In Xen. Mem. iii. 5, 18. &c. it means *to obey*.] Blackwall, Sacred Classics, vol. ii. p. 1—84. remarks from Bois, that Acts xiii. 36. might be better rendered, *for David, after that, in his generation* or *course of life*, he had served the will of God, *fell asleep*. To confirm which interpretation, I add from Xen. Œc. cited by Raphelius, on Acts xx. 34. οὗ ἂν ΤΗ῀ι ΓΝΩ῀ΜΗι πολλαὶ χεῖρες ΥΠΗΡΕΤΕΙ῀Ν ἐθέλωσι, 'whose *will* many hands will *subserve* or *obey*;' and from Libanius in Wetstein, μὴ τῷ ΤΩ῀Ν ΘΕΩ῀Ν ΥΠΗΡΕΤΕΙ῀ΣΘΑΙ ΒΟΥΛΗ῀ι. See more in Wetstein on Acts xiii. 36. [Schl. translates Acts xiii. 36. as the English translation does.]

Ὑπηρέτης, ου, ὁ, from ὑπό *under*, and ἐρέτης *a rower*, which from ἐρέττω *to row*.—Properly, according to its etymology, it should signify *one who rows under* (the command of) another. [See Demosth. p. 1209, 11.] But I do not find that it is ever thus applied by the Greek writers, who always use it for *subordinate assistant, servant, attendant*, or *officer* in general; and thus only it is applied in the N. T. [See Mat. v. 25. (comp. Luke xii. 58. where πράκτωρ is used.) xxvi. 58. Mark xiv. 54, 65. Luke iv. 20. John vii. 32, 45, 46. xviii. 3, 12, 18, 22, 36. xix. 6. Acts v. 22.] Wetstein on Mat. v. 25. among other passages, cites from Aristides, ὁ ὑὲ (ΔΙΚΑΣΤΗ῀Σ) ΠΑΡΑΔΙ῀ΔΩΣΙΝ αὐτοῖς ΥΠΗΡΕ῀ΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult Plato's Euthyphro, § 16. ed. Forster. In Luke iv. 20. τῷ ὑπηρέτῃ is rather unfortunately rendered *the minister*. It there means *the attendant* or *servant*, part of whose business it was to *take* care of the sacred books, and deliver them to the reader. See Wolfius and Campbell. [See Vitringa de Synag. Vet. 898. On Luke i. 2. ὑπηρέται—τοῦ λόγου, comp. 1 Cor. iv. 1. Acts xxvi. 16. and xiii. 5; in which last passage it seems, however, rather to mean a kind of deacon. occ. LXX, Prov. xiv. 35. Wisd. vi. 4. In Xen. Mem. iv. 3, 14. *thunder* and *winds* are called ὑπηρέται τῶν θεῶν.]

Ὕπνος, ου, ὁ.

I. *Sleep*, natural. Mat. i. 24. Luke ix. 32. John xi. 13. Acts xx. 9. twice. [Gen. xxviii. 16. Prov. iv. 16. et al.]

II. *Sleep*, in a spiritual sense, i. e. a state of *inactivity* with respect to good works, and of *security* in sin. Rom. xiii. 11. [Comp. Ephes. v. 14. 1 Thess. v. 6, 7.]

Ὑπό, a preposition.

[I. Governing the genitive, and meaning *by, from*, or *on account of*. The genitive usually expresses that by which, either as sufficient cause, or as instrumental cause or agent, something is effected. Ὑπό is hence generally used with passive verbs, or neuters which receive a passive sense, e. g. ἀποθανεῖν ὑπό τινος. See Matthiæ, Gr. Gr. § 592. Mat. i. 22. τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου. ii. 17[1]. τὸ ῥηθὲν ὑπὸ Ἱερεμίου. iii. 6, 13, 14. viii. 24. Luke x. 22. Acts xxvii. 11. τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Rom. xiii. 1. (see τάττω,) James i. 14. &c. See also Rev. vi. 8. ἀποκτεῖναι—ἐν ῥομφαίᾳ—καὶ ὑπὸ τῶν θηρίων τῆς γῆς, where ἐν and ὑπό are nearly synonymous. LXX, Exod. xvi. 3. &c.]

II. Governing a dative, *under, in*, also *to*, or *according to*, as in Herodian, v. 6. χορεύοντα ΥΠΟ῀ τε αὐλοῖς καὶ σύριγξι παντοδαπῶν τε ὀργάνων ἤχῳ, 'dancing *to* flutes and pipes, and the sound of all kinds of instruments.' But it is not construed with a dative in the N. T. [It is used with a genitive also in a similar sense, e. g. Herod. i. 17. Thuc. v. 70.]

III. Governing an accusative,

1. *Under, underneath, beneath*, of situation. [Mat. v. 15. (comp. Mark iv. 21. Luke xi. 33.) viii. 8. (comp. Luke vii. 6.) xxiv. 37. John i. 48. Acts ii. 5. iv. 12. Col. i. 23. 1 Cor. x. 1. LXX, 1 Kings xix. 13. Exod. xiv. 27. xix. 17. In Jude 6. ὑπὸ ζόφον *in darkness*. See LXX, Exod. iii. 1.]

[2. *Under*, either of power or authority, as Mat. viii. 9. Luke vii. 8. or denoting *being liable* or *subject to*, as in James v. 12. See also Rom. iii. 9. vi. 14. vii. 14. Gal. iii. 10, 25. iv. 2. 1 Tim. vi. 1.]

3. *About, at, in*, of time, *sub*. Acts v. 21. ὑπὸ τὸν ὄρθρον, *about day-break, early in the morning*. So in Latin, sub *lucis ortum*, Livy, xxvii. 15. See Alberti on Acts xiii. 1. [LXX, Jon. iv. 11. See Thuc. ii. 26. iv. 67. Ælian, V. H. xiv. 27.]

IV. In composition it denotes,

1. *Under*, or *subject*, as in ὑποδέω *to bind under*, ὑποτάσσω *to subdue*.

2. *Under, before* the eyes, *oculis subjectum*, as ὑπογραμμός, ὑποδείκνυμι.

3. Diminution or extenuation, as in ὑποπνέω *to breathe gently* or *softly*, ὑπονοέω *to suspect*.

4. Privacy, *clam, clanculùm*, as in ὑπάγω *to go away privately*.

5. In some words it seems almost expletive, as in ὑπαντάω *to meet*, ὑπάρχω *to begin*.

☞ Ὑποβάλλω, from ὑπό *privately*, and βάλλω *to put*.—*To suborn*, "*to procure privately, procure by secret collusion*," (Johnson) as witnesses. occ. Acts vi. 11. where see Elsner and Wetstein. [Ὑπόβλητος is used for *suborned* in Joseph. B. J. v. 10, 4. Ὑποβάλλω properly

[1] [Griesbach here considers διά a reading worth examination. Two other passages, where ῥηθὲν ὑπο is similarly used, are among those which he rejects. Mat. xxvii. 35. Mark xiii. 14.]

means *to put under*, and is used by Xen. de Ven. vii. 3. of putting animals *to be suckled under a strange mother*. In Xen. Cyrop. iii. 3, 55. it means *to suggest*, in a good sense. Ὑποβάλλομαι is used in Esdras ii. 18. of *repairing foundations*.]

☞ Ὑπογραμμός, οῦ, ὁ, from *ὑπογέγραμμαι* perf. pass. of *ὑπογράφω to set a copy in writing* to learners, thus used by Plato, cited by Scapula and Wetstein on 1 Pet. ii. 21 : it is derived from *ὑπό before*, and *γράφω to write*.

I. Properly, *a copy*, such as *writing-masters* set *before* their scholars for their imitation. So Ammonius under *ὑπάγειν*, ΥΠΟΓΡΑΜΜΟ῾Ν λέγομεν *ἀντὶ* ΠΡΟΓΡΑΜΜΟ῾Ν. [See Le Moyne, Var. Sacr. p. 513. He says, that this word signifies the lines traced out for workmen to work by, in order to keep the work regular and exact. Hence also it signifies a *rule* or *pattern*. See 2 Mac. ii. 29. Ὑπογράφω occ. 1 Mac. viii. 25, 27. 2 Mac. ix. 18, 25. (comp. 1 Esdr. ii. 15.)] Hence,

II. *An example, pattern*. occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage of St. Peter, applies the word in his epistle to the Philippians, § 8. ‘Let us therefore imitate his (Christ’s) patience ; and if we suffer for his name, let us glorify him ; *τοῦτον γὰρ ἡμῖν* ΤΟ῾Ν ΥΠΟΓΡΑΜΜΟ῾Ν *ἔθηκε δι᾽ ἑαυτοῦ*, for this *example* he has given us by himself.’ Wake. See Wolfius on 1 Pet. Clement also uses the word in the same sense, 1st epistle to Corinthians, § 33. [See Le Moyne, Var. Sacr. vol. ii. p. 510. and 2 Mac. ii. 29.]

☞ Ὑπόδειγμα, ατος, τό, from *ὑποδείδειγμα* perf. pass. of *ὑποδείκνυμι*.

I. *An example* or *pattern shown* or *exhibited* for imitation in acting, John xiii. 15 ; or in suffering, Jam. v. 10. This word is used in the same sense by Polybius, cited by Wetstein. [See 2 Mac. vi. 28, 31. Ecclus. xliv. 16. Joseph. B. J. vi. 2, 1.]

II. *A typical exhibition* or *representation*. Heb. viii. 5. ix. 23.

III. *An example of disobedience* or *punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see Raphelius, Wetstein, and Kypke. [Comp. Joseph. B. J. ii. 16, 4. sub fin. *εἰς ὑπόδειγμα τῶν ἄλλων ἐθνῶν, for a warning to* other nations. The word *ὑπόδειγμα* was not used by the *good Attic* writers, according to Lobeck, Phryn. p. 12. He says, the only two passages which are quoted from them are a passage from Demosthenes, which has been properly emended, and Xen. de Ven. ii. 2. about which he is in doubt. The preferable word is *παράδειγμα*.]

Ὑποδείκνυμι, from *ὑπό under* or *before* the eyes, and *δείκνυμι to show*.

I. *To show plainly, set before the eyes*, as it were. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35. [2 Chron. xx. 2. Esth. ii. 10. iv. 6. viii. 1. Tobit xii. 6. Ecclus. xiv. 12. Xen. Mem. iv. 3, 13.]

II. *To show, teach, instruct plainly*. Mat. iii. 7. Luke iii. 7. On the former of which texts Raphelius has abundantly proved, from Polybius, that this is the import of the verb. See also Wetstein. [See Tobit iv. 2. *ἵνα αὐτῷ ὑποδείξω, πρὶν ἀποθανεῖν με, that I may give him my instructions before I die*.]

☞ Ὑποδέχομαι, from *ὑπό under*, and *δέχομαι to receive*.—*To receive hospitably and kindly*, q. d. *to receive under* one’s roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by Homer, Il. ix. 476. Od. xvi. 70. where we have the expression ΥΠΟΔΕ῾ΧΕΣΘΑΙ ΟΙ῾ΚΩι, ‘*to receive into one’s house*.’ So Lucian, *ὅδε* ΥΠΟΔΕΞΑ῾ΜΕΝΟ῾Σ *με, καὶ ξενίσας παρ᾽ αὐτῷ*, ‘but he *receiving* and entertaining me at his house.’ Deor. Dial. t. i. p. 178. E. ed. Bened. [Tobit vii. 8. 1 Mac. xvi. 15. Xen. Mem. ii. 3, 13. Ælian, V. H. iv. 9. xvi. 26.]

Ὑποδέω, from *ὑπό under*, *underneath*, and *δέω to bind*.—*To bind under*, as sandals or soles *under* the feet. Hence *ὑποδέομαι*, mid. and pass. *to shoe oneself, be shod*. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15. where Wetstein cites Thucydides likewise using *ὑποδεδεμένοι* for *being shod*. See also Scapula. [LXX, 2 Chron. xxviii. 15. Ælian, V. H. i. 18. Xen. Anab. iv. 5, 14. &c. Mem. i. 2, 5.]

Ὑπόδημα, ατος, τό, from *ὑποδέω*.—*A sandal* or *sole bound under*, and so fastened to the foot. [Mat. iii. 11. Luke xv. 22. xxii. 35. Acts vii. 33. xiii. 25. On Mat. x. 10. comp. Mark vi. 9. Luke x. 4 ; and on Mark i. 7. comp. Luke iii. 16. John i. 27. occ. LXX, Gen. xiv. 23. (comp. Ecclus. xlvi. 19.) Exod. iii. 5. xii. 11. Ruth iv. 7, 8. Ezek. xxiv. 17. &c. for נַעַל, which they sometimes translate by *σανδάλων*, e. g. Josh. ix. 5. Is. xx. 2.] Comp. *σανδάλιον*. On Mat. iii. 11. Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and *carrying the sandals* of their masters was the office of the meanest slaves ; and he cites from Plut. Sympos. vii. qu. 8. p. 712. E. *τοῖς τὰ* ΥΠΟΔΗ῾ΜΑΤΑ ΚΟΜΙ῾ΖΟΥΣΙ *παιδαρίοις*. See also Wetstein. [Schleusner and Wahl say, that *ὑπόδημα* originally meant a *sole* of wood or leather bound under the feet, but that afterwards it was used for shoes that covered the foot, and *σανδάλιον* for *soles* bound by straps over the feet, or *sandals*. In the N. T. they are, however, synonymous, according to Schl.]

☞ Ὑπόδικος, ου, ὁ, ἡ, from *ὑπό under*, and *δίκη judgment, condemnation, punishment*.—Joined with a dative, *guilty before, subject* or *liable to punishment from*, obnoxious. occ. Rom. iii. 19. where Archbishop Tillotson renders *ὑπόδικος τῷ Θεῷ liable to the divine justice* (see Doddridge) ; and Wetstein cites from Demosthenes, *ἐὰν δέ τις τούτων τι παραβαίνῃ*, ΥΠΟ῾ΔΙΚΟΣ *ἔστω τῷ παθόντι*, ‘and if any one transgresses any of these things, let him be *liable to a prosecution* from the sufferer.’ See also Scapula.

Ὑποζύγιος, ου, ὁ, ἡ, from *ὑπό under*, and *ζυγός a yoke*.—*Under*, or *subject to, the yoke*, subjugis, subjugalis. [It is used generally to denote any animal used as a beast of burden. Suid. *οἱ ὑπὸ ζυγὸν βόες λέγονται ὑποζύγια, καὶ τὰ ἄλλα τῶν ἀχθοφόρων ζώων οἷον ἵπποι τε καὶ ἡμίονοι καὶ ὄνοι*. See Ælian, V. H. ix. 3. xii. 37. &c.] Ὑποζύγιον, τό, used as a substantive, (*ζῶον* being understood,) *an animal subject to the yoke*, particularly *an ass*, which the ancients frequently employed in this manner ; see Is. xxi. 7. xxx.

24. xxxii. 20. Deut. xxii. 10. and Bochart, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16. The LXX often use *ὑποζύγιον* for the Heb. חֲמוֹר *a he-ass.* [See Gen. xxxvi. 24. Exod. ix. 3. xx. 17. &c. In the various readings to Judg. v. 10. it is found for עַיִר.]

☞ Ὑποζώννυμι, from *ὑπό under,* and *ζώννυμι to gird.—To undergird,* as a ship, to prevent its bulging or splitting. occ. Acts xxvii. 17. Polybius has the expression ΝΑΥΣ ΥΠΟΖΩΝΝΥΕΙΝ; and Plato mentions *τὰ* ΥΠΟΖΩΜΑΤΑ *τῶν τριήρων,* 'the *under-girts* of galleys.' See more in Raphelius and Wetstein, and comp. Horace, ode iv. 14, 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. Pearce, whom see. [occ. 2 Mac. iii. 19. in a different sense, *ὑπεζωσμέναι δὲ ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκους.* Comp. Ælian, V. H. x. 22. where it is used of being girded with a sword.]

Ὑποκάτω, an adverb, from *ὑπό under,* and *κάτω beneath.* It is joined with a genitive, *underneath, under.* [Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8. Rev. v. 3, 13. vi. 9. xii. 1. LXX, Gen. i. 7. vi. 17. Exod. xx. 4. 1 Kings vi. 6. &c.]

Ὑποκρίνομαι, pass. and mid. from *ὑπό under,* and *κρίνομαι to be judged, thought.*

I. It seems properly to denote, *to represent another person by acting,* as the ancient players did, *under* a mask, *to personate,* q. d. *to be thought* somebody different from oneself by being *under* a mask. Thus Scapula cites from Demosthenes, *περὶ Παραπρ.* Ἀντιγόνην δὲ Σοφοκλέους πολλάκις Ἀριστόδημος ΥΠΟΚΕΚΡΙΤΑΙ, 'Aristodemus often *acted* or *personated* the Antigone of Sophocles;' and from Herodian, Ἕκαστός τε, ὃ βούλεται, σχῆμα ΥΠΟΚΡΙΝΕΤΑΙ, 'every one acts what part or character he pleases.' So in Epictetus, Enchirid. cap. 23. (which see) we have *πτωχὸν* ΥΠΟΚΡΙΝΑΣΘΑΙ, to *act* a poor man, &c. ΥΠΟΚΡΙΝΑΣΘΑΙ *πρόσωπον,* to *act* a part or character. Hence,

II. *To pretend, counterfeit, feign.* Thus often used in the best Greek writers. occ. Luke xx. 20. [See 2 Mac. v. 25. vi. 21, 24. Ecclus. xxxii. 15. xxxiii. 2. Ælian, V. H. xiii. 12. Thom. M. p. 874. says, that besides its sense of *feigning,* &c. it was also anciently synonymous with *ἀποκρίνομαι to answer.* See Herod. i. 78, 90, 91. So Hesychius and Suidas, who deduces hence *ὑποκριτὴς an actor,* quasi ὁ ἀποκρινόμενος τῷ χορῷ, &c. In Isaiah iii. 7. some copies read *ὑποκριθεὶς,* others *ἀποκριθείς.*]

☞ Ὑπόκρισις, εως, ἡ, from *ὑποκρίνομαι,* which see.—*A false* or *feigned pretence, an acting,* as it were, *under* a mask, *hypocrisy.* [Mat. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Pet. ii. 1. See the various readings on Ps. xxxiv. 16. (or xxxv. 16.) and 2 Mac. vi. 25.] 1 Tim. iv. 2. *ἐν ὑποκρίσει ψευδολόγων, through* or *by* the hypocrisy or false pretences *of liars,* as these words should, no doubt, be rendered. See Jos. Mede's Works, fol. p. 675. &c. and Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 461. &c. In Jam. v. 12. for the more common reading *εἰς ὑπόκρισιν,* the Alexandrian and two latter MSS. have *ὑπὸ κρίσιν;* which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by Griesbach. So our English translation, *into condemnation;* Martin's French, *sous la condamnation.*

Ὑποκριτής, οῦ, ὁ, from *ὑποκρίνομαι,* which see.

I. Properly, *a stage-player, who acts under* a mask (as the ancients did), *personating* a character different from his own. In this sense it is frequently used in the profane writers, (as by Epictetus, Enchirid. cap. 23. ΥΠΟΚΡΙΤΗΣ *δράματος,* 'the *actor* of a drama or play,') but not, strictly speaking, in the N. T. [See Ælian, V. H. viii. 7. Xen. Mem. ii. 2, 9. Basil. Cæsar. Orat. i. p. 322.]

II. *A hypocrite, a counterfeit, a dissembler, a man who assumes and speaks* or *acts under a feigned character.* [Mat. vi. 2, 5, 16. vii. 5. xv. 7. xvi. 3. xxii. 18. xxiii. 13—29. Mark vii. 6. Luke vi. 42. xi. 44. xii. 56. xiii. 15. LXX, Job xxxiv. 30. xxxvi. 23. for חָנֵף *a profane person,* (see Simon. Heb. Lex.) Aquila (ap. Chrysost.) uses the word in Job xx. 5. where the LXX use *ἀσεβής.*] See Campbell's Prelim. Dissertat. p. 93. and his note on Mat. xxiv. 51. on which text comp. Luke xii. 46. [Schleusner remarks, that in the good Greek writers the word is not thus used simply, but with a genitive, as *σωφροσύνης,* &c. expressing the thing feigned. See Eustath. on Hom. Il. H'. p. 564.]

III. *A conjecturer, guesser, diviner.* In this sense, as best agreeing with the contexts, the excellent Raphelius explains the word, Mat. xvi. 3. Luke xii. 56. and shows that Homer and Herodotus use the V. *ὑποκρίνασθαι* for *interpreting* dreams and portents; and that in Lucian ΥΠΟΚΡΙΤΗΣ *ὀνείρων* means in like manner an *expounder* of dreams. But in Mat. *ὑποκριταί* is not found in ten Greek MSS., three of which are ancient, nor noticed in the Vulg. and several old versions, and is by Griesbach marked as a word probably to be omitted. Wetstein, however, retains *ὑποκριταί* in the sense of *hypocrites,* "because they had asked a sign *deceitfully, πειράζοντες.*" See Marsh's note 21. vol. i. p. 452. of his translation of Michaelis's Introduct. to the N. T.

Ὑπολαμβάνω, from *ὑπό under,* and *λαμβάνω to take, receive.*

I. *To receive,* q. d. *to take under.* occ. Acts i. 9. where see Kypke. [So Herod. i. 24. *τὸν δὲ, δελφίνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον having taken him up on his back.* See Ps. xxx. 1.]

II. *To answer,* excipio, (see Virgil, Æn. ix. 258.) *to take up,* as it were. occ. Luke x. 30. where Raphelius and Wetstein show that the purest Greek writers use the same phrase ΥΠΟΛΑΒΩΝ ΕΙΠΕ. [In Job ii. 4. iv. 1. vi. 1. Dan. iii. 9. (in some copies,) et al. it translates עָנָה *to answer.* See Ælian, V. H. ii. 1, 34. xiv. 8. Xen. Cyr. ii. 2, 2. Anab. iii. 1, 31. et al. freq.]

III. *To suppose, apprehend, think, to take it,* as we say. occ. Luke vii. 43. Acts ii. 15. Thucydides and Demosthenes, cited by Wetstein, apply the V. in this sense. [LXX, Ps. l. 21. Job xxv. 3. Jer. xxxvii. 8. Wisd. xii. 24. xiii. 3. 2 Mac. xii. 12. See Zeune, Ind. Græc. in Xen. Anab. in

voc. Xen. de Rep. Lac. xi. 5. and also de Venat. iii. 6. Artemid. Oneirocr. i. 14. (of *fancying* in a dream.)]

Ὑπολείπω, from ὑπό either expletive, or implying somewhat of *privacy*, and λείπω *to leave*.—*To leave*, relinquo, reliquum facio. Ὑπολείπομαι, pass. *to be left, remain*. occ. Rom. xi. 3. [LXX, Gen. xxx. 36. xliv. 20. Josh. xiii. 1. Judg. vii. 3. 1 Sam. v. 4. xxx. 21. Joel ii. 14. et al. Xen. Cyr. i. 5, 27. Anab. iv. 3, 25. See Kuhn on Polluc. Onom. vi. 8. p. 583. (ed. Hemst.)]

Ὑπολήνιον, ου, τό, *the lake* or *large cavity under the wine-vat*, so called as being ὑπὸ τὸν ληνόν *under the wine-press*. occ. Mark xii. 1. [LXX for יֶקֶב, Is. xvi. 10. Joel iii. 13. Hagg. ii. 16. They translate the same word by προλήνιον, Is. v. 2. and by ληνός, Num. xviii. 27, 30. Deut. xvi. 13. et al.]

☞ Ὑπολιμπάνω, from ὑπό expletive, and λιμπάνω *to leave*, which from λείπω the same, as λαμβάνω from λήβω.—*To leave*. occ. 1 Pet. ii. 21. [This word occ. in Dion. Hal. Ant. i. 23. of streams *failing* or *drying up*.]

Ὑπομένω, from ὑπό *under* or *privately*, and μένω *to remain*.

I. *To remain under*, that is, *to endure* or *sustain* a load of miseries, adversities, persecutions, or provocations, in faith and patience. [See 1 Cor. xiii. 7. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3, 7. James i. 12. 1 Pet. ii. 20. Job vi. 11. Mal. iii. 2. Joseph. A. J. iii. 2, 4. τὸν οὖν πόνον τῆς ἀνατάσεως τῶν χειρῶν ὁ Μωϋσῆς οὐχ ὑπομένων, *Moses being unable to bear the fatigue of holding up his hands outstretched*. (See Exod. xvii.) In Mat. x. 22. ὁ ὑπομείνας *he that hath endured or persevered to the end*. Comp. xxiv. 13. Mark xiii. 13. Rom. xii. 12. 2 Tim. ii. 12. Jam. v. 11. LXX, Dan. xii. 12. In the LXX it often translates קָוָה *to expect*, and the like. See Ps. xxv. 2. xl. 1. Job vii. 3. Is. xxv. 9. In Greek writers it is often used of an army awaiting the attack of an enemy. e. g. Xen. An. vi. 3, 25—30. Herodian iii. 18. viii. 11. &c. Bretschneider in Heb. xii. 7. translates it *to be subject to*.]

II. *To remain privately, stay behind*. Luke ii. 43. Acts xvii. 14. [Xen. Anab. iv. 3, 15.]

☞ Ὑπομιμνήσκω, from ὑπό *under*, and μιμνήσκω *to remind*.

I. *To put in mind, bring to remembrance, remind, suggest*. [It governs an accusative of the person, as in 2 Pet. i. 12. Jude 5. Tit. iii. 1; sometimes both of the person and the thing, as in John xiv. 16. (Xen. H. G. iii. 3, 30. Herod. vi. 140. Thuc. vi. 148.) See also 2 Tim. ii. 14. In Xen. Hieron. xvi. 8. et al. it occ. with an accusative of the person and a genitive of the thing. This genitive sometimes has περί before it. See Matth. Gr. Gr. § 325.]

II. *To remember*. 3 John 10. See in 2 aor. pass. Luke xxii. 61. But in both these texts the V. may be understood in the former sense, and then ὑπεμνήσθη in Luke will mean, "*was reminded*." [The 1st aor. pass. has often a kind of middle sense. See Matth. Gr. Gr. 493. e.]

☞ Ὑπόμνησις, εως, ἡ, from ὑπομνάω or ὑπομιμνήσκω, which see.

I. *Remembrance, recollection*. 2 Tim. i. 5. ὑπόμνησιν λαμβάνων, *calling to remembrance, remembering, recollecting*. The modern Greek version renders it by ἀναθυμούμενος *taking* or *having in mind*. [See Wisd. xvi. 11.]

II. *A reminding, putting in remembrance*, commonefactio. 2 Pet. i. 13. iii. 1. [See 2 Mac. vi. 17.]

Ὑπομονή, ῆς, ἡ, from ὑπομέμονα perf. mid. of ὑπομένω *to sustain*, which see.

I. *A patient sustaining* or *enduring* of adversities, afflictions, and persecutions, *patience under* a load of such sufferings. [See Rom. v. 3, 4. xv. 4. διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, *through the patience and comfort which the Scriptures recommend and supply*. ibid. vers. 5. ὁ δὲ Θεὸς τῆς ὑπομονῆς *God the author* or *source of patience*, as Wahl and Schleusner translate it, and not, as Bretschneider, "God who bears with patience our weakness." 2 Cor. i. 6. vi. 4. xii. 12. Col. i. 11. 1 Thess. i. 3. τῆς ὑπομονῆς τῆς ἐλπίδος *the patient abiding in the hope*, &c. (eure Geduld in der Hoffnung, Luther.) James i. 3, 4. v. 11. Rev. ii. 2, 3, 19. iii. 10. xiii. 10. xiv. 12. In three passages in St. Paul it follows ἀγάπη in an enumeration of virtues. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Comp. 1 Thess. i. 3. In 2 Pet. i. 6. ἀγάπη comes after ὑπομονή. In the LXX this word sometimes translates מִקְוָה *hope* or *expectation*, and the like. See Ezr. x. 2. Jer. xvii. 13. &c.] Ὑπομονὴν τοῦ Χριστοῦ, 2 Thess. iii. 5. "We render it *the patient waiting for Christ*; but it may rather signify *Christian patience*, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. *Patient continuance, perseverance*. Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15. and Campbell there. [See also Luke xxi. 19. Rom. viii. 25. Heb. xii. 1.]

Ὑπονοέω, ῶ, from ὑπό denoting *diminution*, and νοέω *to think*.—*To suppose, suspect, think*. So the etymologist observes that "the preposition ὑπό imports the *want* of perfect knowledge; ὑπονοεῖν therefore signifies *not perfectly to know* what is proposed;" and thus the word is used likewise in the Greek writers. occ. Acts xiii. 25. (where see Wetstein.) xxv. 18. xxvii. 27. [LXX, Dan. vii. 25. Judith xiv. 14. Thuc. vii. 73.]

☞ Ὑπόνοια, ας, ἡ, from ὑπονοέω *to suspect*.—*A suspicion, surmise*. occ. 1 Tim. vi. 4. [Apocryph. Ecclus. iii. 24. See Schol. on Eur. Phœn. 1150. and Reiske, Demosth. p. 1178, 2.]

☞ Ὑποπλέω, ῶ, 1 fut. -πλεύσω, from ὑπό *under*, and πλέω *to sail*.—Followed by an accusative, *to sail under* or *near*. occ. Acts xxvii. 4, 7.

☞ Ὑποπνέω, ῶ, 1 fut. -πνεύσω, from ὑπό denoting *diminution*, and πνέω *to breathe, blow*.—*To breathe* or *blow gently* or *softly*, as the wind. occ. Acts xxvii. 13.

Ὑποπόδιον, ου, τό, from ὑπό *under*, and πόδα accus. of ποῦς *the foot*.—*Somewhat put under the foot, a footstool*. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. [The *earth* is metaphorically called God's *footstool*. See Acts vii. 49. Mat. v. 35. and

LXX, Is. lxvi. 1. On Mat. xxii. 40. comp. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. LXX, Ps. cx. 2. (or cix. 2.) This word does not occ. in good Greek writers. See Sturz, de Dial. Maced. p. 199. Paus. viii. 37.] In the LXX this word always answers to the Heb. הֲדֹם *a footstool.* [See Ps. xcviii. 5. (or xcix. 5.) and the passages quoted above.]

Ὑπόστασις, εως, ἡ, from *ὑφίσταμαι to be placed* or *stand under*, which from *ὑπό under*, and *ἵστημι to place*, or pass. *ἵσταμαι to be placed, stand.*

I. In general, *somewhat put under;* hence used for *a basis* or *foundation.* Thus Mintert cites from Diodorus Siculus, ΥΠΟΣΤΑΣΙΣ *τοῦ τάφου*, 'the *foundation* of a sepulchral monument.' [Comp. Ez. xliii. 11. In Ps. lxviii. 2. it means *a place to stand upon.* Test. xii. Patr. p. 522. *ἐν βρώμασίν ἐστιν ἡ ὑπόστασις τῆς ἰσχύος*, 'in food *is the foundation* of strength.']

II. *Substance.* Heb. i. 3. So Vulg. *substantiæ*, which word Jerome did not scruple to retain from the ancient Italic version, at a time when the Arian and Sabellian controversies were fresh in the minds of men [1]. And to illustrate Heb. i. 3. comp. Col. i. 15. where *εἰκὼν image* answers to *χαρακτήρ* in Hebrews, and *τοῦ Θεοῦ τοῦ ἀοράτου of the invisible God*, to *τῆς ὑποστάσεως αὐτοῦ of his* substance. The word *ὑπόστασις*, as Campbell observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person;*" and I add, that in two texts of that translation, namely, Job xxii. 20. Ps. cxxxviii. or cxxxix. 15. it is used in the sense of *substance.* See Ps. xxxviii. or xxxix. 5 or 6. *καὶ* ΥΠΟΣΤΑΣΙΣ *μου ὡσεὶ οὐθὲν ἐνώπιόν σου.* Comp. under *χαρακτήρ* II. [Bretschneider quotes from Artemid. iii. 14. that a rich man's guardian *φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή*, 'has the shadow of wealth, not *the substance.*']

III. Applied to the mind, *firm confidence, confidence, constancy.* 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Raphelius on Heb. xi. 1. and Wetstein on 2 Cor. ix. 4. show that Polybius, Diodorus Siculus, and Josephus, apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4. [The verb *ὑφίστασθαι* is often applied to soldiers *standing firm* in an engagement. See 1 Mac. iii. 53. v. 40, 44. vii. 25. For *ὑπόστασις* see Polyb. iv. 50. vi. 53. It does not occur in good Greek authors in the above senses, according to Lobeck on Phryn. p. 73.]

IV. *Confidence, confident* or *assured expectation.* Heb. xi. 1. This word in the LXX answers to the Heb. תּוֹחֶלֶת *patient expectation*, Ps. xxxix. 8 [2]; and the תִּקְוָה *earnest expectation*, Ruth i. 12. Ezek. xix. 5.

Ὑποστέλλω, from *ὑπό* denoting *privacy, diminution*, or *under*, and *στέλλω to send, repress*, and in the mid. voice, *to withdraw.*

I. Act. and mid. intransitively, *to withdraw draw back.* Gal. ii. 12. Heb. x. 38. where Kypke shows that the verb is used by the Greek writers both for *fearing*, and for *withdrawing* or *hiding oneself through fear.* [On Heb. x. comp. Hab. ii. 4. and see LXX, Deut. i. 17. Exod. xxiii. 21. Job xiii. 8. Wisd. vi. 7.]

II. Mid. *to decline, shun.* Acts xx. 27.

III. Mid. transitively, *to keep back, suppress*, in speaking or relating, dissimulo. Acts xx. 20. where Wetstein shows that Demosthenes, Olynth. A. Isocrates, and other Greek writers, apply the word in the same manner. To the instances he and Elsner have produced may be added from Josephus, de Bel. i. 26, 2. ΜΗΔΕΝ ΥΠΟΣΤΕΛΛΟΜΕΝΟΣ, '*suppressing* or *concealing nothing.*' See also Kypke.

☞ Ὑποστολή, ῆς, ἡ, from perf. mid. of *ὑποστέλλω.—A withdrawing, a drawing back.* occ. Heb. x. 39. where the expression *ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς* is elliptical, *τέκνα* namely, or *υἱοί*, or rather *ἄνδρες*, being understood. Bos, under *ἀνήρ*, produces a similar ellipsis from Heliodorus, *μὴ γίνου τῆς ὀργῆς ὅλος*, (*ἀνήρ*, namely,) 'be not quite *a man of anger.*' So in Ps. cix. 4. we have תְּפִלָּה for אִישׁ תְּפִלָּה 'a *man of prayer.*' Comp. Ps. cxx. 7. See also Wolfius. But Kypke, to avoid the Hebraism, thinks it better to supply *ἐξ* before *ὑποστολῆς*, and *ἐκ* before *πίστεως*; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7. [See Joseph. B. J. ii. 14, 2. A. J. xvi. 4, 3.]

Ὑποστρέφω, from *ὑπό* expletive, and *στρέφω to turn, return.—To return.* Mark xiv. 40. Luke i, 56. [ii. 39, 43, 45. iv. 1, 14. vii. 10. viii. 37, 39, 40. ix. 10. x. 17. xi. 24. xvii. 15, 18. xix. 12. xxiii. 48, 56. xxiv. 9, 33, 52. Acts i. 12. viii. 25, 28. xii. 25. xiii. 13, 34. xiv. 21. xx. 3. xxi. 6. (comp. Esth. vi. 12.) xxii. 17. xxiii. 32. Gal. i. 17. Heb. vii. 1. Gen. xiv. 17. l. 14.]

Ὑποστρωννύω, from *ὑπό under*, and *στρωννύω to strow.—To strow under*, substerno. occ. Luke xix. 36. [Is. lviii. 5. comp. Ecclus. iv. 30. Xen. Cyr. viii. 8, 8.]

☞ Ὑποταγή, ῆς, ἡ, from *ὑποτέταγα* perf. mid. of *ὑποτάσσω.—Subjection, submission.* occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

Ὑποτάσσω, or *-ττω*, from *ὑπό under*, and *τάσσω* or *-ττω to set in order.*

[I. *To set* or *place under in an orderly manner.* The word, as Leigh on Rom. xiii. 1. quoted by Parkhurst, says, signifies an *orderly subjection.* Thus, 1 Cor. xiv. 32. Schleusner takes the meaning to be, that "they who are inspired ought to give way to one another, to bind themselves to a certain order, and permit each to speak in order." So Bretschneider; and Macknight says, "the spiritual gifts of the prophets are under the command of the prophets, so that they can exercise or forbear to exercise them as they choose." They might remain silent while another was speaking, as he explains it further in his note. Again, in v. 34. of the same chapter, Schleusner says, "the women should subject themselves to the constituted order of things, i. e. should give up to the men the privilege of speaking in the public assemblies." Bretschneider refers to Ps.

[1] See Campbell's Prelim. Dissertat. p. 508. &c.

[2] [Aquila has *καραδοκία*; Symmachus, *ἀναμονή*. Ernesti observes very rightly, that *ὑφίστασθαι* is used by Greek writers to denote *to have a clear, undoubted persuasion*, as in Diod. Sic. i. 6, 11. See his excellent remarks on the absurd philosophical interpretation of this word in his Tract on "The Folly of Philosophizing in interpreting Scripture."]

xxxvii. 7. lxii. 5. where ὑποτάσσω represents עָנַם, and implies *silent submission.*]

[II. *To subject any one to another, cause him to render obedience;* and in the middle, *to subject one's self,* i. e. *to obey, show due obedience and respect,* and even *to offer to perform the offices due to another.* Luke ii. 51. x. 17, 20. Rom. viii. 7, 20. x. 3. xiii. 1, 5. 1 Cor. xv. 27, 28. xvi. 16. Eph. i. 22. v. 21, 22. Phil. iii. 21. Tit. ii. 5, 9. iii. 1. Heb. ii. 5, 8. xii. 9. 1 John iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5, 22. v. 5. See 1 Chron. xxix. 24. Dan. vi. 13. Ps. viii. 7. 2 Mac. viii. 9. Arrian, D. E. iii. 24. Ælian, V. H. ii. 41.] On 1 Cor. xvi. 16. Kypke remarks, that the particle καί before ὑμεῖς shows that the phrases ἑαυτὸν εἰς διακονίαν τάσσειν, and ἑαυτὸν ὑποτάσσειν, are nearly equivalent, and consequently that ὑποτάσσησθε must not be understood in a strict sense, but only as implying *an obsequious readiness to perform all offices of love* τοῖς τοιούτοις, i. e. *to those saints* mentioned ver. 15.

Ὑποτίθημι, from ὑπό *under* or *before,* and τίθημι *to put.*

I. In general, *to put under.* occ. Rom. xvi. 4. ἑαυτῶν τράχηλον ὑπέθηκαν, '*they have* put *their own necks under,*' the sword, namely, (so Diod. Sic. in Wetstein, ΤΙΘΕΈΝΤΟΣ ΈΑΥΤΟ῾Ν ΎΠΟ῾ ΤΟ῾Ν ΣΙΎΔΗΡΟΝ,) that is, they have exposed themselves to the most imminent danger of their lives. [Arrian, D. E. iii. 24. ὑπέθηκας τὸν τράχηλον. Ælian, V. H. x. 16. Gen. xlix. 15. 2 Chron. ix. 18. Ecclus. vi. 27. 2 Mac. xiv. 41.]

II. *To* [*suggest, supply advice,*] *exhort, persuade, advise.* (Comp. ὑποδείκνυμι.) occ. 1 Tim. iv. 6. [Jer. xxxvi. 25. Philostr. Procem. ad Vit. Soph. p. 481. Joseph. Ant. i. 1, 4. vi. 6, 2. viii. 5, 8.]

☞ Ὑποτρέχω, [*to run below, run by, run under.* In Acts xxvii. 16. Schleusner takes it to be *running to,* I suppose in the same way as we should say, *running under a little island,* i. e. *sailing to it and keeping under its shelter.* Bretschneider and Kühnöl say, *running by, being carried past.* Comp. Ecclus. xxxvi. 7.]

☞ Ὑποτύπωσις, εως, ἡ, from ὑποτυπόω *to draw a sketch* or *first draught,* as painters do when they begin a picture, *informo, delineo,* (so Aristotle,) [Eth. i. 7.] from ὑπό denoting *extenuation,* and τυπόω *to form, fashion,* and this from τύπος *a form, pattern,* &c. which see.

I. *A delineation, sketch, concise representation* or *form.* occ. 2 Tim. i. 13. That this is the sense of the word, Wetstein, on 1 Tim. i. 16. has abundantly proved from the use of the Greek writers, who likewise apply the V. ὑποτυπόω, the adjective ὑποτυπωτικός, and the adverb ὑποτυπωτικῶς, in the same view. See also Wolfius. So Rosenmüller. Schleusner says, *an exemplar in the mind,* or what the Platonists call *an idea.*]

II. *A pattern, example.* occ. 1 Tim. i. 16. So Hesychius explains πρὸς ὑποτύπωσιν by πρὸς σημεῖον *for a sign;* and Œcumenius by πρὸς ὑποδεῖγμα, πρὸς ἀπόδειξιν, πρὸς παράκλησιν, '*for an example, for a specimen, for a comfort.*'

Ὑποφέρω, from ὑπό *under,* and φέρω *to bear.*—*To suffer,* (which from the Latin *suffero,* derived in like manner from sub *under,* and fero *to bear,*) *to undergo, sustain, endure, bear.* occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See Wetstein on 1 Cor. [Job ii. 10. Prov. vi. 33. Amos vii. 19. Micah vii. 9. 2 Mac. ii. 28. vi. 30.]

Ὑποχωρέω, ῶ, from ὑπό *privately,* and χωρέω *to go.*—*To withdraw, retire.* occ. Luke v. 16. ix. 10. [Judg. xx. 37. Ecclus. xiii. 13. Hom. Il. xxii. 96.]

☞ Ὑπωπιάζω, from ὑπώπιον *that part of the face which is under the eyes*[1], afterwards used for what we call *a black eye,* that is, *a livid tumour under the eye,* occasioned by a blow[2]. Ὑπώπιον is a plain derivative from ὑπό *under,* and ὤψ, gen. ὠπός, *the eye.*

I. Properly, *to strike* an antagonist *under the eye,* as the boxers in the Grecian games did, and so *to give him a black eye,* sugillo. Hence

II. Applied figuratively to *buffeting,* and, as it were, *mortifying* the body by various self-denials. 1 Cor. ix. 27. [Schleusner says, that either this is the meaning, or it is *to subdue and beat down the evil desires of the mind.*]

III. *To stun* or *weary by continual importunities,* obtundo. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.—For further satisfaction the reader may consult Suicer, Thesaur. on the word, Wetstein and Kypke on Luke, and Wolfius on 1 Cor.

Ὗς, ὑός, ὁ, ἡ, from σῦς the same, substituting the aspirate breathing for the sibilant letter.—*A hog, a boar,* or *sow,* sus. Our Eng. *sow,* plur. *swine,* (q. *sowen,* so *kine* for *cowen,*) seems, by the way, nearly related to the Greek σῦς. occ. 2 Pet. ii. 22. See Bochart, vol. ii. 705. [On the Proverbs, see Vorst, de Adag. N. T. c. 4. Lev. xi. 7. Prov. xi. 22.]

Ὕσσωπος, ου, ἡ, from the Heb. אֵזוֹב the same, to which this word constantly answers in the LXX.—*Hyssop,* a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29. with Mat. xxvii. 48. and Mark xv. 36. that if ὑσσώπῳ (in which all MSS. agree, see Mill, Wetstein, and Griesbach,) be the true reading in John, that word must be considered as synonymous with the καλάμῳ or *stalk* of the other evangelists; and accordingly Salmasius, cited by Wolfius, (whom see,) proves that there was a species of *hyssop* whose *stalk* was sometimes *two feet long,* which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also Scheuchzer's Physica Sacra on Mat. xxvii. 48. [Schleusner, under κάλαμος, makes the thing intended in Mat. xxvii. 48. and Mark xv. 36. to be a stick made of the *Arundo satira;* but here he says, that, comparing these places with that of St. John, it is clear that in the latter κάλαμος ὑσσώπου is meant. See κάλαμος. Ex. xii. 22. Num. xix. 6, 18. 1 Kings iv. 33.]

Ὑστερέω, ῶ, from ὕστερος.

I. [*To be behind,* as in *time,* or in *arriving.*

[1] [See Hom. Il. xii. 463.]

[2] [See Pol. ii. 4, 52. Schol. Aristoph. Ach. 550. Vesp. 528. Prov. xx. 29. Faber, Agonist. 14. Schwarz, Comm. Cr. p. 1368.]

Polyb. ix. 13. Xen. An. i. 7, 10. Hell. iii. 5, 18. v. 1, 13. Eur. Phœn. 99, 3. Herod. i. 70. (*to be too late.*) I should refer to this sense Heb. iv. 1. and xii. 15. where Schleusner says that the image is taken from the Greek games, where those who are *behind* in the race lost the prize. He, however, refers these places to sense III. See also 1 Cor. i. 7.]

II. [*To be behind in dignity,*] *to be inferior to,* or *worse,* i. e. than others in the sight of God. Comp. περισσεύω VI. occ. 1 Cor. viii. 8. [2 Cor. xi. 5. xii. 11. I should add 1 Cor. xii. 24; but see below.]

III. [*To be in want of, to be without, to be deprived of* or *deficient in, to miss, to be wanting.* Mat. xix. 20.]—Τί ἔτι ὑστερῶ; in or as to what am I *yet* wanting or deficient? for *τί* seems not to be governed of the V. *ὑστερῶ*, which requires a genitive, (see Wetstein on Mat.) but of the preposition *κατά* understood. [Luke xxii. 35. (*to be in want of.*)—Mark x. 21. John ii. 3; in which two last places the sense is neuter. Rom. iii. 3. where Parkhurst says, *to fall short of, fail of attaining.* Comp. Is. li. 14. Neh. ix. 21. Ps. xxxix. 4. Ecclus. xi. 12. xiii. 6. Eur. Iph. Aul. 1202.] Comp. 1 Cor. xii. 24. Ὑστερέομαι, οῦμαι, *to be in want* or *need, to suffer want.* Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

Ὑστέρημα, ατος, τό, from *ὑστέρημαι* perf. pass. of *ὑστερέω.*

I. *What is wanting, deficiency, defect.* 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. [Schleusner understands the word, in the two first of these passages, as meaning *absence,* i. e. *deficiency of the presence of a person.* Macknight on the first observes, that this makes no difference in the sense.]

II. *Want, penury.* Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.—This word in the LXX generally answers to the Heb. חָסְרוֹן or מַחְסוֹר *defect, want.* [Judg. xviii. 10. xix. 19, 20. Prov. xxi. 5. Ezr. v. 9. Eccl. ii. 15. The word is found in no profane writer. The expression *ἀναπλῆροῦν τὰ ὑστερήματα* occ. Test. xii. Pat. p. 747.]

☞ Ὑστέρησις, εως, ἡ, from *ὑστερέω.*—*Want, penury, poverty.* occ. Mark xii. 44. Phil. iv. 11.

ΥΣΤΕΡΟΣ, α, ον. In the N. T. it is applied only to *time; latter, posterior.* occ. 1 Tim. iv. 1. *ἐν ὑστέροις καιροῖς, in the* latter *times,* i. e. in the times of *the Messiah.* See Whitby, and comp. under *ἔσχατος* I. Ὕστερον, neut. used adverbially.—*After, afterwards, at length, last* of all. See Mat. iv. 2. xxi. 29, 37. xxii. 27. [xxv. 11. xxvi. 60. Mark xvi. 14. (*a little after,* as in Ælian, V. H. i. 16. viii. 16.) Luke iv. 2. xx. 32. John xiii. 36. Heb. xii. 11. Prov. xxiv. 32. Jer. xxix. 2. Prov. v. 4.]

Ὑφαντός, ή, όν, from *ὑφαίνω to weave,* which from *ὑφάω the same.*—*Woven.* occ. John xix. 23.

Ὑψηλός, ή, όν, from ὕψος *height.* [Ex. xxvi. 31. xxviii. 6. Hom. Od. iv. 218. Thuc. ii. 97.]

I. *High,* in a natural sense. Mat. iv. 8. [xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10, 12. In Heb. i. 3. as in Ps. xcii. 4. Is. xxxii. 15. xxxiii. 5. Jer. xxv. 30. it is *heavenly,* there being an ellipse of τόποις or μέρεσι. In Heb. vii. 26. it is figuratively taken, *higher than the heavens,* i. e. *placed in the highest dignity.*] Μετὰ βραχίονος ὑψηλοῦ, *with a high arm.* occ. Acts xiii. 17. This is an Hellenistical phrase. The LXX very often use βραχίων ὑψηλός for the Heb. זְרוֹעַ נְטוּיָה, *a stretched-out arm,* Exod. vi. 6. Deut. iv. 34. et al. freq.

II. *High, lofty, exalted,* in a figurative sense. Rom. xii. 16. In Lucian's Hermotim. t. i. p. 534. the expression, ΥΨΗΛΑ γὰρ ἤδη ΦΡΟΝΕΙΣ, 'you now *mind high things,*' is applied to one who was desirous of attaining the heights of philosophy. [Schleusner and others take it in a bad sense, *proud,* as in 1 Sam. ii. 3. Is. ix. 9. See Ovid, Ep. iv. 150.]

III. *Highly esteemed.* Luke xvi. 15.

☞ Ὑψηλοφρονέω, ῶ, from *ὑψηλός high,* and *φρονέω to think.*—*To be high-minded, proud, arrogant.* occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16. under *ὑψηλός* II.

Ὕψιστος, η, ον. Superlat. from adverb ὕψι *on high, aloft,* or from the noun ὕψος.—*Highest,* or *most high,* summus, supremus. It seems to be spoken of *heaven,* Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38. *ἐν τοῖς ὑψίστοις in the highest heavens,* as that expression is applied by the LXX for the Heb. בַּמְּרוֹמִים Job xvi. 19. Ps. cxlviii. 1. Ὕψιστος is also used as a title of the *true God,* either joined with Θεός, Mark v. 7. Luke viii. 28; or by itself, Luke i. 35, [52,] 76. vi. 35. [See Acts vii. 48. xvi. 17. Heb. vii. 1.] In this latter view it often in the LXX answers to the Heb. עֶלְיוֹן[1] or Chald. עִלָּאָא *the High One,* or *Most High.* See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their Jupiter, as Pindar, Nem. i. 90. Διὸς ΥΨΙΣΤΟΥ; xi. 2. Ζηνὸς ΥΨΙΣΤΟΥ.

Ὕψος, εος, ους, τό.

I. *Height.* Rev. xxi. 16. Comp. Eph. iii. 18. [2 Chron. iii. 14. Ez. xliii. 14.]

II. It denotes *the highest* or *holy heavens,* where God is peculiarly present. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. οὐρανός II. [2 Sam. xxii. 17. 2 Kings xix. 22. Ps. xl. 26.]

III. *Height, exaltation, dignity,* in a spiritual sense. James i. 9. Comp. ii. 5. Rom. viii. 17. &c. [Ez. xxxi. 2. Job v. 11.]

Ὑψόω, ῶ, from ὕψος.

I. *To lift up, set* or *place on high, elevate, exalt.* John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23. and see Campbell on John iii. 14. [Schl. says, that in the first of these places of St. John, it is *to raise on the cross;* in the last three, *to take away, kill,* after the example of the Hebrew הֵרִים. Kühnöl understands it in all of them, of *lifting up on the cross.* Lampe and Tittmann think, that with this meaning in the three last places is united a *secondary* reference to Messiah's future exaltation. I do not know in what sense Parkhurst takes it.]

II. *To raise up, elevate, exalt to a more happy and glorious condition.* [Mat. xxiii. 12. (2nd time.)] Luke i. 52. [x. 15.] Acts xiii. 17. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Comp. Acts ii.

[1] So Phylo-Byblius and Sanchoniathon explain ΕΛΙΟΥΝ by ΥΨΙΣΤΟΣ, Eusebius Præp. Evang. i. 10. p. 36. A.

33. v. 31 ; and on Acts xiii. 17. see Wolfius and Kypke. [Some interpret that place, *he made the people powerful and numerous.* See Gen. xli. 52. xlviii. 19. Some say, *he showed great kindness to the people.* The word is used of *enriching*, in Gen. xxiv. 25. and so Schleusner explains 2 Cor. xi. 7. See 1 Chron. xvii. 17. 1 Kings xiv. 7. Ecclus. xv. 5. Diog. L. i. 3, 2. Eur. Phœn. 417.]

III. Ὑψοῦν ἑαυτόν, *to lift up* or *exalt one's self*, i. e. *with pride and self-conceit.* Mat. xxiii. 12. [1st time] Luke xiv. 11. xviii. 14. [2 Chron. xxvi. 16. Deut. viii. 14. xvii. 20.]

Ὕψωμα, ατος, τό, from ὕψωμαι perf. pass. of ὑψόω.

I. *Height*, i. e. of honour or prosperity. Rom. viii. 39. [Schleusner says, that the phrase here means *heaven and earth.* Bretschneider says, that either *heaven and earth* or *the things in them* are intended. See Prov. xxv. 3.]

II. *Elevation, height, a high thing*, in a spiritual sense. 2 Cor. x. 5. where see Macknight. Comp. 1 Cor. i. 19, 20. &c. iii. 19, 20. [Schleusner and Bretschneider understand *pride* here. occ. Job xxiv. 24.]

Φ.

Φ, φ, *Phi.* The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. Its more modern form Φ bears a manifest resemblance to the Heb. ס or ף; but its ancient[1] one Φ appears to come still nearer to ס. In Greek derivatives from the Hebrew, Φ frequently corresponds to ס, as in many of the following words.

☞ Φάγος, ου, ὁ, from φάγω *to eat.*—*Gluttonous, a glutton, an excessive* or *intemperate eater.* occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ.

I. *To eat.* [Mat. vi. 25, 31. xii. 4. xiv. 6, 20. xv. 20, 32, 37. xxv. 35, 42. xxvi. 17, 26. Mark ii. 26. iii. 20. v. 43. vi. 31, 36, 37, 42, 44. viii. 1, 2, 8, 9. xi. 14. xiv. 12, 14, 22. Luke iv. 2. vi. 4. vii. 36. viii. 55. ix. 13, 17. xii. 19, 22, 29. xiii. 26. xiv. 1. (See Fischer, Prol. xii. de Vit. Lex. N. T. p. 304.) xv. 23. xvii. 8. xxii. 8, 11, 15, 16. xxiv. 43. John iv. 31—33. vi. 5, 23, 26, 31, 49, 58. xviii. 28. Acts ix. 9. x. 13, 14. xi. 7. xxiii. 12, 21. Rom. xiv. 2, 21, 23. 1 Cor. viii. 8, 13. ix. 4. x. 3, 7. xi. 20, 21, 24, 32, 33. 2 Thess. iii. 8. Heb. xiii. 10. Rev. ii. 14, 20. x. 10. xvii. 16. xix. 18. Gen. iii. 2, 17. Ruth ii. 14.] In Mark xiv. 22. φάγετε is wanting in twelve MSS., six ancient, in both the Syriac and in other old versions, and is by Griesbach rejected from the text. It seems a spurious addition from Mat. xxvi. 26.—On 1 Cor. xv. 32. comp. Wisd. ii. 1—9. and see Elsner and Wetstein. Many of the odes of Anacreon and of Horace afford excellent and striking comments on the Epicurean maxim in 1 Cor. xv. 32.

II. *To eat*, spiritually, *to feed on by faith*, and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53. &c. [Comp. iv. 32. Rev. ii. 7, 17.]

III. *To eat, corrode.* James v. 3. where φάγεται is the 3rd pers. 2nd fut. mid. for φαγεῖται; so φάγεσαι, Luke xvii. 8. the 2nd person of the same tense, for φαγῇ *thou shalt eat*, and φάγονται, Rev. xvii. 16. 3rd pers. plur. for φαγοῦνται. [Is. lx. 16.]

Φαιλόνης, or Φαιλώνης, ου, ὁ, according to some MSS. and editions cited by Wetstein on 2 Tim. iv. 13. But see Φελόνης.

ΦΑΙΝΩ. [From φάω *to shine*, or φάος *light.*]

I. [*To make to appear, bring to light.* Then in the mid.] *to appear, be seen.* Mat. i. 20. ii. 13, 19. On Mat. ii. 7. Wetstein remarks that not only the fixed stars, but also halos, perihelia, and comets, are by Aristotle called phenomena. Comp. Acts xxvii. 20. and Wetstein on Heb. xi. 3 ; on which last text comp. 2 Mac. vii. 28. Vatic. and Alexandr. In James iv. 14. observe the beautiful Paronomasia, φαινομένη—ἀφανιζομένη. [And so in the] pass. *to appear, seem.* Mat. vi. 5, 16. [ix. 33. xiii. 26.] xxiii. [27,] 28. [xxiv. 30. Mark xvi. 9. James iv. 14. Rev. xviii. 23. In the following passages it appears to be little more than *to be.* Rom. iv. 17. vii. 13. 2 Cor. xiii. 7. Heb. xi. 3. Xen. Mem. iv. 2, 7.]

II. *To shine*, as *light* or *a luminous body.* 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8. [Comp. also Mat. xxiv. 27. Phil. ii. 15.]

III. *To seem, appear, be thought.* Mark xiv. 64. where Wetstein shows that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11. [Gen. xlii. 15. Prov. xxi. 2. Aristoph. Plut. 198.]

IV. Φαίνομαι, mid. *to appear* in judgment. 1 Pet. iv. 18.

Φανερός, ά, όν, from φαίνομαι *to appear.*

[I. *Manifest, apparent to others, known.* Parkhurst makes the following division, to which there is no particular objection.]—*Apparent, manifest, plain.* Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. [Rom. i. 19. 1 Cor. iii. 13.]—*Apparent, manifest, known.* Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. Φανερὸν ποιεῖν, *to make known.* Mat. xii. 16. Mark iii. 12. [1 Mac. xv. 9. Polyb. x. 8, 14. Xen. Mem. iii. 9, 2. 1 Cor. xi. 19. xiv. 25.]—*Apparent, public, open.* So ἐν τῷ φανερῷ, *in public, openly.* Mat. vi. 4, 6, 18.—*Public, publicly famous* or *eminent.* Mark vi. 14.

II. *Apparent, seeming.* Thus ἐν τῷ φανερῷ means *in appearance* or *outward show.* Rom. ii. 28. twice.

Φανερόω, ῶ, from φανερός.

I. *To make manifest, show forth, show.* [Gen. xlii. 16. Deut. xxix. 28. Prov. xv. 11. Is. viii. 16.] John [i. 31.] ii. 11. [iii. 21.] vii. 4. [*of showing one's self publicly.*] ix. 3. [xvii. 6.] xxi. 1, 14.

[1] See Montfaucon's Palæograph. Græc. p. 142.

Mark iv. 22. xvi. 12, 14. Comp. Rom. i. 19. iii. 21. Col. iii. 4. 1 Tim. iii. 16. [We may also add Rom. xvi. 1. 2 Cor. ii. 14. iii. 3. iv. 10. v. 10, 11. vii. 12. xi. 6. Eph. v. 13. Col. i. 26. iv. 4. 2 Tim. i. 10. Tit. i. 3. Heb. ix. 2. 1 Pet. i. 20. v. 4. 1 John i. 2. ii. 10, 11, 28. iii. 2, 5, 8. iv. 9. Rev. ii. 18. xv. 4. In the following passages Parkhurst prefers the sense]—*To make manifest* or *known*. Rom. xvi. 26. 1 Cor. iv. 5. Comp. 1 John iii. 2. [Jer. xxxiii. 6. On the construction of Rom. iii. 21. see Abresch, Diluc. Thuc. p. 94.]

☞ Φανερῶς, adv. from φανερός.

I. *Apparently, manifestly, plainly.* Acts iii. 3.

II. *Apparently, openly.* Mark i. 45. John vii. 10. [Thuc. i. 87. Dem. p. 479, 9.]

☞ Φανέρωσις, εως, ἡ, from φανερόω.—*A manifestation, a making,* or *a being made, manifest.* occ. 1 Cor. xii. 7. 2 Cor. iv. 2.

☞ Φανός, οῦ, ὁ, from φαίνω *to shine.*—The old grammarians (whom see in Wetstein on John[1]) inform us that this word anciently signified *a torch* or *flambeau,* and in more modern times, a kind of *lantern,* or *instrument to hold a light.* So Hesychius, Ἀττικοὶ λυχνοῦχον ἐκάλουν, ὃ ἡμεῖς νῦν φανόν, 'the Attics called that λυχνοῦχος, q. d. *a light-holder,* which we now call φανός.' [Thomas M. says, φανός· ἐπὶ λαμπάδος· ἀλλὰ μὴ ἐπὶ κερατίνου λέγε. τοῦτο δὲ λυχνοῦχον. See Phryn. p. 59. ed. Lobeck.] occ. John xviii. 3. where λαμπάδων seems to denote *torches,* and φανῶν *lanterns.* Harmer, Observations, vol. ii. p. 431, 2. says, "Whether it precisely means *lanterns,* as our translators render the word, I do not certainly know. If it doth, I conclude, without much hesitation, that it signifies such *linen lanterns* as Dr. Pococke gives an account of, (and which he describes as *large lanterns* made like a pocket paper-lantern[2], the bottom and top being of copper tinned over, and, instead of paper, made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c.; and they have a contrivance to hang it up abroad by means of three staves); and if so, the evangelist perhaps means that they came with such *lanterns* as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had *torches,* or such *large* and *bright burning lamps* as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of Judas, and the zeal of his attendants!" [Dion. Hal. ix. p. 720. φανοὺς ἔχοντες καὶ λαμπάδας. Artem. v. 20. Xen. de Rep. Lac. v. 7.]

☞ Φαντάζω, from πέφανται 3 pers. perf. pass. of φαίνω.—*To cause* or *make to appear.* Φαντάζομαι, pass. *to appear.* Hence particip. neut. φανταζόμενον, τό, *that which appears* or *appeared, the appearance, sight.* occ. Heb. xii. 21. [Wisd. vi. 16. Aq. et Theod. Is. lvi. 10. Eur. Andr. 876. Diod. Sic. i. 17. Plato, Phileb. § 114. ed. Stallb.]

☞ Φαντασία, ας, ἡ, from φαντάζω.—*Show, pomp, pompous show, parade.* occ. Acts xxv. 23. where Raphelius cites Polybius often using the word in the same view, [as x. 40, 6.] to whom Wetstein adds others of the Greek writers. [See Diod. Sic. xii. 33.] It is a striking remark of this latter commentator, that king Agrippa and his sister Berenice made this *pompous show* in the *very city* where their father had so dreadfully perished for his *pride.* Comp. Acts xii. 19, 21—23. [See Gataker on M. Anton. i. 7. Schwarz, Comm. Cr. p. 1377.]

☞ Φάντασμα, ατος, τό, from πεφάντασμαι perf. pass. of φαντάζω.—*An apparition, a spectre, a phantom.* occ. Mat. xiv. 26. Mark vi. 49. So Plato applies the word, Phæd. § 30. ὤφθη ἄττα ψυχῶν σκιοειδῆ ΦΑΝΤΑΣΜΑΤΑ, 'some shadowy *apparitions* of souls have been seen.' [Wisd. xvii. 15. Plin. Ep. vii. 27, 1. Φάσμα is often so used, as Ælian, V. H. ix. 2. xii. 1. Φάντασμα is used of various appearances in Josephus, Ant. i. 20, 2. v. 6, 1. Artem. i. 2. Macrob. Somn. Scip. i. 3.]

ΦΑΡΑΓΞ, αγγος, ἡ.—*A precipice, a deep and broken valley.* occ. Luke iii. 5. [Gen. xxvi. 17, 19. Prov. xxx. 17. Is. xl. 4. Ez. xxxviii. 20. Eur. Iph. T. 277. Cycl. 664. Ælian, V. H. xiii. 1. Xen. de Ven. v. 16. Diod. Sic. iii. 36. xx. 25. Polyb. iii. 52, 8.]

☞ ΦΑΡΙΣΑΙΟΣ, ου, ὁ.—*A Pharisee.* The *Pharisaical* was, in the time of our Saviour, the principal and most numerous of the Jewish sects. Its leaders had their appellation from the Heb. פָּרַשׁ, either in the sense of *expounding,* as setting up for eminent *expounders* of the law, or rather from the same verb as denoting *to separate:* "Whence," says Mintert, "φαρισαῖος is the same as ἀφωρισμένος *separated,* (comp. Rom. i. 1. and under ἀφορίζω III.) for they *separated* themselves from the common conversation of men, 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were *separated* from the vulgar" (the עַם הָאָרֶץ, *people of the earth,* as they contemptuously called them): "for they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore *peculiar* ones, to distinguish themselves from the vulgar." In 1 Mac. ii. 42. among the persons who joined Mattathias against Antiochus Epiphanes, about 167 years before Christ, are named the Asideans (MS. Alexand. Ἀσιδέων, ed. Complut. et Ald. Ἀσιδαίων), who are there described as ἐκουσιαζόμενοι τῷ νόμῳ, *voluntarily devoted to the law:* "for, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity," says Prideaux, "there were two sorts of men among the members of it; the one, who contented themselves with that only which was written in the law of Moses, and these were called *Zadikim* (צַדִּיקִים) *the righteous;* and the other, who, over and above the law, superadded the constitutions and traditions of the elders, and other rigorous observances, which, by way of supererogation, they *voluntarily devoted* themselves to: and these,

[1] [See also Blomf. on Æsch. Ag. 275. Casaubon on Athen. xv. p. 699. Valck. ad Ammon. ii. 16.]

[2] Niebuhr gives a similar description of a travelling lantern, which he had in Egypt. "Notre *lanterne* étoit faite de toile, et pouvoit se plier comme les petites lanternes de papier, que font les enfants en Europe; mais la nôtre étoit beaucoup plus grande, et le couvercle aussi bien que le fond étoit de toile." Voyage en Arabie, t. i. p. 171.

being reckoned in a degree of *holiness* above the others, were called *Chasidim* (חֲסִידִים) *the pious:* from the former of them were derived the sects of the Sadducees and Karaites, and from the latter, the *Pharisees* and the Essenes." Connex. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167 [1].

[1] The Asideans are mentioned also 1 Mac. vii. 13. 2 Mac. xiv. 6. The principal tenets of the Pharisees were as follows:—

1. In opposition to the Sadducees, they maintained the existence of angels and spirits, and the doctrine of the resurrection. (See Acts xxiii. 8.) According to Josephus *, indeed, one should suppose that the *resurrection* they taught was only a kind of Pythagorean *transmigration of souls* from one body to another, and that, too, limited to the souls of the righteous. But it is certain that the *resurrection of the same body* was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9—11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35 †.) and St. Luke says absolutely that the *Pharisees confess the resurrection*, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that Josephus, in the above instance, as in *some others* ‡, was guilty of prevarication, and accommodated his account to the taste of the heathen, the unbelieving part of whom, it is well known, treated *the resurrection of the body*, when plainly preached to them by the disciples of Christ, with the utmost contempt and scurrility §. As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant Rotheram, in his Essay on Faith, note, p. 72, 73. has shown that even John ix. 2. may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34. and see Ezek. xviii. and Bp. Pearce's note on John ix. 2.

2. With regard to the *Pharisaical* doctrine concerning *Fate* and *Free-will*, Josephus says, 'The *Pharisees* imputed *all things* to Fate ‖;' but adds, that 'they did not hereby deprive the human will of its freedom.' Our learned Bp. Bull ¶, however, seems to have proved that they attributed ALL to *Fate*, or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the *heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect," says Prideaux, "was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to Moses from Mount Sinai." See Mark vii. 3—5. Mat. xv. 1—6. and comp. under παράδοσις.

4. As Mons. Bayle ** observes that the Stoics might be called the *Pharisees* of Paganism, so Josephus, on the other hand, in his Life, § 2. had said, that the *Pharisaical* sect 'κρεατly resembles that of the Greek Stoics, παραπλήσιός ἐστι τῇ παρ' Ἕλλησι Στωϊκῇ λεγομένῃ.' And for a fuller account of the *Pharisees* I refer to Josephus, Ant. xiii. 10. 5, 6. and xviii. 1, 3. Life, § 2. and de Bel. ii. 8, 14. to Prideaux's Connex. pt. ii. book 5. towards the end, p. 340. 1st edit. 8vo; to the Universal History, vol. x. p. 469. &c. 8vo; and to Lardner's Credibility of Gospel Hist vol. i. book i. cap. 4. § 1. See also Wetstein on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from Campbell, Prelim. Dissertat. p. 429. Among the Jews, "The name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, Mat. xxiii 2. *sit in Moses' seat.* This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing Him, and excused themselves by saying, *Never man spake like this man;* they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only *popular* doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

* He says, de Bel. ii. 8, 14. that the Pharisees taught, 'that all souls were immortal, but *that those of the good only passed into another body*, but those of the wicked were tormented with everlasting punishment.' Comp. Ant. xviii. 1, 3. and de Bel. iii. 7, 5. p. 1145. ed. Hudson.

† Comp. John xi. 24. and see Bp. Lowth on Is. xxvi. 19. and Leland's Advantage and Necessity, &c. part iii. chap. viii. p 388. 8vo. It may be proper also to notice the additional clause which the LXX translation annexes to the end of the book of Job, after the words *so Job died*, being *old and full of days:* namely, γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ἀνίστησιν ὁ Κύριος, '*but it is written that he shall* rise again *with those whom the Lord* raiseth up.' Whence it appears that the translator, whoever he was, understood Job xix. 25. &c. or some other passage of this book, as teaching the doctrine of the *resurrection*. See Peters on Job, sect. vii. p. 226. 1st edit.

‡ See Bp. Pearce's Miracles of Jesus vindicated, part iv. p. 72. 12mo, and the learned Spearman's Letters on LXX, p. 57. &c.

§ See Whitby on 1 Cor. xv. 35. Leland's Advantage, &c. vol. ii. part iii. ch. viii. p. 387. 8vo.

‖ Ant. lib. xviii. cap. 1. § 3.

¶ See by all means his Harmonia Apostol. Dissert. Poster. cap. 15. § 13—20. and comp. Stanhope on the Epistle for fourth Sunday after Easter.

** Dictionary, article EPICURUS.

Φαρμακεία, ας, ἡ, from *φάρμακον a drug*, which, in the Greek writers, is used both for *a salutary* or *medicinal drug*, and for a *poisonous* one. [For the first, see Poll. iv. 178. Xen. Mem. iv. 2, 17. Joseph. B. J. iv. 9, 11; for the bad sense, Polyb. vi. 13, 4. xl. 3, 7. And as *φάρμακον* is applied to herbs used in enchantments, (see Aristoph. Plut. 302. Thesm. 576.) *φαρμακεία* comes to signify]—*Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs*, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers: but since in the LXX this noun and its relatives [Ex. vii. 11, 22. viii. 7, 18. Is. xlvii. 9, 12. Comp. also Wisd. xii. 4. xviii. 13.] always answer to some Hebrew word, which denotes some kind of their *magical* or *conjuring tricks*, and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail in *idolatrous* countries, I prefer the other sense of *incantation*. See Doddridge and Macknight on Gal. Herodotus applies the verb *φαρμακεύω* in the like view, vii. 114. where, after telling us that when Xerxes, in his invasion of Greece, came to the river Strymon, the Magi sacrificed white horses to it, he adds, ΦΑΡΜΑΚΕΥΣΑΝΤΕΣ δὲ ταῦτα ἐς τὸν ποταμὸν καὶ ἄλλα πολλὰ πρὸς τούτοισι, 'and *having used these enchantments* and many others to the river—.'

☞ *Φαρμακεύς, έως, ὁ,* from *φάρμακον*, which see under *φαρμακεία.—An enchanter with drugs, a sorcerer.* occ. Rev. xxi. 8; where observe, that the Alexandrian and sixteen later MSS., with several printed editions, have *φαρμάκοις*, which reading is embraced by Wetstein, and by Griesbach received into the text. [Joseph. Vit. § 31. Lucian, Dial. Deor. xiii. 1.]

Φαρμακός, οῦ, ὁ, the same as *φαρμακεύς*. occ. Rev. xxii. 15. In the LXX this word answers to חַרְטֹם [Ex. ix. 12.] and מְכַשֵּׁף [Ex. vii. 11. Mal. iii. 3. et al.] both of which denote some kind of

magician or *conjuror*. See Heb. and Eng. Lex. [Joseph. Ant. xvii. 4, 1.]

☞ *Φάσις, εως, ἡ*, from *φαίνω to show, inform*, [or rather from *φάω* obs. *to say*.]—*Information*, delatio, accusatio (Scapula), for it is properly a law term, signifying, according to Pollux, [viii. 6, 47.] *πᾶσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων*, '*any declaration of unknown crimes*.' occ. Acts xxi. 31. See more in Wetstein and Scapula. [Hesychius, *φάσεις· ἐγκλήματα, συκοφαντίαι, ἢ ἐνυπνίων ὄψεις, λόγοι, φῆμαι*. Dem. 793, 16. Susann. 55.]

Φάσκω, from *φάω* the same.

I. *To say, assert, affirm*. occ. Acts xxiv. 9. xxv. 19. [Gen. xxvi. 20. 2 Mac. xiv. 27, 32.]

[II. *To boast*.] Rom. i. 22. Rev. ii. 2[1]. Wetstein, on Rom. i. 22. shows that ΦΑ΄ΣΚΟΝΤΕΣ *φιλοσοφεῖν*, ΦΑ΄ΣΚΟΝΤΕΣ *εἶναι* ΦΙΛΟΣΟ΄ΦΟΥΣ, and the like, are phrases used by the best Greek writers, particularly by Xenophon and Lucian. Comp. Kypke. [Obss. Sacr. ii. p. 153. Xen. de Rep. Lac. ii. 1.]

Φάτνη, ης, ἡ.—A manger or *crib*, at which cattle are *fed*. occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text it may be rendered *a stall*, as the word is also sometimes used in the Greek writers. [See too 2 Chron. xxxii. 28. Hab. iii. 17.] Wetstein, on Luke ii. 7. observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites Justin Martyr, Origen, Eusebius, Jerome, and Socrates the historian. Justin, for instance, who flourished before the middle of the second century, in his Dialogue with Trypho, (p. 303, 4. ed. Colon.) says, *ἐπειδὴ Ἰωσὴφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ καταλύσαι, ἐν σπηλαίῳ τινὶ συνεγγὺς τῆς κώμης κατέλυσε, καὶ τότε αὐτῶν ὄντων ἐκεῖ ἐτεκέτοκει ἡ Μαρία τὸν Χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει*, 'when Joseph found no room to lodge in that village (of Bethlehem namely), he lodged in a certain *cave* near the village, and then, while they were there, Mary brought forth the Christ, and laid him in a *manger*.' And in the succeeding century Origen c. Cels. [i. p. 40. ed. Hösch.] affirms, there is shown at Bethlehem the *cave* [*σπήλαιον*] in which he was born, and in the *cave* the manger [*φάτνη*] where he was wrapped in swaddling clothes. And the same places are shown to this day. Thus a Swedish traveller[2], who was at Bethlehem so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shown, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the *cave* where these two places are shown, viz. on the left hand the place where the infant was born, and on the right where he was laid in the manger." See also Harmer's Obss. vol. iii. p. 107. and an excellent note of Campbell's on Luke ii. 7. [Gersdorff (Beiträge zur Sprach-charakteristik des N. T. p. 220.) observes very rightly, that these later stories of Justin, &c. about the cave, are not to be introduced into our gospels. Justin wished to show that the prophecy in Is. xxxiii. 16. was fulfilled, and after his manner to show also that the mysteries of Mithras, celebrated in a cave, arose from this and other known prophecies. Gersdorff is strongly in favour of translating the word *crib* every where. He quotes Ælian, ap. Suid. v. *φάτνη*, Philo de Somniis, p. 872. B. ed. Colon. 1613. Sibyll. Erythr. apud Lactant. vii. p. 24, 12. See also Schleusner's citations, Xen. de Re Eq. iv. 1. Job xxxix. 9. Prov. xiv. 4. Is. i. 3. Schl. says, it is *any enclosure*, but especially *a vestibule to the house, where the cattle were*, not enclosed with walls, but wooden hurdles. See Perizon. ad Ælian, V. H. iii. 4.]

[1] [Griesbach here reads *λέγοντας*.]

[2] Hasselquist, Voyages and Travels in the Levant, p. 144.

ΦΑΥ΄ΛΟΣ, *η, ον*.

I. *Vile, refuse*. Thus sometimes used in the profane writers. [Æsch. Socr. D. i. 9. Ælian, V. H. iii. 18.]

II. *Evil, wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So Demosthenes, cited by Wetstein, ΦΑΥ΄ΛΑ ΠΡΑ΄ΤΟΝΤΕΣ. [Prov. xxii. 8. Job ix. 23. Ecclus. xx. 16. Diod. Sic. i. 2. Polyb. iv. 45, 1. Ceb. Tab. 39. Æsch. Socr. Dial. ii. 19. Lex. MS. Coislin. p. 490. *φαῦλον· τὸ κακὸν καὶ τὸ εὐτελές· τάσσεται δὲ καὶ ἐπὶ πένητος, καὶ ἀδόξου, καὶ ἀνοήτου, καὶ ἁπλοῦ*.]

ΦΑ΄Ω.

I. *To speak, say*. An obsolete verb, which is here inserted on account of its derivatives.

II. *To shine*. But, though used by Homer in this sense, it occurs not in the N. T.

Φέγγος, εος, ους, τό, from *φέγγω to shine.—A shining, splendour, light*. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33. [2 Sam. xxii. 12. Ez. i. 4, 13. Joel ii. 10. It was especially used, says Schleusner, of the *light of the moon*, by the Greeks. Hesychius says, *φῶς ἡμέρας, φέγγος σελήνης*. See Xen. de Ven. v. 4. Eur. Phœn. 183.]

ΦΕΙ΄ΔΟΜΑΙ.

I. Governing a genitive, *to spare, treat with tenderness*. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12. in LXX, and see Wetstein.) 1 Cor. vii. 28. [xi. 21.] 2 Cor. i. 23. [2 Pet. ii. 4.] or absolutely. 2 Cor. xiii. 2. [Gen. xix. 6. Deut. vii. 6. Is. xiv. 6. Jer. xiv. 10. Joel ii. 17. Ælian, V. H. iii. 43. Xen. Mem. i. 2, 22.]

II. *To forbear, abstain*. 2 Cor. xii. 6. [Xen. Cyr. i. 6, 19. v. 5, 18. Gen. xx. 6. Prov. x. 20.]

☞ *Φειδομένως*, adv. from *φειδόμενος*, particip. pres. of *φείδομαι to spare.—Sparingly, parsimoniously, not plentifully*. occ. 2 Cor. ix. 6. twice.

☞ *Φελόνης, ου, ὁ*. [There is a Greek word *φελλός*, which signifies *the bark of a tree*, and *the outside of any thing*. Hence, it is supposed, came *φελλώνης* or *φελλόνης*, which from a passage in Hesychius appears to be the same as *χιτών*[3]. This word, it is supposed, was also written *φελόνης*, and hence, by the common interchanges of *ε* and *αι* in the lower ages, *φαιλόνης*. Others, however, have chosen to suppose that *φαιλόνης* is a mere transposition for *φαινόλης*, and that

[3] [As the passage stands in Hesychius, *φελλώνης* would appear to be Cretan. It is thus, *ἀμφιώτους· χιτῶνας ἢ φελλώνας· Κρῆτες φελλώνας λέγουσιν*. But Biel's conjecture, that the two last words are an introduction of some transcriber, is almost certain; for *ἀμφιώτας* is expressly said by Hesychius to be *ὁ Κρητικὸς χιτών*.]

this is derived from the Latin *pænula, a cloak.* I have looked in vain for any authority to show that φαινόλης had ever the meaning of *cloak* at all, except that Suidas says, the ancients used it for ἐφεστρίς. It is called ἱμάτιον in several glosses, but I apprehend that this only means χιτών. And if Salmasius (ad Spartian. Hist. Aug. Script. t. i. p. 26.) be right, φαινόλης is an adjective derived from φαίνω, which was originally used with χιτών to express *a transparent tunic,* and afterwards by itself for that kind of garment. And I cannot but agree with Salmasius in thinking, that there is a sort of connexion between φελόνης and φαινόλης. At least, I see no reason to doubt his etymology of φελόνης from φελλός, nor that the word φελλόνης or φελλώνης meant the same as χιτών. I should therefore agree with Wolf, in thinking that φελόνη is a *tunic* or *inner garment.* And I think the authorities cited by Parkhurst tend to that opinion.] Hesychius explains φαιλόνης by εἰλητάριον μεμβρᾶϊνον, ἢ γλωσσόκομον, *a parchment volume,* or *a kind of portmanteau;* Suidas by εἰλητὸν τομάριον μεμβρᾶϊνον, ἢ γλωσσόκομον, ἢ χιτώνιον, *a parchment roll,* or *a portmanteau,* or *a waistcoat.* The etymologist expounds φιλόνης by the same words. Chrysostom, on 1 Tim. iv. 13. says, φαιλόνην ἐνταῦθα τὸ ἱμάτιον λέγει. Τινὲς δὲ φασὶ τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο, 'he here calls his *cloak* φαιλόνην, but some say he means a *portmanteau* or *case* where his books were put.' Thus also Theophylact, copying from Chrysostom[1], as usual, [Jerome,] Œcumenius, [Luther, Grotius, and others,] interpret it ἔνδυμα *a garment:* and this, indeed, seems the most probable sense of the word; because the apostle, in the same sentence, distinctly mentions both his books and parchments. [Others, however, as Schleusner[2], adopt the second interpretation mentioned in these quotations, and take the word in the sense of a *book-case* of some kind, and so the Syriac renders it. The Jews, it seems, called the linen which was wrapped round the law סִפְלָא. But then they also called such an outer cloak for travellers סְפִילִין, according to Schöttgen, p. 898. and Buxtorf, p. 1742. So that the argument from the Hebrew cuts both ways.] occ. 2 Tim. iv. 13. See Wolfius, and Suicer, Thesaur. on the word.

ΦΕ΄ΡΩ.

[I. *To bear* or *carry,* as a burden. Luke xxiii. 26. Lucian, Dial. Deor. ii. 4. Diod. Sic. iv. 27. Xen. Mem. iii. 13, 6.]

II. *To bear* fruit, as plants or trees. Mark iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16. [Ez. xvii. 8. Joel ii. 20. Ælian, V. H. iii, 18.]

[1] [And the MS. Gloss. in Codd. N. T. Coislin. xxvii. See, too, Zonaras, Lex. col. 1801.]

[2] [Bretschneider takes it to be a *cloak,* and says, it is for φαινόλης. The only authority he brings is Athenæus perverted, (iii. 97.) οὐ σὺ εἶ ὁ καὶ τὸν καινὸν φελόνην (εἰρηται γὰρ ὦ βέλτιστε, καὶ ὁ φαινόλης), εἰπών; καὶ Λεῦκε, δός μοι τὸν ἄχρηστον φαινόλην. Now the reading of the place is, ὁ τὸν καινὸν καὶ οὐδέπω ἐν χρείᾳ γενόμενον φαινόλην. And as Schweighaeuser observes, Athenæus is not speaking principally about φαινόλης, but about the absurd use of ἄχρηστος. It is true, indeed, that he seems to allude also to the various ways of writing φαινόλης; but it would be just as reasonable to insert παινώλης, or φαινώλης, or φενόλης, or φενώλης, all which appear in various MSS. (see Pol. vii. 61. not. 40) as φελόνης; and then the argument is over.]

[III. *To endure, tolerate, bear,* (as *reproach.*) Heb. xiii. 13. (as *something dreadful.*) xii. 20. Comp. Deut. i. 12. Ez. xxxiv. 41. Ælian, V. H. ix. 33. Xen. Mem. iv. 8, 1. In Rom. ix. 22. it is *to bear with.*]

IV. *To bear, sustain, support, uphold,* or perhaps, *to govern, regulate,* moderari. Heb. i. 3. See Whitby and Wolfius.

[V. *To bring, cause to come.* Mat. xiv. 11. Luke v. 18. xv. 23. xxiv. 1. John xix. 29. xxi. 10. Acts iv. 34, 37. v. 2, 16. 2 Tim. iv. 13. 2 John 10. Xen. Cyr. iii. 3, 2. Mem. iii. 6, 9.—*To bring near, bring to,* (with a dative.) Mat. xiv. 18. xvii. 17. Mark vii. 32. viii. 22. xii. 15, 16. John ii. 8. iv. 33. 1 Pet. i. 13. Gen. xxvii. 7. xxxi. 39. Xen. Cyr. ii. 4, 1.—with εἰς, Rev. xxi. 24, 26.—with ἐπί, Mark xv. 22. John xxi. 18. Acts xiv. 13.—with πρός, Mark i. 32. ii. 3. vi. 27, 28. ix. 17, 19, 20. Lev. ii. 2. Xen. Cyr. viii. 3, 4.]

VI. *To lead,* in a certain direction. Acts xii. 10. where Raphelius shows, not only that a *way* is said φέρειν *to lead,* in Herodotus and Xenophon, [An. v. 2, 19. Cyr. v. 4, 41.] but that Polybius and Arrian apply this term, as St. Luke does, to *a gate.* See other instances in Kypke. [Diod. Sic. xiv. 48. Ceb. Tab. 12. Dem. 1155, 13.]

VII. *To bring,* as an accusation. John xviii. 29. Acts xxv. 7.

VIII. Φέρομαι, pass. *to be carried, brought, rush.* Acts ii. 2. where Kypké cites from Diogenes Laert. [x. 104. § 25.] the similar expression, διὰ τοῦ ΠΝΕΥ΄ΜΑΤΟΣ *πολλοῦ* ΦΕΡΟΜΕ΄ΝΟΥ, by a great *rushing wind.* Comp. 2 Pet. i. 17, 18.

IX. *To be carried* or *driven,* as persons in a storm, by the wind, not knowing whither they are going. Acts xxvi. 15, 17. Raphelius, on ver. 15. produces several passages where Herodotus applies the V. in the same manner.

X. *To be borne, borne away,* or *actuated* by the Holy Spirit. 2 Pet. i. 21. where see Wetstein. [Macrob. i. 23. Herod. viii. 13.]

XI. *To be carried, proceed, hasten.* Heb. vi. 1. where Kypke shows that ἀφεῖναι, in the sense of *omitting,* is applied to λόγον *a discourse,* or to the *subject of a discourse,* by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus; and from Lycurgus the orator he cites, ἤξει δ' ἴσως ΕΠ' ἐκεῖνον τὸν λόγον ΦΕΡΟ΄ΜΕΝΟΣ, 'but perhaps he will *hasten to* that subject.'

XII. *To be produced, proved,* or *made apparent,* in a *forensic* sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, Macknight, and [Schleusner,] whom see, and comp. sense VII. above. But since, at ver. 15. the death of Christ is said to have happened *to the end that those who are called may receive* the declaration or promise (see 1 John i. 5.) *of the eternal inheritance,* Kypke would rather translate φέρεσθαι, ver. 16. by *be declared, announced,* namely, to the appointed heirs; and he shows that Euripides several times, Philo, Josephus, and Dionysius Halicarn. use φέρειν for *bringing news, announcing.* [Wahl says, it is the same here as γίνομαι, i. e. *to take place.*]

[XIII. It is used of *passing sentence,* of *giving a vote,* &c. Thus 2 Pet. ii. 11. and so with ψῆφος, in Xen. Symp. v. 8.]

ΦΕΥ΄ΓΩ.

I. *To flee, to run* or *move hastily from danger,* or *through fear.* [Mat. ii. 13. viii. 33. (Mark v. 14.

Luke viii. 34.) x. 23. xxiv. 26. xxvi. 56. (Mark xiv. 50.) Mark xiii. 14. xvi. 8. Luke xxi. 21. John x. 5, 12, 13. Acts vii. 29. xxvii. 30. James iv. 7. (where Schleusner says, it is used of one whose power is destroyed.) Rev. xii. 6. Lev. xxvi. 36. Ceb. Tab. 32. Herodian, viii. 1, 9. Xen. Mem. i. 2, 24. ii. 6, 31.]

II. With ἀπό or an accusative following, *to flee from* sin, that is, *to avoid* it *earnestly* and *solicitously*. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

III. *To escape* danger or punishment. Heb. xi. 34. xii. 25.

[IV. Of *things vanishing away*. See Rev. xvi. 20. xx. 11.]

Φήμη, ης, ἡ, from φάω or φημί *to speak*.—*A report, rumour, fame*. occ. Mat. ix. 26. Luke iv. 14. [Prov. xvi. 1. Polyb. vi. 52, 11. Diod. Sic. ii. 16. Ælian, V. H. iii. 25. Dem. 417, 2.]

Φημί, from the obsolete V. φάω, which see.

I. *To say*. Mat. iv. 7. Luke vii. 40. [Generally, Mat. xxvi. 34, 61. Luke vii. 44. xxii. 58. Acts viii. 36. x. 28, 31. xvi. 37. xvii. 22. xix. 35. xxii. 2. xxiii. 17, 18. xxv. 22, 24. xxvi. 1, 24. 1 Cor. vii. 29. x. 15. xv. 50;—in the middle of a clause, and in quoting the words of another, Mat. xiv. 8. xxi. 27. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5.—of *answering*, with ἀποκριθείς, Mat. viii. 8. Luke xxiii. 3.—absolutely, Mat. iv. 7. xiii. 28, 29. xvii. 26. xix. 21. xxv. 21, 23. xxvii. 11, 65. Mark xiv. 29. Luke vii. 40. xxii. 70. John i. 23. ix. 38. Acts ii. 38. vii. 2. x. 30. xxii. 27, 28. xxiii. 5. xxvi. 25, 28.—of *asking questions*, Mat. xxvii. 23. Acts xvi. 30. xxi. 37.]

II. *To say, affirm*, Rom. iii. 8. [Diod. Sic. i. 90. ii. 1.]

ΦΘΑ΄ΝΩ, or ΦΘΑ΄Ω.

I. [Intransitively. Schleusner says, it is used either of *a thing which happens* or *falls to the share of any one*, or *of a man who gets any thing*. The sense *to come* appears sufficient in all the places except the two first to be adduced. Construed with ἐπί, it occ. Mat. xii. 28. Luke xi. 31. where Fritzsche says, that Erasmus Schmidt alone has seen the right sense, *the kingdom of God is come to you sooner than you expected* [1]. Schleusner says, *the kingdom of God is offered to you*. In 1 Thess. ii. 16. Wahl says, *to hang over, come upon*; Schleusner translates, *dreadful punishment will at some time come on them*. And Rosenmüller, *their very dreadful punishment is near*, or *at last punishment comes upon them*; in both cases taking ἔφθασε as a present, and referring to Mat. xii. 28. Rom. ix. 31.] Construed with εἰς, *to come, attain to*. occ. Rom. ix. 31. Phil. iii. 16. [Comp. Eccl. viii. 14. Dan. iv. 25. Hom. Il. Λ. 451.]

II. Transitively, *to prevent, anticipate, be before*. 1 Thess. iv. 15. [Wisd. vi. 13.]

III. Construed with ἄχρι, *to come to* or *as far as*. 2 Cor. x. 14.

☞ Φθαρτός, ή, όν, from ἔφθαρται 3 pers. perf. pass. of φθείρω *to corrupt*. — *Corruptible, perishable*. Rom. i. 23. 1 Cor. ix. 25. [xv. 53, 54. 1 Pet. i. 18, 22. Wisd. ix. 15. 2 Mac. vii. 16.]

[1] [Parkhurst gave the sense, *to come, come suddenly, come sooner than expected*, to these places, and 1 Thess. ii. 16; to which last, the 3rd at all events does not apply.]

ΦΘΕ΄ΓΓΟΜΑΙ.—*To speak* or *sound aloud, utter*. occ. Acts iv. 18. 2 Pet. ii. 16, 18. where Kypke remarks, that φθέγγεσθαι is more than λαλεῖν, namely, *sonare, crepare, jactare*, which he confirms from the Greek writers. [See Job xiii. 7. Prov. xviii. 24. Ps. lxxvii. 2. xciii. 4. Thuc. vii. 71. Eur. Phœn. 488. Xen. Cyr. vii. 3, 14.]

Φθείρω.—In general, *to corrupt, destroy*. [Ex. x. 15. Is. xxiv. 3. Ælian, V. H. ii. 25.]

I. *To destroy, punish with destruction*. 1 Cor. iii. 17. [2nd time.]

II. *To spoil, destroy*, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. 1 Cor. iii. 17. [1st time,] where see Macknight; [or we may refer this to the next head, and say, *to corrupt the doctrine and manners of the Church*, &c.]

III. *To corrupt, spoil, vitiate*, in a moral or spiritual sense. 1 Cor. xv. 33. [2 Cor. xi. 3.] Eph. iv. 22. On 1 Cor. iii. 17. Wetstein cites from Diodorus Exc. τῆς θυγατρὸς αὐτοῦ ΦΘΑΡΕΙ΄ΣΗΣ, 'his daughter being *debauched*;' and shows that the Roman writers use the V. corrumpo *to corrupt* in the same view.—Φθείρομαι, mid. *to corrupt oneself*. Jude 10; [where Schleusner says, *to bring dreadful punishment and evils on oneself*. See I.]

IV. *To corrupt*, i. e. *to seduce to a bad party* or *to corrupt opinions*. 2 Cor. vii. 2. xi. 3. So Chrysostom explains ἐφθείραμεν on the former text by ἠπατήσαμεν *we have deceived*; and Raphelius shows that Polybius applies the V. to *political seduction*, as Xenophon does the compound διαφθείρειν to *moral*, Mem. Socr. i. 1, 1.

☞ Φθινοπωρινός, ή, όν.—*Whose fruit withers* or *decays*. occ. Jude 12. It is derived from φθινόπωρον *the decline of autumn, drawing towards winter*, "senescens autumnus, et in hyemem vergens," Scapula: "at which time the trees are stript of their leaves and fruit, and for a time *wither*, producing nothing. But, according to Phavorinus, φθινόπωρον is *νόσος φθινουσα ὀπώρας, a distemper*, (in trees) *which withers their fruit*; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." Mintert. See also Wolfius and Wetstein. Φθινόπωρον, in either of the above views, is a plain derivative from φθίνω *to decay, fail, wither*, and ὀπώρα *fruit*, properly *autumnal*, which see. [Wahl says, simply, *autumnal*. Schleusner, *trees, such as they are in autumn, dry and without leaves or fruit*. Polyb. vi. 51, 4.]

Φθίνω.—*To be corrupted, destroy, decay, wither*. This V. is inserted on account of its derivatives.

Φθόγγος, ου, ὁ, from ἔφθογγα perf. mid. (if used) of φθέγγομαι *to speak, utter a sound*.

I. *A voice, sound*. Rom. x. 18. [Comp. Ps. xix. 5.]

[II. *A musical sound*.] 1 Cor. xiv. 7. where Raphelius shows from Arrian, Epictet. iii. 6. that φθόγγος, as distinguished from φωνή, denotes *a musical sound*. See also Wetstein.

☞ Φθονέω, ῶ, from φθόνος.—*To envy*. occ.

Gal. v. 26. [Polyb. vi. 58, 5. Xen. Mem. iii. 5, 16. Tobit iv. 22.]

☞ *Φθόνος, ου, ὁ.*—*Envy*, "*pain felt* and *malignity conceived at the sight of excellence* or *happiness.*" Johnson. Rom. i. 29. Gal. v. 21. Tit. iii. 3. [Add Mat. xxvii. 18. Mark xv. 10. James iv. 5. (in which places Parkhurst translates the word, *malice, malignity.*) Phil. i. 15. 1 Tim. vi. 4. 1 Pet. ii. 1. Wisd. vi. 25. Polyb. vi. 9, 1. Xen. Mem. iii. 9, 8.]

Φθορά, ᾶς, ἡ, from *ἔφθορα* perf. mid. of *φθείρω.*

[I. *Destruction* (passively), as by death. 2 Pet. ii. 12. (first time) *ζῶα γεγεννημένα—εἰς ἅλωσιν καὶ φθοράν, animals born that they may be taken* or *killed.* So 1 Cor. xv. 42. *σπείρεται (τὸ σῶμα) ἐν φθορᾷ,* (by a common Hebraism, for *φθαρτόν,*) *the* body is sown *corruptible,* i. e. liable to destruction by death ; and in ver. 50. the abstract being put for the concrete, *ἡ φθορά* is put for *τὸ φθαρτόν, what is corruptible,* i. e. *the body.* In Rom. viii. 21. too, I understand with Macknight, *the destruction of the body by death,* and Wahl says, *mortality.* Schleusner understands, *the miseries of the Christians.* On the extremely difficult passage Col. ii. 22. there are many opinions. Macknight takes v. 22. as a continuance of the precepts of the teachers (whom he considers as Pythagoreans) in v. 21. *neither eat, nor taste, nor handle, whatever things tend to the destruction of life in their using.* He should rather have said, *all which things,* i. e. *eating, &c. tend to the destruction of life.* He conceives that the apostle exhorts his disciples against attending to the Pythagorean doctrine of abstinence from animal food. Schleusner construes the clause like Macknight, but gives a different meaning to the word, saying, *the use of all which things brings punishment* or *destruction.* Hammond translates, *which are all to corruption by the abuse of them ;* and explains the passage thus : "These things, though they might be lawfully abstained from, as indifferent things, yet when they are taught and believed to be detestable things and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible villanies among you." Theophylact says, *εἰς φθορὰν καταλήγει τοῖς χρωμένοις· φθειρόμενα γὰρ ἐν τῇ γαστρὶ διὰ τοῦ ἀφεδρῶνος ὑπορρεῖ.* Œcumenius has, *φθορὰ γὰρ ὑπόκειται ἐν τῷ ἀφεδρῶνι.* They, therefore, seem to have understood *ἃ πάντα* as referring to the meats prohibited, not the prohibitions. So Rosenmüller, expressly saying, that these words refer to ver. 21 ; that *φθορά* here is meant of the perishing of the food spoken of in that verse, and that the sense is, *all these kinds of food* (are so far from polluting him who eats them, that) *they perish in the very using them.*—In Gal. vi. 8. which Parkhurst refers to this head, Schleusner understands the *punishment* or *ruin* consequent on sin, i. e. *everlasting destruction,* which seems to be the sense. Comp. Micah ii. 10. The word occ. also Is. xxiv. 3. Jonah ii. 7. Thuc. ii. 47. Polyb. vi. 9, 11. Diod. Sic. i. 10.]

II. *Corruption,* in a natural sense. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *what is corruptible* or *subject to corruption.* 1 Cor. xv. 50.

III. *Corruption,* in a moral or spiritual sense. 2 Pet. i. 4. (comp. Eph. iv. 22.) ii. 12, [2nd time] 19. On ver. 12. comp. Jude 10. [Wisd. xiv. 12, 25.]

Φιάλη, ης, ἡ.—*A bowl* or *basin.* Rev. v. 8. xv. 7. [xvi. passim. xvii. 1. xxi. 8.] The learned Daubuz, on Rev. v. 8. has abundantly proved that the word signifies, not a vessel with a narrow mouth, such as we commonly call *a phial* or *vial,* but *one with a wide mouth.* In this sense he shows it is used by the best Greek writers, as in other instances, so especially by Herodotus, who relates, iii. 130. that Democedes, the Greek physician, was presented, by each of Darius's concubines, with a ΦΙΑ΄ΛΗ *τοῦ χρυσοῦ σὺν θήκῃ, a golden bowl* with a cover (as such vessels often have) heaped up with *money.* The LXX likewise generally use it for the Heb. מִזְרָק *a basin* or *bowl,* [as Num. iv. 14.] See also Wetstein on Rev. v. 8. and Damm's Nov. Lex. Gr. col. 2053.

☞ *Φιλάγαθος, ου, ὁ, ἡ,* from *φίλος a friend,* and *ἀγαθός good.*—*A friend* or *lover of good men,* or *of goodness.* occ. Tit. i. 8. Wisd. vii. 22. [Plut. t. vi. p. 530, 6. ed. Reiske, t. vii. p. 415. ed. Hutten.] See Suicer, Thesaur. in voce.

☞ *Φιλαδελφία, ας, ἡ,* from *φιλάδελφος.*—*Brotherly love, love to Christians as brethren.* Rom. xii. 10. [1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7.]

☞ *Φιλάδελφος, ου, ὁ, ἡ,* from *φίλος a friend, loving,* and *ἀδελφός a brother.*—*Full of brotherly love to all Christians, loving fellow-Christians as brethren.* Compare *ἀδελφός* VI. occ. 1 Pet. iii. 8. [In the proper sense, *loving one's brother.* 2 Mac. xv. 14. Diod. Sic. iii. 56. Xen. Mem. ii. 3, 17.]

☞ *Φίλανδρος, ου, ἡ,* from *φίλος loving,* and *ἀνήρ, ἀνδρός, a husband.*—*Loving one's husband.* occ. Tit. ii. 4. [Plut. t. vii. p. 420. ed. Hutten. Anthol. t. iv. p. 276. ed. Jacobs.]

☞ *Φιλανθρωπία, ας, ἡ,* from *φιλάνθρωπος.* See next word.—*Love of man, philanthropy,* whether in God. Tit. iii. 4 ;—or man. Acts xxviii. 2. [2 Mac. iv. 22. Diod. Sic. iii. 53. Polyb. xxviii. 15, 11. Ælian, V. H. ii. 4.]

☞ *Φιλανθρώπως,* adv. from *φιλάνθρωπος loving man* or *mankind, humane,* which from *φίλος loving,* and *ἄνθρωπος man.*—*Humanely, with humanity* or *benevolence.* occ. Acts xxvii. 3. Raphelius cites the same phrase, *φιλανθρώπως τινὶ χρῆσθαι, to treat one with humanity,* from Polybius, [i. 68, 13. See Dem. 52, 10. 2 Mac. ix. 27.]

Φιλαργυρία, ας, ἡ, from *φιλάργυρος.*—*Love of money, covetousness.* occ. 1 Tim. vi. 10. where Wetstein cites many of the Greek writers expressing the same sentiment. See also Suicer Thesaur. [Jer. viii. 10. 4 Mac. i. 26. See Diod. Sic. v. 26. Ceb. Tab. 23. Herodian, vi. 9, 17. Polyb. ix. 25, 4.]

☞ *Φιλάργυρος, ου, ὁ, ἡ,* from *φίλος loving,* and *ἄργυρος silver, money.*—*Loving money, fond of money, covetous.* occ. Luke xvi. 14. 2 Tim. iii. 2. [4 Mac. ii. 8. Ælian, V. H. ix. 1. Xen. Mem. iii. 1, 10.]

Φίλαυτος, ου, ὁ, ἡ, from *φίλος loving,* and *αὐτός himself.*—*Loving one's own self,* i. e. either *only,* or *more than one ought.* So Theophylact explains *φίλαυτοι* by *οἱ ἑαυτοὺς μόνον φιλοῦντες,* 'they who love themselves *only* ;' but Aristotle, cited

by Wetstein, *τὸ δὲ φίλαυτον εἶναι—οὔκ ἐστι—τὸ φιλεῖν ἑαυτόν, ἀλλὰ τὸ μᾶλλον ἢ δεῖ φιλεῖν*, 'to be a *φίλαυτος* is not merely to love oneself, but to love oneself *more than one ought*.' The word seems to imply both *self-conceit* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2. [See Aristot. Eth. Nicom. ix. 18. Plut. Vit. Arat. c. 1. Phil. de Alleg. t. i. p. 53, 3.]

ΦΙΛΕ΄Ω, ῶ.

I. *To love*, q. d. to regard with *peculiar* and *distinguishing* affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. [xvi. 27.] xx. 2. [xxi. 15—17. 1 Cor. xvi. 22. Tit. iii. 15. Rev. iii. 19. In John] xii. 25. Kypke shows that the phrase *φιλεῖν τὴν ψυχήν* is pure Greek, by citing from Euripides, Heraclid. 456. *οὐ* ΦΙΛΕΙ῀Ν *δεῖ τὴν ἐμὴν* ΨΥΧΗ΄Ν, *ἴτω*, 'I must not *love my life*, (i. e. too much, *nimis amare*, Kypke[1],) let it perish;' and from his Alcest. 703. *νόμιζε δ', εἰ σὺ τὴν σαυτοῦ* ΦΙΛΕΙ῀Σ ΨΥΧΗ΄Ν, ΦΙΛΕΙ῀Ν *ἅπαντας*, 'but reflect that if you *love* your own *life*, so do all.' See more in Kypke and Wetstein. [See Gen. xxxvii. 3. Hos. iii. 1. Dem. 660. last line. Xen. Mem. ii. 7, 9.]

II. *To love, like, affect.* Mat. xxiii. 6. Luke xx. 46. [Rev. xxii. 15. Gen. xxvii. 4, 9, 14. Prov. xxi. 3. Wisd. viii. 2. Xen. Œc. xx. 29. In Mat. vi. 5.] it may be construed *to be wont, used*, or *accustomed*, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as amo *to love* is used in Latin. See Wetstein. [For this sense, see Is. lvi. 10. Eccl. xvi. 33. Ælian, V. H. iv. 37. Polyb. iv. 2, 11. Xen. de Mag. Eq. vii. 9.]

III. *To kiss*, in token of *love* or *friendship*. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See Wetstein on Mat. [Gen. xxvii. 26, 27. Tobit vi. 25. Arrian, Exp. Al. iv. 11. Ælian, V. H. ix. 26. Xen. Mem. iii. 11, 10.]

☞ *Φίλη, ης, ἡ.* See under *φίλος*.

☞ *Φιλήδονος, ον, ὁ, ἡ*, from *φίλος loving*, and *ἡδονή pleasure.—Loving pleasure, a lover of pleasure.* occ. 2 Tim. iii. 4; where Wetstein cites from Demophilus the Pythagorean, ΦΙΛΗ΄ΔΟΝΟΝ *καὶ* ΦΙΛΟΘΕΟΝ *τὸν αὐτὸν ἀδύνατον εἶναι*, 'it is impossible for the same person to be *a lover of pleasure* and *a lover of God*.' I add from Lucian a paronomasia similar to that of the apostle, *οἱ* ΦΙΛΟ΄ΝΕΟΙ *μᾶλλον ἢ* ΦΙΛΟ΄ΣΟΦΟΙ, '*lovers of young men*, rather than *lovers of wisdom*,' Amores, t. i. p. 1042. [Polyb. xl. 6, 11. Cic. ad Fam. xv. 19. Phil. de Agric. t. i. p. 313, 49.]

Φίλημα, ατος, τό, from *φιλέω to kiss.—A kiss*, a token of *love* and *friendship*. Luke vii. 45. xxii. 48. [In the following passages it seems to refer especially to the Christian salutation. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14. See Prov. xxvii. 6. Song of Sol. i. 2. Xen. Mem. i. 3, 8. Lucian, Dial. Deor. v. 2.] See Macknight on Rom. xvi. 16.

Φιλία, ας, ἡ, from *φίλος a friend.—Friendship, love.* occ. James iv. 4. Comp. 1 John ii. 15, 16. [Prov. x. 12. Ælian, V. H. xii. 1. Xen. Mem. ii. 3, 4. Dem. 19. last line but one.]

☞ *Φιλόθεος, ον, ὁ, ἡ*, from *φίλος loving* and *Θεός God.—Loving God, a lover of God.* occ. 2 Tim. iii. 4. [Diod. Sic. i. 95.]

[1] [So Wahl.]

☞ *Φιλονεικία*, from *φιλόνεικος.—A contention, dispute*, literally, according to its derivation, *a love of contention.* occ. Luke xxii. 24. [Ælian, V. H. xiii. 44. Polyb. v. 93, 9. Thuc. viii. 76.]

☞ *Φιλόνεικος, ον, ὁ, ἡ*, from *φίλος loving*, and *νεῖκος a contention, dispute, war.—Fond of contention or disputing, contentious, disputatious.* occ. 1 Cor. xi. 16. [Polyb. Fr. Gr. 115. Herodian, iv. 4, 2. Xen. de Re Eq. ix. 8. It seems to denote *emulation* and *earnest endeavour*, in Xen. Mem. ii. 3, 17. Cyr. viii. 2, 8, and 4, 2.]

☞ *Φιλοξενία, ας, ἡ*, from *φιλόξενος.—Kindness to strangers, hospitality.* occ. Rom. xii. 13. Heb. xiii. 2. [Polyb. iv. 20, 1.]

☞ *Φιλόξενος, ον, ὁ, ἡ*, from *φίλος loving, a friend*, and *ξένος a stranger.—Loving strangers, a friend* or *kind to strangers, hospitable* in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9. [Xen. Hell. vi. 1, 3.]

☞ *Φιλοπρωτεύω*, from *φιλόπρωτος affecting the pre-eminence, domineering*, a word used by the Greek writers, (see Wetstein [2],) and compounded of *φίλος loving*, and *πρῶτος the first, chief.*—With a genitive, *to love to be first* or *chief of, to love to have*, or *to affect, the pre-eminence over.* occ. 3 John 9.

Φίλος, η, ον, from *φιλέω to love.—Loving* or *beloved with peculiar and distinguishing regard.* It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, *φίλος, ου, ὁ, a friend.* [Luke vii. 6. xi. 5, 6, 8. xii. 4. xiv. 12. xv. 6, 29. xvi. 9. xxi. 16. xxiii. 17. John iii. 29[3]. xi. 11. xv. 13, 15. xix. 12. Acts x. 24. xix. 31. xxvii. 3. James ii. 23. 3 John 15. Ex. xxxiii. 11. Job ii. 11. Micah vii. 5. for רֵעַ. Esth. v. 10, 14. Prov. xiv. 20. Jer. xx. 4, 6. for אֹהֵב. Pol. i. 44, 1. Dem. 113, 27. Xen. Mem. ii. 5, 4. In Luke xiv. 10. it is a civil term of address, as with us in familiar colloquy. In James iv. 4. *a friend of the world* is *one who loves the world.*] On John xix. 12. observe, that *the friend of Cæsar* was a title of honour frequently conferred on the *Roman governors*, as well as on the allies of Rome. See Wetstein and Kypke.—*Φίλη, ης, ἡ, a female friend.* Luke xv. 9.

☞ *Φιλοσοφία, ας, ἡ*, from *φιλόσοφος*, which see.—*Philosophy, the doctrine* or *tenets of the heathen* or *gentile philosophers.* occ. Col. ii. 8. where see Whitby and Macknight. [Wahl and Schleusner agree in thinking that the *Jewish theological systems* are here referred to, relating to the interpretation of scripture, and containing many traditions as to the forms, &c. of worship. See Joseph. Ant. xviii. 3, 1. xx. 11, 2. Bell. ii. 8, 2. Phil. de Vit. Mor. iii. p. 685. occ. 4 Mac. v. 22. vii. 9.]

Φιλόσοφος, ου, ὁ, q. *φίλος σοφίας* [4], *a friend of wisdom.—A philosopher.* Those who professed the study of wisdom were, among the ancient

[2] [Artem. ii. 33. Polyb. Frag. 115. Plut. Solon. p. 95. B. Alcib. p. 192. C.]

[3] [See Schöttgen, H. H. t. i. p. 335. Selden's Lex. Hebr. ii. 16. Lightfoot, Opp. t. ii. p. 605.]

[4] "Hanc (sapientiam scilicet) qui expetunt, philosophi *nominantur: nec quidquam aliud est* philosophia, *si interpretari velis, quàm* studium sapientiæ." Cicero, de Offic. ii. 2.

Greeks, called Σοφοί, or *Wise men;* but Pythagoras introduced the more modest name of Φιλόσοφος, i. e. *a lover of wisdom,* and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. v. 3. and by Diogenes Laertius, (in his Proëme to the Lives of the Philosophers, § 12.) who adds that Pythagoras would not allow any mortal man to be *truly wise,* but God only. occ. Acts xvii. 18. [Dan. i. 20. in the Chis. MS. 4 Mac. vii. 7.]

☞ Φιλόστοργος, ου, ὁ, ἡ, from *φίλος loving,* and *στοργή natural* or *tender affection,* which see under ἄστοργος.

I. Properly, *loving with that* στοργή or *tender affection which is natural between parents and children.* Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. vii. 10, 5. says of David, *φύσει γὰρ ὢν* ΦΙΛΟΌΣΤΟΡΓΟΣ, 'being naturally *affectionate* to his children.' [4 Mac. xv. 13.]

II. *Loving with tender affection, resembling that between near relations, affectionate.* occ. Rom. xii. 10. [M. Anton. i. 9. Athen. xiii. p. 555. D. Xen. Cyr. i. 3, 2. Cic. ad Att. xiii. 9. xv. 17.]

☞ Φιλότεκνος, ου, ὁ, ἡ, from *φίλος loving,* and *τέκνον a child.—Loving one's children.* occ. Tit. ii. 4. [4 Mac. xv. 4. Plut. t. iii. p. 67, 3. ed. Reiske.]

☞ Φιλοτιμέομαι, οῦμαι, from *φιλότιμος loving* or *fond of honour, ambitious,* which from *φίλος loving,* and *τιμή honour.*

I. *To be ambitious, to make it one's ambition, to esteem it an honour.* [Diod. Sic. iv. 83. Ælian, V. H. ix. 29. Lys. 533, 2. Xen. Mem. ii. 6, 11. Wahl puts 1 Thess. iv. 11. wrongly, I think, under this head.]

[II. Hence, *to strive hard for,*] *to be extremely desirous,* "magno studio conor quidpiam efficere, contendo, æmulor, certo," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom. [Diod. Sic. ii. 7. iii. 17. Polyb. i. 4, 2. Herodian, i. 13, 12. Dem. de Cor. c. 23. See Perizon. ad Ælian. V. H. iii. 1.]

☞ Φιλοφρόνως, adverb, from *φιλόφρων. Friendly, in a kind* or *hospitable manner.* occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the *entertainment of strangers.* [2 Mac. iii. 9. Diod. Sic. xi. 56. Ælian, V. H. iv. 9. Xen. Cyr. v. 5, 32.]

☞ Φιλόφρων, ονος, ὁ, ἡ, q. *ὁ τὸ φίλον* or *τὰ φίλα φρονῶν, one who thinks* or *intends what is friendly.—Friendly-minded, friendly, benign.* occ. 1 Pet. iii. 8. where Griesbach, on the authority of fourteen or fifteen MSS., two ancient, and of several old versions, for φιλόφρονες reads ταπεινόφρονες. [Xen. Mem. iii. 1, 6.]

Φιμόω, ῶ, from *φιμός a muzzle* for a beast's mouth[1]. See Castell's Lexic. Heptaglott. in חסם.

I. *To muzzle,* as an ox. 1 Cor. ix. 9. 1 Tim. v. 18[2]. See Wolfius on 1 Cor. and Heb. and Eng. Lexicon under חסם I. [See Deut. xxv. 4. Dan. xiii. 62. (in the Chis. MS.)]

II. *To stop the mouth,* i. e. *reduce to silence.* Mat. xxii. 34. 1 Pet. ii. 15. Φιμόομαι, οῦμαι, pass. *to be reduced to silence, to be silent, speechless.* Mat. xxii. 12. So Wetstein cites from Lucian, *οἱ δὲ ἐχθροὶ* 'ΕΠΕΦΙΜΩΝΤΟ, 'his enemies were *struck dumb.*' De Mort. Peregrin. t. ii. p. 766. I add, that Josephus uses the verb in the same sense, de Bel. Procem. § 5. and i. 22, 3. 31, 2. and v. 1, 5. Comp. also Kypke on Mat. and 1 Pet. [Hence,] it is applied to Christ's commanding an evil spirit *not to speak* by the organs of a demoniac, Mark i. 25. Luke iv. 35; and—the raging sea *to be still.* Mark iv. 39.

Φλογίζω, from φλόξ, φλογός.

I. *To set in a flame, set on fire.* [Dan. iii. 21. Ex. ix. 24. Ps. xcvi. 3. Ecclus. iii. 29.]

[II. Metaphorically, *to set in a flame.* James iii. 6. where Schleusner thinks that the meaning is, *to hurt, do injury to, punish.* He translates *φλογίζουσα τὸν τροχόν, κ. τ. λ. brings entire ruin on the man himself and others;* and *καὶ φλογ. κ. τ. λ. and causes him who has thus abused his tongue to perish and suffer future punishment.* Comp. 1 Mac. iii. 5.]

Φλόξ, φλογός, ἡ, from *πέφλογα* perf. mid. of *φλέγω to burn, shine,* as fire.—*A bright burning fire* or *flame.* Luke xvi. 24. [with *πυρός.*] Acts vii. 30. [Rev. i. 14. ii. 18. xix. 12. —*πῦρ* φλογός, 2 Thess. i. 8. Ecclus. viii. 10. Diod. Sic. xx. 65. Xen. Symp. ii. 24. See Is. xxix. 6. In Heb. i. 7. and Ps. civ. 4. it is for *lightning.*] On Rev. i. 14. we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the heathen poets describe their deities as appearing with *radiant eyes.* Thus Hesiod, of Apollo, Scut. Herc. 72.

ΠΥΡ δ' ΩΣ 'ΟΦΘΑΛΜΩΝ ἀπελάμπετο——

His *eyes* shot *fire*——

So Homer, of Minerva, Il. i. 200.

—— ΔΕΙΝΩ' δέ ΟΙ' "ΟΣΣΕ ΦΑ'ΑΝΘΕΝ.

Her eyes shone dreadful[3]——

Comp. Il. xxi. 415; of Venus, iii. 397.

——"ΟΜΜΑΤΑ ΜΑΡΜΑΙ'ΡΟΝΤΑ ——

Her sparkling eyes———

And Virgil, of Iris, Æn. v. 647, 8.

———*Divini signa decoris,*
Ardentesque notate *oculos* ———

———Observe *her looks divine,*
Her radiant eyes ———

Comp. Suetonius, Aug. 79. and see more in Elsner and Wetstein.

☞ Φλυαρέω, ῶ, from *φλύαρος.*—With an accusative of the person, *to prate, to chatter, to talk in an idle trifling manner against* any one. Raphelius (whom see) cites from Herodotus the Ionic V. *φλυηρέω* in the sense of *talking idly* or

[1] [Hesychius has *φιμόν· δεσμός, κημός, ἐπιστόμιον.* See Prov. xxvi. 3. Lucian, Vit. Auct. c. 22. Schol. in Anthol. i. 33, 28.]

[2] [Consult Fischer. de Vit. Lex. N. T. Prol. xxviii. p. 633.]

[3] See Pope's note, and Damm's Lexicon, col. 1810. in *ὅσσος*: and for the application of οἱ to Minerva's own eyes, comp. 104.

——"Οσσε δέ ΟΙ' πυρὶ λαμπετόωντι ἐίκτην.

—— *Her* eyes resembled fire.

falsely. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St. John. Wolfius says it is thus construed in imitation of other verbs of *speaking*, as κακῶς λέγειν TINA', to speak evil *of* any one. occ. 3 John 10. [Xen. Cyr. i. 4, 11. An. iii. 1, 26. Æsch. Dial. Soc. ii. 16. Hesychius has ἐφλυάρει· ἐλήρει, ἐμωρολόγει.]

☞ Φλύαρος, ου, ὁ, ἡ, from φλύω *to boil, bubble*, as with heat. So Homer, Il. xxi. 361.

—— Ἀνὰ δ' ἔΦΛΥΕ καλὰ ῥέεθρα.

The *bubbling* waters yield a *hissing sound*.—Pope.

And perhaps the verb φλύω is itself formed from the *sound*, as *bullio* in Latin, and *bubble* in English. —*A prater, a tatler, an idle* or *trifling talker, one who boils over*, as it were, *with impertinent talk*. occ. 1 Tim. v. 13; where see Raphelius and Wetstein, and Suicer, Thesaur. [ii. p. 1446. 4 Mac. v. 10. Artem. i. Procem. Æsch. Dial. Soc. iii. 13. Hesychius has φλύαρος· φαῦλος, εὐήθης.]

Φοβερός, ά, όν, from φόβος.—*Dreadful, terrible, horrid*. occ. Heb. x. 27, 31. xii. 21. [Deut. i. 19. for נוֹרָא, Hab. i. 7. for אֵיֹם, Dan. ii. 31. for דָּחִיל, Ecclus. xliii. 29. 2 Mac. i. 24. Lucian, Dial. Deor. xix. 1. Dem. 505, 12. Xen. An. v. 2, 23.]

Φοβέω, ῶ, from φόβος.

[I. *To terrify, affright*,] *to put to flight*, in fugam verto. Thus used in Homer, Il. xvii. 596.

—— ἘΦΟΒΗΣΕ δ' Ἀχαιούς.

He *put* the Greeks *to flight*.

[See Thuc. viii. 82. Ælian, V. H. xii. 25. xiii. 1.]

II. In the N. T. φοβέομαι, οῦμαι, *to be terrified, affrighted, afraid*, whether intransitively – [In the imperative pres. (φοβοῦ) Mark v. 36. Luke i. 13, 30. v. 10. viii. 50. xii. 32. John xii. 15. Acts xviii. 9. xxvii. 24. Rom. xiii. 4. Rev. i. 17. ii. 10. φοβεῖσθε, Mat. xiv. 27. xvii. 7. xxviii. 5, 10. Mark vi. 50. Luke ii. 10. xii. 7. John vi. 20; in the imperf. Mark x. 32. xvi. 8. 1 John iv. 18; in the 1st aor. pass. with a middle sense, Mat. xiv. 30. xvii. 6. xxv. 25. xxvii. 54. Mark iv. 41. v. 15, 33. Luke ii. 9. viii. 25, 35. ix. 34. John vi. 19. xix. 8. Acts xvi. 38. xxii. 29. Heb. xiii. 6. (Ps. cxviii. 6.) Gen. xv. 1. l. 19. Xen. Cyr. i. 4, 19. Diod. Sic. xx. 10. The 1st aor. pass. occ. in its proper signification in Xen. Cyr. ii. 1, 3. Ælian, V. H. iii. 43.]—or transitively, with an accusative, *to be afraid of, to fear*. [In the pres. and imp. Mat. xxi. 26. Mark xi. 32. Luke xix. 21. xxii. 2. John ix. 22. Acts v. 26. ix. 26. Rom. xiii. 3. Gal. ii. 22. 1 Pet. iii. 6, 14; in the 1st aor. pass. with middle signification, Mat. x. 28. xiv. 5. xxi. 46. Mark xii. 12. Luke xii. 5. Heb. xi. 23, 27. Num. xxii. 3. Xen. Hell. iv. 4, 8. Plut. Vit. Gal. 22; or joined with ἀπό and gen. Mat. x. 28. Luke xii. 4. (This is a Hebrew construction. Comp. Lev. xxvi. 2. Jer. i. 8, 17. x. 2. in the Heb. and LXX, and see Lev. xxiii. 36.)—or with μή or μήπως, Acts xxvii. 17, 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11. Diod. Sic. xiii. 4, 7. Herodian, i. 17, 24. Xen. Mem. i. 2, 7. Thuc. i. 36. In Heb. iv. 1. with μήποτε, it seems to imply rather *anxious care* than *actual fear*, as it does also in Rom. xi. 20. See Fessel. Adv. Sacr. iv. 19. (On this construction with μή, &c. see Frotscher, on Xen. Hier. ii. 8. p. 29.) In Luke xxiii. 40. (with an acc.) it implies *shame* of doing evil before God, with which comp. Ex. i. 17. xiv. 31. in Heb. and LXX; and with the inf. in Mat. i. 20. ii. 22. Mark ix. 32. Luke ix. 45. Xen. An. i. 3, 17. Cyr. viii. 7, 15. it signifies *hesitation*.] On Mat. x. 28. Luke xii. 4, 5. we may observe how similar is the sentiment in the Treatise on the Maccabees, ascribed to Josephus, § 13. μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτεῖναι τὸ σῶμα. Μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ, 'let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God.' Had not this writer read one or both the evangelists? See what soon after follows, cited under κόλπος I.

III. Transitively, with an accusative, *to fear, reverence*. [Mark vi. 20. Eph. v. 33. Lev. xix. 3. Is. iv. 14. And of God, Luke i. 56. xviii. 2, 4. Acts x. 2, 22, 35. xiii. 16, 26. Col. iii. 22. 1 Pet. ii. 17. Rev. xi. 18. xiv. 7. xv. 4. So Ex. i. 17. Prov. iii. 7. Is. xxix. 23. lxvi. 14.]

Φόβητρον, ου, τό, from φοβέω *to terrify, affright*.—*A dreadful* or *terrible sight* or *appearance*, occ. Luke xxi. 11. where see Wetstein. These *fearful* or *dreadful sights* are particularly related by Josephus, de Bel. vi. 5, 3. Comp. Tacitus, Hist. v. 13. See also Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 246. &c. 8vo, and Lardner's Collection of Testimonies, vol. i. p. 104. &c. [Is. xix. 17. Eur. Phœn. 1266[1].]

Φόβος, ου, ὁ, from πέφοβα perf. mid. of φέβομαι *to flee*, or *run away from* (Homer, Il. v. 223. 232. et al.)

I. *A fleeing* or *running away through fear*. Thus often used in Homer, as Il. xi. 402. xvii. 597. et al. See Damm's Lex. col. 2525.

II. *Fear, terror, affright*. Mat. xiv. 26. xxviii. 4. [Luke i. 12. ii. 9. viii. 37. xxi. 26. John vii. 13. xix. 38. xx. 19. Rom. viii. 15. 2 Cor. vii. 5, 11. 1 Tim. v. 26. Heb. ii. 15. 1 John iv. 18. Rev. xviii. 10, 15. Gen. ix. 2. xv. 12. Deut. xi. 25. Ex. xv. 16. Xen. An. ii. 2, 20. It implies *admiration* and *fear*, Mat. xxviii. 8. Mark iv. 41. Luke i. 65. v. 26. vii. 16. Acts iii. 43. v. 5, 11. xix. 17. Rev. xi. 11; *timidity, shyness*, or *modesty*, 1 Cor. ii. 2. Xen. Œc. vii. 25. Comp. 1 Pet. iii. 15; *anxious care*, 2 Cor. vii. 16. Phil. ii. 12.]

III. It denotes *the object of fear* or *terror*. 2 Cor. v. 11. Rom. xiii. 3. where Kypke shows that Menander and Euripides have likewise used it for *what is to be feared, formidable*, the abstract for the concrete. [Is. viii. 12. xxxiii. 3. Job iv. 12. Soph. Phil. 1244. Eur. Troad. 1165. Justin iii. 1, 1.]

IV. *Fear, reverential fear, reverence*. Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. [Add 2 Cor. vii. 1. Eph. v. 21. Wahl and Schleusner add also 2 Cor. v. 11. which Schleusner translates, *knowing what reverence we owe to God*. Others, he says, take φόβος τοῦ K. *for the terrible judgment of God*, i. e. they refer φόβος in this passage to the last head. Comp. Ps. v. 8. cxi. 9. Prov. i. 7. ix. 10.]

[1] [The Schol. there says, μίσητρον· τὸ ἐμποιοῦν μῖσος καὶ φόβητρον· τὸ ἐμποιοῦν φόβον.]

Φοῖνιξ, ικος, ὁ.
I. *A palm-tree.* occ. John xii. 13[1].
II. *A branch of the palm-tree, a palm-branch.*

[1] It seems to have been so called from Φοινίκη *Phœnicia*, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both Pliny * and Tacitus † remark. The appellation of the country may, I think, be best deduced from that of its inhabitants, Φοίνικες, which, I apprehend, with the learned Bochart, vol. i. 346. &c. is from the Heb. בְּנֵי עֲנָק, *sons of Anak*, softened after the Grecian manner. בְּנֵי עֲנָק seems to be the title which the Phœnicians themselves affected: for what can be more probable than that they who were of the cursed race of Canaan ‡ should be desirous (especially after the victories of Joshua) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2. and Bochart as above. [Schleusner says, the name is properly derived from the purple colour of the fruit.]

"The *palm-tree* is in Heb. called תָּמָר from its *straight, upright growth*, for which it seems more remarkable than any other tree, and which sometimes rises to more than *a hundred feet*. Thus Xenophon, who was well acquainted with the eastern countries, (Cyrop. vii. p. 403. ed. Hutchinson, 8vo,) mentions '*palm-trees, not less than* a plethron (about 100 feet) *in length;*' adding, 'for some of them grow even to a *greater height*.' And in the same place he immediately subjoins, 'for indeed *palm-trees* being pressed by a great weight, *bend upwards* like *asses of burden*.' From which passage probably arose that great though common mistake, that the *palm-tree*, when *growing*, will support a considerale weight hung upon it, and bend the contrary way, as if resisting its pressure. But Xenophon is there speaking of *palm-trees* when *felled* and used as *timber;* and Strabo §, Plutarch ‖, and Aulus Gellius ¶ mention the same fact, not of the *palm-tree*, when *growing*, but of its δοκόν, ξύλον, or lignum, i. e. of its *beams* or *wood* **. However, the *straight* and *lofty growth* of this tree, its *longevity* and *great fecundity, the permanency* and *perpetual flourishing of* its leaves ††, and their form resembling the *solar rays*, make it a very proper emblem of the *natural*, and thence of the *divine light*. Hence, in the holy place or sanctuary of the temple, (the emblem of Christ's body,) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 Kings vi. 29, 32, 35. Ezek. xli. 18—20, 25, 26. Hence, at the feast of tabernacles, branches of *palm-trees* were to be used among others in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess Deborah particularly chose to dwell under a *palm-tree*, Judges iv. 5." "The branches of this tree were also used as emblems of *victory* both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully *resists incumbent pressure:* but, doubtless, believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *Divine Author* of their *support* and *success*, and to carry on their thoughts to the *Divine Light*, the *Great Conqueror of sin and death* (see 1 Mac. xiii. 51. 2 Mac. x. 7). And probably the idolaters also originally used *palms* on such occasions, not without respect to Apollo, or *the Sun*, to whom they were consecrated ‡‡." After what has been said, there can be little difficulty in understanding the import of the *palm-branches* mentioned in the N. T. The multitude carrying them occ. Rev. vii. 9. where Wetstein cites from Pollux, [iv. 244.] τοῦ μέντοι φοίνικος καὶ ὁ κλάδος ὀμωνύμως φοῖνιξ καλεῖται, '*the branch of the palm-tree* is called by the same name φοῖνιξ.' [Φοῖνιξ is also used for *the branch of the palm-tree* in 2 Mac. x. 7. xiv. 4. Φοῖνιξ is used in the LXX for תָּמָר in Judg. i. 16. iii. 13. Neh. viii. 17. See also 1 Kings vi. 29, 35. In 2 Sam. xvi. 1 and 2. it is for קַיִץ and means *the fruit of the palm-tree*. See Theophr. H. P. ii. 8. de C. P. iii. 22. Plin. H. N. xiii. 4. The *palm* is found on Jewish coins as a sort of national emblem, the tree being very common in Palestine.]

Φονεύς, έως, ὁ, from φόνος *murder.—A murderer*, Mat. xxii. 7. Acts [iii. 14.] vii. 52. [xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15. 2 Kings ix. 31. (in the Complut. ed.) Wisd. xii. 5. Xen. Cyr. iv. 6, 6. Thomas M. makes it the Attic for the Hellenic ἀνδροφόνος.]

Φονεύω, from φονεύς.—*To murder, kill* a man *unjustly*. Mat. v. 21. [xix. 18. xxiii. 31, 35. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11. Judg. xvi. 2. Josh. x. 28, 30. Diod. Sic. iv. 32. Herodian viii. 8, 15. Xen. Mem. i. 2, 11. In James iv. 2. Wahl construes, *you envy even to death*, making this use of the verb adverbially, an Hebraism. See Gesen. § 222. Schleusner says, it means here, *to treat ill, oppress*, as it does in James v. 6.]

Φόνος, ου, ὁ, from πέφονα perf. mid. of φένω *to murder*, which from φάω the same.—*Murder*, particularly *slaughter, slaying* or *killing by the sword*. So Hesychius, φόνος· ὁ διὰ σφαγῆς θάνατος. Mat. xv. 19. Heb. xi. 37. where observe that the LXX use the same phrase, ἐν φόνῳ μαχαίρας, for the Heb. לְפִי חָרֶב, *with the edge of the sword*, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13. [Add Mark vii. 21. xv. 7. Luke xxiii. 19, 25. Acts ix. 1. Rom. i. 29. Rev. ix. 21. Ælian, V. H. ii. 17. Dem. 641, 17. Xen. Cyr. iii. 3, 65.]

Φορέω, ῶ, from πέφορα perf. mid. of φέρω *to bear*.

I. *To bear, wear*. Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4. and under μάχαιρα II. [Prov. xvi. 23. Ecclus. xi. 5. xl. 5.]

II. *To bear, carry*. 1 Cor. xv. 49. twice. [*To bear the image of any one*, is simply *to be like him*.]

ΦΟ'ΡΟΝ, ου, τό. Latin. A word formed from the Latin *forum*, which is a derivative from fero *to carry*, or from the Greek πέφορα perf. mid. of φέρω *to bear, bring*. *Forum* in Latin properly signifies *a market-place*, whither things are *carried* to be sold, but with a proper name often denotes *a market-town* or *burgh*, as Forum Julii, Forum Claudii, Forum Appii, or Appii Forum, in Greek Ἄππίου Φόρον, which occurs Acts xxviii. 15. This town was situated on the high road from

* "Judæa *verò* inclyta est *vel magis* palmis." Nat. Hist. xiii. 4.

† Speaking of Judea, "Exuberant fruges nostrum ad morem; præterque eas, balsamum et *palmæ*." Hist. v. 6. Comp. Shaw's Travels, p. 343.

‡ See Bochart, vol. i. 300, 301.

§ Lib. xv. p. 1063. ed. Amstel.

‖ Sympos. lib. viii. probl. 4. ad fin.

¶ Noct. Att. lib. iii cap. 6.

** See Note in Hutchinson's Xen. Cyr. as above, and Suicer, Thesaur. under Φοῖνιξ II.

†† See Plutarch, Sympos. lib. viii. probl 4. towards the middle.

‡‡ See more in Heb. and Eng. Lexicon under תמר II. V. and the authors there cited.

before Christ, John xii. 13. was expressing by *things* and *actions* what they do in words at ver. 14. *Hosanna!* i. e. Save us! *Blessed is the King of Israel* (the Messiah) *that cometh in the name of the Lord!* The saints in Rev. vii. 9. bearing them in their hands, were in like manner ascribing *salvation* to their God, who sat on the throne, and to the Lamb, as at ver. 10. and celebrating spiritually the feast of tabernacles, as predicted Zech. xiv. 16. See Vitringa on Rev.

Rome to Capua and Brundusium. See Horace, Sat. i. 5. It probably had its name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, ix. 29. and comp. under *τάβερνα*.

Φόρος, ου, ὁ, from *πέφορα* perf. mid. of *φέρω to bring.—Tribute brought* into the prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7. where, as distinguished from *τέλος custom*, it seems to denote *a tax levied on persons and estates*. See Kypke. [Judg. i. 28, 30. 2 Sam. xx. 24. 2 Chron. viii. 8. for מַס. Ezr. iv. 20, 23. vi. 8. Neh. v. 4. for מִדָּה. Diod. Sic. ii. 1. Pol. xxii. 7, 8. Ælian, V. H. ii. 10. Demosth. 156, 17. Xen. Symp. iv. 32. Phavorinus and Thomas M. (p. 900.) make *φόρος* a tax on *land*, and the latter calls *τέλος, ἡ ὑπὲρ τῆς ἐμπορίας συντέλεια*.]

Φορτίζω, from *φορτίον.—To load, lade, burden.* occ. Mat. xi. 28. Luke xi. 46. [It is used metaphorically in both places. It refers in the latter to the oppressive enactments of the Mosaic law; and some think that there is the same allusion in the first; "ye that are oppressed by the sense of sin and the burthen of the law." In Ez. xiv. 32. it is for שָׂחַד, and means, *to compel one by loading him with presents.*]

Φορτίον, ου, τό, from *φόρτος* the same.

I. *A burden, load.* Though *φορτίον* has the diminutive termination, yet, as Duport has observed, the Attic writers use it absolutely for *a burden*. Thus Theophrastus, Eth. Char. 11. describing *indecency of manners*, says, a man of this character is apt *τῷ ἀκολούθῳ ἐπιθεῖναι μεῖζον* ΦΟΡΤΙΟΝ *ἢ δύναται φέρειν*, 'to lay upon the slave, who attends him on the road, *a greater burden than he can carry.*' Comp. under *βιβλίον* I. [Hence it is,] *the burden* or *lading* of a ship, Acts xxvii. 10. according to the reading of many MSS. and some editions, approved by Wetstein and Griesbach. [Judg. ix. 48, 49. Ecclus. xxi. 18. xxxiii. 29. Ælian, V. H. ix. 14. Diod. Sic. v. 35. Ceb. Tab. 30. Dem. 156, 5. Xen. Mem. iii. 13, 6. Suidas has *φορτία· τὰ ἀγώγιμα*.]

II. Figuratively, *the burden* of Christ's commandments. Mat. xi. 30.

III. *The burden* of ceremonial observances rigorously exacted, and increased by human traditions. Mat. xxiii. 4. Luke xi. 46. twice.

IV. *Sin, and the punishment of it.* Gal. vi. 5.

☞ *Φόρτος, ου, ὁ*, from *φέρω to bear, carry*; whence also Eng. *freight.—A burden*, properly of a ship, *the goods* or *merchandise* it *carries* or is *laden with*; thus likewise used in Herodotus; see Raphelius. occ. Acts xxvii. 10. But comp. *φορτίον* I. [Æsop. Fab. 20. See Salmas. 1. ad Vopisc. Aurelian. 45.]

☞ ΦΡΑΓΈΛΛΙΟΝ, *ου, τό*, Latin. *A scourge, a whip.* occ. John ii. 15. The word is formed from the Latin *flagellum* the same, by changing *l* into *ρ*: and *flagellum* is derived from flagrum *a whip*, which from flagro *to burn*, on account of *the burning pain* it occasions; whence Horace uses *loris urere*, literally *to burn with whips*, for *whipping severely*. Epist. i. 16, 47. The verb *flagro* is a plain derivative from the Greek *φλέγω*, 2 fut. *φλαγῶ, to burn*. [The word is also written *φραγγέλλιον*. The Cyrill. Lex. MS. explains it by *σειρά, ἐκ σχοινίου πεπλεγμένη, ἣ καλεῖται μάστιξ*, and so the other lexicographers. See Ducange and Meursius's Glossaries, and Menag. ad Diog. L. vi. 90.]

☞ ΦΡΑΓΕΛΛΌΩ, *ῶ*, from the Latin *flagello* the same. Comp. under *φραγέλλιον.—To scourge with whips.* occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under *μαστιγόω*.

Φραγμός, οῦ, ὁ, from *πέφραγμαι* perf. pass. of *φράττω*.

I. *A fence, hedge.* Mat. xxi. 33. Mark xii. 1. Thus also used by Plutarch in Wetstein. Comp. LXX in Is. v. 2. [It is used for מְשׂוּכָה in that place, and for גָּדֵר *a wall* or *hedge*, in Num. xxii. 24. Eccl. x. 8. Prov. xxiv. 31. See Artem. ii. 24. Xen. de Ven. xi. 4. Hesychius has *φραγμός· θριγκός, ἢ ὁ νόμος*, on which Schleusner remarks, that the last words refer to the passages of Mat. and Mark; that many commentators, as, for example, Chrysostom (Hom. lxix. on Matthew) and Theophylact, (p. 90. ed. Rom.) understood even the minor parts of the parable as having an allegorical meaning, and that they took *φραγμός* here as the *law*, which separated between Jews and Gentiles. In Luke xiv. 23. it is *a place hedged off*. See Fischer, de Vit. Prol. xxiii. p. 629.]

II. *A partition.* Eph. ii. 14. where *μεσότοιχον τοῦ φραγμοῦ* is equivalent to *μεσότοιχον διαφράσσον*; [and the *law* is meant.]

ΦΡΆΖΩ.

[I. Properly, *to speak, say*, Job vi. 24. Then, *to tell any thing to any one*, as Xen. Mem. i. 4, 15; and thence]

II. *To declare, expound, explain.* Mat. xiii. 36. xv. 15. [Ceb. Tab. 33. Xen. Cyr. iv. 3, 41. Heliodor. i. p. 37. See Fischer, de Vit. Prol. xxviii. p. 622.]

[ΦΡΆΣΣΩ or] ΦΡΆΤΤΩ.

I. *To fence, enclose with a fence* or *fortification.* Thus sometimes used in the Greek writers. [Xen. Cyr. ii. 4, 25. Job xxxviii. 8. Hos. ii. 6.]

II. *To stop*, as the mouth from speaking, Rom. iii. 19. [2 Mac. xiv. 36.] (so Wetstein shows that the Greek writers use the phrase ΤΟ᾽ ΣΤΌΜΑ ᾽ΕΜΦΡΆΤΤΕΙΝ); from biting, Heb. xi. 33. where Wetstein cites from Antoninus, [xii. 1.] ᾽ΕΦΡΑΤΤΕ ΤΟ᾽ ΣΤΌΜΑ ΤΟΥ̃ ΛΈΟΝΤΟΣ. [Dan. vi. 22.]

III. *To stop, restrain*, as boasting. 2 Cor. xi. 13. [Schleusner construes the verb here, *to take away. This praise shall not be taken from me*, which is taking no small liberty with *εἰς ἐμέ*. Wahl, after Schoettgen, takes it as, *to reduce to silence.*]

ΦΡΈΑΡ, *ατος, τό*, q. from *φρέω to send forth*, says Mintert, which it is obvious to derive from Heb. פָּרַץ *to free, set free:* but the learned Bochart, vol. i. 347. and Daubuz on Rev. ix. 1. derive *φρέαρ* from the Heb. בְּאֵר the same, to which it generally answers in the LXX, [as Gen. xvi. 14. Ex. ii. 15.]—*A pit* or *well.* occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2. thrice. [Diod.

Sic. ii. 1. Artem. ii. 27. Xen. An. iv. 5, 25. And for בּוֹר in 1 Sam. xix. 22. et al. In the places of Rev. some take *φρέαρ* to mean *a dungeon*, as בּוֹר does in Gen. xl. 15. Jer. xxxvii. 16. et al.] To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At about one-third of an hour from Naplosa, (anciently Sichem or Sychar,) we came to Jacob's Well, famous, not only upon account of its author, but much more for that memorable conference which our blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus Maundrell. Does not however what the woman herself says, ver. 15. intimate that she had a good way to come to the well? At ver. 11. the woman observes, that *the well is deep*; and Maundrell tells us, that "the well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then, removing a broad, flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

☞ Φρεναπατάω, ῶ, from *φρήν the mind*, and *ἀπατάω to deceive.—To deceive, impose upon the mind* or *understanding*. occ. Gal. vi. 3.

☞ Φρεναπάτης, ου, ὁ, from *φρεναπατάω*.—*A deceiver, impostor*. occ. Tit. i. 10.

ΦΡΗ΄Ν, *φρενός, ἡ*. [Etym. M. 811, 3. and in the plural,]

I. *Φρένες, ων, αἱ*. This word seems properly to denote the *præcordia* or *membranes about the heart, including the pericardium and diaphragm*. Thus Homer, Il. i. 103.

——— Μένεος δὲ μέγα ΦΡΕ΄ΝΕΣ ἀμφιμέλαιναι
Πίμπλαντ' ———

Black choler fill'd his *breast* that boil'd with ire.
Pope.

And Il. x. 10. in fear the *φρένες* are said to *tremble*,

——— Τρομέοντο δέ οἱ ΦΡΕ΄ΝΕΣ ἐντός.

And because the *φρένες* are much affected by the various motions of the mind, hence the word is used for

II. *The mind itself*, [or] *understanding*, and is thus applied twice in 1 Cor. xiv. 20. where Wetstein cites a Greek proverb *διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν* ΤΑΙ῍Σ ΦΡΕΣΙ῍ ΝΗΠΙΑ΄ΖΩΝ, '*a child in understanding* differs nothing from a child in age.' Comp. under *καρδία* I. [Prov. vii. 7. ix. 4, 16. for לֵב. Dem. 780, 21.]

ΦΡΙ΄ΤΤΩ, or -ΣΣΩ.

I. Properly, according to Eustathius, *to stand an end*, as the *hair*, or *to have the hair stand an end, to bristle*. Thus the *hair* itself is sometimes said *φρίσσειν*, and sometimes men or other animals [are said] *φρίσσειν ταῖς θριξίν*. See Scapula and Wetstein on Jam. ii. 19. [It does not seem clear from the lexicographers, whether the word has an active or passive signification. Hesychius says, *φρίσσει· διεγείρεται, ἐξορθοῦται*, while the etymologist has *φρίσσειν· κυρίως τὸ ἐξορθοῦν τὰς τρίχας*. Hesiod, Scut. 391. says, *ὀρθὰς— φρίσσει τρίχας*.] Comp. Heb. and Eng. Lexicon in שׁשׂ.

II. *To have one's hair stand an end, to shudder through fear* or *horror*, horreo. occ. Jam. ii. 19. where see Wolfius. The LXX use this word for the Heb. שָׂעַר *to be afraid, astonished*, Jer. ii. 12. and apply it in its proper sense, Job iv. 15. where ΄ΕΦΡΙΞΑΝ *δέ μου* ΤΡΙ΄ΧΕΣ *καὶ σάρκες*, 'my hair stood an end, *and* my *flesh* (*shivered*),' answers to the Heb. תְּסַמַּר שַׂעֲרַת בְּשָׂרִי, 'the hair *of my flesh* stood an end;' that is, as Homer expresses it, Il. xxiv. 359.

Ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι.

[See Dan. vii. 15. Judith xvi. 8. Dem. 332, 11. 559, 8.]

Φρονέω, ῶ. "It is," says Leigh, "a general word, comprehending the actions and operations both of the *understanding* and *will*: it is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*." [It may be added, that in many places it is not easy to say whether the writer referred to the *understanding* or the *affections*, and that interpreters, consequently, frequently differ.]

I. *To think, be of opinion*, Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6. "*that you may learn not* to entertain too high an opinion of yourselves (*or others*) *above what is* (*here*) *written*." Doddridge. [With these two places compare 2 Mac. ix. 12. Polyb. Exc. Leg. 113. and see Reiske's Ind. Gr. Dem. p. 789. *φρονέω* in fact often expresses *pride*.] *To be of a mind* or *opinion*, as to doctrine, referring to the *understanding*. Gal. v. 10. Phil. iii. 15[1]. *Τὸ αὐτὸ φρονεῖν, to be of the same mind* or *opinion*. [2 Cor. xiii. 11.] Phil. ii. 2. iii. 16. [iv. 2.] where Kypke remarks, that the phrases *τὸ αὐτὸ φρονεῖν*, and *τὸ ἓν φρονεῖν*, may of themselves signify the same thing; but that here the very order of the discourse shows that the former denotes *consent in doctrine*, the latter *in life, and in mutual offices of Christian love*: in which last sense, *τὸ αὐτὸ εἰς ἀλλήλους*, or *ἐν ἀλλήλοις, φρονεῖν* is used Rom. xii. 16. xv. 5. Herodotus, i. 60. applies the Ionic *τώυτὸ* ΦΡΟΝΕΙ῍Ν to *political consent*. See more instances from the Greek writers in Raphelius on Rom. xv. 5. and in Kypke on Phil. ii. 2. In the passive, *τοῦτο φρονείσθω ἐν ὑμῖν*, '*let this* mind be *in you*,' Phil. ii. 5. where, however, observe that the Alexandrian and five other ancient MSS. read *φρονεῖτε*, which reading the Syriac and Vulgate translators have also followed. See Wetstein and Griesbach. [The word refers to the *understanding* in Is. xliv. 18. Wisd. xiv. 30. Polyb. ii. 7, 3. Philostr. Vit. Soph. i. 15. Xen. Cyr. iv. 6, 3.]

II. Transitively, with an accusative, *to mind, relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. [*τὰ ὑψηλὰ φρονοῦντες*.] Phil. iii. 19.

[1] [Schleusner (strange to say) puts this place under two different heads, one referring to the *understanding*, the other to the *feelings*, &c.]

Col. iii. 2. Mat. xvi. 23; where Raphelius shows that the phrase *φρονεῖν τά τινος* in the Greek classics, [as Diod. Sic. xx. 35. Herod. ii. 162.] means *to be of the same sentiments* or *party with any one, to favour him, to be on his side;* and explains St. Matthew's expression in this sense. [Schleusner refers this place to the first head, explaining it, either "you do not judge of things from any divine or spiritual view, but a mere human one;" or, "you do not understand the counsels of God, but merely think of outward things." There are other passages where nearly the same meaning occurs. In Phil. iv. 10. it is, *to be anxious for* or *about*, and so in Phil. i. 7. where, says Parkhurst, Wolf observes that *φρονέω* denotes *particular regard* or *care for a person.* In both these places it is joined with *ὑπέρ.* Again, in Rom. xiv. 6. it denotes *to mind, regard, pay attention to.* Comp. 1 Mac. x. 20. 2 Mac. xiv. 26. Esther xvi. 1. Herodian, viii. 6, 13.] See also [Irmisch. on Herod. ii. 12, 4. and] Wetstein and Kypke on the place. Intransitively, *to be affected.* 1 Cor. xiii. 11: "I had the *wishes*, the *tastes*, the *enjoyments* of a child." Powell's Disc. xvi. p. 258.

☞ *Φρόνημα, ατος, τό,* from *πεφρόνημαι* perf. pass. of *φρονέω.—A minding.* It comprehends the act both of the *understanding* and of the *will.* occ. Rom. viii. 6, 7. In which passage I know not how *φρόνημα σαρκός* can be better rendered into English than as it is in our translation, *the carnal mind,* or *to be carnally-minded.* (See Suicer, Thesaur. under *σάρξ* III. 6.) So *φρόνημα πνεύματος,* ver. 7. *to be spiritually-minded;* but Rom. viii. 27. *φρόνημα Πνεύματος* means *the mind and inclination of the Holy Spirit* himself, influencing our spirits. [See *Πνεῦμα.*] The above-cited are all the passages of the N. T. where *φρόνημα* occurs. [In 2 Mac. vii. 21. and xiii. 9. it seems to denote *spirit, feeling,* and not unfrequently *proud thoughts,* as Joseph. Ant. vi. 2, 3. See Polyb. v. 83, 5. Ælian, V. H. ix. 3. Dem. 246, 1. and Alberti on the 1st place of Romans.]

Φρόνησις, εως, ἡ, from *φρονέω.*

I. *Wisdom, prudence.* Eph. i. 8. [1 Kings iii. 28. for חָכְמָה. Job xvii. 4. for שֵׂכֶל. Prov. i. 2. for בִּינָה. Joseph. Ant. viii. 7, 5. Xen. Mem. i. 2, 10. de Mag. Eq. vii. 4.]

[II. *Feelings,* or *thoughts of the mind,* Luke i. 17. *To turn the hearts of the disobedient to the views and feelings of the just.*]

Φρόνιμος, ον, ὁ, ἡ, from *φρονέω.—Wise, prudent, provident.* See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. [xxiv. 45.] xxv. 2, [4, 8, 9. Luke xii. 42. xvi. 8. 1 Cor. iv. 10. x. 15. 2 Cor. xi. 19. Prov. xiv. 17. for עָרוּם. 1 Kings iii. 12. v. 7. Prov. iii. 7. for חָכָם. In Rom. xi. 25. and xii. 16. *φρόνιμος παρ' ἑαυτῷ,* is *one wise in his own opinion.* Comp. Prov. iii. 7. Is. v. 21.] On Mat. x. 16. Wetstein says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger, like a *serpent,* and to elude it by using various arts, is the part of a *prudent* man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

☞ *Φρονίμως,* adv. from *φρόνιμος.—Wisely, prudently, providently.* occ. Luke xvi. 8. [Symm. Eccl. vii. 11. Xen. Ages. i. 17.]

Φροντίζω.—To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This verb is derived from *φροντίς, ίδος, ἡ,* which signifies, 1. *thought,* according to that of Euripides in Hippol. *αἱ δεύτεραί πως* ΦΡΟΝΤΙ΄ΔΕΣ *σοφώτεραι,* "second *thoughts* are best," as we say. So *φροντίς* is a plain derivative from *φρονέω to think.* 2. *Care, solicitude.* In which latter sense also it is often used in the profane writers. See Scapula. [Prov. xxxi. 21. 2 Sam. ix. 5. Xen. Mem. iii. 11, 12. Diod. Sic. xi. 56.]

☞ *Φρουρέω, ῶ,* from *φρουρός a sentinel, a guard,* [Xen. Hell. i. 6, 10. Ælian, V. H. ii. 514.] which from *πρό before,* and *οὖρος a keeper,* which from *ὁράω to see, look.*

I. Properly, *to guard, keep with a military guard.* 2 Cor. xi. 32. So Herodian in Wetstein, ΦΡΟΥΡΟΥΜΕ΄ΝΗ—Ἡ ΠΟ΄ΛΙΣ. [Judith iii. 7. 3 Esdr. iv. 56. Xen. Cyr. i. 2, 12. de Vect. iv. 52. Polyb. xvii. 4, 6.]

II. *Figuratively, φρουρέομαι, οῦμαι, to be kept, guarded,* under the law, namely, from sin. occ. Gal. iii. 23. where Chrysostom says it imports *τὴν ἐκ τῶν ἐντολῶν τοῦ νόμου γενομένην ἀσφάλειαν,* '*the safety* which accrued to them from the precepts of the law,' i. e. as he further explains it, through *fear* of offending. See the passage in Wolfius, and comp. under *συγκλείω* IV. and Kypke on Gal. [Schleusner says, "He is said *φρουρεῖσθαι* for whom something is preserved and intended." He construes here, *having been subjected to the Mosaic law, we were reserved for the time at which the Mosaic law was to be revealed;* adding, that Koppe thinks that *φρ.* here only denotes the long time during which the Jews were subject to the law, while others conceive that *φρ.* is here almost redundant, (having the same meaning as *συγκλείεσθαι,*) and construe, *we were kept subject.* So Wahl construes *συγκεκλεισμένον φρουρεῖν inclusum custodire.*]

III. *To keep, guard, preserve,* spiritually. Phil. iv. 7. 1 Pet. i. 5. where see Macknight.

ΦΡΥΑ΄ΣΣΩ, or -ΤΤΩ, Heb. פָּרַץ *to break, burst forth,* or formed by an onomatopœia from the *sound.*

I. Properly, *to make a noise,* as high-spirited horses, *snorting, neighing,* and *exulting,* fremo, ferocio[1]. Thus sometimes used in the profane writers, as by Callimachus, Hymn. in Lav. Pall. 2, 3,

——— *τᾶν ἵππων ἀρτὶ* ΦΡΥΑΣΣΟΜΕ΄ΝΑΝ
Τᾶν ἱερᾶν ἐσάκουσα———

E'en now I heard the sacred coursers *neigh.*

Plutarch in Lycurg. t. i. p. 43. D. *ἵπποι* ΦΡΥΑΤΤΟ΄ΜΕΝΟΙ *πρὸς τοὺς ἀγῶνας,* 'horses *neighing* or *snorting* for the race.' Comp. Job xxxix. 20, 25. and see more in Wetstein and Kypke on Acts, both of whom show that the Greek writers apply it not only to horses, but to men who are *noisy, insolent, overbearing,* according to the following sense.

[1] [Etym. M. *φρύαγμα· ἡ τῶν ἵππων καὶ ἡμιόνων διὰ μυκτήρων ἠχὴ ἀγρίῳ φυσήματι ἐκπίπτουσα.* This word occ. in Æschyl. Sept. Theb. 247. where see Blomfield.]

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. Acts iv. 25. Comp. Ps. ii. 1. in LXX and Heb. In 3 Mac. ii. 2. Ptolemy Philopater is described as *θράσει καὶ σθένει* ΠΕΦΡΥΑΓΜΕ'ΝΟΥ, '*raging* with insolence and power.' [So *φρύαγμα* is used for *the swelling* of Jordan in Jer. xii. 5. Comp. Zech. xi. 3. Aq. et Theod. Jer. l. 44. In Ez. vii. 24. it is *boasting* or *insolence.*]

Φρύγανον, ου, τό, from *φρύγω to burn.—A stick proper for burning, a fagot-stick.* occ. Acts xxviii. 3. where Wetstein cites from Xen. [Cyr. v. 2, 115.] ΦΡΥ'ΓΑΝΑ *συλλέγειν ὡς ἐπὶ πῦρ.* Theophr. H. P. i. 5, 15, 16. Herodian, viii. 4, 11. In the LXX, it seems to denote, rather, *stubble.* See Is. xl. 24. xli. 2. Jer. xiii. 24. But comp. Job xxx. 7.

Φυγή, ῆς, ἡ, from *πέφυγα* perf. mid. of *φεύγω to flee.—A fleeing* or *flight.* occ. Mat. xxiv. 20. Mark xiii. 18. [Some have construed it here, *perpetual banishment,* which sense it bore in good Greek. See Potter, l. i. c. 25. and Poll. On. viii. 7. The word occ. Is. lii. 12. Jer. xxv. 38. Amos ii. 14. Diod. Sic. xx. 12. Xen. Cyr. iv. 2, 28.]

Φυλακή, ῆς, ἡ, from *πεφύλαχα* perf. act. of *φυλάσσω to keep.*

I. *A keeping, guarding,* or *watching,* Luke ii. 8; where Raphelius cites Xenophon several times applying the phrase *φυλακὰς φυλάσσειν* to soldiers *keeping watch;* and Kypke quotes from Plut. Apophthegm. p. 198. A. *τὰς δὲ* ΝΥΚΤΕΡΙΝΑ'Σ ΦΥΛΑΚΑ'Σ *ἐκέλευε* ΦΥΛΑ'ΣΣΕΙΝ, 'but he ordered them (the soldiers) *to keep the nightly watch.*' See more in Wetstein and Kypke. The LXX frequently use *φυλακὴν* or *φυλακὰς φυλάσσειν* for the Heb. שָׁמַר אֶת מִשְׁמֶרֶת, as denoting the Levites *keeping* their *watch* or *charge.* [Num. i. 53. iii. 7. et al. Thuc. viii. 50. Herod. ii. 99. Arrian, Exp. A. M. iv. 16, 1. Xen. Mem. iii. 6, 11. An. ii. 6, 10.]

II. *A guard, a number of sentinels,* or *men upon guard.* Acts xii. 10. [Dion. Hal. i. 86. Dem. 622, 7. Xen. Cyr. i. 6, 43. iii. 3, 33. Florus, iv. c. 11. (*custodia.*)]

III. *A prison, a place of custody.* Mat. xiv. 3, 10. et al. freq. [Add Mat. v. 25. xviii. 30. xxv. 36, 39, 43, 44. Mark xi. 17, 28. Luke iii. 20. xii. 58. xxi. 12. xxii. 33. xxiii. 19, 25. John iii. 24. Acts v. 19, 22, 25. viii. 3. xii. 4—6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Rev. ii. 10. See Jer. xxxvii. 14, 17. Judg. xvi. 22, 26. 1 Kings xxii. 27. 2 Kings xvii. 2. 2 Chron. xviii. 26. where we find *οἰκία* or *οἶκος φυλακῆς,* for בֵּית כָּלְא. See, too, Gen. xl. 3. xlii. 17. for מִשְׁמָר. Diod. Sic. iv. 46. Arrian, D. E. i. 29. Artem. iii. 10. Corn. Nep. Vit. Eumen. 11. (*custodia.*)] Hence spoken of the *infernal prison,* 1 Pet. iii. 19. where the Syriac version ܒܝܬ ܐܒܕܐ *in Hades* or *hell,* in inferis. See Wetstein, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that Arrian in like manner uses the phrase ΕΙ'Σ ΦΥΛΑΚΗ'Ν ΒΑ'ΛΛΕΙΝ for *casting into prison.* Epictet. iii. 26. p. 366. ed. Cantab.

IV. *A hold, a dwelling* or *lurking-place.* Rev. xviii. 2; [and ibid. *a dwelling-place of birds,*] *a cage.*

V. As a division of time, *a watch.* It seems pretty evident from Judg. vii. 19. compared with Lam. ii. 19. Exod. xiv. 24. that whatever the more modern Jews might do, the ancient ones distinguished the night into *three* watches (see Mintert's Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48. that in our Saviour's time the Jews divided it, agreeably to the Roman[1] method, into *four.* In the LXX *φυλακή* signifies *a watch* of the night, answering to the Heb. אַשְׁמֻרָה, Exod. xiv. 24. Judg. vii. 19. Ps. xc. 4. or lxxxix. 5. Lam. ii. 19. [Add Mat. xxiv. 43. Luke xii. 38.]

☞ *Φυλακίζω,* from *φυλακή a prison.—To imprison, cast into prison.* occ. Acts xxii. 19. [Wisd. xviii. 4.]

☞ *Φυλακτήρια, ων, τά,* from *φυλάσσω.* [*Φυλακτήριον* is properly *a guard station without a camp* or *town*[2], thence *any thing which protects* or *preserves.*] *Phylacteries.* occ. Mat. xxiii. 5. These were *bits* or *slips of parchment* on which the Jews, according to Deut. vi. 8. xi. 18. wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. Josephus, Ant. iv. 8, 13. Justin Martyr plainly understood the command Deut. vi. 8. literally; for in his Dialogue with Trypho, he tells him that 'God by Moses *φυλακτήριον ἐν ὑμέσι λεπτοτάτοις γεγραμμένων χαρακτήρων τινῶν, ἃ πάντως ἅγια νοοῦμεν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε,* commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment,' p. 230. ed. Thirlby; p. 205. ed. Colon. The grecising Jews seem to have called these *bits of parchment φυλακτήρια* originally, because they reminded them to *keep* the law; and Kypke remarks that Plutarch, Quæst. Rom. p. 288. mentions the *bulla*[3], which was suspended from the necks of the more noble Roman boys, as perhaps *πρὸς εὐταξίαν*—ΦΥΛΑΚΤΗ'ΡΙΟΝ—*καὶ τρόπον τινὰ τοῦ ἀκολάστου χαλινός,* '*a preservative* of good order, and, as it were, a bridle on incontinence.' But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *phylacteries* as *amulets* or *charms,* which would *keep* or *preserve* them from evil; in which sense the word *φυλακτήριον* is sometimes used in the Greek writers. [So Themistius (Or. xiii. in Gratian. p. 178.) says that religion is a better *φυλακτήριον* than arms. See also Or. xix. p. 231. and Demosth. p. 71, 24.] See Wetstein and Kypke on Mat. There is a remarkable passage in the Rabbinical Targum on Cant. viii. 3. (written about 500 years after Christ[4]) which may both serve to illustrate what our Lord says, Mat. xxiii. 5. and to show what was the notion of the more modern Jews concerning their *phylacteries.* It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I

[1] See the passages cited by Wetstein on Mat. xiv. 25. [Joseph. Ant. v. 6, 5. xviii. 9, 6. Arrian, Exp. Al. v. 24, 2. Polyæn. ii. 35. Diod. Sic. xviii. 40. Herod. ix. 51. Xen. An. iv. 1, 5.]

[2] [Etym. M. *φυλακτήριον· τόπον ἔνθα οἱ φύλακες οἰκοῦσι.*]

[3] See Kennet's Roman Antiquities, p. 309, 310.

[4] See Walton's Prolegom. in Bibl. xii. 15.

bind the *phylacteries* (תְּפִלִּין) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, *that the evil spirits may not have power to hurt me.*"

Φύλαξ, ακος, ὁ, from *φυλάσσω to keep.—A keeper, guard, sentinel.* occ. Acts v. 23. xii. 6, 19. [Gen. iv. 9. Diod. Sic. xix. 5. Dem. 682, 25. Xen. Mem. ii. 1, 32.]

ΦΥΛΑ'ΣΣΩ, or -ΤΤΩ.

I. *To keep, guard, watch.* See Luke ii. 8. viii. 29. (comp. under *φυλακή* I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16. [Jer. xxxii. 2. lii. 25. 2 Kings xvii. 9. Artem. iii. 60. Herodian, i. 17, 3. Dem. 688, 15. Xen. An. i. 2, 21.]

II. *To keep, preserve* from danger or harm. John xii. 25. xvii. 12. 2 Tim. i. 12. 2 Pet. ii. 5. Jude 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14. [In 2 Thess. iii. 3. it is joined with *ἀπό*; and in 1 John v. 21. where it is joined with *ἑαυτούς*, and may be construed *beware of*, in which sense it often occurs in the middle, either with *ἀπό*, as Luke xii. 15. Ecclus. xii. 11. Xen. Cyr. ii. 3, 9. —or the acc. Acts xxi. 25. 2 Tim. iv. 15. Diod. Sic. xx. 26. Herodian, iii. 5, 9. Xen. Mem. ii. 2, 14.—or with *ἵνα μή*, as 2 Pet. iii. 17. *ὡς μή*, Xen. An. vii. 6, 22. *ὅπως μή*, Xen. Mem. i. 2, 37. *μή*, Epict. Enchir. 34.]

III. *To keep, observe*, a commandment, law, decree, &c. Mat. xix. 20. [Mark x. 20.] Luke xi. 28. [xviii. 21.] Acts vii. 53. xvi. 4. [xxi. 24.] Rom. ii. 20. [Gal. vi. 13.] 1 Tim. v. 21. [vi. 20. Prov. vi. 20. for נָצַר. Gen. xxvi. 5. xxxi. 24. Ex. xii. 17. et al. freq. for שָׁמַר. Ecclus. xxi. 12. Ælian, V. H. ii. 31. H. A. xi. 14. Hesiod, Opp. 489. Herod. i. 165.]

ΦΥΛΗ', ῆς, ἡ [1].—*A tribe, a division*, or *distinct part of a people.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the Israelites and Ishmaelites [2] (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into twelve tribes, but that so likewise were the ancient Etruscans [3], and even our Saxon [4] ancestors, while in Germany, were divided into twelve governments or provinces, each of which had a chief or head accountable to the general assembly of the nation; but in time of war they chose a general to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in England, where the Saxons divided their conquests into seven kingdoms; hence called the Heptarchy. [Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Heb. vii. 13, 14. James i. 1. Rev. i. 7. v. 5, 9. xxi. 12. Gen. xlix. 16. Deut. i. 13. for שֵׁבֶט Gen. xii. 3. Ex. xx. 32. for מִשְׁפָּחָה. Ex. xxxi. 2. Micah vi. 19. for מַטֶּה. Hesiod, Scut. 162. Xen. Mem. iii. 4, 5.]

Φύλλον, ου, τό.—A leaf of a tree. Mat. xxi. 19. xxiv. 32. [Mark xi. 13. xiii. 18. Rev. xxii. 2. Gen. iii. 7. Ecclus. vi. 3. Diod. Sic. ii. 49. Ælian, V. H. iv. 17.]

Φύραμα, ατος, τό, from *πεφύραμαι* perf. pass. of *φυράω to break, dissolve, macerate, knead*, Ex. xxix. 2. Lev. ii. 4. from *φύρω* nearly the same.

I. *A mass* of clay *macerated, kneaded*, and so prepared for use by the potter. Rom. ix. 21. So Scapula cites from Plutarch *πῆλον φυρᾶσαι to knead clay.*

II. *A mass* or *lump* of dough *macerated* and *kneaded.* 1 Cor. v. 6. (comp. ver. 7.) Gal. v. 9. Rom. xi. 16. The above cited are all the passages of the N. T. where the word occurs. [It occurs Ex. xii. 34. for בָּצֵק; for עֲרִיסוֹת, Num. xv. 19, 21. Mark Anton. vii. 68. where see Gataker.]

☞ *Φυσικός, ή, όν,* from *φύσις nature.*

1. *Natural, agreeable to the constitution of God in nature.* Rom. i. 26, 27. See Wetstein. [Diod. Sic. iii. 61. Herodian, vi. 1, 14.]

II. *Natural, led* or *governed by natural* or *mere animal instinct.* 2 Pet. ii. 12.

☞ *Φυσικῶς,* adv. from *φυσικός.—Naturally, by natural instinct.* occ. Jude 10. Comp. 2 Pet. ii. 12. [Diod. Sic. xx. 55. Diog. Laert. x. 137.]

☞ *Φυσιόω, ῶ,* from *φυσάω to breathe, blow, blow up* [5]. See under *ἐμφυσάω.—To inflate, blow* or *puff up.* In the N. T. it is spoken only figuratively of *pride* or *self-conceit.* occ. 1 Cor. iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. Col. ii. 18. On 1 Cor. iv. 6. see Elsner and Wetstein, and comp. under *ἵνα.* [See Arrian, D. E. i. 19. Philo, de Charit. p. 714, 716.]

☞ *Φύσις, εως, ἡ,* from *φύω* or *φύομαι to be born;* as the Latin *natura*, whence Eng. *nature*, from nascor, natus, *to be born.*

I. *Nature, natural birth.* Rom. ii. 27. Gal. ii. 15. [Polyb. iii. 9, 6. xi. 2, 2. Plato Menex. p. 407. (198. ed. Tauchn.)] *Natural disposition enhanced* or *aggravated by acquired habit.* Eph. ii. 3. where see Doddridge's note. [Schl. says here, *natural disposition;* Wahl has, "*the disposition*, regard being had to the moral sense of good or evil in an individual."] *An infused disposition, which is become*, as it were, *natural* [6]. Comp. *ἔμφυτος.* occ. 2 Pet. i. 4. where see Wetstein and Kypke. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage,

[1] Either from *φύω to beget*, according to the Greek Lexicographers, or rather from the Heb. פָּלַג *to separate, divide.* That יפל, or אפל, say the authors of the Universal History *, might, in the earliest times, signify *a division*, and that this was equivalent to *a detached colony*, or *body of men, that separated themselves from the rest of mankind*, cannot well be denied. Hence the Greek word *φυλή*, tribus, *a separate* or *distinct body of men;* and hence, if we mistake not, the Tuscan word *ful*, a tribe, city, or community: and hence, too, I add, the French *foule*, a multitude, and perhaps Saxon *folc*, and English *folk;* whence are denominated the counties of Suf-*folk* and Nor-*folk*, i. e. southern and northern *folk.*

[2] See Bp. Newton's Dissertations on the Prophecies, vol. i. p. 39, 40.

[3] Universal History, vol. xvi. p. 37, 38. 8vo.

[4] See Rapin's History of England, translated by Tindal, vol. i. book i. p. 27, 46 fol. edit. and Dissertation on the Government of the Anglo-Saxons, in the same vol. p. 148. and note 4.

[5] [Is. liv. 16. Dem. 169, 23. Xen. Mem. i. 2, 25.]

[6] Xenophon uses it for *an improved disposition*, or *a temper altered for the better*, Mem. ii. 3, 14. where Socrates is persuading Chærecrates to appease his brother Chærephon, who was at variance with him. Εἰ μὲν οὖν ἐδόκει Χαιρεφῶν ἠγεμονικώτερος εἶναι σου πρὸς τὴν ΦΥΣΙΝ ἅπαξ τε πρᾶξιν† ταύτην, ἐκεῖνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σὲ φίλον ποιεῖσθαι. 'If,' says he, 'I had thought Chærephon might have been brought to such a *temper* more easily than you, I would have tried to persuade him to have first courted your friendship.'

* Vol. xvi. p. 9. 1st edit. 8vo. Note C.

Rom. ii. 14, 15. *when Gentiles* (ἔθνη, not ΤΑ᾽ ἔθνη) *who have not the law*, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) *do*, φύσει, from a kind of natural disposition or inclination, *the things of the law*, i. e. the great duties of true religion [1], (compare ver. 27.) *these, having not the law, are a law unto themselves; who show the matter*[2] *of the law written upon their hearts*[3]. I remark, that Ignatius uses it in the same view, when he thus addresses the Ephesian Church, § 1. ἀποδεξάμενος ἐν Θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κεκτῆσθε ΦΥ΄ΣΕΙ δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ Χριστῷ τῷ Σωτῆρι ἡμῶν—'having heard of your name, much beloved in God, which ye have attained by your righteous *disposition*, (*bonâ* indole *sive* naturâ *per Spiritum Sanctum* infusâ, Smith,) according to the faith and love which is in Jesus Christ our Saviour.' So the same blessed martyr tells the Trallians, § 1. 'I know that you have a mind blameless and constant through patience, οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥ΄ΣΙΝ, not by use or exercise, but by an *infused disposition*.' So Smith on the place, "This blameless mind is not acquired by *use* and *exercise*, but by *divine grace* and *an infused habit* (habitu innato), which *the Christian doctrine and institution hath implanted* (indidit et insevit) in it." [Wahl says of this passage, as of Eph. ii. 3. above, that the word means *proprietas nativa*, being used de indole hominis, ratione habita *sensus recti et boni qui est in aliquo*. Schleusner understands it of *natural knowledge of God and our duty*. In 1 Cor. xi. 14. which Parkhurst puts under sense II., Schleusner says the word means, *customs so long and general as to have become a second nature;* and Wahl here again says, *proprietas nativa*, "with a reference to that feeling of what is honourable and dishonourable, which teaches us not rashly to depart from the notions of honourable and dishonourable existing among the people of our time and country." He adds, that the writer here refers, not to the Hebrew notions as to the cutting or leaving hair long, but the Greek; and he cites Herod. i. 82. Phocyl. 199—201. and Plut. t. viii. p. 318. ed. Hutten.]

II. *Nature, the constitution and order of God in the natural world*, or *the course and process of nature agreeable to that constitution*. Rom. i. 26. xi. 21, 24. thrice. On Rom. i. 26. Wetstein shows that the Greek writers apply the phrase ΠΑΡΑ᾽ ΦΥ΄ΣΙΝ in like manner to *unnatural lusts*, [Athen. xiii. p. 605. Philo Leg. Spec. p. 306, 17.] opposing it to ΚΑΤΑ᾽ ΦΥ΄ΣΙΝ, as the apostle does to φυσικήν.

III. *Nature, essence, essential constitution* and *properties*. Gal. iv. 8. [To this head Wahl, with many others, refers James iii. 7. Compare Ceb. Tab. 7 and 31. Epictet. Enchir. 27. Ælian, V. H. ii. 23. iv. 13. Xen. Œc. xvi. 1. and see Wisd. vii. 28. and xiii. 1.]

IV. *A kind* or *species* of animals. James iii. 7. twice. So Josephus, Ant. i. 1, 1. speaks of *animals*, πλεονάζειν αὐτῶν τὴν ΦΥ΄ΣΙΝ, 'multiplying their *kind* or *species*;' and de Bel. vii. 5, 5. describing Vespasian and Titus's triumph, says, ζώων τε πολλαὶ ΦΥ΄ΣΕΙΣ παρήγοντο, 'many *species* of animals were led along.' See also Wetstein on the place, who cites from Lucretius, i. 16. the correspondent Latin phrase, *omnis natura animantum*, (comp. 195.) and shows that ἀνθρώπινη φύσις is used for *human nature* or *mankind* by the Greek writers. [3 Mac. iii. 29. Ælian, V. H. ii. 23. Epictet. Enchir. 27. Schwarz. Comm. Cr. p. 1402.]

☞ Φυσίωσις, εως, ἡ, from φυσιόω.—*A swelling*, of pride or ambition. occ. 2 Cor. xii. 20. [Hesychius explains it by ἔπαρσις, ὑψηλοφροσύνη.]

Φυτεία, ας, ἡ, from φυτεύω.

I. *A plantation*. [2 Kings xix. 29. Ez. xvii. 7. Micah i. 6. Ælian, V. H. iii. 40. Diod. Sic. iii. 62.]

[II. *A plant*.] occ. Mat. xv. 13. where it denotes figuratively a religious *doctrine;* and Kypke, whom see, cites several of the Greek writers comparing in like manner *doctrinal precepts* to *seeds* and *plants*. Comp. Mat. xiii. 4. &c.

Φυτεύω, from φυτόν *a plant*, which from φύω *to spring, spring up*.

I. *To plant*, "*to put into the ground in order to grow, to set*." Johnson. Mat. xxi. 33. [Mark xii. 1.] Luke xiii. 6. xvii. [6,] 28. [xx. 9. 1 Cor. ix. 7. So Gen. ii. 8. ix. 20. Eccl. ii. 4, 5. for נָטַע. Xen. Mem. ii. 1, 23. Œc. iv. 21. Dem. 1275, 9. φυτεύειν τόπον is found in Diod. Sic. iii. 61. iv. 82.]

II. *To plant* figuratively, *to establish, authorize*, teachers or their doctrines. Mat. xv. 13. [And so]—*To plant* the gospel, i. e. *to be first in preaching it* in any place. 1 Cor. iii. 6—8. comp. 10. and iv. 15. [So נָטַע in Jer. xxxi. 5. Comp. Iliad O. 134. Schol. Soph. Aj. 962. Thom. M. p. 905.]

ΦΥ΄Ω.

I. *To produce, yield, bear*, particularly as a tree doth leaves or twigs. Compare under φύλλον. [Hence in the passive, *to be produced, be born*.

[1] Elsner shows that τὰ τοῦ νόμου signifies "*the duties inculcated by the law.*" Doddridge. See also Wolfius. Worsley, "*the duties*, or *precepts, of the law.*"

[2] Comp. under ἔργον IV.

[3] This passage relates, I think, not to the unconverted, but to *converted gentiles;* 1st, because *the being a law unto themselves, and having the law written on their hearts*, is the description given by the prophet Jeremiah, and by St. Paul, of the Christian state. See Jer. xxxi. 31—34. Comp Heb. viii. 6—13. x. 16. 2 Cor. iii. 3. 2ndly, because the verbs ποιῇ—εἰσι—ἐνδείκνυνται are in the *present* tense, and so relate to the *present*, not the past, condition of the gentiles: of which the apostle had given such a very different and dreadful description, ch. i. 24. &c. 3rdly, because *the gentiles who have not the law*, and *yet do the things of the law*, evidently denote the same sort of persons as those who are called, ver. 26. *the uncircumcision, which keepeth the righteousness* or *precepts of the law;* and of whom the apostle asks, ver. 26. *shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature*, IF IT FULFIL THE LAW, (ΤΟ᾽Ν ΝΟ᾽ΜΟΝ ΤΕΛΟΥ΄ΣΑ,) *judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that* of the heart, *in the spirit, and not in the letter, whose praise is not of men, but of God*. Now let any one compare this passage with what the same apostle says, on occasion of the judaizing teachers, Phil. iii. 2, 3. *beware of dogs, beware of evil workers, beware of the concision:* for WE are the circumcision, which worship God in the spirit, *and rejoice in Christ Jesus*, and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the gentiles mentioned Rom. ii. 14. and whose *uncircumcision is counted for circumcision*, ver. 26. are the very same sort of persons as those of whom the apostle says, Phil. iii. 3. WE *are the circumcision;* that is, he will conclude them to be *believers* or *Christians*.

spring up. Luke viii. 6, 8. Song of Sol. v. 14. Prov. xxvi. 9. Ez. xxxvii. 8. Ecclus. xxxix. 16. Eur. Phœn. 34. 886. 1622.]

II. Intransitively, *to spring up, shoot,* or *sprout.* Heb. xii. 15. [This place is taken from Deut. xxix. 18. See ῥίζα and πικρία.]

☞ Φωλεός, οῦ, ὁ.—*A hole, a burrow.* The lexicons derive it from φῶς *light,* and ὀλέω *to destroy,* as being *devoid of light*[1]. occ. Mat. viii. 20. Luke ix. 58. [Paus. viii. 16. Ælian, H. A. vi. 3. Apollod. Bibl. i. 9, 11. Φωλεύω is used of *beasts lying in dens,* as Æsop. Fab. 141. Inc. Job xxxviii. 40.]

Φωνέω, ῶ, from φωνή *the voice.*

I. Intransitively, *to utter a voice, to call* or *cry out.* Luke viii. 8, [54.] xvi. 24. xxiii. 46. Acts [x. 13.] xvi. 28. [Rev. xiv. 18. Dan. iv. 11. 1 Chron. xv. 16.]

II. *To crow,* as a cock. Mat. xxvi. 34, 74, [75. Mark xiv. 30, 68, 72. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27. Schol. Theocr. ii. 109. Æsop. Fab. 36, 66.]

III. Transitively, with an accusative, *to call, call for.* Mat. xx. 32. [xxvii. 47.] Mark iii. 31. ix. 35. [x. 49.] xv. 35. [xvi. 2. xix. 15. John i. 49. ii. 9. (where Palairet renders it, *to speak to,* as in Hom. Od. iv. 77. and so Parkhurst.) iv. 16. ix. 18, 24. xi. 28. xii. 17. xviii. 33. Acts ix. 41. x. 7. Soph. Aj. 73. Tobit iv. 11. v. 8.]

IV. *To call, invite.* Luke xiv. 12. [Comp. 13. and Fessel. Adv. Sacr. t. i. p. 323.]

V. *To call, name, denominate.* John xiii. 13.

Φωνή, ῆς, ἡ.

I. *An articulate sound* or *voice.* [Mat. iii. 3, 17.[2] xvii. 5. xxvii. 46, 50. Mark i. 11, 26. v. 7. ix. 7. xii. 19. xv. 34, 37. Luke i. 42, 44. iii. 22. iv. 33. viii. 28. ix. 35, 36. xi. 27. xvii. 13, 15. xix. 37. xxiii. 23. John v. 37. x. 3, 4. xi. 43. xii. 28. Acts ii. 14.[3] iv. 24. vii. 31, 59, 60. viii. 7. ix. 4. 7. x. 13, 15. xi. 7, 9. xii. 14. xiv. 10. xvi. 28. xix. 34. xxii. 7, 22. xxvi. 14, 24. 1 Thess. iv. 16. 2 Pet. i. 17, 18. ii. 16. Rev. i. 10. iii. 20. iv. 1. v. 2, 11, 12. vi. 6, 7, 10. vii. 2, 10. viii. 5, 13. ix. 13. x. 3, 4, 7, 8. xi. 12, 15. xii. 10. xiv. 2, 7, 9, 13, 15. xvi. 1, 17, 18. xviii. 2, 4. xix. 1, 5, 6, 17. xxi. 3. Is. xxx. 17. Gen. xv. 4. xxvii. 34. Ex. xxiv. 3. In the following passages, Schleusner thinks it means, *what is said by the voice, word, prophecy,* &c. Mat. ii. 18. John iii. 29. x. 16, 27. xviii. 37. Acts xii. 22. xiii. 27. xxii. 9, 14. xxiv. 21. Heb. iii. 7, 15. iv. 7. Gal. iv. 20. (where Parkhurst says, *voice, manner of discoursing.* Of course, the meaning is, *to use a harsher* or *gentler style* according to circumstances.) Rev. xviii. 23. So Deut. xxviii. 9. Gen. xvi. 3. Jer. ix. 12, 18. Diod. Sic. xx. 23. Polyb. xxii. 3, 2. Xen. Hell. v. 1, 8. And so says Wahl in most of these passages. Doubtless this is the *meaning.* But it will be observed, that most of these passages are speeches, or of a poetic character; and in either case, *voice* would be naturally used, especially in a simple language. The best instances are Acts vii. 31. xiii. 27.[4] In Rev. i. 12. *the person who speaks* is expressed by φωνή. Comp. Is. liv. 17. in Heb. and LXX.]—On Mark xv. 37. Kypke shows that the Greek writers use the phrase ἀφιέναι φωνήν for *uttering* both *an articulate* and *an inarticulate sound,* and understands the text of this latter.

II. *Voice, manner of discoursing.* Gal. iv. 20.

III. *Language.* 1 Cor. xiv. 10, 11. [Gen. xi. 1. Ælian, V. H. xii. 48. Ceb. Tab. 33. Dem. 1424, 1. Xen. An. i. 4, 6.]

IV. *An articulate sound, a sound, noise.* Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6. τῆς φωνῆς ταύτης seems to refer to the *sound* mentioned ver. 2. See Wetstein and Wolfius. Comp. Rev. iv. 5. and Vitringa there. [In the following places also, I think the word best translated by *sound.* Heb. xii. 19. (though Wahl says there *vox loquentis legislatoris.*) Rev. i. 15. vi. 1. ix. 9. xi. 19. xiv. 2. xviii. 22. Comp. Is. v. 30. xxiv. 8. 2 Kings vi. 32. Lev. xxv. 9. In Acts ii. 22. some construe it, *this sound having taken place.* Others, as Beza and Erasmus, say, *this rumour having gone abroad.* See Gen. xlv. 16. Jer. l. 46.]

Φῶς, φωτός, τό, contracted from φάος, εος, τό, a word often used in Homer for *light,* and derived from φάω II. which see.

I. *Light,* [generally. Mat. xvii. 5. Eph. vi. 13.] in a physical sense. See Mat. xvii. 2. [Luke viii. 18.] 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23. [xxi. 24. xxii. 5. Diod. Sic. iii. 47.]

II. *A fire,* which gives light. Mark xiv. 54. Luke xxii. 56. Dr. Hammond thinks this use of the word an Hebraism taken from the similar application of the Heb. אוֹר, which, though it generally signifies *light,* yet is supposed to be used for *fire.* See Is. xxxi. 9. xliv. 16. xlvii. 14. Ezek. v. 2. Bnt Pfochenius in Pole Synops. on Mark cites τοσόνδε ΦΩ͂Σ in the sense of so great *a fire,* from Eurip. Rhes. 81. and Raphelius from Xen. Cyr. vii. [5, 27.] οἱ δὲ ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς ΦΩ͂Σ πολύ, 'those who were ordered against the guards fell on them as they were drinking at a great *fire.*' [See Xen. Hell. vi. 2, 17. 1 Mac. xii. 29.]

III. *A light, a torch,* or the like. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩ͂Σ ΗΙΤΗΣΕΝ. [Xen. Hell. v. 1, 8.]

IV. Φῶτα, τά, *the material lights of heaven,* as the sun, moon, and stars. Thus (with the learned Bos, Exerc. Philol. Bp. Bull, Harm. Apostol. Dissertat. Poster. cap. xv. § 20. p. 501. ed. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood James i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use φῶτα for the Heb. מְאוֹרִים, Ps. cxxxvi. 7. Comp. Jer. iv. 23. [So Wahl. Others say, *the father* or *author of every good and happiness.* For *light* seems in all tongues to be put for happiness. See Liv. vii. 30. Æsch. Pers. 229. Hom. Il. Z. 6. O. 741. Eur. Orest. 243.

[1] [The Etym. explains the word as ὁ σκοτεινὸς τόπος. Hesychius, οὗ τὰ θηρία κοιμᾶται.]

[2] [These two places Schleusner chooses to make into *thunder,* as well as all the others where a voice from heaven is mentioned. Need any other proof of the tendency of his views be required?]

[3] [Ἐναίρειν τὴν φωνήν is said to be an Hebraistic pleonasm. Compare Judg. ix. 7. xxi. 2. Ruth i. 9, 14. et al. Vorst. Phil. Sacr. c. 38. The phrase occ. Luke xi. 27. xvii. 13. Acts iv. 24. xiv. 11. xxii. 22; but does not appear pleonastic in all.]

[4] [Kypke, says Parkhurst, compares Themistius, τὰς Θεοδοσίου φωνάς, τὰς πρωὴν ὑμῖν ἀναγνωσθείσας.]

And in this sense Wahl takes Mat. iv. 16. John ix. 5. See Is. lviii. 8. lx. 1.]

V. Figuratively, *a manifest* or *open state* of things, *openness*. Mat. x. 27. Luke xii. 3. [John iii. 20, 21. Xen. Ages. ix. 1.]

VI. God is said, 1 Tim. vi. 16. to dwell in the *inaccessible light*. This alludes to that *glorious and terrible fire* in which the Lord descended on Mount Sinai, and which both the priests and people were *forbidden to approach* under pain of death, Exod. ix. 18—24. Comp. 12, 13. It seems also to contain a further reference to *the glory and splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the high-priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28. [Others construe, *enjoying the highest happiness*. See sense IV. Others again think, that φῶς here describes the heaven of heavens. Compare Ps. civ. 2. That the gods dwelt in *light* was also the belief of the heathen. See Plut. Vit. Pericl. 39. It is this heavenly *light* which is alluded to, I suppose, in Acts ix. 6, 11. xxii. 9, 11. xxvi. 13. That the angels too were considered as beings of *light*, we gather from 2 Cor. xi. 14.]

VII. *Spiritual light and instruction*, both by *doctrine* and *example*, John v. 35; or [*teachers*,] considered as giving such *light*, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ *the true Light*, *the Sun* or *Light*, Heb. שֶׁמֶשׁ *of Righteousness*, who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination* and *knowledge*, but of spiritual *life*, *health*, and *joy* to the souls of men. See John i. 4, 5, 7—9. iii. 19—21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5. [In Luke ii. 31. Wahl considers φῶς also as meaning Christ, as in John iii. 19. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον.]

IX. It denotes *a state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8—10. Comp. Mat. iv. 16. and see Elsner and Wetstein on that text. Also, *the persons in such a state*, designated as τέκνα or υἱοὶ τοῦ φωτός, as Luke xvi. 8. 1 Thess. v. 5. Eph. v. 8. Here, too, I think, we may put Mat. v. 16. *let your spiritual light and holiness be so conspicuous*. Add here, 2 Cor. vi. 14. and John iii. 19. τὸ σκότος ἢ τὸ φῶς, with which comp. Is. v. 20. τὰ ὅπλα τοῦ φωτός, *the armour of the light*. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defence, and which would *reflect the bright beams* that were so gloriously rising upon them." Comp. 1 Thess. v. 5, 6, 8. and υἱός.

X. It signifies *the guiding* or *directing principle* (τὸ ἡγεμονικόν, as the Stoics speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστήρ, ῆρος, ὁ, from φῶς.—*A light*, i. e. *a luminary*, or *instrument of light*. Thus it is used by the LXX, Gen. i. 14, 16. for the Heb. מְאוֹר. Compare Wisd. xiii. 2. Ecclus. xliii. 7.—Applied spiritually to Christians. Phil. ii. 15. (comp. φῶς VIII.)—to Christ God-Man, the *luminary* of the New Jerusalem. Rev. xxi. 11. Compare 23. and xxii. 5.

☞ Φωσφόρος, ου, ὁ, from φῶς *light*, and πέφορα perf. mid. of φέρω *to bring*.

I. *The day* or *morning-star*. By this name the Greeks called the planet Venus, while passing from its lower to its upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light* or day. (Comp. under Ἑσπέρα, and see Keil's Astronomy, lect. xv.) The Romans borrowed this name from the Greeks. Thus Martial,

Phosphore, redde diem.
O Phosphorus, restore the day.

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19. ἕως is not used *exclusively*. Comp. under ἕως I.

☞ Φωτεινός, ή, όν, from φῶς, φωτός, *light*.

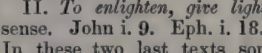
I. *Lightsome, luminous, splendid, bright*. Mat. xvii. 5. [Xen. Mem. iv. 3, 4. Ecclus. xvii. 25.]

II. *Luminous, enlightened*, in a spiritual sense. Mat. vi. 22. Luke xi. 34, 36. twice.

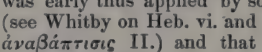
Φωτίζω, from φῶς, φωτός, *light*.

I. *To enlighten, give light to*. Luke xi. 36. Rev. xviii. 1. Comp. xxi. 23. xxii. 5. [Is. lx. 19. Diod. Sic. iii. 47.]

II. *To enlighten, give light to*, in a spiritual sense. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote *baptism*; and it is certain that it was early thus applied by some of the fathers, (see Whitby on Heb. vi. and Suicer, Thesaur. in ἀναβάπτισις II.) and that the ancient Syriac version explains φωτισθέντας in the former of these texts by



who have gone to baptism or *to the baptistery*, and in the latter, φωτισθέντες by



ye received baptism. Yet I can see no sufficient reason for *limiting* the word, as used by the apostle, to this sense, (comp. 2 Cor. iv. 4.) though it is easy to conceive how it might come to have this meaning afterwards, since *illumination* or *instruction* in Christian knowledge did, no doubt, always precede or accompany *baptism* to adult converts. See Wolfius on Heb. vi. 4.

III. *To instruct, make to see* or *understand*. Eph. iii. 9. The LXX use it in the sense of *instructing* or *teaching* for the Heb. הוֹרָה, Judg. xiii. 8. 2 Kings xii. 2 or 3. xvii. 27, 28.

IV. *To bring to light* [with an acc.]. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the apostle speaks of the *grace* or *favour which was given* or *promised* (see Tit. i. 2.) *to us in Christ Jesus before the world began*, φανερωθεῖσαν δὲ νῦν, *but is now* made manifest, διὰ τῆς ἐπιφανείας, *by the* appearance *of our Saviour Jesus Christ*, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) *who hath* actually *overcome death*, namely, by his death, (comp. Heb. ii. 14.) *and hath* brought *life and incorruption* to light *by the Gospel*, i. e. not the *doctrine*, but the *thing*:

Christ, by *actually rising* from the dead, and causing this important *fact*, as fulfilled in and by him, to be published in the Gospel, (see 1 Cor. xv. 1, 4.) having *manifested* or exemplified *in his own person* that *life* and *incorruption* which shall be the happy lot of all true believers. (See 1 Cor. xv. 42, 45—55.) So when St. John, 1 Ep. i. 2. says, in terms very similar to those of St. Paul, that ἡ ζωὴ ἐφανερώθη, *the life was manifested*, he does not refer to the *doctrine* of a future or eternal life, but to *that which he had seen with his eyes, which he had looked upon, and his hands had handled*, even to the *Incarnate Word*, as is evident from the context. But to return to 2 Tim. i. 10. the word φωτίσαντος is not (as too many have unhappily imagined) in this passage opposed to the *obscurity* of the *doctrine* of *life* and *immortality*[1] before the coming of Christ, but plainly to God's preceding *purpose* or *promise* of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what should likewise be accomplished in all those that are *his*. See 1 Cor. xv. 23.

Φωτισμός, οῦ, ὁ, from πεφώτισμαι perf. pass. of φωτίζω.—*Light, lustre, illumination*, occ. 2 Cor. iv. 4, 6. where it is applied spiritually. [Properly, Job iii. 9. Ps. lxxviii. 14.]

[1] Observe, however, that the apostle's term is not ἀθανασία *immortality*, but ἀφθαρσίαν *incorruption*, as referring to the *resurrection of the body*. Comp. Acts xiii. 34—37.

X.

X, χ, *chi*. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *chi* in order to have its name chime with that of the preceding *phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek K, to which letter it is in sound likewise the correspondent aspirate.

ΧΑΙ'ΡΩ.

I. *To rejoice, be glad*. The 2d aor. pass. ἐχάρην is very frequently, and the 2d fut. pass. χαρήσομαι sometimes, used in this sense. [With χαρά Mat. ii. 10. (Jon. iv. 6.) John iii. 29; χαίρετε absolutely, Mat. v. 12. 1 Thess. v. 16. Phil. ii. 18. iv. 4; with ἐν Κυρίῳ, (meaning, says Wahl, *having respect to God*, i. e. *his commandments*, i. e. *as becomes worshippers of God*,) Phil. iii. 1. iv. 4, 10; χαίρων, Luke xv. 5. xix. 6. Acts viii. 39. Col. ii. 5. (χαίρων καὶ βλέπων, i. e. *seeing with joy*.) See Gesen. p. 854. Irmisch, Exc. ad Herodian. i. 5, 8. and Viger. Other parts occ. absolutely, Mark xiv. 11. Luke vi. 3. xix. 37. xxii. 5. xxiii. 8; with λίαν, (as also 2 John 4. 3 John 3.) John iv. 36. viii. 56. xi. 15. xiv. 28. xvi. 20, 22. Acts v. 41. xi. 23. xiii. 48. Rom. xii. 15. 1 Cor. vii. 30. 2 Cor. vii. 7, 9, 16. xiii. 9. Phil. ii. 17. 1 Pet. iv. 13. Rev. xix. 17. Ceb. Tab. 8. Dem. 437, 7; with a dative, Rom. xii. 12. Prov. xvii. 19. Herodian i. 17, 5. Xen. Mem. i. 5, 4; with ἐπί and dat. Mat. xviii. 13. Luke i. 14. xiii. 17. Acts xv. 31. Rom. xvi. 19. (according to some, who make τό redundant; but I believe that in the phrase τὸ ἐφ' ὑμῖν there is the common ellipse of κατά, and that it is to be rendered, *I rejoice with respect to what concerns you*. See Duker on Thuc. iv. 28. Xen. Hell. v. 3, 9.) 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. Prov. ii. 11. Diod. Sic. i. 25; with ἐν and dative for a simple dative, Luke x. 20. Phil. i. 18. Col. i. 24; with a participle following, where the moderns use the infinitive, John xx. 20. Phil. ii. 28. Xen. Cyr. i. 5, 12; with ἀπό, 2 Cor. ii. 3; with διά, 1 Thess. iii. 9. in both cases meaning *on account of*. See Matth. § 403.]

II. The imperative χαῖρε, and plur. χαίρετε, are applied as terms of *salutation*, or of *wishing happiness* to another, *hail*, (from the Saxon hal or hæl *health*,) *salve, ave*, Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will," (Macknight,) St. John forbids to be given to heretical teachers, 2 Ep. 10, 11. [See Lucian, Dial. Deorr. xx. 9. Ælian, V. H. 47. Artem. iii. 44. Xen. Cyr. v. 3, 8.] Χαίρετε is also applied as a form of *valediction, farewell, adieu*. 2 Cor. xiii. 11. On which passage Raphelius observes that Xenophon, Cyr. viii., puts the same word into the mouth of Cyrus when *dying* and *taking his final leave* of his friends, ed. Hutchinson, 8vo, p. 509.

III. The infin. χαίρειν is used as a form of *salutation* at the beginning of letters, like the Latin salutem, *health, happiness, greeting*, some verb expressive of *wishing, sending*, &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in Xen. Cyr. iv. p. 228. ed. Hutchinson, 8vo, a letter begins thus: Κῦρος Κυαξάρει ΧΑΙ'ΡΕΙΝ, '*Cyrus* to *Cyaxares greeting*.' See more in Wetstein on Acts xv. 23. and in Alberti on Jam. i. 1. [In these cases λέγει or some such word is understood. See 2 Mac. ix. 19. Ezr. viii. 9. Xen. Mem. iii. 13, 1. Λέγω is used in 2 John 10, 11. So ἀείδω, Anthol. Gr. iv. p. 279. Jacobs. εἰπών, Anthol. ii. p. 182 and 221. See Valck. ad Eur. Hipp. p. 178. B.]

ΧΑ'ΛΑΖΑ, ης, ἡ, *hail*, from χαλάζω *to loose, let loose*. Rev. viii. 7. xi. 19. xvi. 21. [Ez. xxxviii. 22. for אֶלְגָּבִישׁ, and Ex. ix. 18, 19. Hag. ii. 17. for בָּרָד. Artem. ii. 8. Xen. Œc. v. 18.]

ΧΑΛΑ'ΖΩ, and ΧΑΛΑ'Ω, ῶ.

I. *To loose, let loose, let down, relax*.

II. *To let loose, let down*, as a bed through the flat roof of a house, Mark ii. 4; a net from a boat, Luke v. 4, 5; a boat from a ship, Acts xxvii. 30 (where comp. under σκάφη); a person by a wall, Acts ix. 25. 2 Cor. xi. 33; the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, Acts xxvii. 17. See Grotius and Wolfius on the place. [Jer. xxxviii. 6. for שָׁלַח. Alciph. i. 1.]

Χαλεπός, ή, όν, from χαλέπτω *to overthrow, throw down, hurt*, which from the Heb. or Arab.

כָּלַח *to urge, force*; whence, as a N. fem. plur. כֵּילָפוֹת, *some instruments for breaking* or *demolishing*, as *axes*, *hammers*, &c. See Heb. and Eng. Lex. in כלח.

I. *Violent, fierce.* Mat. viii. 28. Aristotle applies the same word to *wild boars*, and Xen. [An. v. 8, 24.] to *dogs*. See Wetstein. [So in Is. xviii. 8. for נוֹרָא *to be feared*. Æsch. Socr. Dial. ii. 1.]

II. *Grievous, afflictive.* 2 Tim. iii. 1. So Cic. [ad Att. xiv. 13.] cited by Wetstein, in *gravissimis temporibus* civitatis. [Hom. Il. B. 245. Theocr. x. 11. Xen. de Vect. iv. 17. Symp. iv. 37.]

☞ Χαλιναγωγέω, ῶ, from χαλινός *a bridle*, and ἄγω *to lead, direct, govern*.

I. *To direct* or *restrain by a bridle*, as a man doth a horse. [Poll. On. i. 215.]

II. Figuratively, *to bridle, restrain, govern*. occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) iii. 2. The Greek writers also apply this verb in a figurative sense to the appetites and thoughts; and Aristophanes uses the phrase ἈΧΑΊΑΙΝΟΝ στόμα, 'an *unbridled* mouth;' so Euripides, [Bacch. 385.] ἈΧΑΛΙΝΩΝ στομάτων. See Wetstein and Kypke on Jam. i. 26. [So *frænare*, Cic. Verr. iii. 57. Liv. xxx. 14.]

Χαλινός, οῦ, ὁ, *a bridle*. occ. Jam. iii. 3. (where see Wolfius and Wetstein.) Rev. xiv. 20. [Zech. xiv. 20. 2 Mac. x. 29. Soph. Antig. 483. Diod. Sic. ii. 19. Xen. de Re Eq. x. 6—13.]

Χαλκέος, οῦς; -έη, -ῆ; -έον, -οῦν; from χαλκός.—*Made of copper* or *native brass*. occ. Rev. ix. 20. [Ex. xxvi. 11, 37. 2 Sam. xxiv. 35. Xen. Cyr. vii. 1, 2. Polyb. v. 89, 2.]

Χαλκεύς, έως, ὁ, from χαλκός.—*A coppersmith* or *brazier*. occ. 2 Tim. iv. 14. [Gen. iv. 21. for חָרָשׁ. Xen. Mem. i. 2, 37.]

☞ Χαλκηδών, όνος, ὁ, the name of a gem, *a chalcedony*. Arethas, who has written an account of Bithynia, says, that it was so called from Chalcedon, a city of that country opposite to Byzantium; and that it was in colour like *a carbuncle*. Thus Salmasius[1]; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called *a chalcedony*. occ. Rev. xxi. 19. where see Wolfius.

Χαλκίον, ου, τό, from χαλκός.—*A brazen vessel*. occ. Mark vii. 4. [Job xli. 23. Xen. Œc. viii. 19.]

Χαλκολίβανον, ου, τό, some kind of *fine copper* or *brass*; for it seems evident, from a comparison of Rev. i. 15. with Dan. x. 6. that this is, *in general*, the meaning of the word. occ. Rev. i. 15. ii. 18. in both which texts the Vulg. renders it by *aurichalco*. Bochart, vol. iii. 881, 2. has shown that the term *aurichalcum* was used by the Romans for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other far inferior to it. As to the more valuable of these two, though it is mentioned by Hesiod, Scut. Herc. 122. under the name ὀρείχαλκον, and by Virgil, Æn. xii. 87. under that of *orichalco*, yet it has been disputed, from the days of Aristotle, whether such a metal ever really existed or not. Pliny, however, who was contemporary with the apostles, is express that[2] "there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκολίβανον in the Revelation denotes the worst sort of *aurichalcum*, (comp. the Vulgate version of Ecclus. xlvii. 20. where it answers to the Greek κασσίτερον tin,) which[3] was made of copper and Cadmian earth, and therefore very nearly resembled our *brass*; for[4] "a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris*, (which is a sort of *cadmia* or fossil-earth purified in the fire,) will thereby be considerably augmented in quantity, and become by this operation *yellow copper* or *brass*." Bochart accordingly observes that the French in his time called *brass* archal, by a corruption of the Latin *aurichalcum*, and they still use the phrase *fil d'* archal for *brass*-wire. As to the derivation of χαλκολίβανον, it seems *vox hybrida*, i. e. a word made (probably by the *eastern* artificers) out of *two* different languages; and we may, with Bochart, derive it from the Greek χαλκός *copper*, and oriental לָבָן *white*. [So Eichhorn on Rev. i. 15.] See also Daubuz and Scheuchzer, Phys. Sacr. on Rev. i. 15. [See Schwarz, Mon. Ingen. iv. p. 283. Eckhard, Techn. Sacr. p. 128.]

ΧΑΛΚΟ'Σ, οῦ, ὁ [5].

I. *Copper* or *native brass*, a well-known species of metal, probably so called from the Heb. חָלַק *to make smooth*, particularly as *metals*, (see Is. xli. 7.) on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. Homer, in Il. ix. 365. gives to χαλκόν the epithet of ἐρυθρόν *red*. [The Greeks seem to have used the word in a wide sense for any metal. Hesychius says χαλκός, ὁ σίδηρος, and afterwards says that χαλκοῦς is used of gold and silver. See Fischer, Prol. p. 270. In 1 Cor. xiii. 1. many understand *a trumpet of brass*. So Virg. Æn. iii. 240. ix. 503. has *æs* in that sense. Luther takes it to be *a bell*. Dan. ii. 35. iv. 2.]

II. *Copper-* or *brass-money*. Mat. x. 9.

III. *Money* in general. (Comp. ἀργύριον III.) Mark vi. 8. xii. 41. So the Latin æs *brass* is used for *money* in general. [Epist. Jerem. 50. Ovid, Fast. i. 28. Ter. Phorm. iii. 2, 26.]

ΧΑΜΑΙ', adv. from γῆ or γαῖα, say the Lexicons.—*On* or *to the ground*, on which things *stand*. occ. John ix. 6. xviii. 6. [Job i. 20. Dan. viii. 12. Judith xii. 14. Xen. Cyr. v. 1, 4.]

Χαρά, ᾶς, ἡ, from χαίρω.

I. *Joy* in general, of whatever kind. See Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb. xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke xv. 7, 10. Mat. xxv. 21, 23. [Add Mat. xxviii. 8. Mark iv. 16. Luke i. 14. viii. 13. x. 17. xv. 7, 10. xxiv. 41, 52. John iii. 29. xv. 11. xvi. 20—22, 24. xvii. 13. Acts

[1] Salmasius in his Exx. Plin. p. 395. as quoted by Schleusner, says just the reverse—that the stone is *not* like a carbuncle, and that they who say it is, have confused καρχηδόνιος with χαλκηδόνιος. See Plin. xxxvii. 7.

[2] "Nec reperitur longo jam tempore effœtâ tellure." Nat. Hist. xxxiv. 2.

[3] "Cadmia terra, quæ in æs conjicitur ut fiat *aurichalcum*." Festus.

[4] Nature Displayed, vol. iii. p. 289. English edit. 12mo.

[5] [This word is omitted by Wahl.]

viii. 8. xii. 14. xiii. 52. xv. 3. xx. 24. Rom. xv. 13, 32. 2 Cor. i. 24. ii. 3. vii. 4, 13. viii. 2. Phil. i. 2. ii. 2, 29. Col. i. 11. 1 Thess. i. 6. iii. 9. 2 Tim. i. 4. Philem. 7. Heb. x. 34. xii. 11. 1 John i. 4. 1 Chron. xxix. 22. Is. lxvi. 10. Jer. xv. 16. 2 John 12. 3 John 4. Diod. Sic. iii. 16. Polyb. xi. 33, 7. Xen. Cyr. vii. 5, 32. In Phil. i. 25. Wahl thinks προκοπὴ καὶ χαρά means *a joyful increase*, while Schleusner joins χαρὰ τῆς πίστεως, and says *the joy arising from a knowledge of Christianity*. In Gal. v. 20. it is used for *joy at other persons' prosperity;* and in Rom. xiv. 17. Wahl and Schleusner take it as *a desire of giving happiness to others;* but it seems, from the context, to be rather *a joyful sense of God's goodness and love in giving us his Holy Spirit.*]

II. *The cause* or *matter of joy* or *rejoicing.* Luke ii. 10. Phil. iv. 1. 1 Thess. ii. 19, 20. [Heb. xii. 2. James i. 2.]

☞ Χάραγμα, ατος, τό, from κεχάραγμαι perf. pass. of χαράττω or χαράσσω *to engrave, impress* a mark, the former of which is from the Heb. חָרַת *to engrave*, and the latter may be from the Heb. חָרַשׁ *to plough, grave.*

I. *Sculpture, engraving.* occ. Acts xvii. 29.

II. *A mark impressed.* Rev. xiii. 16, 17. [xiv. 9, 11. xv. 12. xvi. 2. xix. 20. xx. 4.] "It was customary[1] among the ancients for servants to receive the *mark* of their master, and soldiers of their general, and those[2] who were devoted to any particular deity, of the particular deity to whom they were devoted. These *marks* were usually impressed *on their right hand*, or *on their foreheads*, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Thus Bp. Newton, Dissert. on Proph. vol. iii. p. 241. whom see, as also Daubuz and Vitringa on Rev. xiii. 16. On Rev. xv. 2. observe that the Alexandrian and two other ancient MSS., with seventeen later ones, and several ancient versions and printed editions, omit the words ἐκ τοῦ χαράγματος αὐτοῦ; and that Mill, Wetstein, and Griesbach reject them.

Χαρακτήρ, ῆρος, ὁ, from κεχάρακται 3 pers. perf. pass. of χαράττω or -σσω; which see under χάραγμα.

I. *An engraved* or *impressed mark, an impress*, or *figure formed after some archetype.* Thus Plut. Advers. Colot. t. ii. p. 1120. F. uses ΧΑΡΑΚΤΗΡΑΣ for *letters* or *literal* CHARACTERS *engraved* or *inscribed* ἐν τοῖς πυξίοις, i. e. on waxed tablets, with a style or bodkin of iron or brass; Sextus Empiricus, for the *impressions* or *impressed images* made by seals on wax; and in Aristotle, (Polit. i. 6.) ἐπιβάλλειν ΧΑΡΑΚΤΗΡΑ is used for *stamping* or *coining* money, literally, putting the *impress* on it. So likewise Arrian, Epictet. iv. 5. towards the middle, τίνα ἔχει τὸν ΧΑΡΑΚΤΗΡΑ τοῦτο τὸ τετράσσαρον; Τραϊάνου. 'Whose *impress* hath this coin? Trajan's.' And presently after he mentions τὸν Νηρωνιανὸν ΧΑΡΑΚΤΗΡΑ, 'Nero's *impress.*' And as nothing can be more exactly represented than by its *impress* on wax or metal, so Hesychius and Alberti's Greek Glossary explain χαρακτήρ by ὁμοίωσις *a similitude, likeness, resemblance*[3]. Hence

II. Christ is styled, Heb. i. 3. χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *the impress*, or *express image, of his* (*God's*) *Substance*, i. e. as St. Paul calls him, Col. i. 15. εἰκὼν, *the image* OF THE INVISIBLE GOD, and of whom he says, Phil. ii. 6. that he was ἐν μορφῇ Θεοῦ in *the form of God*, before he took on him *the form of a servant*, being made in the likeness of man. As this description of the *Son* in Heb. i. 3. refers to what he was before his incarnation, (comp. under ἀπαύγασμα,) we may reasonably expect to find something of a similar kind in the Old Testament. And so, I think, we do. But to proceed gradually. Jehovah says to Moses, Exod. xxxiii. 23. *thou canst not see my face; for there shall no man see me and live.* And St. John declares, i. 18. *no man hath seen God at any time.* So 1 John iv. 12. And yet on the other hand we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11. that Moses and others *did see* and *behold* (וַיִּרְאוּ and וַיֶּחֱזוּ) *God*, (*Aleim,*) even *the Aleim of Israel.* How is this apparent contradiction, both sides of which, however, must be true, to be reconciled? Let us look back to the case of Jacob wrestling with the *angel* (מַלְאָךְ as he is called Hos. xii. 4 or 5.) in the form of a *man*, Gen. xxxii. 24—30. and observe from ver. 30. that *Jacob called the name of the place* Peniel (Heb. פְּנִיאֵל the face or presence of God); *for*, says he, I have seen God (Heb. אֱלֹהִים *Aleim*) face to face, *and my life is preserved.* By seeing *the angel* he had *seen God face to face* (פָּנִים אֶל פָּנִים). Who, therefore, could *this angel* be, but the same as is called the פָּנַי *face* or *presence of God*, Exod. xxxiii. 14, 15. and מַלְאַךְ פָּנָיו *the angel of his presence*, Is. lxiii. 9. *who accompanied the people in the wilderness, and in whom was the name* (i. e. the nature) *of Jehovah*, Exod. xxiii. 21? And *this angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus far, then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. *the Son of God under a human form*, was said to *see God*, אֱלֹהִים, *face to face.* And it may be proper to add, that these appearances of *the Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al., Gen. xxxii. 24. &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6. and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11. *then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and* they saw the God (אֱלֹהִים) of Israel, *and there was under* his feet (N. B.) *as it were, a paved work of sapphire stone, and as it were the body of the heaven in its clearness. And upon the nobles* (or *select ones*) *of the children of Israel he laid not his hand*, וַיֶּחֱזוּ, and they beheld the Aleim. What was it, then, that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1. and

[1] "Vide Grot. in locum, Cleric. in Lev. xix. 28. et supra omnes Spencerum de Legibus Hebræorum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4."

[2] Comp. Lev. xix. 23. and Heb. and Eng. Lexicon under קָדַשׁ.

[3] See Scapula in χαρακτήρ, and Elsner and Wetstein on Heb. i. 3. [Herod. i. 116. Diod. Sic. xvii. 66. Polyb. vi. 36, 7. Eur. Hec. 379. Levit. xiii. 28.]

he will see reason to think that the object presented to their eyes was the appearance of *a man in glory* on a pavement or throne *shining like sapphires*. *The man in glory* was here plainly the *representative of Jehovah*, and, *by seeing him, they saw the Aleim*, even as Jacob did, *by seeing the angel*. And this *seeing of the Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8. *with him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently and not in dark speeches*; וּמַרְאֶה וְלֹא בְחִידוֹת and the similitude of Jehovah (LXX δόξαν Κυρίου, the glory of the Lord) shall he behold or contemplate. What *similitude* could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even *the Son of God under a human form in glory*? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8. and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conceptions of the תְּמוּנַת יְהוָה, which St. Paul expresses by the emphatical terms χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *the express image*, or *similitude, of his substance; for our God is a consuming fire*, (Deut. iv. 24. ix. 3. Heb. xii. 29.) *dwelling in the light which no man can approach unto, whom no man hath seen or can see*, 1 Tim. vi. 16. After the *Word was made flesh, became incarnate*, in the person of *Jesus Christ*, then he himself was *the image* (εἰκὼν) *of God*, 2 Cor. iv. 4. even *of the inrisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9. *he that hath seen* ME hath seen THE FATHER. And though, when in this state, ἑαυτὸν ἐκένωσε *he had emptied himself, of* his glory namely, yet, once, not long before his crucifixion, he was pleased to exhibit his *divine glory* to three of his disciples; for (Mat. xvii. 2.) *he was transfigured before them, and his face did shine as the sun, and his raiment became white as the light;* and after his resurrection and ascension, he appeared *in glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17. which see.

Χάραξ, ακος, ὁ, from χαράσσω, which see under χάραγμα.

I. *A strong stake of wood* used in the ancient fortification. Thus the word is clearly applied in Arrian, cited by Raphelius. See also Wetstein on Luke xix. 43.

II. A kind of *palisado* consisting of *strong stakes thickly interwoven with boughs* or *branches of trees, a rampire* or *bulwark* of wood and boughs. occ. Luke xix. 43. Thus also Arrian [Exp. Al. M. ii. 79, 9.] and Polybius [i. 29, 3.] use the word, as may be seen in Raphelius's learned and excellent note on this text, who shows from Josephus how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by περιβαλεῖν χάρακα and περικυκλοῦν, that historian expresses by περιτειχίζειν ὅλην τὴν πόλιν, and calls the χάραξ by the name of τεῖχος *a wall*, de Bel. v. 12, 1, 2. Comp. also Kypke. [Comp. with this place of Luke Is. xxix. 3. The word occ. in various senses in the LXX, as for a *battering-ram* in Ez. xxi. 22. for כָּרִים. It is for סֹלְלָה in Is. xxxvii. 33. Jer. xxxiii. 4. Ez. iv. 2. Comp. 2 Mac. xii. 17.]

Χαρίζομαι, depon. from χάρις *a favour*. This V. in the 1st aor. ἐχαρίσθην, and 1st fut. χαρισθήσομαι, signifies in the N. T. *passively*, in all other tenses *actively*.

I. *To give, grant*, or *bestow freely*, or as a favour or gift. Rom. viii. 32. Luke vii. 21. where "the original phrase ἐχαρίσατο τὸ βλέπειν seems to express both in how *generous* and in how *kind* and *affectionate* a manner our blessed Redeemer performed these cures." Doddridge. So 1 Cor. ii. 12. [Add Gal. iii. 18. Phil. i. 29. ii. 9. Esther viii. 7. Ecclus. xii. 3. 2 Mac. iii. 33. iv. 32. Pol. xvi. 24, 9.]

[II. *To gratify, do any thing*, either *pleasant to any one*, or *to gain his favour*, or *for his sake*. See Ælian, V. H. ii. 21 and 41. xiv. 8, 45. So it is used of *giving up*, or *setting free, an accused person*, to please any one. Acts iii. 14. So in Latin, *donare aliquem alicui*. See Duker on Florus, iii. 5, 10. Græv. ad Cic. Epist. v. 4. And in a sense somewhat similar it is used Philem. 22; and again, Acts xxvii. 24. *God has given you all your fellow voyagers*, i. e. *has saved them for your sake*. It is used again in the sense] *to give up*, as a person to destruction, in order to *gratify* or *please* another. occ. Acts xxv. 16. Josephus, cited by Wetstein, applies the V. in the same manner, Ant. xi. 6, 6. ταῦτα τοῦ Ἀμάνου ἀξιώσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ, ὥστε ποιεῖν αὐτοὺς ὅτι βούλεται, 'Haman having made this petition, (namely, for the extirpation of the Jews,) the king *gave up* to him both the money, (which he had offered,) and also *the men*, i. e. the Jews, to do with them whatever he pleased.'

III. *To forgive freely and of mere grace*, as a debt. Luke vii. 42, 43; as sins or offences, [2 Cor. xii. 13.] Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10. and see Wetstein on Luke. —In this sense it is construed with an accusative of the thing, and a dative of the person.

Χάριν. The accusative χάρις is used for κατὰ χάριν, *on account of, because of*, q. d. *in favour of*, gratiâ. Luke vii. 47. Gal. iii. 19. [Eph. iii. 1, 14. 1 Tim. v. 14. Tit. i. 5, 11. 1 John iii. 12. Jude 16. 1 Kings xiv. 16. Ecclus. xxxi. 6, 19.] Thus it is applied also in the best Greek writers, as Wetstein shows on Luke vii. 47. So Rom. v. 15. ἐν χάριτι τῇ τοῦ ἑνὸς Ἀνθρώπου Ἰησοῦ Χριστοῦ, *for* the favour or love which God had *for that one Man, Jesus Christ, for his* sake; *in gratiam ejus*, as the Latins say. Raphelius on the place shows that Polybius uses in like manner ΤΗΝ ΤΩΝ ΥΠΑΤΩΝ ΧΑΡΙΤΙ, *for the sake* or *love of the consuls*. Comp. Tit. iii. 7. [Polyb. i. 64, 3. xxxi. 9, 4. Xen. Mem. i. 2, 54.]

Χάρις, ιτος, ἡ, from χαίρω *to rejoice*.

I. *Favour, acceptance*, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1. where

Whitby justly remarks that the *grace* (Heb. חֵן, Gr. χάρις) *of God* in the S. S., when not used for the *miraculous gifts* of the Holy Ghost, (comp. sense V.) generally means his *favour* or *kind affection* to men. See Luke ii. 40. (comp. Judg. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33. (comp. Acts ii. 47.) [vii. 10[1], 46. comp. Gen. vi. 8. xviii. 3. Ex. xxxiii. 16.] Χάρις also denotes *acceptable, well-pleasing*, 1 Pet. ii. 19, 20. the abstract term being put for the concrete, as perhaps τιμή is also used, ver. 7. See Wolfius.

II. *A favour, a kindness granted* or *desired.* Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9. and καταίθημι II. [Diod. Sic. xv. 91. Xen. Cyr. viii. 3, 26.]

III. When spoken of God or Christ, it very often particularly refers to *their free and undeserved favour* or *kindness in the redemption and salvation of man*, [just as in Rom. iv. 7. χάρις signifies something *freely given*, in opposition to what is *deserved* or *earned*. In the following places, *the grace of Christ* is spoken of especially, Acts xv. 11. Rom. v. 15. 2 Cor. viii. 9. 1 Tim. i. 14. To which we may add the phrases used in the end of the epistles, as Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Philem. 25. 2 Pet. iii. 18. Rev. xxii. 21. In the following Christ and the Father are joined, Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 2 John 3. See also 1 Thess. i. 12. Rev. i. 4. In the following it is used of *God*, Acts xiv. 3, 26. xv. 40. xx. 24, 32. 1 Cor. xv. 10. 2 Cor. i. 12. ix. 14. xii. 9. Gal. i. 15. Eph. i. 6. ii. 7. Col. i. 2. 2 Tim. i. 9. Heb. ii. 9. xii. 15. 1 Pet. v. 10. In the following it is used absolutely, Acts xviii. 27. Rom. iv. 16. xi. 5, 6. Gal. i. 6. xii. 6. (at least if Wahl's interpretation, *the favour shown us through Christ*, be right.) Eph. vi. 24. Col. iv. 19. 1 Tim. vi. 22. 2 Tim. iv. 22. 2 Thess. ii. 16. Tit. iii. 15. Heb. xiii. 25. iv. 16. x. 29. 1 Pet. i. 2. 2 Pet. i. 2. In the following we have the more particular notion, perhaps, of the grace of God showing itself by the gifts it confers, as in 2 Cor. iv. 15. viii. 1. Eph. iv. 7. James iv. 5, 6[2]. 1 Pet. i. 10. v. 5 ; and in the next, the benefit of *forgiveness* of sins seems especially alluded to, Rom. v. 2, 15, 17, 20. vi. 1, 14, 15. Gal. ii. 21. v. 4. Eph. ii. 5, 8. Tit. ii. 11. iii. 7. 1 Pet. iii. 7. v. 12. Jude 4.]

IV. *A benefit.* 2 Cor. i. 15 ; but in this text Kypke renders χάριν by *joy ;* which interpretation, he says, is confirmed by ver. 24. and ch. ii. 1, 2 ; and he shows that Plutarch, Polybius, and Euripides, use χάριν in this sense, though an unusual one, and he thinks that the various reading in Philem. 7. (of which under sense VI.) arose from this uncommon use of the word. That in 2 Cor. ix. 8. χάριν "is used to denote *a temporal gift* or *blessing*, is evident from the remaining part of the verse, and from the scope of the apostle's argument." Macknight, whom see. —*A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1. τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας means *the godly* or *pious* contribution *given in the churches of Macedonia*, or, to use the words of Whitby, *the charitable contribution given in the churches of Macedonia*, to which they were excited by God's rich *grace* towards them. Comp. ver. 4, 6, 7, 19. ix. 8. I am well aware that χάριν τοῦ Θεοῦ, 2 Cor. viii. 1. is by many understood of the *influence of the Holy Spirit on their souls ;* and that the apostle's expressions, διδοὺς ἐν, at ver. 16. is alleged to prove that διδομένην ἐν, in the first verse, must signify *given to.* (See Wolfius.) But this argument, I apprehend, overthrows the interpretation it is brought to establish ; for διδόναι ἐν τῇ καρδίᾳ is an Hebraism for *putting into* the heart, and corresponds to the Hebrew נָתַן בְּלֵב, which occurs in this sense Exod. xxxi. 6. xxxv. 34 ; nor can I find that the phrase נָתַן בְּ ever signifies *to give to*, but always *to put in* or *into, to set in*, or the like. But *the grace of God* put into *churches* is quite an unparalleled phrase for *the influence of his Spirit on the souls of believers.* For this reason, therefore, as well as others, I prefer Whitby's interpretation of 2 Cor. viii. 1. above given. See also Locke on the place.

[V. It often denotes the *benefits* arising from Christ's atonement in spiritual gifts, &c. Thus John i. 14, 16, 17. Acts xi. 23. 2 Cor. ix. 8. (according to Wahl, but see Macknight quoted in IV.) Col. i. 6. Under this head come the places where χάρις] denotes *the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts.* Rom. xii. 6. 1 Cor. i. 4. (comp. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his *blessed operations* or *influences on the hearts of ordinary believers in general*, (comp. Mat. vii. 11. with Luke xi. 13. Rom. viii. 9, 13. Phil. ii. 13. Heb. xiii. 21.) yet that χάρις is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where χάρις may seem to have this meaning the reader may do well to consult Whitby, and especially his notes on 2 Cor. vi. 1. Gal. vi. 18. and Heb. xiii. 9. and his Five Points, Disc. iii. at the beginning. [In Acts xiii. 43. Heb. xiii. 9. Wahl says, *the gift of a more perfect religion.* We may also put here the places where χάρις is used for *the gift of the apostleship*, as Gal. ii. 9.] Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VI. *Thank, thanks, thankfulness* or *gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. [ix. 15.] Comp. Col. iii. 16. 1 Cor. x. 30. where Eng. Marg. and Bp. Pearce (whom see) *thanksgiving ;* and on the former texts observe that Arrian uses the scriptural phrase χάρις τῷ Θεῷ, '*thanks be to God*,' Epictet. iv. 4. p. 382. ed. Cantab. Comp. under ἐλεέω I.— In Philem. 7. twelve MSS., six ancient, and several printed editions, for χάριν have χαράν

[1] Διδόναι χάριν τινὶ ἐναντίον τινός, *to give any one favour in the sight of another*, is an Hellenistical phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3. for the Heb. נָתַן חֵן בְּעֵינֵי, and denotes *making* him *agreeable* or *acceptable* to that other. occ. Acts vii. 10.

[2] Διδόναι χάριν τινί, *to give* or *show favour* or *kindness to any one.* James iv. 6. 1 Pet. v. 5. The Greek writers, particularly Libanius, use the same phrase. See Wetstein on James, and Wolfius on Pet. So Eph. iv. 29. the apostle directs his converts that their discourse should be so edifying ἵνα δῷ χάριν τοῖς ἀκούουσιν *that* it may do a kindness to, or benefit, *the hearers.* The correspondent Heb. phrase נָתַן חֵן is used in the same view, Prov. iii 34. xiii. 15.

joy, which Griesbach has received into the text, and thus our translators also appear to have read.—Χάριν ἔχειν τινί, *to thank, return thanks to, any one in words.* 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28. where see Elsner, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only *to have gratitude for any one*, i. e. *a grateful sense of favours received from him, to think one's self obliged to him*; and so it may be understood Luke xvii. 9. where Wetstein shows that it is thus applied by Xenophon. See Cyrop. iv. (ad fin.) p. 241. and lib. v. p. 249. ed. Hutchinson, 8vo.—Χάριν ἔχειν πρός τινα, *to have*, or *be in, favour with any one.* occ. Acts ii. 47. where Wetstein cites from Plutarch the very similar expression, ΧΑ΄ΡΙΝ ΟΥ̓Κ ΄ΕΧΕΙ ΠΡῸΣ ΤῸΝ ΔΗ̃ΜΟΝ.

VII. *Recompense, return for kindness showed.* Luke vi. 32—34. where see Elsner and Wolfius, and observe with them that the correspondent word to χάρις in Mat. v. 46. is μισθός. Elsner and Wetstein cite Dionysius Halicarn. using χάρις in the same sense.

VIII. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22. τοῖς λόγοις τῆς χάριτος, *those* graceful *words.* See Doddridge on the place, and comp. Ps. xlv. 2. Is. l. 4. Kypke says, that by λόγους τῆς χάριτος are meant, by an Hebraism, χάρις or χάριτες τῶν λόγων, and that this expression may be understood either subjectively of the *sweetness of the manner of speaking*, as Lucian, Amores, t. i. p. 1018. uses λόγων χάρις; or objectively, as relating to the *agreeableness of the things spoken*, as the expression is applied by Demosthenes, Philipp. i. In both views it was no doubt applicable to the discourses of our Lord.—Col. iv. 6. *let your speech be always* ἐν χάριτι, "i. e. with *sweetness* and *courteousness*, saith Theodoret, that it may be acceptable to the hearers: ἵνα αὐτοὺς κεχαριτωμένους ἐργάζηται, *that it may render you gracious to*, and *favoured by, them*; so Theophylact." Whitby. Comp. Ecclus. xxi. 16. [See Esth. xv. 17. Prov. x. 33.]

☞ Χάρισμα, ατος, τό, from κεχάρισμαι perf. of χαρίζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. [28, 30, 31.] 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10. [Of these, Schleusner considers 1 Cor. xii. 4, 9, 28, 30, 31. only as referring to *miraculous* gifts; and he contends, especially in Rom. i. 11. that the words εἰς τὸ στηριχθῆναι ὑμᾶς show that the apostle could only be speaking of the higher purity, &c. which belong to Christians.]

☞ Χαριτόω, ῶ, from χάρις, ιτος, *grace, favour.*—Transitively, with an accusative, *to make accepted* or *acceptable.* [Eph. i. 6.] So Theodoret, ἀξιεράστους πεποίηκεν, *hath made lovely*, or *deserving of love*; Chrysostom, ἐπεράστους ἐποίησεν, *hath made amiable*; ἐπιχάριτας ἐποίησε καὶ ἑαυτῷ ποθεινούς, *hath made acceptable and desirable for himself.* See more in Suicer, Thesaur. on the word. Χαριτόομαι, οῦμαι, *to be acceptable, favoured, highly favoured.* Luke i. 28. [Symmachus, (Ps. xvii. 28.) has μετὰ τοῦ κεχαριτωμένου χαριτωθήσῃ, where, according to Schleusner, κεχαρ. means, *one worthy of the divine favour*, i. e. *pious*, &c. and χαριτόομαι means, *to give proofs of one's favour and good will.* The word occ. Ecclus. ix. 8. xviii. 17. Liban. iv. p. 1071.]

Χάρτης, ου, ὁ. Eustathius derives it from χαράττω *to engrave, inscribe*, because we *inscribe* letters upon it. *Paper.* occ. 2 John 12. Dioscorides (in Scapula), πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ ΧΑ΄ΡΤΗΣ κατασκευάζεται, 'the papyrus is known to all, of which *paper* is made.' Comp. under βίβλος. Hence the Latin *charta, paper*; whence Eng. *chart, charter, cartel.* [Jer. xxxvi. 23. Dioscor. i. 116. Ceb. Tab. 4.]

Χάσμα, ατος, τό, from κέχασμαι perf. pass. Attic of χαίνω *to gape*, which may be derived from the V. χάω *to gape, be open, to hold* (see under χείρ).

I. *A gaping* or *wide opening of the mouth.* Thus Anacreon, Ode ii. 4. mentions the *lion's* ΧΑ΄ΣΜ' ὀδόντων, literally *gaping* of the teeth, i. e. his *widely distending jaws* armed with teeth.

II. *A gulf, an hiatus, a* CHASM. occ. Luke xvi. 26. where see Elsner and Wetstein. [2 Sam. xviii. 17. Diod. Sic. iv. 65. Ælian, V. H. iii. 18. Palæph. fab. 29. Eur. Phœn. 1632. Plato, de Rep. ii. vol. vi. p. 211. ed. Bip. See Græv. Lect. Hesiod. p. 115.]

ΧΕΙ̃ΛΟΣ, εος, ους, τό.

I. Χείλεα, η, τά, *the lips* by which the *voice* is formed. occ. Mat. xv. 8. [Is. xxix. 13.] Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3 or 4. and contains a beautiful and philosophical allusion to the poison of the *asp*, which, like that of the common *viper*, and I believe of most, if not all, other poisonous serpents, is lodged *under the upper lip*, at the bottom of two hollow fangs, with which it bites, and through which it infuses its venom. See Owen's Nat. Hist. of Serpents, p. 59. Brookes's Nat. Hist. vol. iii. p. 354, and 359, 60. [Comp. Jer. iii. 21. vii. 28. And observe, that in Mat. xv. 8. Mark vii. 6. by *the lips* is denoted, *what the lips utter*, the *speech* or *words*, as in Prov. vi. 2. xii. 15. Mal. ii. 6. Ecclus. i. 26. Hence, too, in 1 Cor. xiv. 21. it denotes *language, dialect*, as שָׂפָה and χείλος do in Gen. xi. 1.]

II. Χείλος τῆς θαλάσσης, *the lip*, i. e. *edge* or *shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17. for the Hebrew שְׂפַת הַיָּם, literally, *the lip of the sea*; so χείλος τοῦ ποταμοῦ, Gen. xli. 3. for Hebrew שְׂפַת הַיְאֹר. Yet these expressions are not *mere* Hebraisms; for Herodotus, i. 180. has ΠΑΡᾺ ΧΕΙ̃ΛΟΣ *ἑκάτερον* ΤΟΥ̃ ΠΟΤΑΜΟΥ̃. comp. 185. ii. 94. [iv. 141.] and Achilles Tatius, ἐπὶ ΤῸ ΧΕΙ̃ΛΟΣ ΤΗ̃Σ ΘΑΛΑ΄ΣΣΗΣ. See Wetstein. [Compare, too, Lev. xxxvii. 37. Cæsar, B. G. vii. 72. for a similar use of *labrum*. See also Hom. Il. M. 51. Ælian, V. H. xiii. 3.]

Χειμάζω, from χεῖμα *the winter* or χειμών *a storm, tempest*, which see.

I. *To winter, spend the winter.* Thus used by Demosthenes, Phil. 4. ἐν τῷ βαρβάρῳ ΧΕΙΜΑ΄ΖΩΝ, '*wintering* in the barbarian's country.' Comp. παραχειμάζω.

II. *To toss with a storm* or *tempest.* Χειμάζομαι,

pass. *to be thus tossed.* occ. Acts xxvii. 18. [Thuc. iii. 69. Joseph. Ant. xii. 3, 3. Diod. Sic. iv. 43. Xen. Œc. viii. 16. Hence, it means often, *to vex, agitate,* as in Prov. xxvi. 10. Æsch. Prom. 567. Soph. Phil. 148.]

Χείμαῤῥος, ου, ὁ, from χεῖμα *the winter,* (see under χειμών,) and ῥόος *a stream.*—*A stream, brook,* or *torrent,* properly such an one as *runs* only in the *winter,* or when swollen with *rains.* occ. John xviii. 1. Homer uses this word as an adjective, Il. iv. 452. — ΧΕΙ'ΜΑΡΡΟΙ ποταμοί, '*wintry* streams.' So χειμάῤῥους, Il. xi. 493. Comp. xiii. 138. [Levit. xi. 9, 10. Josh. xiii. 9. for נַחַל. Ez. xxxvi. 4. for אֲפִיק. Xen. Hell. iv. 4, 7.]

Χειμών, ῶνος, ὁ, from χεῖμα *the winter,* or immediately from the V. χέω *to pour forth.*

I. *The winter,* when in the eastern countries rains are *poured forth* upon the earth[1]; so its Latin name *hyems* is from Gr. ὗω *to rain.* Mat. xxiv. 20.[2] Mark xiii. 18. 2 Tim. iv. 21. John x. 22. where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5. and Heb. and Eng. Lex. in כסל V. [Song of Sol. ii. 11. for סְתָו. Ezr. x. 9. for גֶּשֶׁם. Ecclus. xxi. 8. Diod. Sic. i. 41. Xen. Mem. i. 2, 1.]

II. *A storm, tempest.* Mat. xvi. 3. where Wetstein shows that Xenophon, Plutarch, and other authors, oppose χειμών in the same view to εὐδία. Acts xxvii. 20. The Greek writers, particularly Plutarch, cited by Wetstein, use the word in this sense. [Diod. Sic. iv. 42. Ælian, V. H. viii. 5. Xen. Mem. iii. 5, 6.]

Χείρ, χειρός, ἡ, but gen. poet. χερός, dat. χερί; whence dat. plur. χερσί.

I. *The hand,* so called either from χάω *to take, contain,* or from χέω or χείω (Odyss. xviii. 17.) *to hold, contain.* [Mat. iii. 12. v. 30. viii. 15. ix. 18, 25. xii. 10, 13, 49. xv. 2, 20. xviii. 8. xix. 13, 15. xxii. 13. xxvi. 23. xxvii. 24. Mark i. 31. iii. 1, 3, 5. v. 23, 41. vi. 5. vii. 2, 3, 5, 32. viii. 23, 25. ix. 27, 43. x. 16. xvi. 18. Luke iii. 17. iv. 40. vi. 1, 6, 8, 10, 54. ix. 62. xiii. 13. xxii. 21. xxiv. 39, 40, 50. John xi. 44. xiii. 9. xx. 20, 25, 27. xxi. 18. Acts iii. 7. vi. 3. vii. 41. viii. 17—19. ix. 12, 17, 41. xii. 7, 17. xiii. 3, 16. xvii. 25. xix. 6, 26, 33. xx. 34. xxi. 11, 40. xxiii. 19. xxvi. 1. xxviii. 3, 4, 8. Rom. x. 21. 1 Cor. iv. 12. xii. 15, 21. xvi. 21. Gal. vi. 11. 2 Thess. iii. 17. 1 Tim. ii. 8. iv. 14. v. 22. 2 Tim. i. 6. Philem. 19. Heb. vi. 2. xii. 12. 1 John i. 1. Rev. i. 16, 17. vi. 5. vii. 9. viii. 4. x. 2, 5, 8, 10. xiii. 16. xiv. 9, 14. xvii. 4. xix. 2. xx. 1, 4.] On 1 Cor. xvi. 21. 2 Thess. iii. 17. Philem. 19. observe, that Scapula cites from Hyperides in Poll. οὔτε τὴν ἑαυτοῦ ΧΕΙ˜ΡΑ δυνατὸν ἀρνήσασθαι, 'neither is it possible to deny one's own *hand,*' which we likewise use in English for *handwriting.* [The following phrases may be remarked, ἐπὶ χειρῶν αἴρειν τινά *to carry any one in your hands,* in the sense of *taking care of.* Mat. iv. 6. Luke iv. 11. compare Ps. xci. 12. Zonar. Lex. 806.—ἐπιβάλλειν τὰς χεῖρας ἐπί τινα, *to lay violent hands on.* Mat. xxvi. 60. Mark xiv. 46. Luke xx. 9. xxi. 12. John vii. 33, 44. Acts iv. 3. v. 18. xii. 1, 4. xxi. 27. See Gen. xxii. 12. in Heb.—ἐκτείνειν τὰς χεῖρας ἐπί τινα, in the same sense. Luke xxii. 53. Polyb. i. 3. In Mat. viii. 15. it seems merely *to stretch out one's hand to;* and in Mat. viii. 3. xiv. 31. xxvi. 51. Mark i. 41. Luke v. 13. Schleusner thinks ἐκτείνειν τὴν χεῖρα almost pleonastic, being prefixed to some phrase which shows what was done with the hand.]—Ἐπαίροντας ὁσίους χεῖρας, *lifting up holy hands,* 1 Tim. ii. 8. *Lifting up* or *stretching out the hands* towards heaven, as a gesture of *prayer* common both to believers and heathen, who thus acknowledged the *power,* and implored the *assistance,* of their respective gods. See 1 Kings viii. 22. 2 Chron. iv. 12, 13. Ps. lxiii. 4. cxxxiv. 2. Is. i. 15; and for the heathen, see Homer, Il. iii. 275, 318. v. 174. vi. 257, 301. vii. 130. Virgil, Æn. i. 97. ii. 153. and Vossius, de Theologia Gentili, ix. 8. and comp. Heb. and Eng. Lex. under ידה V. 1. And on Tim. ii. 8. observe, that Josephus, de Bel. v. 9, 4. has a similar expression, where he speaks of Abraham καθαρὰς ἀνατείνας τὰς χεῖρας, *stretching out his pure hands,* in prayer namely. Compare under ὅσιος.

II. As the *hand* of man is the chief organ or instrument of his *power* and *operations*[3], so χείρ denotes *power,* Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry* or *ministerial action,* vij. 35. Comp. xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.—Hence the propriety of *laying on of hands,* 1st, In the miraculous curing of the infirm and sick, in token of conveying to them *ability* and *power,* see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.—2ndly, In conveying the *powers* and *gifts* of the Holy Spirit, iii. 17. xix. 6. 2 Tim. i. 6. Compare Heb. vi. 2. and Whitby there.—3rdly, In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Compare Gen. xlviii. 14, 15.—4thly, In ordaining to sacred *offices,* Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Compare Num. xxvii. 18, 23. Deut. xxxiv. 9.

[III. "The following phrases deserve notice: ἡ χεὶρ τοῦ Θεοῦ, or τοῦ Κυρίου, Heb. i. 10. ii. 7. (Ps. viii. 6. cii. 28.) in which the creation as the work of God's hands is spoken of; in Luke i. 66. Acts xi. 21. 1 Sam. xxii. 17. *the hand of God* μετά τινος implies *his assistance;* in Acts xiii. 11. Deut. ii. 15. Judg. ii. 15. *his hand* ἐπί τινα denotes *punishment.* Διὰ χειρός or χειρῶν τινός, simply, for διά *by means of,* (see sense II.) occ. Mark vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. 2 Chron. xxxiv. 14. Εἰς χεῖράς τινος, after verbs of *delivering up,* &c. implies being given up into any one's power. Mat. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiii. 46. xxiv. 7. Acts xxviii. 7. John xiii. 3. Gen. xlii. 37.—and with ἐμπίπτειν, Heb. xi. 31. Ἐν χειρί τινος, for τινί, after διδόναι, occ. John iii. 35. Judg. ii. 14. —for ἔν τινι, Acts vii. 35. Gal. iii. 19. Num. xv. 23. 2 Chron. xxix. 25. Jer. xxxvii. 2. Ecclus. xlviii. 20.—Ἐκ χειρός τινος, for ἔκ τινος, usually after verbs of *liberating,* Luke i. 71, 74. John x. 28, 29, 39. Acts xii. 11. xxiv. 7. Gen. xxxii. 11. Ex. xviii. 8, 9. The accusative is substituted in 2 Cor. xi. 33." Wahl.]

Χειραγωγέω, ῶ, from χειραγωγός.—*To lead by the hand.* occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. particu-

[1] See Harmer's Observations, vol. i. p. 13.
[2] Ibid. p. 16—22.
[3] See some ingenious observations on the wonderful powers of the *human hand* and *arm,* in Nature Displayed, vol. i. p. 29. English ed. 12mo.

larly when speaking of *blind* persons, as may be seen in Wetstein. [Judg. xvi. 26. in some MSS. Artem. i. 28. v. 20. Diod. Sic. xiii. 20.]

☞ Χειραγωγός, οῦ, ὁ, ἡ, from χείρ *the hand*, and ἀγωγός *a leader, conductor*, from ἄγω *to lead*. —*A leader by the hand, one who leads another by the hand.* occ. Acts xiii. 11. Comp. χειραγωγέω. [Artem. i. 50. Max. Tyr. xxvii. p. 258.]

☞ Χειρόγραφον, ου, τό, from χείρ *a hand*, and γράφω *to write*.

[I. Properly, *any thing written with the hand.* See Polyb. xxx. 8, 4.]

[II. *A bond, note of hand.* Tobit v. 3. ix. 3. Salmas. de Mod. Usur. p. 392. In Col. ii. 14.] it signifies "*a sort of note under a man's hand*, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the Gentiles; and thus it was *against them*," i. e. *the Gentiles*. Doddridge. See Leigh and Stockius, who give the same interpretation of the word. See also Whitby's note. [Schleusner says, the word here signifies the Mosaic law, partly because of its binding power, partly because it was a *written* law. See Deyling, Obs. iv. p. 580—616.]

Χειροποίητος, ου, ὁ, ἡ, from χείρ *a hand*, and ποιητός *made*, which from ποιέω *to make*.—*Made* or *performed with hands.* Mark xiv. 58. [Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11. Is. ii. 18. xxi. 9. et al. for *idols*. Xen. An. iv. 3, 4. Thuc. ii. 77.] This word is used by the best Greek writers. See Wetstein on Mark, and Elsner on Heb. ix. 11.

☞ Χειροτονέω, ῶ, from χείρ *the hand*, and τέτονα perf. mid. of τείνω *to extend, stretch out*.

I. *To extend, stretch out*, or *lift up the hand.* Thus used by Aristophanes. See Scapula.

II. *To elect* or *choose to an office by lifting up of hands.* This is well known to be the custom in some *elections* among us to this day. So at Athens[1] some of the magistrates were called χειροτονητοί, because they were *elected* by the people in this manner. Hence

III. *To choose by vote* or *suffrage*, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, *to appoint* or *constitute to an office*, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So Josephus, Ant. vi. 4, 2. βασιλεὺς ὑπὸ τοῦ Θεοῦ ΧΕΙΡΟΤΟΝΗΘΕΙ'Σ, 'a king *appointed* by God.' Thus also ibid. cap. 13. § 9. See Wolfius on Acts, Wetstein on 2 Cor. viii. 9. Suicer, Thesaur. in χειροτονέω and χειροτονία, and Campbell's Prelim. Dissert. p. 504. and comp. προχειροτονέω.

ΧΕΙ'ΡΩΝ, ονος, ὁ, ἡ, καὶ τὸ —ον. An adjective of the comparative degree, but defective in the positive.

I. *Inferior* in *rank* or *dignity*. Thus the word is sometimes used in the profane writers.

II. *Inferior in goodness, excellence*, or *condition, worse*. See Mat. ix. 16. xii. 45. [xxvii. 64.] Mark [ii. 21.] v. 26. [Luke xi. 25.] 1 Tim. v. 8. [2 Tim. iii. 13. 2 Pet. ii. 20. 1 Sam. xvii. 43.]

III. *Worse, more grievous, severer*, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙ'Μ, τά. Undeclined. Heb. — *Cherubim*, or, with an English termination, *cherubs*, Heb. כְּרוּבִים and כְּרֻבִים. occ. Heb. ix. 5. ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον — *and over it* (namely, the ark of the covenant) the cherubim of glory *overshadowing the mercy-seat*, that is, with their wings; compare under κατασκιάζω. Moses was commanded, Ex. xxv. 18, 19. *thou shalt make two* cherubs; *of beaten*[2] *gold shalt thou make them, at the two ends of the mercy-seat. And thou shalt make one* cherub *at the one end, and the other* cherub *at the other end: out of the mercy-seat* (Marg. Eng. Transl. of the matter *of the mercy-seat*) *shall ye make the* cherubs *at the two ends thereof.* All which was accordingly performed, Exod. xxxvii. 7, 8. And these *cherubs* were with the ark placed in the *Holy of Holies* of the tabernacle, Exod. xxvi. 33, 34. xl. 20. as those made by Solomon were afterwards in the *Holy of Holies* of the temple, 1 Kings vi. 23, 27.—We may observe, that in Exodus Jehovah speaks to Moses of the *cherubs* as of figures well known; and no wonder, since they had always been among believers *in the holy tabernacle from the beginning* (see Gen. iii. 24. Wisd. ix. 8). And though mention is made of their *faces*, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Ex. xxv. 20. 1 Kings viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any *particular* description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the prophet Ezekiel, i. 5. *out of the midst thereof*, (i. e. *of the fire*, infolding itself, ver. 4.) *the likeness of four living creatures. And this was their appearance; they had the resemblance* or *likeness* דְּמוּת אָדָם לָהֵנָּה, (comp. דְּמוּת ver. 13.) *of a man*, i. e. in the erect posture and shape of their body[3].—Ver. 6. *and there were four faces to one*, (דְּמוּת or *similitude*,) *and four wings to one*, לָהֶם, *to them.* So there were at least *two* compound figures. Ver. 10. *and the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew*, ch. x. 1—20. *that these were* cherubs.—Ver. 21. *four faces*, לְאֶחָד, *to one* (*cherub*), *and four wings to one.* This text also proves that the prophet saw *more cherubs than one*, and that *each had four faces and four wings.* And we may be certain that the *cherubs* placed in the *Holy of Holies* were of the form described by Ezekiel, because we have already seen from Exodus, 1 Kings, and 2 Chronicles, that they likewise had *faces* and *wings*, and because Ezekiel *knew* what he saw *to be cherubs*, and because there were no *four-faced cherubs* any where else but in the *Holy of Holies*; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. and 2 Chron. iii. 14. with Ezek. xli. 18—20. that

[1] See Archbp. Potter's Antiquities of Greece book i. chap. 11. [Xen. An. iii 3, 22.]

[2] That is, of *sheet-gold* covering two images of olive wood, as 1 Kings vi. 23. 1 Chron. iii. 20. See the learned Bate's Inquiry into the Similitudes, &c. page 98, 120. and his Critica Hebræa, under בָּרוּךְ and קָשַׁה.

[3] Comp. Vitring. on Rev. iv. 6, 7. p. 134. 2nd edit.

the *cherubs* on the curtains and vail of the tabernacle, and on the walls, doors, and vail of the temple, had *only two faces*, namely, those of a *lion* and of a *man* [1].

[1] That the *cherubic figures* were *emblems* or *representatives* of something beyond themselves, is, I think, agreed by all, both Jews and Christians: but the question is, of *what* they were *emblematical?* To which I answer in a word; *those in the Holy of Holies were* emblematical *of the ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person;* which union was signified by the union of the faces of the *lion* and of the *man* in the *cherubic* exhibition, Ezek. i. 10. Comp. xli. 18, 19. *The cherubs in the Holy of Holies* were certainly intended to represent *some beings in heaven;* because St. Paul has expressly and infallibly determined that the *Holy of Holies* was a figure or type of *heaven*, even of *that heaven* where is the *peculiar residence of God*, Heb. ix. 24. And therefore *these cherubs* represented either the *ever-blessed Trinity, with the man taken into the essence*, or *created spiritual angels*. The following reasons will, I hope, clearly prove them to be emblematical of the *former*, not of the *latter*.

1st. Not of *angels;* because (not now to insist on other particulars of the *cherubic form*) no tolerable reason can be assigned why *angels* should be exhibited with *four faces* each.

2ndly. Because the *cherubs in the Holy of Holies* of the tabernacle were, by Jehovah's order, made *out of the matter of the mercy-seat*, or *beaten out of the same piece of gold as that was*, Exod. xxv. 18, 19. xxxvii. 8. Now the mercy-seat, made of *gold*, and *crowned*, was an emblem of the *divinity of Christ* (see Rom. iii. 25. and ἱλαστήριον above); the cherubs, therefore, represented not the *angelic*, but the *divine* nature.

3rdly. That the *cherubic animals* did *not* represent *angels* is clearly evident from Rev. v. 11. vii. 11; in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the *cherubs* on the great day of atonement (compare Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12): and this cannot *in any sense* be referred to created *angels*, but must be referred to *Jehovah* only; because,

5thly. The high-priest's entering into the *Holy of Holies* on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven, *to appear in the presence* OF GOD *for us*, Heb. ix. 7, 12, 24. And

6thly, and lastly. When *God raised Christ* (the Humanity) *from the dead, he set him at his own right hand in the heavenly places*, FAR ABOVE * (ΥΠΕΡΑΝΩ) *all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*, (Eph. i. 21.) angels, *and authorities, and powers being* made subject *unto him.* (1 Pet. iii. 22.)

And these arguments may suffice to show, *in general*, of whom the *cherubs* in the *Holy of Holies* were representative; for, to go through every particular in the *cherubic* exhibition, which the Jews † truly confess to be the *foundation, root, heart, and marrow of the whole tabernacle, and so of the whole Levitical service*, would require a volume. For further satisfaction of this highly interesting subject, for proving the propriety of the *three* animal *emblems*, (as representative *at first hand*, of the *chief agents* in the material, and thence of those in the spiritual world,) for showing the heathen imitations of these divinely-instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lex. under כרב, and to the authors there cited, especially to an excellent treatise of the reverend and learned Julius Bute, entitled, "An Inquiry into the occasional and standing Similitudes of the Lord God ‡," &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute Χερουβίμ for the Heb. כְּרוּבִים or כְּרֻבִים, and frequently use that word (like St. Paul) as a neut. plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8; but sometimes as a masc. see xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shows that those translators considered each *cherub* in the Holy of Holies as a *compound* figure, they sometimes, when those *cherubs* are spoken of, apply the plur. word Χερουβίμ for the Heb. sing. כְּרוּב, joining it with an article and adjective singular, as 1 Kings vi. 24—26. 2 Chron. iii. 11.

* When the high-priest entered the Holy of Holies, and sprinkled the sacrificial blood on and before the mercy-seat, he was *below* or *under* the cherubs; and therefore if the *cherubs* were emblematical of *angels*, he could not represent Christ ascended into heaven, *far above* all *angels*, as St. Paul, however, assures us he did. See Bate's Inquiry into the Similitudes, p. 104. &c.

† "*Quemadmodum etiam Hebræi ipsi fatentur — quod* fundamentum, radix, cor, et medulla totius tabernaculi atque adeo totius cultus Levitici fuerit arca cum propitiatorio et cherubinis, (*ut* Cosri scribit, par. ii. sect. 28. et ibi R. Jehadah Museatus,) et ad eam referebantur et respiciebant." Buxtorf, Hist. Arcæ Fœderis, p. 151.

‡ Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ΧΕ'Ω, ΧΕΥ'Ω, or ΧΥ'Ω.—*To pour, pour forth.* These verbs are inserted on account of their derivatives.

Χήρα, ας, ἡ.—*A widow, a woman who has lost her husband.* Mat. xxiii. 14. Mark xii. 42. [Add 40, 43. Luke ii. 37. iv. 25. vii. 12. xviii. 3, 5. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16. James i. 27. Gen. xxxviii. 11.] Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χῆρος, and is so applied, Luke iv. 26. γυναῖκα χήραν *a widowed* or *widow woman;* in Homer likewise we have ΧΗ῎ΡΑΙ τε ΓΥΝΑΙ῎ΚΕΣ, Il. ii. 289. [And so Æsop. fab. 24. Dio Cass. xli. 175.] Comp. Il. vi. 432. and LXX in 2 Sam. xiv. 5. 1 Kings vii. 14. Χῆρος signifies not only *a widower*, but also, according to Hesychius, *a bachelor, a man who never was married:* so it seems very rationally deducible from the Heb. "עָקָר, fem. עֲקָרָה, *barren, sterile, unfruitful*, q. d. *a mere stock*, or *stem* with *branches, a dry tree.* Comp. Is. lvi. 3 [2]." Scapula accordingly cites from a Greek epigram ὄρυμοι ΧΗ῎ΡΟΙ, *widowed* groves, i. e. deprived of their trees, and ΧΗ῎ΡΑ δένδρα trees *stripped*, of their leaves, namely. So Horace, Od. ii. 9, 8.

——— foliis viduantur *orni.*

ΧΘΕ'Σ. An adv. of time.—*Yesterday.* John iv. 52. Acts vii. 28. It denotes *time past, formerly.* Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense. [It is *last* in Gen. xix. 34. See Diod. Sic. ii. 5. Dem. 270, 21. Xen. Cyr. vi. 3, 11. With Heb. xiii. 8. comp. Gen. xxxi. 2. Ex. iv. 10. 2 Sam. iii. 17. Xen. Cyr. vi. 3, 5. Wessel. ad Herod. iii. 109. Schwarz. Comm. Cr. p. 1421.]

Χιλίαρχος, ου, ὁ, from χίλιοι *a thousand*, and ἀρχός *a commander*, which from ἄρχω *to command.—A military officer who commanded a thousand men*, and when spoken of the Romans, *a military tribune*, of whom there were *six* to each *legion.* Comp. λεγεών, and see Markland on Acts xxi. 31. in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a *Roman military tribune.* [In the greater provinces of the empire there were legions; but in the smaller ones, like Judea, only *cohorts.* So that it signifies the *prefect of a cohort* in John xviii. 21. Acts xxi. 31—33, 37. xxii. 24, 26—29. xxiii. 10, 15, 17—19, 22. xxiv. 7, 22. xxv. 23. It is used in a wider sense, as a *commander*, in Mark vi. 21. Rev. vi. 15. xix. 18. See Zech.

[2] Heb. and Eng. Lex.

ix. 7. It is used in its proper sense Xen. Cyr. ii. 1, 23. See Num. i. 16. Josh. xxii. 14, 21, 30.]

Χιλιάς, άδος, ἡ, from χίλιοι.—*A thousand.* Luke xiv. 31. [Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. xi. 13. xiv. 1, 3, 20. Gen. xxiv. 60. Ex. xii. 37.]

ΧΙ'ΛΙΟΙ, αι, α.—*A thousand.* 2 Pet. iii. 8. [Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Gen. xx. 16. Ælian, V. H. iii. 18. Xen. Cyr. i. 5, 15.] On 2 Pet. iii. 8. Wetstein and Kypke cite from Plut. Consol. ad Apoll. t. ii. p. 111. "The longer or shorter term of human life has no difference with respect to eternity; τὰ γὰρ ΧΙ'ΛΙΑ καὶ τὰ μύρια (κατὰ Σιμωνίδην) ἜΤΗ, στιγμή τίς ἐστιν ἀόριστος, μᾶλλον δὲ μορίου τι βραχύτατον στιγμῆς, for *a thousand* or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

ΧΙΤΩ'Ν, ῶνος, ὁ.

I. Properly, *a vest, an inner garment.* Mat. v. 40. [x. 10. Mark vi. 9. Luke iii. 11. vi. 29. ix. 3. John xix. 23. Acts ix. 39. Jude 23. Gen. xxxvii. 3. for כְּתֹנֶת. Diod. Sic. iv. 38. Artem. v. 64. Xen. Cyr. i. 3, 2.]

II. Χιτῶνες, οἱ, *garments, clothes* in general. Mark xiv. 63. where it is equivalent to ἱμάτια in Mat. xxvi. 65.

Χιών, όνος, ἡ, from χέω or χείω *to pour,* (see Homer, Il. xii. 278. &c.) *Snow.* occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14. [Ex. iv. 6. Diod. Sic. i. 38. Xen. Mem. ii. 1, 30.]

ΧΛΑΜΥ'Σ, ύδος, ἡ. The Greek Lexicons and Grammarians derive it from χλιαίνω (which see under χλιαρός) *to make warm. A cloak, a robe, a loose garment.* [Plaut. Rud. ii. 2, 9. 2 Mac. xii. 35.] It denotes both *a soldier's cloak,* and *a general's* or *great man's robe.* occ. Mat. xxvii. 28, 31. [The chlamys was nearly of the figure of a wedge, fastened on the shoulder (generally the right) with a clasp, so as to cover only the left part of the body. There is a figure of it in Cuper's Apotheos. Homer. p. 158. The soldiers' cloak was of the natural colour of the wool; the generals' or great mens', *purple.* See Ferrar. de Vestiar. p. ii. lib. iii. c. 4, 8. and 15. The word occurs Xen. Mem. ii. 7, 5. Ælian, V. H. xiv. 10.] On Mat. xxvii. 28. see Philo in Wetstein, Echard's Eccles. Hist. vol. i. p. 248, 9. and Jortin's Remarks on Eccles. Hist. vol. ii. p. 203. 2nd edit.

ΧΛΕΥΑ'ΖΩ.—*To mock, scoff, deride,* properly *in words,* as Raphelius on Acts ii. shows it is used by Polybius and Herodian. See also Wetstein, occ. Acts ii. 13. xvii. 32. [Prov. xiv. 9. xix. 28. Wisd. xi. 15. 2 Mac. vii. 27. Æsch. Soc. Dial. ii. 16. Dem. 78, 12. Polyb. iv. 3, 13. Diod. Sic. i. 93.] The N. χλευασμός answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8. [to קֶלֶס *a derision.*]

☞ Χλιαρός, ά, όν, from χλιαίνω *to warm, make warm,* which from Heb. חָלָה *to roast, fry.*—*Warm, lukewarm.* occ. Rev. iii. 16. where there seems an allusion to the well-known effect of *warm* water on the stomach. See Daubuz on the place. [Athen. iii. p. 123. E.]

Χλωρός, ά, όν, contracted from χλοερός the same, which from χλόα or χλόη *the green herb,* or *grass.*

I. *Green,* as the grass or plants. Mark vi. 39. Rev. viii. 7. ix. 4. [Gen. i. 30. Ex. x. 15. 2 Kings xix. 26. Is. xv. 6. for יֶרֶק. Ælian, V. H. xiii. 16.]

II. *Pale, of a pale* or *sallow hue*[1], like the *grass* when *burnt up* in the hot southern countries. Rev. vi. 8. So Sappho, in the famous ode where she describes herself as *fainting,*

——— ΧΛΩΡΟΤΕ'ΡΑ δὲ ΠΟΙ'ΑΣ
Ἐμμί. ———

Than the grass I *paler* am.

A circumstance which Philips has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Is. xl. 6, 7. James i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost *perpetual verdure* of *England.* [Artem. i. 77. Anthol. i. p. 234. iii. p. 52. ed. Jacobs.]

[Χξ϶, a monogram, denoting 666,
since Χ = 600
ξ = 60
϶ = 6.
occ. Rev. xiii. 8. See Wolf and Eichhorn, t. ii. p. 133.]

☞ Χοϊκός, ή, όν, from χόος *earth, dust,* which see.—*Earthy, made of earth* or *dust.* occ. 1 Cor. xv. 47—49. ver. 47. *the first man* (is) ἐκ γῆς χοϊκός; the two former words referring, in general, to the אֲדָמָה or *ground,* the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7. and see Wolfius.

Χοῖνιξ, ικος, ἡ, from χέω, χῶ *to receive, hold,* (see under χείρ,) or rather from χαίνω *to gape.* Comp. under χάσμα.—*A Grecian measure of capacity* for things dry, *a chœnix,* which is by some reckoned equal to about *a pint and a half* English corn-measure, [or two and a half Roman pounds by weight]. occ. Rev. vi. "Where Grotius and others have observed that a *chœnix* of corn was a man's daily allowance, as a *penny*[2] was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. Newton's Dissertations on the Prophecies, vol. iii. p. 57. See also Daubuz, Wetstein, and Doddridge on the text. But comp. Vitringa. [As the *chœnix* of corn (which varied in various countries) was supposed to be enough food for a day, it is called ἡμερήσιος τροφή by Diod. Sic. xix. 49. See, too, Diog. L. viii. 18. Athen. iii. p. 90. E. Hence the Pythagorean proverb, χοίνικι μὴ ἐπικαθίσαι, *do not sit down on your chœnix,* i. e. look on, and provide for to-morrow as well as to-day. See Herod. vii. 231. Hom. Od. xix. 28. Thuc. iv. 16. Perizon. ad Ælian, V. H. i. 26. In Ez. xlv. 10, 11. it is put for בַּת.]

ΧΟΙ῀ΡΟΣ, ου, ὁ, †ἡ.†

I. *A hog,* and in the plur. *swine,* q. *sowen,*

[1] Laertius relates that Diogenes the Cynic being asked, διατί τὸ χρυσίον ΧΛΩΡΟ'Ν ἐστιν; why *gold* looked *pale?* answered, 'Because it had so many people lying in wait for it.' See more in Wetstein on Rev.

[2] Comp. δηνάριον, and Mat. xx. 2, 9, 10.

formed from *sow*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30. [Mark v. 11—14, 16. Luke viii. 32, 33. xv. 16. Artem. i. 70. Dem. 269, 10. Xen. An. vii. 8, 5.]

II. It denotes *men* of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under ὗς. occ. Mat. vii. 6. [Prov. xi. 22.]

☞ Χολάω, ῶ.—Governing a dative, *to be angry with, violently angry* or *incensed at*. occ. John vii. 23. It is a derivative from χολή *bile*. Thus Horace, ode i. 13, 4. describing *jealous anger* or *resentment*;

Fervens difficili *bile* tumet *jecur*.
My burning *liver* swells with angry *bile*.

And Juvenal, Sat. i. 45.

Quid referam quantâ siccum *jecur* ardeat *irâ*?
Why tell with how much *rage* my *liver* burns?

Following herein, says the note in the Delphin Horace, Archilochus, ΧΟΛΗ῾Ν οὐκ ἔχεις ἐφ᾽ ἥπατι, 'you have no *bile* or *gall* in your liver,' i. e. you cannot be angry. So Homer, Il. ii. 241.

Ἀλλὰ μάλ᾽ οὐκ Ἀχιλῆϊ ΧΟ῾ΛΟΣ φρεσί.——
Achilles bears no *gall* within his breast.

And, on the contrary, Scapula cites from Athenæus, κινεῖται γὰρ εὐθύς μοι ΧΟΛΗ᾽, 'my *bile* or *gall* is immediately moved.' Every one almost knows that the *passions* have a very great effect on the body. "*Anger* constringes the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence the *bilious* humours are amassed and corrupted, laying a foundation for *vomiting, bilious fevers*, and *cardialgiæ*[1]." And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the *jaundice*.

ΧΟΛΗ᾽, ῆς, ἡ.—*Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13; but in the *Hellenistical language* it seems a general term for *any thing extremely bitter*. So the LXX apply it for the Heb. לַעֲנָה *wormwood*; Prov. v. 4. Lam. iii. 15; for מְרוֹרָה *the bitter poison* of asps, Job xx. 14; and frequently for רֹאשׁ *deadly, bitter poison* [as Jer. viii. 14]. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. [See ὄξος, οἶνος, and σμυρνίζω.] Applied figuratively, Acts viii. 23. Comp. πικρία I.—From χολή are ultimately derived the English *choler, choleric*, and perhaps *gall*.

Χόος, χοῦς; χοοῦ, χοῦ, &c. ὁ, from χέω *to pour forth*, particularly *earth*, and thus *heap it up*. See Scapula.

I. *Earth poured forth*, and so *heaped up*, as in making ramparts, tombs, or the like, *terra egesta*.

II. *Earth* or *dust*, cast upon the head in token of *grief* or *mourning*. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from Homer. Thus of Priam *bewailing* his son Hector, Il. xxiv. 164. So Lucian mentions sprinkling *dust* upon the head as a *mourning* ceremony among the Greeks in his time, καὶ ΚΟ῾ΝΙΣ ἐπὶ τῇ κεφαλῇ πάσσεται. De Luct. t. ii. p. 431. Comp. under σποδός and φαῦλος.

III. *Dust* or *dirt sticking* to the feet of travellers. Mark vi. 11. In this sense the word may not improbably be derived from Heb. גּוּשׁ *filth adhering* to the flesh. See Heb. and Eng. Lex. in נגשׁ II.

Χορηγέω, ῶ, from χορηγός *the leader of the ancient chorus*[2], also *he who supplied the chorus*, at his own expense, *with ornaments and all other necessaries*, from χορός *the chorus*, and ἄγω or ἡγέομαι *to lead*. See Scapula's Lex., Xen. Mem. Soc. iii. 4, 3. with Simpson's note, and Wetstein on 2 Cor. ix. 10[3].

I. *To lead the chorus*.

II. *To supply the chorus with the ornaments, &c. necessary for their sacred dances*. Hence

III. In general, *to supply* or *furnish*. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers (see Scapula and Wetstein); and frequently in the apocryphal books, see Ecclus. i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the noun χορηγός signifies in general *a supplier* or *furnisher*, as when Josephus, de Bel. ii. 8, 5. calls God ΧΟΡΗΓΟ῾Ν τροφῆς, '*the Supplier* or *Bestower* of food.' [See 1 Kings iv. 7. Polyb. xxii. 26, 2. Artem. i. 78. Ælian, V. H. iv. 19. In general it is construed with an acc. of the thing and dative of the person; but in Polyb. iii. 63, 8. with an acc. of person and dat. of thing.]

ΧΟΡΟ῾Σ, οῦ, ὁ, plainly from the Heb. בָּר, which in the reduplicate form, בָּרְכָּר, is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.—*A dance*, also frequently, in the profane writers, *a company of dancers*. occ. Luke xv. 25. [Ex. xv. 20. Judg. xi. 34. xxi. 21. Lam. v. 15. for מָחוֹל. See Xen. de Mag. Eq. i. 26. De Rep. Lac. iv. 2. Cyr. i. 6, 18.]

Χορτάζω, from χόρτος *grass*.

I. Properly, *to feed, fill*, or *satiate with grass*, as cattle. Thus sometimes used in the profane writers. [Hesiod, Op. 450, 752.]

II. *To feed, to fill*, or *satisfy with food*, as men. Mat. xv. 33. Mark viii. 4. χορτάζομαι, pass. *to be thus fed, satisfied*, or *filled*. Mat. xiv. 20. xv. 37. Luke xvi. 21. et al. [Add Mark vi. 42. vii. 27. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. Rev. xix. 21. And so Ps. xxxvi. 2. lviii. 17.] The Greek writers apply the V. in like manner. Thus Arrian, Epictet. i. 9. p. 102. ὅτε ΧΟΡΤΑΣΘΗ῾ΤΕ σήμερον, καθῆσθε κλαιοντες περὶ τῆς αὔριον, πόθεν φάγητε; 'when ye are *fed* to-day, do ye sit weeping for the morrow, how ye shall procure food?' See other instances in Wetstein on Mat. v. 6. It is applied to birds, Rev. xix. 21.

[1] New and Complete Dictionary of Arts, in the article Passions.

[2] [This was the original meaning; but: as Casaubon on Athen. xiv. 8. observes, it fell so wholly into disuse, that it can scarce be found in the ancient Greek writers.]

[3] [Ernesti on Xen. ubi supra, Xen. de Rep. Ath. i. 13. Spanh. on Callim. H. in Dian. 206. See too the articles on the Greek Theatre in the Museum Criticum.]

III. *To fill* or *satisfy* with spiritual blessings. Mat. v. 6. Luke vi. 21. [Lam. iii. 15, 19.]

Χόρτασμα, ατος, τό, from κεχόρτασμαι perf. pass. of χόρταζω.

I. Properly, *food* or *provender*, for cattle, as is applied by the LXX, Gen. xlii. 27. Deut. xi. 15. et al.

II. *Food, sustenance,* for men. Acts vii. 11.

ΧΟ'ΡΤΟΣ, ου, ὁ. The learned Damm, Lexic. col. 1209. derives it from the V. κέρω or κείρω *to cut off, crop* (which see).

I. *The grass* or *herbage* of the field in general. Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. [Rev. viii. 7. ix. 4.] On Mat. vi. 30. Wetstein remarks that the Hebrews divide all kinds of vegetables into עֵץ *trees*, and עֵשֶׂב *herbs;* the former of which the Hellenists call ξύλον, the latter χόρτος, under which they comprehend grass, corn, and flowers. In Mat. vi. 30. and Luke xii. 28. χόρτος is certainly designed to include the *lilies* of the field, of which our Saviour had just been speaking; and Harmer, Observations, vol. i. p. 264. &c., which see, has shown, that, so great is the scarcity of fuel in the east, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their bagnios. In 1 Cor. iii. 12. χόρτος is applied figuratively to *persons.* Comp. under ξύλον I. and πῦρ V.

II. *The stalk* or *blade* of corn, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28. In the LXX, χόρτος often answers to the Heb. חָצִיר *grass, herbage,* [Ps. xxxvii. 2. ciii. 15. &c. It occurs also for עֲשֵׂב, דֶּשֶׁא, and the like, see Gen. i. 11. Is. xv. 6. Dan. iv. 12. &c.; for עֳמִיר *manipulus, a handful of wheat,* in Jer. ix. 22; and for קַשׁ *straw* or *stubble.* Job xiii. 25.]

Χοῦς, οῦ, ὁ. See χόος.

Χράω, ῶ, perhaps from χείρ *the hand,* q. χειράω.

I. *To lend, furnish as a loan,* q. d. *to put into* another's *hands,* for his *use.* occ. Luke xi. 5. [LXX, Exod. xii. 36. Xen. Mem. iii. 11, 17. Æl. V. H. xiv. 10.]

II. Χράομαι, ῶμαι, mid. *to borrow, receive for use.* Scapula cites Plutarch using it in this sense.

III. Χράομαι, ῶμαι, mid. with a dative, *to use, make use of,* q. d. *to handle.* Acts xxvii. 17. [1 Cor. vii. 21, (where ἐλευθερίᾳ may be supplied,) 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23. LXX, Prov. x. 26. xxv. 13. Wisd. ii. 6.]

IV. Χράομαι, ῶμαι, mid. with a dative, *to use, treat, behave towards.* We sometimes say *to handle* in this sense. occ. Acts xxvii. 3 where Raphelius cites from Xenophon, ΧΡΗ῀ΣΘΑΙ καλῶς φίλοις, '*to use* his friends well;' and from Polybius, τοὺς πράως καὶ ΦΙΛΑΝΘΡΩ΄ΠΩΣ τῷ πλήθει ΧΡΩΜΕ΄ΝΟΥΣ, '*using* or *treating* the common people *with* mildness and *humanity.*' So Wetstein (whom see) from Plutarch, πᾶσι—ΦΙΛΑΝΘΡΩ΄ΠΩΣ ΧΡΗΣΑ΄ΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29. From the above-cited instances we may observe, that χράομαι is applied in this sense with other adverbs besides φιλανθρώπως; and from the passages quoted by Wetstein on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus Demosthenes has ΧΡΗ῀ΣΘΑΙ' τινι 'ΥΒΡΙΣΤΙΚΩ῀Σ, '*to use* one *insolently,*' and Plutarch, 'ΥΒΡΙΣΤΙΚΩ῀Σ καὶ 'ΥΠΕΡΗΦΑ΄ΝΩΣ τῷ 'Ανύτῳ ΚΕΧΡΗΜΕ΄ΝΟΣ, '*having used* Anytus *insolently* and *proudly.*' So 2 Cor. xiii. 10. μὴ ἀποτόμως χρήσωμαι, '*I may not* use (you) severely;' ὑμῖν being understood. [See the LXX, in Gen. xvi. 6. xix. 8. xxxiv. 31. Esth. ii. 9. iii. 11.]

Χρεία, ας, ἡ, from χράομαι *to use.*

I. *Occasion, use, need, necessity.* Acts xx. 34. Phil. ii. 25. [iv. 16. Tit. iii. 14.] Rom. xii. 13. where three ancient Greek MSS. for χρείαις have μνείαις; which reading was favoured by some ancient Latin copies, and is embraced by Mill, whom see on the place, and in Proleg. p. xvii. of his own edition, and who explains ταῖς μνείαις τῶν ἁγίων by *the merciful* or *charitable remembrance of absent* or *distant Christians.* But Michaelis (whom see, Introduct. to N. T. vol. ii. p. 112. ed. Marsh,) says, μνείαις is evidently a fault of the 2nd or 3rd century. Τὰ πρὸς τὴν χρείαν, *things necessary, necessaries.* Acts xxviii. 10. [In Ezra vii. 20. κατάλοιπον χρείας occ. for *the rest of the things that are needful.* In Phil. ii. 25. Bretschneider gives χρεία the sense of *office,* and translates λειτουργὸν τῆς χρείας by *colleague;* but Schleusner translates it as the Eng. Transl., "he that ministered to my wants." Comp. iv. 18. So also Wahl.] This word in the N. T. occurs far the most frequently in the phrase χρείαν ἔχειν, *to have occasion, need,* or *necessity.* [This phrase is followed by a genitive of *the thing needed* in Mat. vi. 8. ix. 12. xxi. 3. xxvi. 65. Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21. (in xii. 24. supply a genitive from the preceding verse.) 1 Thess. iv. 12. Heb. v. 12. x. 36. Rev. iii. 17. xxi. 23. xxii. 5. Prov. xviii. 2. Is. xiii. 17. Ecclus. xv. 12. Wisd. xiii. 16. The phrase is also sometimes used without the gen., absolutely, and signifies *to be in a state of need* or *want,* especially in *want* of food or other necessaries. See Mark ii. 25. Acts ii. 45. iv. 35. (comp. Test. xii. Patr. p. 640. κατὰ τὴν ἑκάστου χρείαν προσέφερον πᾶσι.) Ephes. iv. 28. 1 John iii. 17. It is also sometimes followed by an infinitive, (comp. Heb. vii. 11.) as Mat. iii. 14. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. and in two places by ἵνα. John ii. 25. xvi. 30. See Matth. Gr. Gr. § 531.] Luke x. 42. ἑνὸς δέ ἐστι χρεία: "This," says Doddridge, "is one of the gravest and most important apophthegms that ever was uttered: and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he had said, *one dish of meat is enough.*" And yet I cannot help thinking that those Greek expositors were, in this instance, better critics than the English divine, whose judgment seems to have been warped by an early and long use of our common translation. But to the point. Ἑνός is plainly opposed to the immediately preceding πολλά, and what can this word mean but *many things to eat?* about which Martha's πολλὴ διακονία, ver. 40. had been employed? Ἑνός therefore should mean *one thing* or *dish to eat of.* Again, the words ἑνὸς δέ ἐστι χρεία are followed by Μαρία ΔΕ', 'BUT (not *and,*

as in our version) *Mary,'* which manner of expression most properly and generally marks a transition to a *different* subject. See also Wetstein and Bp. Pearce. [But why should πολλά here signify many things *to eat?* Basil (with some versions and copies) appears to have read ὀλίγων δέ ἐστι χρεία ἡ ἑνός, which will account for his interpretation. See Griesbach's various readings and Wetstein's note. Schleusner (as also Kuinoel) prefers the common interpretation.] Eph. iv. 29. St. Paul directs his converts to use such discourse as is good πρὸς οἰκοδομὴν τῆς χρείας *for the occasional edification*, that is, says Theophylact, ὅπερ οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον ὂν τῇ προκειμένῃ χρείᾳ, *which edifies one's neighbour, being necessary for the occasion offered.* But observe that five Greek MSS., four ancient, for χρείας read πίστεως, and so the Vulg. fidei *faith.* See Wetstein, Var. Lect., and Griesbach, who marks πίστεως as perhaps the preferable reading.

II. *A necessary business* or *affair.* Acts vi. 3. The Greek writers use it in the same view. See Wetstein and Kypke, who cite from Josephus, ἘΠΕΣΤΗΣΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ. [Comp. Judith xii. 10. 1 Mac. x. 37. Polyb. viii. 22. Dion. Hal. A. R. iv. p. 635.]

Χρεωφειλέτης, ου, ὁ, from χρέως, Attic for χρέος *a loan, a debt,* (which from χράω *to lend,*) and ὀφειλέτης *a debtor.* — *A debtor.* occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by Dionysius Halicarn. and Plutarch. See Wetstein on Luke vii. 41. [Job xxxi. 37. Prov. xxix. 13. On the orthography of this word see Lobeck's Phryn. p. 691.]

Χρή. An impersonal V. used by apocope for χρῆσι, 3 pers. sing. of obsolete χρῆμι, (whence also imperf. χρῆν and ἐχρῆν, 1 fut. χρήσει, infin. χρῆναι,) which from χρεία *need, occasion.*

I. *There is need* or *occasion,* opus est. Thus frequently used in the profane writers.

II. *It behoveth* or *becometh.* occ. Jam. iii. 10. [Prov. xxv. 27.]

Χρήζω, for χρηΐζω, used in Homer, Il. xi. 834. Odyss. xvii. 558. et al. from χρεία *need, necessity.* —Governing a genitive, *to have need of, to need, want,* Mat. vi. 32. [Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1. Judg. xi. 7. Aristoph. Nub. 457. Soph. Œd. Tyr. 373. where it means *to wish.*]

Χρῆμα, ατος, τό, from κέχρημαι perf. of χράομαι *to use.*—In general, *something useful* or *capable of being used.*

I. Plur. *riches, wealth.* Mark x. 23, 24. Luke xviii. 24. [Josh. xxii. 8. 2 Chron. i. 11, 12. Job xxvii. 17. Prov. xvii. 16.]

II. Sing. and plur. *money.* Acts iv. 37. viii. 18, 20. xxiv. 26. Herodotus, iii. 38. cited by Wetstein on Acts iv., uses the N. sing. in the same sense. [On Acts iv. 37. where χρῆμα is used in the sing. numb for *money,* comp. Wesseling's note on Diod. Sic. xiii. 106. (vol. v. p. 436. ed. Bipont.)]

Χρηματίζω, from χρῆμα *an affair, business,* from χράομαι *to use.*

I. *To have business, an affair,* or *dealings, to manage a business,* or the like. Thus sometimes applied in the Greek writers. [See LXX, 1 Kings xviii. 27. Æl. V. H. ii. 15. iii. 4. Hesych. χρηματίζει, πράττει.]

II. Χρηματίζω, *to be called* or *named.* Acts xi. 26. Rom. vii. 3. [See Strabo, xvi. p. 1109. Polyb. Exc. Leg. 93. Joseph. A. J. viii. 6, 2. xiii. 11, 3. Ἀριστόβουλος—χρηματίσας μὲν φιλέλλην, &c.] Scapula remarks that this signification arose from the former; since names were imposed on men from their *business* or *office.* It is certain that we have a great number of such *surnames* in England, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.* Wetstein on Rom. vii. 3. has abundantly proved that the V. active frequently signifies in the Greek writers *to be named* or *called.* But Doddridge thinks that χρηματίσαι in Acts xi. 26. denotes *to be named by divine appointment* or *direction.* I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under sense IV.

III. *To speak to, converse* or *treat with* another about some *business.* Thus applied by the Greek writers, but not in the N. T. [See Thom. M. p. 719. ed. Bern.]

IV. *To utter oracles, give divine directions* or *information.* occ. Heb. xii. 25. Josephus and Diodorus Siculus apply the V. active in the like view. See Wetstein on Mat. xii. 12. [See LXX, Jer. xxvi. 2. Joseph. x. 1, 3. x. 8, 4.] Χρηματίζομαι, of persons, *to be directed, informed,* or *warned by a divine oracle, to be directed* or *warned by God.* Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So Kypke on Mat. ii. 12. cites from Josephus, Ant. iii. [8, 8. ed. Hudson,] Moses ἘΧΡΗΜΑΤΙΖΕΤΟ περὶ ὧν ἐδεῖτο παρὰ τοῦ Θεοῦ, '*was instructed* by God in what he desired.' Of things, *to be revealed by a divine oracle.* Luke ii. 26. On Mat. ii. 12. Kypke cites Josephus, Ant. xi. 8. [§ 4. ed. Hudson,] calling an *oracular dream* of Jaddus the high-priest's, τὸ ΧΡΗΜΑΤΙΣΘΕΝ, 'what was *divinely communicated* to him.' This last application of the word may be accounted for from the third sense above given, as importing God's *dealing* or *speaking with* man; or else the V. in this view may be rather deduced from κέχρημαι perf. pass. of χρέω or χράω, which is used in the best writers for *uttering a divine oracle.* [See LXX, Jer. xxiv. 2. xxix. 23. (Vatican edition.) Χρηματίζω also is used sometimes for *giving answers* or *judgments,* deciding causes, &c.; and the tribunal is called χρηματιστήριον. Comp. Esdr. iii. 15. and Joseph. A. J. xi. 3, 2.]

Χρηματισμός, οῦ, ὁ, from κεχρημάτισμαι perf. pass. of χρηματίζω.—*A divine answer* or *oracle.* occ. Rom. xi. 4. [Prov. xxxi. 1. (ed. Bos.) 2 Mac. ii. 4.]

Χρήσιμος, ου, ὁ, ἡ, from χρῆσις, which see.—*Useful, profitable.* occ. 2 Tim. ii. 14. [Gen. xxxvii. 26. Ezek. xv. 4. Wisd. viii. 7.]

Χρῆσις, εως, ἡ, from κέχρησαι 2 pers. perf. of χράομαι.—*Use, manner of using.* occ. Rom. i. 26, 27. So Lucian, Amor. t. i. p. 1043. ἐπιδείξω παιδικῆς ΧΡΗΣΕΩΣ πολὺ τὴν ΓΥΝΑΙΚΕΙΑΝ ἀμείνω. The V. χράομαι also is applied in like manner by the Greek writers. Thus Diogenes Laert. says that Zeno, the founder of the Stoics, taught the community of women, ὥστε τὸν ἐντυ-

χόντα τῇ ἐντυχούσῃ ΧΡΗΣΘΑΙ. See other instances in Raphelius and Wetstein. [The Latin word *usus* has a similar sense. Thus Claudian, Eutrop. i. 62. *hic longo lassatus pellicis usu.* Observe, however, that this is not the primary sense of *χρῆσις*, which is properly *use, usage*, or *utility*. See Ecclus. xviii. 8. Wisd. xv. 7, 15. Thucyd. vii. 5. Æsch. Socr. Dial. It occ. in LXX, 1 Sam. i. 28. where it seems to mean *a thing lent*, *χρῆσιν τῷ Κυρίῳ*, i. e. *a person dedicated to God.*]

☞ Χρηστεύομαι, from *χρηστός*.—*To be kind, obliging, willing to help* or *assist*. occ. 1 Cor. xiii. 4. [This verb is not found elsewhere.]

☞ Χρηστολογία, ας, ἡ, from *χρηστός kind, obliging, and* λόγος *a word, speech.*—*Fair speaking, fair* or *fine words* or *speeches*. occ. Rom. xvi. 18. The Greek writers use *χρηστὰ λέγειν* and *χρηστοὶ λόγοι* in the same view. See Wetstein. [Theophylact in loc. says, *χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα.* Julius Capitolinus, vit. Pertinac. c. 13. says, that Pertinax was nicknamed Chrestologus, as a man of smooth words but cruel actions; qui bene loqueretur et male faceret. See Eustath. on Hom. Il. ψ. p. 1437, 53.]

Χρηστός, ή, όν, from *χράομαι to use.*

I. *Useful, profitable.* Thus sometimes applied in the profane writers. [See Xen. de Rep. Athen. i. 3. *χρηστός* occ. Ezek. xxviii. 13. of a *precious* stone, *πάντα λίθον χρηστόν*, in Jer. xxiv. 2. of *good* figs. See *χρηστότερος* below.]

II. Of manners or morals, *good*, as opposed to *bad*. 1 Cor. xv. 33. *φθείρουσιν ἤθη* ΧΡΗ'ΣΘ' *ὁμιλίαι κακαί*, which is a citation from the Greek poet Menander. See his Fragments, ed. Cleric. p. 71. *Χρηστὸν ἦθος* and *χρηστὰ ἤθη* are usual phrases in the Greek writers, as may be seen in Wetstein. [See Xen. de Rep. Athen. i. 1.]

III. *Good, kind, obliging, gracious.* Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. [Ps. xxv. 8. xxxiv. 8. lxxxvi. 5. cvi. 1. (The references are to the Hebrew text.) Wisd. xv. 1. 1 Mac. vi. 11.] Hence *χρηστόν, τό*, neut. used as a substantive, *goodness, kindness*. Rom. ii. 4.

IV. Of a yoke, *gentle, easy*. Mat. xi. 30. where see Wolfius.

Χρηστότερος, α, ον. Comparat. of *χρηστός*.—*Better, preferable*. Luke v. 39. where Kypke cites Plut. Sympos. t. ii. p. 701. D. applying the superlative ΧΡΗΣΤΟ'ΤΑΤΟΝ to *wine*, which is presently after called *βέλτιστον the best.*

Χρηστότης, ητος, ἡ, from *χρηστός*.

I. *Goodness, kindness, benignity, gentleness.* [Rom. ii. 4. xi. 22. 2 Cor. vi. 6. Gal. v. 22. ("*suavitatem in convictu*," Schleusner, i. e. *gentleness.*) Eph. ii. 7. Col. iii. 12. Tit. iii. 4. In Tit. iii. 4. Schl. makes *χρηστότης* signify the *benefit* bestowed, and not the mercy which bestows it. He remarks also, after Koppe, that in Ephes. ii. 7. the same meaning must be given if the stop be put after *αὐτοῦ*.]

II. *What is good.* occ. Rom. iii. 12. This seems an Hellenistical sense of the word. The LXX, according to both the Vatican and Alexandrian copies, use the same phrase *ποιῶν χρηστότητα* for the Heb. עֹשֵׂה טוֹב, *doing good*, Ps. xiv. 3. [Comp. Ps. xxxvii. 3. cxix. 65. In Rom. xi. 22. Schleusner and others give this sense to *χρηστότης* in the phrase *ἣν ἐπιμείνῃς χρηστότητι, if you continue in uprightness.* The Eng. Transl. and others make it, *if you continue in his goodness*, i. e. *continue in the enjoyment of God's mercy.*]

Χρίσμα, ατος, τό, from *κέχρισμαι* perf. pass. of *χρίω*.—*An anointing, unction.* occ. 1 John ii. 20, 27. twice; where it is spoken spiritually of the *gifts* of the Holy Ghost. Comp. 2 Cor. i. 21. Hence Eng. *chrism.* [Because anointing was an inaugural rite for kings, and priests, and prophets. Schleusner, (referring to Mori Diss. de Utilitate Notionum Universar. in Theol. p. 8.) takes *χρίσμα* in the N. T. for the *instruction and knowledge*, &c. *requisite to initiation and admission to the Church of Christ*; but this is far-fetched. On the gifts of prophecy, &c. given through anointing, see Joseph. A. J. vi. 8, 2. Is. lxi. 1. &c. *Χρίσμα* occ. LXX, sometimes for *anointing*, Exod. xxix. 7. xxxv. 13. xl. 9; and sometimes for the *oil* or *ointment* itself, Exod. xxx. 25. Æl. V. H. iii. 13. *ἀλλὰ καὶ χρίσμα ἐστὶν αὐτοῖς ὁ οἶνος.*]

Χριστιανός, οῦ, ὁ, from Χριστός *Christ.*—*A Christian, a follower of Christ.* This word is formed, not after the Greek, but the Latin manner, as Pompeiani, Cassiani, Galbiani, Othoniani, Ἡρωδιανοί, &c.; thus respectively denominated from being attached to Pompey, Cassius, Galba, Otho, or Herod. See Wetstein on Mat. xxii. 16. And it should seem that the name Χριστιανοί (like those of Ναζαρηνοί and Γαλιλαῖοι) was given to the disciples of our Lord in reproach or contempt, as foolishly *adhering to one Christ*, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called Χριστιανοί, namely, at Antioch in Syria, Acts xi. 26. the inhabitants of which city are observed by Zosimus, Procopius, and Zonaras, (cited by Wetstein,) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the disciples to themselves, much less, as some have imagined, that it was imposed on them by *divine authority* (comp. under *χρηματίζω* II.); in either of which cases surely we should have frequently met with it in the subsequent history of the Acts, and in the apostolic Epistles; *all* of which were written some years after St. Paul's preaching at Antioch, Acts xi. 26; whereas it is found but in two more passages of the N. T.; in one of which, Acts xxvi. 28. a Jew is the speaker; in the other, 1 Pet. iv. 16. the apostle mentions believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. 44. where he is speaking of the Christians persecuted by Nero, are remarkable—"Vulgus Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. The Vulgar (N. B.) *called them Christians. The author* or *origin of this denomination*, Christus, *had, in the reign of* Tiberius, *been executed by the procurator*, Pontius Pilate." See Wetstein on Acts xi. 26. to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8, p. 235. who concurs in the same sentiments.

Χριστός, οῦ, ὁ, from *κέχρισται* 3rd pers. perf. pass. of *χρίω to anoint.*

I. *Anointed.* Hence used as a title of *Jesus.*—*The anointed, the Christ.* It is of the same import as the Heb. מָשִׁיחַ, to which it frequently answers in the LXX. [e. g. Lev. iv. 5. vi. 22.] So St. John expressly informs us, John i. 42. that Μεσσίας, *being interpreted,* is ὁ Χριστός. Comp. John iv. 25. and see under Μεσσίας, and Campbell's Prelim. Dissertat. p. 165. &c. [There can be no doubt that Χριστός was originally an appellative. *How early* it was used as a proper name is, however, a matter of doubt. In Campbell's opinion, it was never so used before our Saviour's ascension. Bp. Middleton draws an opposite conclusion from Mark ix. 41. John xvii. 3. Luke xxiii. 2. He compares also the phrase ὁ λεγόμενος Χριστός (ὁ λεγόμενος ὁ Χριστός would not be Greek) in Mat. xxvii. 17, 22. with ὁ λεγόμενος Πέτρος, and thinks that "its tendency is rather to prove that *Christ* was even before the ascension our Saviour's familiar appellation[1]." (Campbell renders it here *Messiah.*) See more in Middleton on Mark ix. and Campbell as above. Bretschneider refers to Gersdorf Beiträgen zur Sprach-characteristik des N. T. p. 63, 272. We have in the N. T. ὁ Χριστός frequently in the sense of the *Messiah.* See, inter alia, Mat. ii. 4. xvi. 16, 20. xxii. 42. John i. 20, 25. Acts iii. 18. 1 John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. xx. 4, 6. In Acts xviii. 5. διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν, testifying *to the Jews that Jesus was Christ,* i. e. *the Messiah.* Comp. verse 28. Schleusner, after Fischer, (Prolus. xiv. de Vit. Lex. N. T. p. 354.) thinks that the word Χριστός chiefly alludes to our Saviour's regal office, and that Χριστὸν βασιλέα in Luke xxiii. 2. is put for Χριστὸν, τουτέστι βασιλέα. Comp. Acts vii. 10. and Fischer as above. Besides Χριστός and ὁ Χριστός simply, we find the following forms in the N. T.]

[1. Ἰησοῦς Χριστός, four times in the Gospels. Mat. i. 1, 17. Mark i. 1. John i. 17. and in the Acts, Epist., and Rev. passim.]

[2. Χ. Ἰησοῦς only in St. Paul's Epistles, e. g. 1 Cor. i. 4, 30. Gal. iv. 14. &c.]

[3. Ὁ Χ. ὁ Κύριος, Col. ii. 6. Comp. 1 Tim. i. 2.]

[4. Κύριος Ἰ. Χ. or Κ. ἡμῶν Ἰ. Χ. or Ἰ. Χ. ὁ Κ. ἡμῶν. Sometimes in the Acts, e. g. xi. 17. xvii. 15. &c. and passim in the Epistles. Once in Rev. xxii. 21.]

II. It denotes *the Christian church,* or *that society of which Christ is the head.* 1 Cor. xii. 12. So Theodoret on the place, Χριστὸν ἐνταῦθα τὸ κοινὸν σῶμα τῆς ἐκκλησίας ἐκάλεσεν, ἐπειδὴ κεφαλή τοῦδε τοῦ σώματός ἐστιν ὁ Χριστός. 'He in this place calls the *general body of the Church Christ,* because *Christ* is the head of this body.' Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ.* Eph. ix. 20.

IV. *The benefits of Christ.* Heb. iii. 14.

V. *The Christian temper* or *disposition,* arising from a sound Christian *faith.* Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΩ.—*To anoint.* In the N. T. it is applied only spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are *anointed.* occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Compare under Μεσσίας. [Exod. xxviii. 41. 1 Sam. x. 1. 1 Kings xix. 16. Ecclus. xlviii. 8. &c. Some (see Fisch. Prolus. xiv. de Vit. Lex. N. T.) make χρίω to anoint with *ointment* or *salve,* and ἀλείφω to anoint by pouring *liquids,* as *oil;* but Eustathius and others make them synonymous. Eust. on Od. ψ. p. 1561, 3.]

Χρονίζω, from χρόνος.—*To delay, defer, tarry.* occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37. where observe χρονιεῖ is the 3rd pers. 1st fut. Attic for χρονίσει. [Gen. xxxiv. 19. Deut. xxiii. 21. Judg. v. 28. &c.]

Χρόνος, ου, ὁ.

I. *Time.* [It is properly used of time *indefinitely,* but sometimes, (e. g. Mat. ii. 7. Luke i. 57. &c.) by virtue of the context, it is used of some definite point or portion of time. occ. Mat. ii. 7, 16. xxv. 19. Mark ii. 19. ix. 21. Luke i. 57. iv. 5. viii. 27. ἐκ χρόνων ἱκανῶν *for a long time.* 29. πολλοῖς χρόνοις *the same,* and not *oftentimes,* as the E. T. (see Kuinoel, Schleusner, Wahl, and Bretschneider; and comp. Acts viii. 11. Rom. xvi. 25.) xviii. 4. xx. 9. John v. 6. vii. 33. xii. 35. xiv. 9. Acts i. 6, 7. χρόνους ἢ καιρούς (see LXX, Dan. ii. 21.) iii. 21. vii. 17, 23. τεσσαρακονταετὴς χρόνος. xiii. 18. xiv. 3, 28. xvii. 30. xviii. 20. xix. 22. xx. 18. xxvii. 9. Rom. vii. 1. 1 Cor. vii. 39. xvi. 7. Gal. iv. 1, 4. 1 Thess. v. 1. Heb. iv. 7. xi. 32. 1 Pet. i. 17, 20. iv. 2, 3. Jude 18. Rev. ii. 21. vi. 11. xx. 3. On Acts xviii. 23. and xv. 33. see Ποιέω VIII. and on 2 Tim. i. 9. comp. Rom. xvi. 25. and Tit. i. 2. In Luke xx. 9. some take χρόνους for *years,* in which sense it is found in Eustath. on Il. α'. 250. and Diod. Sic. p. 44. ed. Rhodom. ἡ Ὀλυμπιὰς πληροῦται κατὰ τέτταρας χρόνους. occ. LXX, Josh. iv. 14. Deut. xii. 19. Esth. ii. 15. &c.] Διὰ τὸν χρόνον, Heb. v. 12. *for,* or *on account of, the length of time,* i. e. since you were instructed in the Gospel. Polybius applies the phrase in the same sense. See Raphelius and Wetstein.

II. *Delay.* Rev. x. 6. where see Vitringa. Χρόνον διδόναι, *to give* or *grant time,* i. e. delay or opportunity. Rev. ii. 21. Raphelius cites the phrase from Polybius in this sense. [Comp. Dan. ii. 16.] On Luke viii. 29. Wetstein quotes Plutarch using ΠΟΛΛΟΥ͂Σ ΧΡΟ͂ΝΟΥΣ for *a long time.*

☞ Χρονοτριβέω, ῶ, from χρόνος *time,* and τρίβω *to spend.* Comp. διατρίβω II.—*To spend time.* occ. Acts xx. 16.

Χρυσέος, οῦς; έη, ῆ; έον, οῦν; from χρυσός *gold.*—*Golden, made of gold.* 2 Tim. ii. 20. Heb. ix. 4. [and in Revelation frequently. It does not occur elsewhere in N. T. LXX, Gen. xli. 42. Exod. iii. 22. Num. iv. 11. et al.]

Χρυσίον, ου, τό, from χρυσός *gold.*

I. *Gold.* occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3; which last text Doddridge explains of putting on *chains of gold* about the neck, or *ear-rings,* or *bracelets of gold* on the arms; but since the περίθεσις here mentioned seems to refer to τριχῶν, Kypke thinks that χρυσία particularly relate to the *golden ornaments of the head.* [So Ovid, Heroid. Ep. xxi. 89.

[1] [Χριστός does not appear to be used in the *mere narrative* in the Gospels, but only where there is some allusion to Christ's public character and appearance.]

Ipsa dedit gemmas digitis, et crinibus aurum. occ. LXX, Gen. ii. 11. Ezr. vii. 15. Job xxviii. 19. &c.]

II. *Money made of gold, gold coin.* Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually *the redeeming merits of Christ.* Rev. iii. 18.

☞ **Χρυσοδακτύλιος, ου, ὁ, ἡ,** from **χρυσός** *gold,* and **δακτύλιος** *a ring for the finger,* which see. *Having a gold ring,* or rather *rings, on his fingers.* So Arrian, Epictet. i. 22. describes an old gentleman as ΧΡΥΣΟΥ῀Σ ΔΑΚΤΥΛΙΟΥΣ **ἔχων πολλούς,** *having many gold rings.* Lucian, in his Timon, t. i. p. 72. calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in Wetstein. occ. James ii. 2. [This word itself does not occur elsewhere.]

Χρυσόλιθος, ου, ὁ, from **χρυσός** *gold,* and **λίθος** *a stone.—A chrysolite, a precious stone of a golden colour.* So Pliny, N. H. xxxvii. 9. "Æthiopia mittit et *chrysolithos aureo colore* translucentes." Æthiopia also furnishes *chrysolites* transparent of a *golden colour.* It is now called a *topaz*[1]. occ. Rev. xxi. 20. [LXX, Exod. xxviii. 20. Ez. xxviii. 13. See Hiller. Tract. de Gemmis Duodecim in Pectorali Pontificis Hebræorum, p. 15. et Braunius de Vestitu Sacerd. Hebr. ii. 17. p. 569. Epiphanius says that some call it **χρυσόφυλλος.**]

☞ **Χρυσόπρασος, ον, ὁ,** from **χρυσός** *gold,* and **πράσον** *a leek.—A chrysoprase.* Pliny reckons it among the *beryls,* the best of which, he says, are those of a *sea-green* colour; after these he mentions the *chrysoberyls,* which are a little paler, inclining to a golden colour; and next, a sort still paler[2], and by some reckoned a distinct species, and called *chrysoprasus,* the colour of which, he elsewhere[3] observes, resembles the juice of a *leek,* but somewhat inclining to that of *gold.* Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

ΧΡΥΣΟ῀Σ, οῦ, ὁ.

I. *Gold,* a species of *metal.* [It is sometimes used simply for the metal, sometimes for the things made from it, as ornaments, &c. (see 1 Tim. ii. 9. James v. 3.) occ. Mat. ii. 7. xxiii. 16, 17. Acts xvii. 29. 1 Tim. ii. 9. Rev. ix. 7. xvii. 4. xviii. 12, 16. Ezr. i. 11. Prov. xvii. 3. Ezek. xvi. 13. (where some copies read **χρυσίῳ,**) &c.]

II. *Money of gold.* Mat. x. 9.

III. It denotes *the most excellent, firm,* and *sincere believers* built into the Christian Church, who will stand the fiery trial. occ. 1 Cor. iii. 12. Comp. under **πῦρ** V.

Χρυσόω, ῶ, from **χρυσός.—***To overlay* or *adorn with gold.* occ. Rev. xvii. 4. xviii. 16. [Exod. xxvi. 32, 37. 2 Chron. iii. 7, 10. In Esdr. iii. 6. viii. 58. and 2 Mac. iv. 39. we find **χρύσωμα** for a *golden cup.*]

[1] See Brookes's Nat. Hist. vol. v. p. 143.

[2] Nat. Hist. xxxvii. 5. "Vicinum genus huic est *pallidius,* et a quibusdam proprii generis existimatur, vocaturque *chrysoprasus.*"

[3] Id. cap. 8. "*Chrysoprasus, porri* succum et ipse referens, sed hæc paulum declinans à topazio in *aurum.*" Comp. **τοπάζιον.**

ΧΡΩ῀Σ, ωτός, ὁ.—*The body* of a man. occ. Acts xix. 12. So Homer, Il. iv. 510.

——— Οὔ σφι λίθος ΧΡΩ῀Σ οὐδὲ σίδηρος.
Nor are their *bodies* rocks, nor ribb'd with steel.
POPE.

And Il. xxi. 568.

ΚΑΙ᾽ γάρ θην τούτῳ τρωτὸς ΧΡΩ῀Σ ὀξέϊ χαλκῷ.
For the sharp steel will e'en his *body* pierce.

[occ. LXX, Exod. xxxiv. 29, 30. (where some copies read **χρώματος**) Lev. xiii. 2—16. &c.]

ΧΩΛΟ῀Σ, ή, όν.

I. *Lame in,* or *deprived of the use of,* the feet. [Mat. xi. 5. xv. 30, 31. xviii. 8. xxi. 14. Mark ix. 45. Luke vii. 22. xiv. 13, 21. John v. 3. Acts iii. 2, 11. viii. 7. xiv. 8. Deut. xv. 21. 2 Sam. v. 6, 8. Job xxix. 15. Mal. i. 8, 13.]

II. *Lame* or *infirm,* in a spiritual sense. Heb. xii. 13.

ΧΩ῀ΡΑ, ας, ἡ, from **χῶρος** nearly the same.

I. *A country, a region.* [Mat. ii. 12. viii. 28. Mark v. 1, 10. Luke ii. 8. iii. 1. **Τραχωνίτιδος χώρας** (where Schleusner says that **χώρα** is redundant) viii. 26. xv. 13—15. xix. 12. John xi. 54, 55. Acts viii. 1. x. 39. xiii. 49. xvi. 6. xviii. 23. xxvi. 20. xxvii. 27. LXX, Num. xxxii. 1. Josh. v. 12. Lam. i. 2. Ez. xix. 8. &c. In Mat. iv. 16. we find **ἐν χώρᾳ καὶ σκιᾷ θανάτου,** which is taken from Is. ix. 2. and means in the *shady regions of death,* i. e. in spiritual darkness and ignorance, a state resembling death.—**Χώρα** is sometimes used for the *inhabitants* of a region, as Mark i. 5. **ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα,** just as we should say, the *whole country* flocked to him. In Acts xxvii. 27. **χώρα** is used for *land* as opposed to the sea.]

II. *A field, a ground.* Luke xii. 16. John iv. 35. James v. 4. Comp. Luke xxi. 21. with Mat. xxiv. 18 and see Wolfius on Luke. Kypke on Luke xii. 16. shows that **χώρα** is in like manner used for *land, a field,* by Dionysius Halicarn. and Josephus.—[See Ecclus. xliii. 3. and Raphel. Obs. Polyb. on Luke xxi. 21. In Exod. xxiii. 11. Aquila translates חַיַּת הַשָּׂדֶה *the beasts of the field,* by **ζῶα τῆς χώρας.** Test. xii. Patr. p. 590. **βοῦν ἄγριον ἐν χώρᾳ νεμόμενον.** Joseph. A. J. vii. 8, 5. **τὴν χώραν ἐπυρπόλησε,** i. e. 'burnt the crops.' Bretschneider. In Luke xxi. 21. Bretschneider translates **ἐν ταῖς χώραις** *in the neighbouring regions.*—From the above sense of **χώρα,** as opposed to cities, towns, &c., says Schleusner, came the word **χωρεπίσκοπος,** as the office of these persons lay in villages and country places. See Du Fresne Glass. Lat. vol. i. p. 969.]

Χωρέω, ῶ, from **χῶρος,** *a place.* See under **χώρα.**

I. *To go* or *come,* properly to some *place.* Mat. xv. 17. 2 Pet. iii. 9. [Joseph. A. J. xvii. 5, 6. **ἐπὶ τὰ ἔργα χωρεῖν** *to proceed, to act,* and B. J. vi. 2, 5. In 2 Pet. iii. 9. Schleusner translates it *pertenio ad, consequor, to attain unto.*]

II. *To proceed successfully, have prosperous success, to succeed.* Thus Elsner; who, to confirm this interpretation, cites from Aristophanes, Pace, 508.

ΧΩΡΕΙ γέ τοι τὸ πρᾶγμα πολλῷ μᾶλλον, ὦνδρες, ὑμῖν.
The affair, sirs, *succeeds* much better to you.

So the Schol. **προκόπτει τὸ ἔργον.** Polybius,

lib. ii. *κατὰ λόγον* ΧΩΡΗΣΑ΄ΝΤΩΝ *σφίσι τῶν πραγμάτων*, '*things succeeding as they ought.*' (See Wetstein on Acts xviii. 14.) occ. John viii. 37; where the learned Kypke, however, whom see, explains it a little differently from the interpretation just proposed, namely, *to increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shows it is used by the Greek writers: our translation renders it *has—place;* but I do not find that the Greek V. is ever used in this last sense. [Schl., however, seems to prefer this sense, *to have place.* Grotius (as also Wahl) gives it the sense of *penetrating*, i. e. my word reaches you not, on account of the hardness of your *hearts.* See Wisd. vii. 23, 24. Joseph. B. J. vi. 3, 4. *ὁ λιμὸς δὲ διὰ σπλάγχνων καὶ μυελῶν ἐχώρει*, id. A. J. vi. 6, 9.]

III. *To afford place for*, i. e. *to contain, hold, be capable of containing* or *holding.* Mark ii. 2. John ii. 6. Comp. xxi. 25. where see Wetstein and Bp. Pearce. [On the construction *οἶμαι—χωρῆσαι*, in John xxi. 25. see Lobeck's Phrynichus, p. 751. Matt. Gr. Gr. § 506. The common and plain interpretation of this passage seems better than that which Wetstein approves of. It is of course hyperbolical. See Tittmann, Meletem. in loc. Χωρέω occ. in this sense in LXX, Gen. xiii. 6. 2 Chron. iv. 5. Test. xii. Patr. p. 662—*τὸ σκεῦος πόσον χωρεῖ how much the vessel will contain.* Josephus, B. J. vi. 2, 5. uses the passive voice, *πᾶσαν μὲν οὖν τὴν δύναμιν ἐπάγειν αὐτοὺς οὐχ οἷόν τε ἦν, μὴ χωρουμένην τῷ τόπῳ, as the place was inadequate to contain it.*]

IV. *To be capable of receiving, practically*, and so *carrying into execution.* Mat. xix. 11, 12; where see Elsner, Wetstein, Kypke, and Campbell. [Comp. Æl. V. H. iii. 9.]

V. *To receive*, i. e. *kindly and affectionately.* 2 Cor. vii. 2. So Alberti's Greek Glossary, cited by Stockius, explains *χωρήσατε* by *προσδέξασθε*; and Chrysostom, by *δέξασθε ἡμᾶς καὶ τὰ ἡμῶν ῥήματα*, 'receive us and our words.'

Χωρίζω, from *χωρίς.*

I. *To separate, sever.* Mat. xix. 6. Rom. viii. 35. Χωρίζομαι, pass. *to be separate.* Heb. vii. 26. [Lev. xiii. 46. Ez. xlvi. 19. Wisd. i. 3. Test. xii. Patr. p. 527. *Ὁ ὄλεθρος γὰρ ψυχῆς ἐστὶν ἡ πορνεία, χωρίζουσα Θεοῦ, καὶ προσεγγίζουσα τοῖς εἰδώλοις*, &c. *for fornication is destruction to the soul, alienating it from God, and leading it to idols, &c.* See also p. 539. and Joseph. A. J. vii. 14, 7.]

II. Χωρίζομαι, pass. *to depart.* Acts i. 4. xviii. 1, 2. On the former text Elsner and Kypke show that the Greek writers use the V. in the same manner. [See also 1 Cor. vii. 10, 11, 15. Philem. 15. LXX, Judg. vi. 18. 2 Mac. v. 21. xii. 12.]

Χωρίον, ου, τό, from χῶρος. *A field, a ground, a place.* [Mat. xxvi. 36. Mark xiv. 32. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7.] Thus used likewise in the Greek writers. See Wetstein on Mat. [LXX, for כֶּרֶם *a vineyard.* 1 Chron. xxvii. 27. and in 2 Mac. xii. 7. it is used of *a town.*]

ΧΩΡΙ΄Σ. An adv.

I. *Separately, by itself, apart.* John xx. 7. where see Wetstein, who shows that the Greek writers use it in the same manner.

II. Governing a genitive.

1. *Separately from, without*, absque, sine. Mat. xiii. 34. [Mark iv. 34. Luke vi. 49. John i. 3. xv. 5. Rom. iii. 21, 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11. Eph. ii. 12. Philem. 14. Heb. vii. 7, 20, 21. ix. 7, 18, 22, 28. (*χωρὶς ἁμαρτίας, without sin*, i. e. *without again bearing our sins.*) x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26.]

2. *Besides.* Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where Wetstein cites Thucydides applying it in the same sense with a genitive. I add from Theophrastus, Eth. Char. cap. 17. ΧΩΡΙ΄Σ ΤΟΥ΄ΤΩΝ, *besides these things*, or *this;* and from Menander, p. 244. ed. Cleric.

> Ἡμεῖς δὲ ΧΩΡΙ΄Σ ΤΩ΄Ν ἀναγκαίων ΚΑΚΩ΄Ν
> Αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν.
> But we *besides* inevitable ills
> Do of ourselves add others to the heap.

[Χωρὶς δέ is also used in Greek for *besides*, e. g. Thuc. ii. 13. iii. 17. See LXX, Gen. xlvi. 27. Num. xvi. 49. &c. In Heb. iv. 15. it has the sense of *except.*]

☞ ΧΩ΄ΡΟΣ, ου, ὁ.—*The north-west*, properly the *wind*, corus, caurus. occ. Acts xxvii. 12. See Dr. Martyn's learned note on Virgil, Georgic. iii. 278. and map in Shaw's Travels, p. 331. [See Virgil, Georgic. iii. 356. Spirantes frigora cauri; and Plin. H. N. xviii. 34.]

Ψ.

Ψ, ψ, *psi.* The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *psi* in imitation of the two preceding letters, *phi* and *chi:* and as it is a sibilant in sound, so its form appears plainly to have been taken from that of the Hebrew or Phœnician *tsaddi* or *jaddi.* The Hebrew character for *jaddi* is צ, or at the end of a word ץ, and the Phœnician is sometimes[1] written almost like the Greek upsilon, thus, Υ. In Greek derivatives from the Hebrew, ψ often answers to צ.

Ψάλλω, from *ψάω to touch, touch lightly*, (which see under *προσψαύω*,) or perhaps from Heb. צָלַל *to sound, quaver.*

I. *To touch, touch lightly*, or perhaps *to cause to quaver by touching.* Thus in Euripides, cited by Scapula, the expression *τόξων χερὶ* ΨΑ΄ΛΛΕΙΝ *νευράς* may be rendered either to *touch* the bow-strings with the hand, or to *twang* them, *cause* them *to quaver.*

II. *To touch the strings* of a musical instrument with the finger or *plectrum*, and so *cause* them *to*

[1] See Montfaucon's Palæograph. Græc. p. 122. and Bernardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Morton.

sound or *quaver*. So musicians who play upon an instrument are said χορδὰς ψάλλειν, *to touch the strings*, or simply ψάλλειν. [See LXX, 1 Sam. xvi. 23. It often occurs also in the LXX for either *playing on* or *singing to some instrument*, (e. g. 1 Sam. xvi. 16. 2 Kings iii. 15. Ps. lxviii. 3, 33. &c.) and answers to the Heb. זָמַר or נָגַן] And because *stringed* instruments were commonly used both by believers and heathen in *singing praises* to their respective gods, hence

III. *To sing, sing praises* or *psalms to God*, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. James v. 13. [2 Sam. xxii. 50. Ps. vii. 19. xxxiii. 2. cv. 2. &c.]

Ψαλμός, οῦ, ὁ, from ἔψαλμαι perf. pass. of ψάλλω.

I. *A touching* or *playing upon a musical instrument*. [See Amos v. 23. 1 Sam. xvi. 18. &c. Schol. Aristoph. Av. 218. Ψαλμὸς κυρίως ὁ τῆς κιθάρας ἦχος. In some passages of the LXX it is used for the instrument itself, i. q. ψαλτήριον, as Ps. lxxxi. 2. λάβετε ψαλμόν, &c.]

II. *A psalm, a sacred song* or *poem*, properly such an one as is sung to *stringed instruments*. [See 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 16. (Obs. ψαλμὸς ᾠδῆς and ᾠδὴ ψαλμοῦ occ. often in the titles to the Psalms, e. g. to Psalms xlviii. lxxxvii. lxxxviii. &c.) It is also applied to the book of Psalms. Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33.]

☞ Ψευδάδελφος, ου, ὁ, from ψευδὴς *false*, and ἀδελφός *a brother*.—*A false brother, one who falsely pretends to be a brother*, i. e. *a believer* or *Christian*. Comp. ἀδελφός VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

☞ Ψευδαπόστολος, ου, ὁ, from ψευδὴς *false*, and ἀπόστολος *an apostle*.—*A false apostle, one who falsely pretends to the character of an apostle of Christ*. occ. 2 Cor. xi. 13.

Ψευδής, ἐος, οῦς, ὁ, ἡ, from ψεύδω *to deceive*.—*False, lying, a liar*. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδέσι especially denotes all those who contrive *idolatrous* worship and *false* miracles to *deceive* men, and make them fall into *idolatry*. See Daubuz on the place, and comp. ψεῦδος III. and 1 Tim. iv. 2. [LXX, Exod. xx. 16. Deut. v. 20. Judg. xvi. 10. Prov. xix. 22. xxi. 28. Hos. x. 13. et al. freq. Others give ψευδὴς the sense of *impious* in Rev. xxi. 8. See ψεῦδος III.]

☞ Ψευδοδιδάσκαλος, ου, ὁ, from ψεύδω *to deceive*, or ψεύδομαι *to lie*, and διδάσκαλος *a teacher*.—*A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine*. occ. 2 Pet. ii. 1.

☞ Ψευδολόγος, ου, ὁ, from ψεύδομαι *to lie*, or ψεῦδος *a lie*, and λέλογα perf. mid. of λέγω *to speak*.—*A speaker of lies* or *falsehoods, a liar*. occ. 1 Tim. iv. 2. Aristophanes uses this word. [Ran. 1521. ed. Brunck.] See Wetstein. Comp. under ὑπόκρισις. [Ψευδολογία is found in Demosth. p. 933, 20. and 1093, 20. ed. Reiske.]

Ψεύδομαι. See under ψεύδω.

☞ Ψευδομάρτυρ, υρος, ὁ, ἡ, from ψεύδομαι *to lie*, or ψεῦδος *a lie*, and μάρτυρ *a witness*.—*A lying* or *false witness*. occ. Mat. xxvi. 60. twice. 1 Cor. xv. 15.

Ψευδομαρτυρέω, ῶ, from ψευδομάρτυρ. — *To bear false witness*. [Mat. xix. 18. Mark x. 19. xiv. 56, 57. Luke xvii. 20. Rom. xiii. 9. Exod. xx. 16. Deut. v. 20. Hist. Susann. 62.]

Ψευδομαρτυρία, ας, ἡ, from ψεῦδος *a lie*, and μαρτυρία *a witness*.—*False witness*. occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, ου, ὁ, from ψεύδομαι *to lie*, or ψεῦδος *a lie, falsehood*, and προφήτης *a prophet*.—*A false prophet, one who falsely assumes the character of a prophet*, and that whether he pretends to *foretel things to come*, as Mat. xxiv. 11, 24. Mark xiii. 22; or only [1] *speaks falsehoods*, or *teaches false doctrines in the name of God*, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. προφήτης. [See also Luke vi. 26. Acts xiii. 6. Rev. xvi. 13. xix. 20. xx. 10. Jer. vi. 13. (for נָבִיא *a prophet*.) xxvi. 7—16. xxvii. 9. xxviii. 1. xxix. 1, 8. Zech. xiii. 2.]—Josephus, speaking of the *false Christs* and *false prophets* who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. ii. 13, 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22. he says, πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες, 'there were *many prophets* then *suborned* by the tyrants, to deceive the people, telling them that they ought to wait for help from God.' One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. vi. 5, 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64. &c.

Ψεῦδος, εος, ους, τό, from ψεύδω *to deceive*, or ψεύδομαι *to lie*.

I. *A lie, a falsehood*. John viii. 44. Compare 2 Thess. ii. 11. 1 John ii. 21, 27. Τέρασι ψεύδους *false, fictitious, pretended* miracles, 2 Thess. ii. 9. Comp. Vitringa on Rev. xiii. 13.

II. *Lying* in general. Eph. iv. 25.

III. *An idol, a vain* or *false idol*; in which sense ψεῦδος is used by the LXX, Is. xliv. 20. occ. Rev. xxi. 27. xxii. 15. Compare Rom. i. 25. and see Elsner, Wolfius, Doddridge, and Macknight there. The learned Daubuz explains ποιοῦν—ψεῦδος, *making a lie*, Rev. xxi. 27. by making *idols*, to worship them, and contriving *false* miracles to give them authority, and thereby seduce others to join in the same *idolatry*. See also Vitringa on Rev. [Others (as Schleusner, &c.) give ψεῦδος in Rev. xxi. 27. and xxii. 15. the sense of *iniquity*. It denotes, they say, *perverseness*, just as ἀλήθεια denotes *uprightness* and *integrity*.]

☞ Ψευδόχριστος, ου, ὁ, from ψεύδομαι *to lie*, or ψεῦδος *a lie*, and Χριστός *Christ*.—*A false Christ, one who falsely pretends to be the Christ* or *Messiah*. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Serm. vol. iii. p. 552. fol., that "Josephus mentions several of these *false Christs*; of whom, though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that *they undertook to rescue the people from the*

[1] See Waterland's Importance of the Doctrine of the Trinity, p. 148. &c. 2nd edition.

Roman *yoke*, which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21. and see Grotius in Mat. xxiv. 5. Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279. 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

ΨΕΥ΄ΔΩ.

I. *To deceive.* But it occurs not in the active voice in the N. T.

II. *Ψεύδομαι*, mid. *to lie, to speak falsely* or *deceitfully.* [Mat. v. 11. Rom. ix. 1. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. 1 John i. 6. Rev. iii. 9. Lev. xix. 11. Prov. xiv. 5. Ecclus. vii. 13. It is followed by *κατά* in James iii. 14. and by *εἰς* in Col. iii. 9. *μὴ ψεύδεσθε εἰς ἀλλήλους, lie not one to another*, E. T. Others translate it, *against* or *to the injury* of one another, i. e. calumniate not one another. Comp. Susann. 55.]

III. With a dative following, *to lie to.* Acts v. 4. [Ps. lxxviii. 36.]

IV. With an accusative following, *to lie to*, or *impose upon.* Acts v. 3. "Bos has abundantly shown that *ψεύσασθαί τινα* signifies *to lie to a person*, or *impose upon* him (Bos, Exercit. p. 73, 4)." Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. 260. *οὐ* ΨΕΥ΄ΣΕΙ *γέ* ΜΕ, 'you will not *impose upon me*;' and from Josephus, Ant. xiii. 1, 5. 'Bacchides being angry with the deserters, *ὡς* ΨΕΥΣΑΜΕ΄ΝΟΙΣ ΑΥ῾ΤΟ῾Ν *καὶ* ΤΟ῾Ν ΒΑΣΙΛΕ΄Α, as having *lied to*, or *attempted to impose upon, him* and *the king*, took and put to death fifty of the principal of them.' See more in Wetstein. [In Acts v. 3. it must be taken in the sense of *endeavouring* to impose upon. The passive voice occ. Wisd. xii. 24. *νηπίων δίκην ἀφρόνων ψευσθέντες, being deceived like senseless children*, which Bretschneider translates thus, "*abnegantes pœnas idololatriæ, quasi nullæ essent.*" This is a sense which the words can hardly by any torture bear.]

☞ Ψευδώνυμος, ου, ὁ, ἡ, from *ψεύδομαι to lie*, and *ὄνυμα* Æolic for *ὄνομα a name.—Falsely named* or *called.* occ. 1 Tim. vi. 20. So Plutarch, *φιλόσοφος* — ΨΕΥΔΩ΄ΝΥΜΟΣ, 'a philosopher *falsely so called.*' See Wetstein. [Schleusner says, that the apostle alludes to the corrupted Jewish theology of his day. He says, that Tittmann (Tract. de Vestigiis Gnosticorum in N. T. frustra quæsitis, p. 137. et seq.) has shown at great length, that St. Paul cannot here allude to the gnostics, as they belonged to a later age than the apostolic.]

☞ Ψεῦσμα, ατος, τό, from ἔψευσμαι perf. pass. of *ψεύδω.—A lie, falsehood.* occ. Rom. iii. 7.

Ψευστής, οῦ, ὁ, from ἔψευσται 3 pers. perf. pass. of *ψεύδω.—A liar, a false speaker.* [John viii. 44, 45. Rom. iii. 4. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4, 22. iv. 20. v. 10. Ps. cxvi. 11. Prov. xix. 22. (where some copies read *ψευδής.*) Ecclus. xv. 8.] See Campbell's Prelim. Dissertat. p. 94.—On Tit i. 12. Wetstein has from the Greek writers abundantly confirmed the character of *liars*, with which St. Paul brands the Cretans.

Ψηλαφάω, ῶ, from ἔψηλα, 1 aor. of *ψάλλω to touch lightly*, and *ἀφάω to feel, handle*, which from *ἀφή touch, feeling*, and this from *ἅπτομαι to touch*, which see.

I. *To feel, handle.* Luke xxiv. 39. 1 John i. 1. Heb. xii. 18. where see Whitby and Doddridge; Worsley renders *ψηλαφωμένῳ tangible*, and refers to Exod. xix. 12. [Others render it *smoking*, q. d. *touched* by God. Comp. Ps. civ. 32. *ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται, he toucheth the hills, and they smoke.* See also cxliv. 5. and comp. Exod. xix. 18.]—The LXX have used it several times in this sense for the Heb. מָשַׁשׁ, [as Gen. xxvii. 12, 21, 22. Judg. xvi. 27. &c.]

II. *To feel* or *grope for* or *after*, as persons blind or in the dark. Acts xvii. 27. See Grotius and de Dieu in Pole Synops., Elsner and Wolfius on the place, and Wetstein on Luke xxiv. 39. the last of whom shows that the Greek writers use it in like manner with an accusative for *groping after*, and particularly cites Socrates in Plat. Phæd. (§ 47. ed. Forster,) applying it figuratively to the natural philosophers of his time, as St. Paul does to the heathen in general, with respect to divine knowledge, *ὃ δή μοι φαίνονται* ΨΗΛΑΦΩ῾ΝΤΕΣ *οἱ πολλοὶ ὥσπερ ἐν σκότει.* [See Wyttenbach in loc. p. 260.] The LXX apply it in this latter sense also, with an accusative following, for the Heb. מָשַׁשׁ, Is. lix. 10. and absolutely for the Heb. מָשַׁשׁ, Deut. xxviii. 29. Job v. 14. Comp. xii. 25.

☞ Ψηφίζω, from *ψῆφος a small stone*, or *pebble*, used *by the ancients*[1], particularly by the Greeks and Egyptians, *in their arithmetical calculations*, and thence *a computation, calculation.—To reckon, compute, calculate*, which last word is from the Latin *calculus*, of the same import as the Greek *ψῆφος.* occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗ῾ΦΟΣ, ου, ἡ. Scapula derives it from *ψάω* (*λεπτύνω*) *to attenuate* (which see under *περίψημα*).

I. *A small stone*, or *pebble.* occ. Rev. ii. 17. where there seems an allusion to the ancient custom among the Greeks of *absolving with a white stone*, or *pebble*, and condemning with a *black* one. This Ovid expressly mentions as the method of proceeding in criminal cases at Argos, Metam. xv. 42, 3.

> *Mos erat antiquus*, niveis *atrisque* lapillis,
> *His damnare reos*, illis absolvere culpâ.

Comp. Plut. Apophthegm. t. ii. p. 186. E. cited by Wetstein, and see Elsner, and Doddridge's note. [Hesych. *λευκὴ ψῆφος, παροιμία ἐπὶ τῶν εὐδαιμόνως — ζώντων.* Bretschneider quotes a different explanation of Rev. ii. 17. from Eichhorn on the Rev. p. 105. The Roman emperors, during the games they exhibited, used to throw among the people *ψῆφοι* or *tesseræ*, with the name of something (as slaves, corn, &c.) inscribed on each. Those who obtained these tesseræ received from the emperor what was denoted by the inscriptions on them. See Xiphilin. de Sumptuosis Titi Ludis, p. 228. Eichhorn imagines the apostle to allude to this custom. Others suppose an allusion to the choosing of magistrates by lot, and the use of *ψῆφοι in casting lots.*] Hence

II. *A vote, suffrage, voice.* occ. Acts xxvi. 10. Comp. *καταφέρω* II. [See Joseph. A. J. x. 4, 2.

[1] So Herodotus, ii. 36. says of both these people *λογίζονται* ΨΗ΄ΦΟΙΣΙ, 'they calculate *with little stones*.' See also Mons. Goguet's Origin of Laws, &c. vol i. p. 218, 222. edit. Edinburgh.

ὅτι τὸ μὲν θεῖον ἤδη κατ' αὐτῶν ψῆφον ἤνεγκεν, &c.; also iii. 2, 2. Thuc. i. 40. iii. 82. Ψῆφος occ. in the LXX for *a stone.* Exod. iv. 25. Lam. iii. 16. Ecclus. xviii. 10.]

Ψιθυρισμός, οῦ, ὁ, from ἐψιθύρισμαι perf. pass. of ψιθυρίζω *to whisper*, which from ψίθυρος *a whisper*, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the *sound.*—*A whispering*, particularly of *detraction.* Sophocles in Ajax, 148. uses ΨΙΘΥ΄ΡΟΥΣ λόγους in the same view. See more in Wetstein. occ. 2 Cor. xii. 20. [Eccles. x. 11. Suidas, ψιθυρισμός· ἡ τῶν παρόντων κακολογία παρὰ τῷ ἀποστόλῳ.]

☞ Ψιθυριστής, οῦ, ὁ, from ἐψιθύρισται 3 pers. perf. pass. of ψιθυρίζω, which see under the last word.—*A whisperer, a secret detracter.* occ. Rom. i. 30. where see Wetstein and Kypke. [Ψιθυρίζω occ. Ps. xli. 7. Ecclus. xxi. 28. comp. xii. 18. and ψίθυρος in Ecclus. v. 14. xxviii. 13.]

☞ Ψιχίον, ου, τό, from ψίξ, ψιχός, ἡ, *a crum of bread, a morsel of crumbled bread.*—*A little crum.* occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. [Ælian, V. H. xiii. 26. calls *fragments* or *crums*, τὰ ἀποπίπτοντα τοῦ ἄρτου θρύμματα (where see Kuhn's note on the word ἄρτος). See Buxtorf, Lex. Talm. et Rabbin. p. 1406. 1845.]

Ψυχή, ῆς, ἡ, from ψύχω *to refresh with cool air*, also *to breathe*, which see. Thus Chrysippus in Plut. de Stoic. Repug. t. ii. p. 1052. F. is of opinion, τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι καθάπερ φυτόν. "Οταν δὲ τεχθῇ, ΨΥΧΟ΄ΜΕΝΟΝ ὑπὸ ΤΟΥ˜ ΑΕ΄ΡΟΣ, καὶ στομούμενον, τὸ πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον· ὅθεν οὐκ ἀπὸ τρόπου τὴν ΨΥΧΗ΄Ν ὠνομάσθαι παρὰ τὴν ΨΥ΄ΞΙΝ, 'that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, *being refreshed* and hardened *by the air*, it breathes and becomes an animal; so that ψυχὴ may not improperly be derived from ψύξις *refrigeration.*'

I. *Breath*, according to Hesychius. [In Luke xii. 20. Acts xx. 10. 1 Cor. xv. 45. Rev. viii. 9. and LXX, Gen. i. 20, 30. xxxv. 18. Schleusner gives it the sense of *halitus vitalis et animalis, qui ore et naribus ducitur et emittitur, et cujus respiratio causa vitæ est.*]

II. *Animal life.* Mat. vi. 25. x. 39. Compare Luke xii. 20. Mat. xvi. 25, 26. and Doddridge there. [See Mat ii. 20. Mark iii. 4. Luke vi. 9. xii. 22, 23. John x. 11—17. xiii. 37, 38. xv. 13. Acts xv. 26. xx. 24. xxvii. 10. (On Mark viii. 35. and the parallel passages to it, see No. V.) Exod. iv. 19. 1 Sam. xxiv. 11. 2 Sam. xix. 5. 1 Kings i. 12. &c. &c.] This sense is usual in the best Greek writers. Thus Xen. Cyrop. iv. p. 218. ed. Hutchinson, τὰς ΨΥΧΑ΄Σ περιποιήσασθε, 'ye have preserved your *lives.*' Id. p. 238. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ΨΥΧΗ΄Ν, 'he hath deprived my dear and only son of *life.*' Comp. Rev. viii. 9. and under ἀπολλύω II.—Δοῦναι ψυχήν, *to give, surrender one's life by actually laying it down in death*, Mat. xx. 28. Mark x. 45. Elsner in Mark, and Wetstein in Mat. cite two passages of Euripides where the phrase is used in the same sense. [Eur. Phœn. 1012. ed. Pors. ψυχὴν δὲ δώσω τῆσδ' ὑπερθανεῖν χθονός, and Heraclid. 551. ed. Elmsl.] See also Kypke on Mat. παραδοῦναι τὴν ψυχὴν ὑπέρ, *to hazard one's* life *for the sake of*, Acts xv. 26. where Wetstein cites from Libanius, 'ΕΠΕ΄ΔΩΚΕ ΤΗ˜Ν ΨΥΧΗ˜Ν ΥΠΕ΄Ρ ἡμῶν, '*he gave up his life for* us.' Homer in like manner uses ΨΥΧΗ˜Ν παραβαλλόμενος for exposing one's *life*, Il. ix. 322. and Odyss. iii. 74. ΨΥΧΑ΄Σ παρθέμενοι, 'exposing their *lives.*'

III. *A living animal, a creature* or *animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems an Hellenistical sense of the word, in which it is often used by the LXX for the Heb. נֶפֶשׁ.

IV. *The human body, though dead.* Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10. for the Heb. נֶפֶשׁ, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6. [Others, as Schleusner, &c. take ψυχή in Acts ii. 27. for the disembodied spirit of our Saviour. Comp. 1 Pet. iii. 18—20. and see Horsley's Sermon on this latter passage, vol. ii. Serm. xx. Comp. 1 Kings xvii. 21.]

V. *The human soul* or *spirit*, as distinguished from the body. Mat. x. 28. where see Wetstein. Comp. Mat. xxvi. 38. John xii. 27. [We may remark, that the soul being the essentially immortal part of man, being that through which he is destined for heaven, the word ψυχή is often used with reference to man's salvation. Thus the loss of his soul will mean the loss of eternal salvation, and this phrase is sometimes found in the same verse with ψυχή, used for *life*, as in sense II. See John xii. 25. and Tittmann's notes (comp. Mat. x. 39. xvi. 25. Mark viii. 35). See also Heb. x. 39. xiii. 17. 1 Pet. i. 9. ii. 11.] On Acts iv. 32. Kypke shows that μία ψυχή in the Greek writers denotes *the intimate consent* and *agreement* of friends, and Elsner cites a passage from Aristotle, who mentions it even as proverbial in this view. [Comp. LXX, 1 Chron. xii. 38. Diog. Laert. v. 11. ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.]

VI. *The human animal soul*, as distinguished both from man's body, and from his πνεῦμα, or spirit breathed into him immediately by God. (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12. and under πνεῦμα II. [See Horsley's Sermon before the Humane Society, (vol. iii. Serm. xxxix.) and Thom. Mag. voc. ψυχή. In the passage from 1 Thess., however, πνεῦμα and ψυχή, though found together, are perhaps not to be accurately distinguished any more than our words *heart* and *mind*, or *heart* and *soul*, which are often found joined together. They may be taken together for all the powers exercised by man's spirit, whether of intellect, of will, or of desire. Schleusner, who appears to adopt the above interpretation, refers to his own treatise on the word πνεῦμα, p. 17. to Krebs, Obss. Flav. p. 346. and to Altman. Tractatus de Spiritus et Animæ Integritate et de Differentia quæ inter vocem Πνεῦμα et Ψυχή in hoc (1 Thess. v. 23.) et aliis Epistolarum Pauli locis ponenda est. Bern. 1746.]

VII. *The mind, disposition*, particularly as denoting the *affections.* See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2. [See Ephes. vi. 6. Col. iii. 23. Phil. i. 27. Heb. iv. 12. vi. 19. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. Rev. xviii. 14. Deut. xxvi. 16. 1 Chron. vi. 38. xv. 12. xxxiv. 3. et

al. freq. We may perhaps refer hither passages such as Luke i. 46. *μεγαλύνει ἡ ψυχή μου τὸν Κύριον*· where the soul is used as being the seat of *the affections*, unless these phrases are taken, as Schleusner takes them, as pleonastic, or a mere periphrasis for a person. See Mat. xii. 18. xxvi. 38. Mark xiv. 34. Luke xii. 19. Heb. xii. 38.] Raphelius, on Mark xii. 30. shows that the phrases ἘΞ ΌΛΗΣ ΤΗ͂Σ ΔΙΑΝΟΙ'ΑΣ and ἘΞ ΌΛΗΣ ΤΗ͂Σ ΨΥΧΗ͂Σ are used by Arrian, and the latter by M. Antoninus. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under ἐλεέω, Κύριος, and χάρις, and see Mrs. E. Carter's excellent Introduction to her Translation of Arrian's Epictetus, § 40. Comp. Wetstein on Mat. xxii. 37. and Elsner on Mark xii. 30.

VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13. where see Vitringa, and Ezek. xxvi. 13. Heb. and LXX.—Thus it is often used by the LXX for the Heb. נֶפֶשׁ, as Gen. xii. 5. xvii. 14. xlvi. 15, 18, 23, 26—28. Exod. xii. 4. Lev. xviii. 29. et al. freq. I would not, however, be positive that this is a *mere* Hebraical or Hellenistical sense of *ψυχή* ; for Elsner, on Acts ii. 41. has produced some passages from the best Greek writers where the plural seems to be applied in the same manner. Comp. Raphelius on Acts ii. 43. and Kypke on ver. 41. [The passages usually quoted are Polyb. viii. 5. Eur. Hel. 52. Phœn. 1309, 1315. See, however, Vorst. de Hebraismis N. T. ch. iv. 2. p. 117—125. ed. Fischer. On Rev. xviii. 13. see Pole's Synopsis. Schl. explains it of *slaves*, comparing Gen. xii. 5. In Luke ix. 56. *ψυχαὶ ἀνθρώπων* is used for *men* simply.]

IX. In Rev. vi. 9. the *souls* of those who had been *slain* for the Word of God, and for the testimony, which they held, are represented as being *under the altar*, in allusion to the *blood* of the *sacrifices*, which, according to the Levitical service, used *to be poured out upon the altar* of burnt-offerings, (Lev. i. 5. Deut. xii. 27.) and part of which consequently ran *under the altar*. The *blood* is likewise called *ψυχή* in the LXX, Lev. xvii. 11, 14. Deut. xii. 23. et al. corresponding to the Heb. נֶפֶשׁ ; and even this sense is not peculiar to the Hellenistical style, for in Aristophanes, Nub. 711. *τὴν ΨΥΧΗ͂Ν ἐκπίνουσι* means 'they drink my *blood* ;' and Virgil applies *anima* in like manner, Æn. ix. 349.

Purpuream vomit ille *animam*———
He vomits forth his *purple soul.*

See Vitringa and Daubuz on Rev.—*Ψυχή* is used in a great number of passages of the LXX, and most commonly answers to the Heb. noun נֶפֶשׁ, which is derived from the verb נָפַשׁ *to breathe*, as *ψυχή* from *ψύχω to refrigerate.*

☞ Ψυχικός, ή, όν, from ψυχή.

I. *Animal* or *sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. James iii. 15. Jude 19. ["*Natural*, *ψυχική*. It is the word the apostle St. Paul useth, 1 Cor. ii. *ἄνθρωπος ψυχικός*, naming the natural man by his better part, his soul ; intimating that the soul, even in the highest faculty of it, the understanding, and that in the highest pitch of excellency to which nature can raise it, is blind to spiritual things." Archbp. Leighton's Sermon on Heavenly Wisdom. Suid. *Ψυχικὸς ἄνθρωπος· ἐκ ψυχῆς καὶ σώματος ὁ ἄνθρωπος· ὅταν μὲν οὖν πράττῃ τι τῶν τῷ Θεῷ δοκούντων, πνευματικὸς λέγεται, καὶ οὐκ ἀπὸ τῆς ψυχῆς ὀνομάζεται, ἀλλ' ἀφ' ἑτέρας μείζονος τιμῆς, τῆς ἀπὸ τοῦ πνεύματος ἐνεργείας· οὐ γὰρ ἀρκεῖ ἡ ψυχὴ εἰς κατόρθωμα, εἰ μὴ ἀπολαύσοι τῆς τοῦ πνεύματος βοηθείας· ὥσπερ δὲ σαρκικὸς ἄνθρωπος λέγεται ὁ τῇ σαρκὶ δουλεύων· οὕτω ψυχικὸν καλεῖ ὁ ἀπόστολος τὸν τοῖς ἀνθρωπικοῖς λογισμοῖς τὰ πράγματα ἐπιτρέποντα καὶ τὴν τοῦ πνεύματος ἐνέργειαν μὴ δεχόμενον*, &c.]

II. *Animal*, as distinguished from *spiritual* or *glorified.* occ. 1 Cor. xv. 44, (twice,) 46. See Vitringa, Obs. Sacr. iii. 11, 5.

ΨΥ'ΧΟΣ, εος, ους, τό.—*Cold.* occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. [Gen. viii. 22. Job xxxvii. 9. Ps. cxlvii. 17. Song of the Three Children, 44.] Harmer, Observations, vol. i. p. 25. remarks that Bishop Pococke not only describes himself, an Arab's wife, and some other people, as *sitting by a fire* on the 17th of March, but goes further ; for he says that *in the night of the 8th of May* the sheik of Sephoury (a place in Galilee) made them a *fire* in a ruined little building, and *sent* them boiled milk, eggs, and coffee ; the fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder, then, that the people who went to Gethsemane to apprehend our Lord, thought *a fire of coals* a considerable refreshment at the time of the passover, (John xviii. 18.) which must have been *earlier* in the year than the *8th of May*, though it might be *considerably later than the 17th of March.*

Ψυχρός, ά, όν, from ψύχος.

I. *Cold, not having heat.* Mat. x. 42. where observe that *ψυχροῦ* is used elliptically for *ψυχροῦ ὕδατος*, as this adj. is likewise in the Greek writers. Thus Plutarch, de Garrul. p. 511. C. ΨΥΧΡΟΥ͂ *κύλικα* 'a cup of *cold*,' water namely; and Epictetus, Enchirid. cap. 35. *μὴ ΨΥΧΡΟ͂Ν πιεῖν*, 'not to drink *cold* water;' see more in Wetstein, and comp. Mark ix. 41. under ὕδωρ I. [Prov. xxv. 25. Ecclus. xliii. 20. Herod. ii. 37. *λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ*, &c. Joseph. A. J. vii. 7, 1. *Frigida* or *gelida* is similarly used in Latin. See Sueton. Claud. § 40.]

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal.* Rev. iii. 15, 16.

Ψύχω, from ψύχος.

I. *To cool, refrigerate*, as with cool air. [LXX, Jerem. viii. 2. *καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην*, &c. ; where it seems merely to denote *exposure* before the sun and moon, &c. It may have this meaning, because *exposure* to the air is a means of *cooling.* Others make it mean *to dry*, as Hesychius, *ψύξουσι· ξηρανοῦσι.* See Num. xi. 32. In Jer. vi. 7. Biel takes it to mean *bubbling forth* like a fountain.]

II. *Ψύχομαι*, pass. *to be cooled, to grow cool* or *cold*, in a spiritual sense, as Christian love. Mat. xxiv. 12. Josephus, de Bel. v. 11, 4. in like manner applies the V. active to *hope: τὸ συμ-*

βὰν—Ἔ ΨΥΞΕ τὴν ἐλπίδα, 'what had happened *cooled* their hope.'

Ψωμίζω, from ψωμός. See under ψωμίον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τὰ βρέφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τὰ νεόττια. [Porph. de Abst. iii. 23.] See the passages in Wetstein on 1 Cor. xiii. 3. [Num. xi. 4, 18. Deut. viii. 3, 16. xxxii. 13. Ez. xvi. 19. Ecclus. xxix. 26. et al.]

II. *To feed* in general. Rom. xii. 20.

III. *To spend in feeding* others, *to divide*, as it were, *into mouthfuls for feeding* others. 1 Cor. xiii. 3. [Is. lviii. 14.]

☞ Ψωμίον, ου, τό, from ψωμός the same, which from ψάω, ψῶ, *to break into bits.*—*A morsel* or *piece of food*, particularly of *bread*. Thus used in Diogenes Laertius, (cited by Wetstein, whom see,) as ψωμός likewise is by Xen. Mem. Socr. iii. 14, 5. occ. John xiii. 26, 27, 30. Comp. under τρυβλίον. [Ψωμός occ. LXX, Ruth ii. 14. 1 Sam. xxviii. 22. 1 Kings xvii. 11. Job xxii. 7.]

☞ ΨΩΧΩ.

I. *To break to pieces.* Thus Scapula and Mintert, "in frusta comminuo."

II. *To rub*, as ears of corn, in order to *force out* the grains, confrico. So Theophylact explains ψώχοντες by τρίβοντες. occ. Luke vi. 1.

Ω.

Ω, ω, *Omega*, Ο μέγα, i. e. O *great* or *long*, namely, in sound, so called to distinguish it from O, *Omicron*, which see. It is the last of the five additional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but *one* character for their O, whether pronounced *long* or *short:* and it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

I. Ω being the *last* letter of the Greek alphabet, is opposed to Α, *Alpha*, the *first*, and is applied to Christ, as being the *end* or *last*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. *O! oh!* an interjection, generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. [See Matth. Gr. Gr. § 65.] It is used

1. In *compellation* or *addressing*, *O*. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In *admiration*. Rom. xi. 33.

3. In *upbraiding* or *reproving*. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10. et al.

Ὧδε, an adv. of place, q. d. ἐν τῷδε *in this*, τόπῳ *place*, namely, from ὅδε *this*, *this here*.

1. *Here*, *in this place*. Mat. xii. 6, 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the *Mosaic dispensation*. [In Rev. xiii. 10. Schl. translates ὧδε *in hoc statu*, *in hac rerum conditione*, and in Rev. xiii. 18. xiv. 12. xvii. 9. *in hac re.*] —Τὰ ὧδε πράγματα or πραχθέντα, namely, '*the things* which are done here.' Eng. Translat. Col. iv. 9.—Ὧδε ἢ ὧδε, *here* or *there*. Mat. xxiv. 23.

II. *Hither*, *to this place*, Mat. viii. 29. xiv. 18. Rev. iv. 1.

Ὠιδή, ῆς, ἡ, from Ἀοιδή the same, (ao being contracted into ω, and the ι subscribed,) which from ἀείδω *to sing*. See ἌιδΩ.—*A song*. Eph. v. 19. [Rev. v. 9. xiv. 3. Exod. xv. 1. Judg. v. 12. 1 Kings iv. 32. &c. See Spanheim, Comm. in Callim. Hymn. in Jov. vs. 1.]

Ὠδίν, ῖνος, ἡ, from ὀδύνη, which see.

I. *Labour*, *travail*, *pain of a woman in bringing forth*. 1 Thess. v. 3.

II. *Grievous and acute sorrow* or *affliction*, which is often in the O. T. compared to that of a *woman in travail*, as Ps. xlviii. 6. Is. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. et al. Homer uses the same comparison, Il. xi. 269. &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חֶבְלִים signifies both *pains* and *cords* or *snares;* and the LXX having several times rendered the Heb. חֶבְלֵי מָוֶת by ὠδῖνες θανάτου, as Ps. xviii. 4. (comp. v. 2 Sam. xxii. 6.) Ps. cxvi. 3. some learned men have thought, that in Acts ii. 24. St. Luke imitated the same manner of expression, and that τὰς ὠδῖνας τοῦ θανάτου should be there rendered *the cords* or *bands of death*. But it must be confessed that in the LXX we do not meet with the complete phrase, λύειν ὠδῖνας θανάτου, and that in the Greek writers λύειν and ἀπολύειν ὠδῖνας denotes *loosing*, and so putting an end to, *the pangs of parturition*, as Wetstein has shown, who also cites Theophylact's comment on the place, εὖ δὲ ΛΥΣΙΝ ΩΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ τὴν ἀνάστασιν προσηγόρευσεν, ἵνα εἴπῃ· ἐῤῥῆξε τὴν ἔγκυον καὶ ὠδίνουσαν γαστέρα τοῦ θανάτου, ὥσπερ ἐκ κοιλίας τινὸς ὠδινούσης φημὶ δὴ τῶν θανάτου δεσμῶν ἀναδύντος τοῦ Σωτῆρος. 'He hath rightly styled the resurrection *a loosing of the pangs of death*, as if he had said, he had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb.' Between these two interpretations the reader will decide for himself[1]. [Suid. ὠδῖνες θανάτου, καὶ παγίδες· οἱ θανατηφόροι κίνδυνοι ——. ὠδῖνες καλοῦνται αἱ πρὸ τοῦ τοκετοῦ τῆς τικτούσης ὀδύναι· τοιγαροῦν ἐκ τῆς μεταφορᾶς ταύτης ὠδῖνες ᾄδου προσαγορεύονται, αἱ αὐτῷ προσπε-

[1] Since writing the above, I have observed that the learned Vitringa, Comm. in Is. xxvi. 19. t. ii. p. 71. concurs with the latter interpretation, in these words: "Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde *terra* et *terræ viscera* quæ faciunt *regionem mortis*, non magis *tenere* possent cadaver Christi Jesu, quam prægnans fœmina partum, qui secundum naturæ legem erumpere nititur; ut eum potius *ejiciat* quam *emittat*."

λάζειν τῷ θανάτῳ παρασκευάζουσαι συμφοραί. See Kypke, Obs. Sac. vol. ii. p. 14. In Æl. H. A. xii. 5. τοὺς τῶν ὠδίνων λῦσαι δεσμούς is used of *parturition.*]

Ὠδίνω, from ὠδίν.

I. Intransitively, *to be in pain, as a woman in travail.* Gal. iv. 27. Rev. xii. 2. in both which texts it is applied spiritually to the Church. [Is. xxiii. 4. xlv. 10. liv. 1. Song of Solomon, viii. 5. et al.]

II. Transitively, with an accusative, *to travail in birth of, to be in labour with.* Gal. iv. 19. where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, οὓς πάλιν ὠδίνω, of whom I travail in birth *again*, says he. So Scapula cites from Euripides, πρὶν ὨΔΙ-ΝΟΥΣ' ἘΜΕ', 'she who before *travailed of me.*'

Ὦμος, ου, ὁ. Mintert derives it from οἴω *to carry.*—*The shoulder.* occ. Mat. xxiii. 4. Luke xv. 5. [Gen. xxi. 14. Judg. ix. 48. 1 Sam. xvii. 6. et al.]

[Ὤν, οὖσα, ὄν. Gen. ὄντος, οὔσης, ὄντος. The participle present of εἰμί *to be,* (which see,) or, perhaps, more strictly speaking, of the old verb ἔω *to be,* for ἐών, ἐοῦσα, ἐόν, which is often used in the Ionic and poetic writers.]—*Being.* It is used very frequently in the N. T., but I shall only take notice of a particular passage or two wherein it occurs. Αἱ δὲ ΟΥ̓ΣΑΙ ἐξουσίαι, then, Rom. xiii. 1. is used for the powers or magistrates *in being* or *actually possessed* of authority. Herodotus applies τιμὰς ἘΟΥ̓ΣΑΣ exactly in the same sense, i. 59. See Raphelius on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. יְהוָה *Jehovah,* Rev. i. 4, 8. xi. 17. (comp. iv. 8. and Exod. iii. 14. in LXX.) ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *he who is, and which was, and who is to come,* where the ὁ before ἦν *was* must be of the *neuter* gender, though the other two ὁ's are *masculine;* and observe what another extraordinary construction there is ch. i. 4. ἀπὸ ΤΟΥ̓ ὋΩΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of Jehovah, in the describing of whom, all, even inspired, language must fail.—This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8. as the *incommunicable* name Jehovah often is in the O. T. Comp. Heb. and Eng. Lexicon under הוה III.

☞ Ὠνέομαι, οῦμαι, depon.—*To buy.* occ. Acts vii. 16. [Æsop. Fab. 75. Paus. iii. 4, 4. Athen. vi. p. 91.]

Ὠόν, οῦ, τό.—*An egg,* which is laid by birds, and produces their young. occ. Luke xi. 12. [Deut. xxii. 6. Job xxxix. 14. Is. x. 14. for בֵּיצָה. Lucian, Dial. Deor. xx. 20. Æsop. Fab. 24.]

Ὥρα, ας, ἡ.

I. [*Time,* i. e. *a certain and definite space of time, particular time.* Mat. viii. 13. ix. 22. x. 9. xviii. 1. xxvi. 45. Luke vii. 21. John iv. 21, 23. xii. 23. xiii. 1. 1 John ii. 18. Rev. iii. 10. In Luke xxii. 53. *this is your time,* i. e. *this is the seasonable opportunity for you.* In John ii. 4. the meaning is *the suitable time for me to act.* Comp. vii. 30. viii. 20. and Rev. xiv. 15; where some say *the season, time of year,* as in Polyb. iii. 78, 6. Ælian, V. H. ii. 14. ix. 9. Plato, Phileb. sect. 56. Æsch. Socr. Dial. iii. 20. See Valck. on Eur. Phœn. p. 292. In Mark xiv. 35. John xii. 27. it denotes *the time of calamity,* fixed by God. Schl. also puts John vii. 30. viii. 20. under this head. In Num. ix. 2. ὥρα is *the fixed time.* Comp. Job xxxvi. 28.] In Rom. xiii. 11. Wolfius and Wetstein cite from Plato, Apol. Socr., the similar expression Ἦ∆Η Ὥ̓ΡΑ ἈΠΙἘΝΑΙ ἐμοί. [Add Plat. Phæd. 63. Xen. Mem. iii. 5, 7. Eur. Phœn. 1612.]

II. *A short time.* John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. 15. [Schl. adds John v. 35. Gal. ii. 5.]

III. It denotes *the day,* or *time of day.* Mat. xiv. 15; where Raphelius cites from Polybius, Ἦ∆Η δὲ τῆς Ὥ̓ΡΑΣ συγκλειούσης, the *day now* closing; and διὰ τὸ καὶ τὴν Ὥ̓ΡΑΝ εἰς ὀψὲ συγκλείειν, 'because the *day* was closing towards the evening.' On Mark vi. 35. the same learned critic remarks that ὥρα πολλή is used as *multus dies* in Latin, and may signify *a great part of the day,* either *already past,* or *yet remaining:* but that in this text the particle ἤδη shows it is used in the former sense. Wetstein produces a similar expression from Dionysius Halicarn. ἐμάχοντο καὶ διέμενον ἄχρι ΠΟΛΛἨΣ Ὥ̓ΡΑΣ εὐθύμως ἀγωνιζόμενοι, ἕως ἡ νὺξ ἐπιλαβοῦσα διέκρινεν αὐτούς, 'they engaged, and continued bravely fighting till *very late,* when the night coming on parted them.' Comp. Kypke. [The same phrase occ. Gen. xxix. 7. See Dem. 541. penult. Wahl construes 1 Cor. iv. 11. *up to the present day;* but why should it not be, *to the present hour?*]

IV. *An hour, the twelfth part of an artificial day,* or *of the time that the sun is above the horizon.* See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under ἕκτος. [Add here Mat. xiv. 36, 42, 50. xxvi. 40. xxvii. 44, 46. Mark xv. 34, 37. Luke xii. 39, 40, 46. xxii. 59. xxiii. 44, 45. John i. 40. iv. 6. Acts ii. 15. iii. 1. x. 30. It may be mentioned here, that, previously to the captivity, the Jews, like the early Greeks, divided the day into three parts, *morning, midday,* and *evening,* but that after the captivity they adopted the division into twelve hours. The old Jews also, like the old Greeks, divided the night into three watches; but after the Roman conquest into four, like their masters.]

Ὡραῖος, α, ον, from ὥρα, [*flower of one's age,* or *beauty,* as in Ælian, V. H. i. 11. or from ὥρα *season of the year,* whence ὡραῖος comes to signify *seasonable,* and is thence used of *ripe fruits* (Ælian, V. H. i. 31. Diod. Sic. iii. 69); and, as they are most beautiful when ripe, it comes to signify]

I. *Beautiful.* Mat. xxiii. 27. Acts iii. 2, 10. [It is used in this last place, of the gate of the Temple looking to the valley of Kedron, which was covered with Corinthian brass. See Joseph. B. J. v. 5, 2. Græv. Lect. Hesiod. p. 8. Wessel. ad Diod. Sic. p. 239. But see Kühnöl on the place. Is. lxiii. 1. Gen. xxvi. 7. 1 Kings i. 6.]

II. *Beautiful, amiable, desirable.* Rom. x. 15. [Is. lii. 7. See Song of Sol. iv. 3.]

Ὠρύομαι. It seems a word formed from the sound, like Eng. *roar,* Heb. ערר, &c. *To roar,*

as a lion after his prey. (Compare λέων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. שׁוּף. [Judg. xiv. 5. Jer. ii. 15. Zechar. xi. 3.] but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St. Peter. See Bochart, vol. ii. 730. and Wetstein, who cites from Apollonius, Argon. iv. 1339. ΑΕΎΩΝ ὡς ΏΡΥΈΤΑΙ. [See Theocr. Id. i. 71. ii. 35. Valck. on Ammon. p. 231.]

Ὡς [1].

[I. *As*, (i. e. *in the way in which, quomodo,*) relatively, answering to οὕτως *so*, either expressed or understood. Mat. i. 24. vi. 10, 12, 29. viii. 13. x. 16, 25. xii. 13. xiii. 43. xvii. 2, 20. xviii. 33. xxi. 26. xxvi. 39. Mark iv. 26, 31. xii. 33. Luke xi. 2. xiv. 21. xv. 19. xxiv. 6. Acts vii. 51. viii. 32. xvii. 28. xxii. 5. xxiii. 11. Rom. v. 15, 18. ix. 29. 1 Cor. iii. 1, 5, 15. iv. 1. vii. 7. ix. 5. xiv. 33. 2 Cor. ii. 17. iii. 5. vii. 14. ix. 5. Phil. ii. 7, 12, 15. Col. ii. 6. 1 Thess. ii. 2, 4, 5. v. 2. 1 John ii. 27. et al. Hence it is used for]

[II. *How* (i. e. *in what way*). Luke vi. 4. xxiii. 55. xxiv. 35. Acts x. 38. Rom. xi. 2. Xen. Mem. i. 3, 1. An. ii. 1, 1.]

[III. It expresses *agreement* or *likeness*, i. e. either (1.) Real and actual agreement, (which meaning Hesychius and the Schol. on Soph. El. 1188. explain by ὄντως *truly*,) *as, as being*. Thus in Phil. ii. 8. σχήματι εὑρεθεὶς ὡς ἄνθρωπος, where it is not meant that Christ was found to be only *like* a man, but actually and truly to be one. See Mat. vii. 22. xiv. 5. xxi. 26. Luke xvi. 1. John i. 14. 1 Cor. v. 3. (twice) 2 Cor. ii. 17. Gal. iii. 16. 2 Pet. i. 3. or (2.) Supposed agreement, similarity, *as it were*. John vii. 10. 2 Cor. xi. 17. Philem. 14. (In 1 Pet. v. 8. it is simple similarity, *like*.) Hence mere pretences and false notions are often expressed by ὡς, and we may translate *as if*. See Acts xxiii. 15. xxvii. 30. Rom. iv. 17. 1 Cor. iv. 18. 2 Thess. ii. 2. ὡς δι' ἡμῶν. 1 Pet. iv. 12. Ceb. Tab. 1 & 6. On Acts xxviii. 19. Hoogeveen says, that if a negation precedes, it is not so much a supposed agreement which it signifies, as a false one which is denied. He translates οὐχ ὡς *non utpote*. The simple translation *not as having* gives nearly the exact force of the expression.]

[IV. Ὡς is an intensitive, and is prefixed to superlatives, as in Acts xvii. 15. ὡς τάχιστα *as quick as possible*. Comp. Is. lii. 7. Ceb. Tab. 29. Lysias, 45, 4. Xen. Cyr. viii. 6, 18. Æsch. Socr. Dial. iii. 10. Valck. ad Eur. Phœn. p. 235. Connected with this is its use before adjectives and adverbs, where it expresses admiration, wonder, &c. and is rendered *how!* Rom. x. 15. xi. 33. 1 Thess. ii. 10. Ceb. Tab. 4, 6. Xen. Cyr. i. 3, 2.]

[V. When used with numbers, it indicates that they are *nearly*, though not quite exact, and is rendered *about*. This sense is clearly derived from sense III. See Mark v. 13. viii. 9. John i. 40. vi. 19. xxi. 8. Acts i. 15. v. 7. Ruth i. 4. 1 Sam. xi. 1. Polyb. i. 19, 5. Lysias, 639, 6. Xen. Cyr. iv. 2, 1. Terent. Heaut. i. 1, 93. It may be remarked as curious, that the *exact* numbers, not *round* ones, are used with ὡς in Acts xiii. 18 and 20.]

[VI. Ὡς, like other particles of the same kind in other languages, *simul, come, comme, as*, is used in expressing time, and denotes great proximity of time in two events; then it is rendered *as soon as*, Luke i. 23, 44. ii. 15. John ii. 9. Acts xxvii. 1. 1 Cor. xi. 34. (with ἄν) and so Rom. xv. 23. Phil. ii. 23. Thence it comes to denote time *simply*, and may be rendered *when*. See Luke v. 4. xi. 1. xii. 58. John iv. 40. Acts v. 24. Xen. Cyr. i. 4, 23. Thuc. v. 20. Schl. takes it in this sense in Gal. vi. 10. where Wahl makes it *since* or *because*. Hoogeveen thinks it denotes *duration*, and may be rendered *whilst*. See Luke xii. 58. John ii. 23. Acts i. 10. xix. 21. In Mark ix. 21. it denotes the point of time from which any thing began, after πόσος χρόνος, *how long is it since?*]

[VII. Joined with ἐπί it means *towards*. Acts xvii. 14. Xen. Cyr. viii. 3, 25. An. vii. 6, 1. Polyb. i. 21, 4. Thuc. v. 3.]

[VIII. It is used for ὅτι after verbs of *saying*, and the like. *That*. Luke vi. 4. viii. 47. Xen. Mem. i. 1, 2. Also, after οἶδα, ἐπίσταμαι, &c. Acts x. 28. Rom. i. 9. Xen. Cyr. ii. 3, 22.]

[IX. It is joined with ὅτι in 2 Cor. v. 19. and xi. 21. In the first passage some consider ὡς ὅτι as equivalent to the simple ὅτι; others, as Hoogeveen, put a comma after ὡς, and join it with ὑπὲρ Χριστοῦ in ver. 20, making the whole of ver. 19, after ὡς, a parenthesis. In the second passage, the phrase seems decidedly used for ὅτι. In 2 Thess. ii. 2. Hoogeveen has rightly apprehended the meaning. There is an ellipse, and the full translation would be, *as if (I had written in this pretended letter) that the day of the Lord is at hand.*]

[X. *So that*. Under this head Wahl puts ὡς ἔπος εἰπεῖν in Heb. vii. 9. ὡς τελειῶσαι τὸν δρόμον in Acts xx. 24; but I think with great impropriety. The meaning of the latter phrase is *provided that*, rather than *so that*. Nor is the former phrase, though it answers to the Latin *ut ita dicam*, in any way connected with those in which, as Hoogeveen shows, the clause after ὡς assigns the effect, the cause of which is expressed or implied in a preceding one. Again, in Heb. iii. 11. ὡς ὤμοσα, which Wahl strangely puts under this head, Parkhurst rightly says, *so, therefore, wherefore*. See Arrian, Exp. Al. ii. 16, 5. v. 15, 5. Again, Wahl translates μηκύνεται ὡς οὐκ οἶδεν, in Mark iv. 27. by *ita ut*, and Schleusner says, "*adeo ut ipse nesciat;*" but I confess I cannot make any sense of the passage either way. It would seem somewhat analogous to the expression θαυμασίως ὡς. See Viger, viii. 10, 10. There are several peculiar, doubtful, or anomalous passages. Ὡς seems to be] *as it were, somewhat*, in Acts xvii. 22. So the Vulg. *quasi* superstitiosiores, as it were too *superstitious;* Castalio, paulò *superstitiosiores;* and the modern Greek version, εἰς κάποιον τρόπον εὐλαβεῖς (ἢ δεισιδαίμονες, marg.) περισσότερον ἀπ' ἐκεινο ὅπου πρέπει. In some measure "*more superstitious than is fitting.*" French translat. *comme* trop devots.—Ὡς ἦν, *as he was, just as he was*. Mark iv. 36. An elegant expression, says Raphelius, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions ΩΣΠΕΡ ΤΗΝ,

[1] [The following article is principally in agreement with Hoogeveen, as both Wahl and Schleusner's articles are quite unsatisfactory.]

ΩΣΠΕΡ ΕΙΧΕΝ, and ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that Lucian applies the very phrase of St. Mark, ΩΣ ΗΝ, in the same sense, Asinus, t. ii. p. 137. So Suetonius, the Latin "*ut erat*," Vitell. cap. 8. See also Kypke; but comp. Elsner, Bowyer, and Campbell on Mark.

ΩΣΑΝΝΑ', Heb.—*Hosanna*, a slight variation of the Heb. הוֹשִׁיעָה נָּא, *save now*, or *save, we pray thee*, used Ps. cxviii. 25. which became a common form of wishing *safety and prosperity to*, q. d. *save and prosper*, O Lord. occ. Mat. xxi. 9. (twice) 15. Mark xi. 9, 10. John xii. 13. See Wolfius on Mat. xxi. 9.

Ὡσαύτως, adv. from *ὡς as*, and *αὕτως in the same* or *like manner*, from *αὐτός* †for *ὁ αὐτός*† *the same.—Likewise, in the same* or *like manner*. Mat. xx. 5. [xxi. 30, 36. xxv. 17.] Luke xiii. 3. et al. [Judg. viii. 8. Ceb. Tab. 3 & 31. Xen. Cyr. i. 6, 4.]

Ὡσεί, adv. from *ὡς as*, and *εἰ if*.

1. Of comparison or similitude, *as if, as it were, as*. Mat. iii. 16. ix. 36. xxviii. 3. [On Acts ii. 3. see *ὡς* III. 1. Schleusner observes that here *ὡσεί* "rei veritatem infert."]

2. Of quantity, *as it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. ix. 28. xxii. 41, 59. [xxiii. 44. John iv. 6. xix. 14. Judg. iii. 29. Xen. Hell. i. 2, 9.]

Ὥσπερ, adv. from *ὡς as*, and *περ* an emphatic particle, which see.

[1. *As*, in comparisons—without *οὕτως*. Mat. vi. 2. Ceb. Tab. 25 & 31. Xen. Cyr. i. 6, 3.—with *οὕτως*, Mat. xxiv. 38, 39. Luke xvii. 24. Rom. v. 12. Xen. Mem. i. p. 14. Cyr. i. 4, 21.]

[2. In similitudes, *as if, as it were*. 1 Thess. v. 3. Rev. x. 3. al. Diod. Sic. iii. 39.]

Ὡσπερεί, adv. from *ὥσπερ*, and *εἰ if*.—*As if, as if it were, as*, occ. 1 Cor. xv. 8. where see Wetstein.

Ὥστε, a conjunction, from *ὡς as, so*, and *τε also*.

1. Most generally, with an accusative and an infinitive mood, *so that*. Mat. viii. 24, 28. [Mark ii. 12. iv. 37. Rom. vii. 6. 2 Cor. iii. 7. 2 Thess. ii. 4. Diod. Sic. i. 5. Xen. Cyr. i. 4, 1.—With *οὕτως* preceding, Acts xiv. 1. *οὕτω*, John iii. 16. or *τοσοῦτος*, Mat. xv. 33. Xen. Hieron. iii. 9.

Οὕτω is understood in 1 Thess. i. 7 & 8. 2 Thess. i. 4.]

2. With an indicative, *so that*. Gal. ii. 13. where Elsner observes, that although *ὥστε* is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces Aristophanes, and Æschines the philosopher, so using it. [Æsop, Fab. 118. Ælian, V. H. iii. 8. Dem. 376, 6. Xen. An. ii. 4, 11. Thuc. iii. 104.]

3. With an infinitive, *so as*. Mat. x. 1. xv. 33.

4. *In order to*. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *so that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5. et al. Comp. Gal. iv. 16. [Add Mark ii. 28. 2 Cor. iv. 12. 1 Thess. ii. 18. Comp. also Mat. xxiii. 31. Mark x. 8. 1 Cor. xiv. 22. Gal. iii. 9. iv. 7.]

Ὠτίον, ου, τό, from *οὖς*, *ὠτός*, *an ear*.—*The ear*, i. e. *the external ear*, auricula[1]. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. 50.) John xviii. 10, 26. The LXX frequently use this word for the Heb. אֹזֶן. [Deut. xv. 17. 1 Sam. ix. 15. xx. 2.]

Ὠφέλεια, ας, ἡ, from *ὠφελέω*.

I. *Profit, advantage*. Rom. iii. 1.

II. *Profit, gain*. Jude 16. where Kypke cites Polybius applying the phrase ΩΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army *for the sake of plunder*. [Job xxii. 5. See Thuc. i. 90.]

Ὠφελέω, ῶ, from *ὀφέλλω*, which see under *ὄφελος*.—*To profit, advantage, benefit, help*. Mat. xv. 5. (where see Wetstein.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26. where Kypke remarks, that *ὠφελεῖν* is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from Hippocrates, ΟΥ᾽ΔΕ᾽Ν ΄ΩΦΕΛΗ῀ΣΑΙ, ΟΥ᾽ΔΕ᾽Ν ΄ΩΦΕΛΕΕΤΩ. [Add Mark vii. 11. viii. 36. Luke viii. 36. ix. 25. John vi. 63. xii. 19. Rom. ii. 25. 1 Cor. xiii. 3. xiv. 6. Heb. iv. 2. xiii. 9. Prov. x. 2. Jer. ii. 11. Xen. de Rep. Lac. ii. 10. Eur. Phœn. 377.]

☞ Ὠφέλιμος, ου, ὁ, ἡ, from *ὠφελέω*.—*Profitable, beneficial, advantageous, useful*. occ. 1 Tim. iv. 8. twice. 2 Tim. iii. 16. Tit. iii. 8. [Ceb. Tab. 37. Xen. Mem. ii. 7, 9.]

[1] [Grotius and others interpret *ὠτίον* here of the *lobe* of the ear; but Schl. observes, that the parallel place, Luke xxii. 5. does not seem to admit this interpretation.]

Rev. v. 13.

ΤΩῖ ΚΑΘΗΜΕ᾽ΝΩι ΄ΕΠΙ᾽ ΤΟΥ῀ ΘΡΟ᾽ΝΟΥ, ΚΑΙ᾽ ΤΩῖ ΄ΑΡΝΙ᾽Ωι ΄Η ΕΥ᾽ΛΟΓΙ᾽Α, ΚΑΙ᾽ ΄Η ΤΙΜΗ᾽, ΚΑΙ᾽ ΄Η ΔΟ᾽ΞΑ, ΚΑΙ᾽ ΤΟ᾽ ΚΡΑ᾽ΤΟΣ ΕΙ᾽Σ ΤΟΥ᾽Σ ΑΙ῾Ω῀ΝΑΣ ΤΩ῀Ν ΑΙ῾Ω᾽ΝΩΝ.

APPENDIX

OF

PROPER NAMES OMITTED IN PARKHURST'S LEXICON

TO

THE NEW TESTAMENT.

Ἀαρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, proper name of a son of Amram and Jochebed of the tribe of Levi, Ex. vi. 20; the brother of Moses, his interpreter (נָבִיא) before Pharaoh the Egyptian king, Ex. iv. 14. seq. v. 1. seq. vii. 10. seq. and the first high-priest, Ex. xxviii. 1. seq. xl. 12. seq. In N. T. Acts vii. 40. Heb. v. 4. vii. 11. ix. 4. By Hebraism, *family of Aaron*, Luke i. 5.

Ἀββᾶ, indec. *Abba*, Hebrew אַב, Chaldee form אַבָּא, *father*. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

Ἄβελ, ὁ, indec. *Abel*, Heb. הֶבֶל, (transientness,) proper name of the second son of Adam. Matt. xxiii. 35. Luke xi. 51. Heb. xi. 4. xii. 24. See Gen. iv. 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה, (Jehovah is his father,) proper name of two men in N. T. One a king of Judah, Mat. i. 7. coll. 1 Kings xiv. 31. xv. 1. seq.; the other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke i. 5. When all the priests were distributed into twenty-four classes, the eighth class was called from him *the class of Abia*. 1 Chron. xxiv. 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Hebrew אֲבִיָתָר, (father of abundance,) proper name of a high-priest, Mark ii. 26. Cf. 1 Sam. xxii. 21. 1 Kings ii. 26, 27, 35. See Calmet.

Ἀβιληνή, ῆς, ἡ, *Abilene*, (in MSS. also Ἀβιλίνη and Ἀβιλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβίλη τοῦ Λυσανίου, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias, the son of Ptolemy and grandson of Mennæus (Jos. Ant. xiv. 13, 3); but he was put to death (A.C. 36.) through the intrigues of Cleopatra, who took possession of his province. (ib. xv. 4, 1.) After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great. (Jos. B. J. i. 20, 4. coll. Ant. xv. 10, 1.) At Herod's death a part of the territory was given to Philip (Ant. xvii. 11, 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke iii. 1. who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus, or any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Λυσανίου (Ant. xviii. 6, 10); to whom it was afterwards confirmed by Claudius. (ib. xix. 5, 1.) At his death it went with his other dominions to Agrippa Minor. (ib. xx. 7, 1. B. J. ii. 12, 1.) See Krebs, Obss. in N. T. p. 110. Rosenm. Alterthk. 1. Pt. ii. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Heb. אֲבִיהוּד, (Judah is his father,) proper name of a son of Zorobabel, Matt. i. 13. Omitted in 1 Chron. iii. 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Hebrew אַבְרָהָם, (father of a multitude,) proper name of the celebrated patriarch and founder of the Israelitish nation. Matt. i. 1, 2. xxii. 32. Heb. xi. 8—19.

Ἄγαβος, ου, ὁ, *Agabus*, proper name of a Jewish Christian, who predicted a famine, Acts xi. 28. and the imprisonment of Paul, Acts xxi. 10.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. הָגָר, (flight,) proper name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. iv. 24, 25. Paul applies this name, by an allegorical interpretation,

to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. xvi.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם, (reddish,) proper name of the first man; see Gen. i. 27. seq. Acts xvii. 26.—Luke iii. 38. Rom. v. 14. bis. 1 Cor. xv. 22, 45. 1 Tim. ii. 13, 14. Jude 14. In 1 Cor. xv. 45. Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδδί, ὁ, indec. *Addi*, proper name of a man, Luke iii. 28. It is probably Hebrew, but does not occur in the O. T.

Ἀδραμυττηνός, ἡ, ὁν, *of Adramyttium*; derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts xxvii. 2.

Ἀδρίας, ου, ὁ, sc. πόντος, κόλπος, etc., *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo ii. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. vii. p. 488. Hesych. Ἰόνιον πέλαγος· ὁ νῦν Ἀδρίας.—Acts xxvii. 27.

Ἄζώρ, ὁ, indec. *Azor*, (fr. Heb. עָזַר, *to help*,) proper name of a man, Matt. i. 13, 14.

Ἄζωτος, ου, ἡ, *Azotus*, Heb. אַשְׁדּוֹד, *Ashdod*, proper name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. xiii. 3. 1 Sam. vi. 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. xv. 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. v. 1. 2 Chron. xxvi. 6. Neh. iv. 1. xiii. 23. The city was captured by the Assyrians, Is. xx. 1; by Judas Maccabæus, 1 Macc. v. 68; and was afterwards burned by his brother Jonathan, ib. x. 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts viii. 40. See Calmet.

Ἀθῆναι, ῶν, αἱ, *Athens*, the capital of Attica, and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts xvii. 15, 16. xviii. 1. 1 Thess. iii. 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts xvii. 21, 22.

Αἰγύπτιος, ία, ιον, *Egyptian*, Acts vii. 22, 24, 28. Heb. xi. 29. In Acts xxi. 38. the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. xx. 8, 6. B. J. ii. 13, 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country renowned both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם, *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon, after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. xiii. 3, 1—3. Mat. ii. 13—15. Acts ii. 10. al. In Rev. xi. 8. *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old.

Αἰνών, ἡ, indec. *Enon*, (fr. עֲיָנִן fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John iii. 23.

Ἀκύλας, ου, ὁ, *Aquila*, pr. name of a Jew born in Pontus, a tent-maker, who with his wife Priscilla joined the Christian Church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts xviii. 2, 18, 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

Ἀλεξανδρεύς, έως, ὁ, *an Alexandrine*, i. e. *a Jew of Alexandria*, Acts vi. 9. xviii. 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971, C. Jos. Ant. xix. 5, 2. Krebs, Obss. in N. T. p. 183. Calmet, art. *Alexandria*.

Ἀλεξανδρῖνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts xxvii. 6. xxviii. 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. Of a man whose father Simon was compelled to bear the cross of Jesus, Mark xv. 21.

2. Of a man who had been high-priest, Acts iv. 6.

3. Of a certain Jew, Acts xix. 33 bis.

4. Of a brazier or coppersmith, χαλκεύς 1 Tim. i. 20. 2 Tim. iv. 14.

Ἀλφαῖος, αίου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. Of the father of James the Less, Mat. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13; and husband of Mary the sister of our Lord's mother, Mark xv. 40. coll. John xix. 25. where he is called Κλωπᾶς, and comp. Mat. xxvii. 56. Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name חַלְפַי, which Mat. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for חַגַּי Hag. i. 1; while John exchanges the ח for the Greek Κ, as Sept. in Φασέκ for פָּסַח 2 Chron. xxx. 1.

2. Of the father of Matthew or Levi, Mark ii. 14.

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Mat. i. 4. Luke iii. 33. Heb. עַמִּינָדָב, (kindred of the prince,) Ruth iv. 19, 20.

Ἀμπλίας, ίου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. xvi. 8.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts xvii. 1. Liv. xlv. 29. 'capita regionum, ubi concilia fierent, primæ regionis Amphipolin.' Wetst. N. T. ii. p. 559.

Ἀμών, ὁ, indec. *Amon*, Heb. אָמוֹן, (opifex,) pr. name of a king of the Jews; see 2 Kings xxi. 18. seq. 2 Chron. xxxiii. 20. seq. Mat. i. 10. bis.

Ἀμώς, ὁ, indec. *Amos*, Heb. אָמוֹץ, (strong,) pr. name of a man, Luke iii. 25.

Ἀνανίας, α, ὁ, *Ananias*, Heb. חֲנַנְיָה, (Jehovah hath given,) pr. name of three persons in N. T.

1. Of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts v. 1, 3, 5.

2. Of a Christian at Damascus, who restored the sight of Paul, Acts ix. 10 bis, 12, 13, 17. xxii. 12.

3. Of a high-priest of the Jews, about A.D. 47. the son of Nebedæus. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high-priest, as a סָגָן or substitute, until Ismael, the son of Phabeus, was appointed to that office by Agrippa, about A.D. 63. Ananias was afterwards killed in a tumult. Acts xxiii. 2. xxiv. 1. See Jos. Ant. xx. 6, 2. ib. xx. 8, 5, 8. B. J. ii. 17, 9. On the סָגָן or vicar of the high-priest, see Buxt. Lex. Ch. Rab. Tal. 1435. seq. Krebs, Obss. in N. T. e Joseph. p. 3. seq. 114, 175. Comp. 2 Kings xxv. 18.

Ἀνδρέας, ου, ὁ, *Andrew*, pr. name of one of the apostles. He was a Galilean, born at Bethsaida, John i. 45; and was at first a follower of John the Baptist, John i. 41. coll. ver. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Mat. x. 2.

Ἀνδρόνικος, ου, ὁ, *Andronicus*, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἄννα, ης, ἡ, *Anna*, a prophetess mentioned Luke ii. 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. iv. 4.) *Annas*, a high-priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus, (Cyrenius,) proconsul of Syria, about A.D. 8; but was deposed 11 years after by Valerius Gratus, procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A.D. 26. As Caiaphas continued high-priest until A.D. 35. Annas appears to have acted as his vicar, (סָגָן,) or at least to have had great influence with him. Luke iii. 2. John xviii. 13, 24. Acts iv. 6. See Jos. Ant. xviii. 2, 1, 2. Kuinoel on Luke iii. 2. Calmet's Dict.

Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. vii. 3, 3. The modern name is *Antakia*. Acts xi. 19, 20, 22, 26 bis, 27. xiii. 1. xiv. 26. xv. 22, 23, 30, 35. xviii. 22. Gal. ii. 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Its ruins were ascertained, in 1833, by Mr. Arundell, near the Turkish town of Yalobitz. Acts xiii. 14. xiv. 19, 21. 2 Tim. iii. 11. Comp. Strabo xii. Plin. H. N. v. 27.

Ἀντιοχεύς, έως, ὁ, *a citizen of Antioch*, Acts vi. 5.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. ii. 13.

Ἀντιπατρίς, ίδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well-watered plain between Cæsarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the Great, and called Antipatris, in honour of his father Antipater. Acts xxiii. 31. See Jos. Ant. xiii. 15, 1. ib. xvi. 5, 2. B. J. i. 21, 9.

Ἀπελλῆς, οῦ, ὁ, pr. name of a Christian, Rom. xvi. 10.

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts xvii. 1.

Ἀπολλώς, ώ, ὁ, *Apollos*, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the Christian religion. His history and character are given Acts xviii. 24. seq.—Acts xix. 1. 1 Cor. i. 12. iii. 4—6, 22. iv. 6. xvi. 12. Tit. iii. 13.

Ἄππιος, ου, ὁ, *Appius*, i. e. Appius Claudius Cæcus, a celebrated censor of Rome, who built the Appian way from Rome to Brundusium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way, 43 Roman miles from Rome, Acts xxviii. 15.—Comp. Hor. Sat. i. 5, 3. Cic. ad Attic. ii. 10, 12.

Ἀπφία, ας, ἡ, *Apphia*, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region, including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E., *Arabia Deserta* in the N. E., and *Arabia Petræa* on the W. and S. W. See Calmet. In the N. T. the Arabia mentioned in Gal.

i. 17. is probably the northern portion, not far from Damascus; in Gal. iv. 25. Arabia Petræa is meant.

Ἄραμ, indec. *Aram*, Heb. רָם, (high, 1 Chron. ii. 10.) pr. name of a man, Mat. i. 3, 4. Luke iii. 33.

Ἄραψ, *αβος*, *ὁ*, *an Arabian*, Acts ii. 11.

Ἀρεοπαγίτης, *ου*, *ὁ*, *an Areopagite, a judge of the court of the Areopagus*, Acts xvii. 34. On the form of the word, see Lob. ad Phryn. p. 599, 698.—Æschin. c. Timarch. 104. Lucian, Hermot. 64.

Ἀρέτας, *α*, *ὁ*, *Aretas*, a king of Arabia Petræa, whose daughter was for a time the wife of Herod Antipas. For a short time Aretas had possession of Damascus, about A.D. 39 or 40. 2 Cor. xi. 32. See Jos. Ant. xviii. c. 5. Bibl. Repos. iii. p. 264. seq. Calmet.

Ἀριμαθαία, *ας*, *ἡ*, *Arimathea*, a city or village of Palestine, Heb. רָמָה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also הָרָמָתַיִם, *Haramathaim*, 1 Sam. i. 1. whence the Greek Ἀριμαθαία is readily derived; as also Ῥαμαθέμ 1 Mac. xi. 34; Ῥαμαθά Jos. Ant. vi. 11, 4, 5. It was the birth-place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186. Mat. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

Ἀρίσταρχος, *ου*, *ὁ*, *Aristarchus*, a native of Thessalonica, who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

Ἀριστόβουλος, *ου*, *ὁ*, *Aristobulus*, pr. name of a Christian, Rom. xvi. 10.

Ἀρτεμᾶς, *ᾶ*, *ὁ*, *Artemas*, pr. name of a Christian friend of Paul, Tit. iii. 12.

Ἀρφαξάδ, *ὁ*, indec. *Arphaxad*, Heb. אַרְפַּכְשַׁד, a son of Shem, Luke iii. 36. Comp. Gen. x. 22, 24. xi. 10, 12.

Ἀρχέλαος, *ου*, *ὁ*, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. xvii. 1, 3. Herod bequeathed to him his kingdom, ib. xvii. 8, 1—4. B. J. i. 33, 8; but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. xvii. 11, 4. B. J. ii. 6, 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. ii. 7, 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. ii. 7, 3. and ii. 8, 1. In N. T. he is said *βασιλεύειν*, *to be king*, Mat. ii. 22. referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχιππος, *ου*, *ὁ*, *Archippus*, pr. name of a Christian, Col. iv. 17. Philem. 2.

Ἀσά, *ὁ*, indec. *Asa*, Heb. אָסָא, (medicus,) a pious king of Judah, Mat. i. 7, 8. See 1 Kings xv. 9—24. 2 Chron. xiv—xvi.

Ἀσήρ, *ὁ*, indec. *Asher*, Heb. אָשֵׁר, (blessed,) eighth son of Jacob, Luke ii. 36. Rev. vii. 6. Comp. Gen. xxx. 13.

Ἀσία, *ας*, *ἡ*, *Asia*, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. xii. 3, 2. xiv. 10, 11. xvi. 2, 3. In N. T. Asia is put

a) For the whole of *Asia Minor*, Acts xix. 26, 27. xxi. 27. xxiv. 18. xxvii. 2. Rom. xvi. 5. in later edit.

b) For *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. xiv. init. Acts ii. 9. vi. 9. xvi. 6. xix. 10, 22. xx. 4, 16, 18. (1 Cor. xvi. 19. 2 Cor. i. 8.) 2 Tim. i. 15. 1 Pet. i. 1. Rev. i. 4, 11. Cicero speaks of proconsular Asia, as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacco, 27.

Ἀσιανός, *οῦ*, *ὁ*, *ἡ*, adj. *Asiatic*, i. e. *belonging to Asia Minor*, Acts xx. 4.

Ἄσσος, *ου*, *ἡ*, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean Sea, about nine miles below Troas. Acts xx. 13, 14. It was also called *Apollonia*; Plin. v. 30.

Ἀσύγκριτος, *ου*, *ὁ*, *Asyncritus*, name of a Christian, Rom. xvi. 14.

Ἀττάλεια, *ας*, *ἡ*, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus, king of Pergamus; now *Antali*, Acts xiv. 25.

Αὔγουστος, *ου*, *ὁ*, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. iv. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke ii. 1. He died A.D. 14, æt. 76, after a reign of fifty-six years, reckoning from his first entrance on public life, or of forty-four years as sole sovereign.

Ἀχάζ, *ὁ*, indec. *Ahaz*, Heb. אָחָז, (possessor,) an idolatrous king of Judah, Mat. i. 9. bis. See 2 Kings xvi. 2 Chron. xxviii.

Ἀχαΐα, *ας*, *ἡ*, *Achaia*, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, *the Greeks*. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the

proconsul. In N. T. the name Achaia is always employed in this latter acceptation; Acts xviii. 12, 27. xix. 21. Rom. xv. 26. xvi. 5. in text. rec. 1 Cor. xvi. 15. 2 Cor. i. 1. ix. 2. xi. 10. 1 Thess. i. 7, 8. See Kuinoel on Acts xviii. 12.

Ἀχαϊκός, οῦ, ὁ, *Achaicus*, name of a Christian, 1 Cor. xvi. 17, 25.

Ἀχείμ, ὁ, indec. *Achim*, pr. name of a man, Mat. i. 14.

B.

Βαβυλών, ῶνος, ἡ, *Babylon*, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בִּלְבֵּל from בָּלַל Gen. xi. 9.) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pr. Mat. i. 11, 12, 17 bis. Acts vii. 43. 1 Pet. v. 13.

b) Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. xxi. 9. Jer. l. 38. li. 7, 8.—Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.

Βαλαάμ, ὁ, indec. *Balaam*, Heb. בִּלְעָם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. xxii., xxiii. Deut. xxiii. 4. Josh. xxiv. 9. Jos. Ant. iv. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. ii. 15. Jude 11. Rev. ii. 14. See in Νικολαΐτης.

Βαλάκ, ὁ, indec. *Balak*, Heb. בָּלָק, (vacant,) a king of the Moabites, Rev. ii. 14. See Num. xxii. Josh. xxiv. 9. Jos. Ant. iv. c. 6.

Βαραββᾶς, ᾶ, ὁ, *Barabbas*, Aramæan בַּר אַבָּא, (son of the father,) pr. name of a robber, whose release the Jews demanded of Pilate, Mat. xxvii. 16, 17, 20, 21, 26. Mark xv. 7, 11, 15. Luke xxiii. 18. John xviii. 40. bis. Three MSS., the Armenian version, and one Syriac version, read in Mat. l. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαράκ, ὁ, indec. *Barak*, Heb. בָּרָק, (lightning,) pr. name of a Hebrew, who, in conjunction with Deborah, delivered Israel from the Canaanites. Heb. xi. 32. See Judg. iv., v.

Βαραχίας, ου, ὁ, *Barachias*, pr. name of a man, Mat. xxiii. 35. He was probably the same with Jehoiada, 2 Chron. xxiv. 2, 20; as the Jews often had two names. See Ζαχαρίας, and Kuinoel, and Olshausen in loc.

Βαρθολομαῖος, ου, ὁ, *Bartholomew*, Heb. בַּר תָּלְמַי, (son of Tolmai,) the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John i. 46. xxi. 2.—Mat. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

Βάρ-ἰησοῦ, οῦ, ὁ, *Bar-jesus*, Heb. בַּר־יְהוֹשֻׁעַ, the name of a Jewish magician, Acts xiii. 6.

Βάρ-ἰωνᾶς, ᾶ, ὁ, *Bar-jonas*, Heb. בַּר־יוֹנָה, (son of Jonas,) patronymic appellation of the apostle Peter, Mat. xvi. 17.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בַּרְנָבָא, is explained by Luke (Acts iv. 36.) to be i. q. υἱὸς παρακλήσεως, see in υἱός. —Acts iv. 36. ix. 27. xi. 22, 25, 30. xii. 25. xiii. 1, 2, 7, 43, 46, 50. xiv. 12, 14, 20. xv. 2 bis, 12, 22, 25, 35—37, 39. 1 Cor. ix. 6. Gal. ii. 1, 9, 13. Col. iv. 10.

Βαρσαβᾶς, ᾶ, ὁ, *Barsabas*, surname of two men, viz. 1. of Joseph, mentioned Acts i. 23; see Ἰωσήφ; 2. of Judas, mentioned Acts xv. 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, *Bartimæus*, Heb. בַּר טִמְאִי i. e. son of Timæus. Name of a blind man, Mark x. 46.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בִּנְיָמִין, (son of my right hand,) pr. name of the youngest son of Jacob by Rachel; comp. Gen. xxxv. 18. seq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Rev. vii. 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts xxv. 13, 23. xxvi. 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. xix. 5, 1. ib. xx. 7, 2, 3. Tacit. Hist. ii. 81. Sueton. Tit. 7.

Βέροια, ας, ἡ, *Berea*, a city of Macedonia, on the river Astræus, not far from Pella towards the S. W., and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts xvii. 10, 13.—Thuc. i. 61.

Βεροιαῖος, α, ον, *of Berea, Berean*, Acts xx. 4.

Βηθαβαρά, ᾶς, ἡ, *Bethabara*, Heb. בֵּית עֲבָרָה, (house or place of the ford, sc. of the Jordan,) John i. 28; where the best MSS. and later editions read Βηθανία. The reading Βηθαβαρά seems to have arisen from the conjecture of Origen, who found in his day no such place as Βηθανία, but saw a town called Βηθαβαρά, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. ii. p. 130. ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. בֵּת חִינֵי, (house of dates,) from אֲחִינָא *a date*, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John xi. 18.) beyond the mount of Olives; so called from the great number of palm-trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Mat. xxi.

17. xxvi. 6. Mark xi. 1, 11, 12. xiv. 3. Luke xix. 29. xxiv. 50. John xi. 1, 18. xii. 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John i. 28. in later edit., where others read Βηθαβαρά, q. v. Some derive it here from בֵּית אֳנִיָּה, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם, (house of bread,) Gen. xxxv. 19; pr. name of a celebrated city, the birth-place of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Mat. ii. 1, 5, 6, 8, 16. Luke ii. 4, 15. John vii. 42. See Miss. Herald, 1824. p. 67.

Βηθσαϊδά, ἡ, indec. also Βηθσαϊδάν, text. rec. in Mat. and Mark, *Bethsaida*, Heb. בֵּית צַיְדָה, (place of hunting or fishing,) pr. name of two cities or towns in N. T.

1. Bethsaida *of Galilee*, (John xii. 21.) so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connexion with it, Mat. xi. 21, 24. Luke x. 13, 15. Comp. also Mark vi. 45. with John vi. 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John i. 45. —Mat. xi. 21. Mark vi. 45. (viii. 22.) Luke x. 13. John i. 45. xii. 21.

2. The other Bethsaida lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region, (Luke iii. 1.) and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. xviii. 2, 1. B. J. ii. 9, 1. ib. iii. 10, 7. Plin. H. N. xv. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke ix. 10. Comp. Mat. xiv. 13. seq. Mark vi. 31. seq. John vi. 1, 2, 5, seq. 17, 22, 24. Hither Griesbach and others refer also Mark viii. 22; see Kuinoel ad loc.

Βηθφαγή, ἡ, indec. *Bethphage*, Syro-Chald. בֵּית פַּאגֵי, (house of figs,) Buxt. Lex. Ch. Rab. 1691. pr. name of a village, κώμη, east of the mount of Olives, and near to Βηθανία. Mat. xxi. 1. Mark xi. 1. Luke xix. 29.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea, and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts xvi. 1. 1 Pet. i. 1.

Βλάστος, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had the charge of his bed-chamber, Acts xii. 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βοόζ, ὁ, indec. *Booz* or *Boaz*, Heb. בֹּעַז, (sprightliness,) pr. name of a man celebrated in the book of Ruth. Mat. i. 5. bis. Luke iii. 32.

Βοσόρ, ὁ, indec. *Bosor*, Heb. בְּצוֹר, (torch,) Sept. Βεώρ, *Beor*, Num. xxii. 5. pr. name of the father of Balaam, 2 Pet. ii. 15.

Γ.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. גַּבְרִיאֵל, (man of God,) name of an archangel, Luke i. 19, 26.

Γάδ, ὁ, indec. *Gad*, Heb. גָּד, (good fortune,) pr. name of the seventh son of Jacob, born of Zilpah, Gen. xxx. 10. seq. Spoken of the tribe of Gad, Rev. vii. 5.

Γαδαρηνός, οῦ, ὁ, *a Gadarene*, i. e. an inhabitant of the city of Gadara, Γαδαρά, the fortified capital of Perœa, or the region east of the Jordan, Jos. B. J. iv. 7, 3. ib. ii. 20, 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. xvii. 11, 4; and says it had many wealthy inhabitants, B. J. iv. 7, 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. i. 7, 7; Augustus gave it to Herod the Great, ib. i. 20, 3; but it was restored to Syria after Herod's death, Ant. xvii. 11, 4. In N. T. Mark v. 1. Luke viii. 26, 37. So in MSS. Mat. viii. 28. for Γεργεσηνῶν or Γερασηνῶν, q. v. See Reland, Palæst. p. 773.

Γάζα, ης, ἡ, *Gaza*, Heb. עַזָּה, (the strong,) the celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. xv. 47. Judg. i. 18. xvi. 1. seq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B.C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. xi. 8, 3, 4. ib. xiii. 5, 5. ib. xiii. 13, 3. ib. xiv. 5, 3. ib. xv. 7, 9. ib. xvii. 11, 4. Strabo xvi. 2, 30. Arrian, Exp. Alex. ii. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384. In N. T. Acts viii. 26. ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which* [way] *is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; and suppose the later city to have been built on a different site. As, however, Gaza was sacked and destroyed in A.D. 65, during an insurrection of the Jews, Jos. B. J. ii. 18, 1. we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the

city was desolate at the time he wrote. Comp. Krebs, Obss. in N. T. e Jos. p. 205. seq.

Γάϊος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. name of several men in N. T.

1. A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts xix. 29.

2. A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts xx. 4.

3. An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. xvi. 23. 1 Cor. i. 14.

4. A Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. iii. 1.

Γαλατία, ας, ἡ, *Galatia* or *Gallo-græcia*, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia, W. of Pontus, N. and N. W. of Cappadocia, and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboii, with a tribe of the Celts, Tectosages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A.C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo i. p. 301. ed. Tauchn. Pausan. Phoc. x. 23, 9. Liv. xxxviii. 16, 18. Tacit. An. xv. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. In N. T. 1 Cor. xvi. 1. Gal. i. 2. 2 Tim. iv. 10. 1 Pet. i. 1.

Γαλατικός, ή, όν, *Galatian*, Acts xvi. 6. Γαλατικὴν χώραν, i. e. Galatia. xviii. 23.

Γαλιλαία, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phœnicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גָּלִיל 1 Kings ix. 11. גְּלִילָה 2 Kings xv. 29. It was anciently called also 'Galilee of the Gentiles,' גְּלִיל הַגּוֹיִם Is. viii. 23. Γαλιλαία ἀλλοφύλων, 1 Mac. v. 15. because many foreigners from Egypt, Arabia, Phœnicia, &c. were mixed with the population, as is expressly stated by Strabo, xvi. 2, 34. comp. 1 Mac. v. 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulon, and abounding in mountains; the latter being more level and fertile, and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Capernaum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. iii. 3, 1—3. Rosenm. Bibl. Geogr. II. ii. 42. In N. T. Mark i. 9. Luke ii. 39. iv. 14. viii. 26. John vii. 52. al. freq. In Mat. iv. 15. Γαλιλαία τῶν ἐθνῶν is quoted from Is. viii. 23. [ix. 1.] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, or lake of Gennesareth, Mat. iv. 18. xv. 29.

Γαλλίων, ωνος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts xviii. 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. vi. 3. xv. 73.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיאֵל, (benefit from God,) Num. i. 10. ii. 20. a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts v. 34. xxii. 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617.); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot, Hor. Heb. in Act. v. 34.

Γεδεών, ῶνος, ὁ, *Gideon*, Heb. גִּדְעוֹן, (a cutter off,) the deliverer of Israel from the power of the Midianites, Heb. xi. 32. See Judg. vi—viii.

Γεννησαρέτ, ἡ, indec. *Gennesareth*, Heb. גִּנֶּרֶת, (harp,) Deut. iii. 17. or כִּנֶּרוֹת 1 Kings xv. 20. later Heb. גִּנֵּסַר, Josephus, Γεννησάρ, B. J. iii. 10, 8. the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. xix. 35. which also gave name to the adjacent lake, יָם־כִּנֶּרֶת Num. xxxiv. 11. This lake is also called the *Sea of Galilee*, Mat. iv. 18; the *Sea of Tiberias*, John xxi. 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. iii. 10, 7. Rosenm. Bibl. Geogr. II. i. p. 176. seq. Calmet, art. *Tiberias*. In N. T. ἡ γῆ Γεν., Mat. xiv. 34. Mark vi. 53; ἡ λίμνη Γεν., Luke v. 1.

Γερασηνός, οῦ, ὁ, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead, near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. i. 4, 8. ib. iii. 3, 3. ib. iv. 9, 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr. II. ii. p. 28. Reland, Palæst. p. 806. Legh, in Bibl. Repos. iii. p. 651. Many MSS., and also Knapp, read Γερασηνῶν, Mat. viii. 38. where the text. rec. has Γεργεσηνῶν, and other MSS. Γαδαρηνῶν, which is read also Mark v. 1. Luke viii. 26, 37. The city of Gerasa lay too remote from the lake to admit the

possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασηνῶν be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1.) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασηνῶν was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οῦ, ὁ, *a Gergesene*, Heb. גִּרְגָּשִׁי and Sept. Γεργεσαῖος, Gen. xv. 21. Deut. vii. 1. Josh. xxiv. 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. i. 6, 2. Origen however says, that a city Γέργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. iv. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνῶν in Mat. viii. 28. which rests on Origen's conjecture, is therefore less probable than Γερασηνῶν, which he testifies to have been the ancient one. Comp. in Γερασηνός.

Γόμορρα, ας, ἡ, and plur. Γόμορρα, ων, τά, *Gomorrah*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. x. 15. Mark vi. 11. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. See Gen. xix. Heb. עֲמֹרָה.

Γώγ, indec. *Gog*, Heb. גּוֹג. This name is applied in the O. T. Ez. xxxvii., xxxix. to the king of a people called *Magog*, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκυθοί. In N. T. the name *Gog* is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. xx. 8.

Δ.

Δαβίδ, ὁ, indec. written also Δανίδ or Δανείδ, as in Sept. and Josephus, *David*, Heb. דָּוִד, (beloved,) later דָּוִיד, Gesen. Lehrg. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A. C. 1055—1015. For his life see 1 Sam. xvi.—2 Sam. fin. 1 Chron. xii—xxx.—In N. T. pr. Mat. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7. ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. xcv. 7.—Ὁ υἱὸς Δαβίδ, *the son of David*, i. e. descended from him; spoken of Joseph the husband of Mary, Mat. i. 20; often applied to Jesus as a title of the expected Messiah, Mat. ix. 27. xii. 23. xv. 22. xx. 30, 31. Mark x. 47, 48. al. sæp. but not in John's writings. So ἡ ῥίζα Δαβίδ, in the same sense, Rev. v. 5. xxii. 16. coll. Is. xi. 1, 10.—Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ βασιλεία τοῦ Δαβίδ, Mark xi. 10. ὁ θρόνος Δαβίδ, Luke i. 32. ἡ σκηνὴ Δανίδ, Acts xv. 16. coll. Amos ix. 11. ἡ κλεῖς τοῦ Δαβίδ, Rev. iii. 7. coll. Is. xii. 22. and Mat. xvi. 19.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark viii. 10. coll. Matt. xv. 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic Sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts xvii. 34.

Δαμασκηνός, ἡ, όν, *belonging to Damascus, a Damascene*, 2 Cor. xi. 33.

Δαμασκός, οῦ, ἡ, *Damascus*, Heb. דַּמֶּשֶׂק a celebrated city of Syria, first mentioned Gen. xiv. 15. and now probably the oldest city on the globe. It stands on the river Chrysorrhoas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמֶּשֶׂק אֲרָם 2 Sam. viii. 5; and by Strabo, *Cœlesyria*, xvi. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. ii. 20, 2. At this period the city was properly under the Roman dominion, but was held for a time by Aretas. See in Ἀρέτας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284.—Acts ix. 2, 3, 8, 10, 19, 22, 27. xxii. 5, 6, 10, 11. xxvi. 12, 20. 2 Cor. xi. 32. Gal. i. 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן, (a judge,) pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. vii. 5, 6. that of Dan is found only in a few MSS.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִאֵל, (a judge from God,) pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Mat. xxiv. 15. Mark xiii. 14.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. *the ten cities*, a region so called embracing ten cities, all excepting Scythopolis lying in the country east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. v. 19. Ptol. Geogr. v. 17. Jos. B. J. iii. 9, 7.—In N. T. Mat. iv. 25. Mark v. 20. vii. 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palæst. p. 203.

Δερβαῖος, ου, ὁ, *belonging to Derbe.* Acts xx. 4.

Δέρβη, ης, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts xiv. 6, 20. xvi. 1.

Δημᾶς, ᾶ, ὁ, *Demas*, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. iv. 14. Philem. 24. 2 Tim. iv. 10.

Δημήτριος, ου, ὁ, *Demetrius.*

1. A silversmith at Ephesus, Acts xix. 24, 38.

2. A Christian mentioned with commendation, 3 John 12.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts xvii. 34.

Διοτρεφής, έος, οῦς, ὁ, (Διός gen. of Ζεύς and τρέφω,) *Diotrephes*, pr. name, 3 John 9.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I., sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes, prince of Comagena; but was afterwards married to Azizus, king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts xxiv. 24.—See Jos. Ant. xix. 9, 1. xx. 7, 1, 2.

E.

Ἔβέρ, ὁ, indec. *Eber* or *Heber*, Heb. עֵבֶר, (over, beyond,) one of Abraham's ancestors, Luke iii. 35. Comp. Gen. x. 21, 24, 25.

Ἐζεκίας, ου, ὁ, *Hezekiah*, Heb. חִזְקִיָּה or יְחִזְקִיָּהוּ, (strength from Jehovah,) king of Judah, Mat. i. 9, 10. See 2 Kings xviii—xx. 2 Chron. xxix—xxxi. Is. xxxvi—xxxviii.

Ἐλαμίτης, ου, ὁ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts ii. 9. Comp. Is. xxi. 2. Jer. xlix. 34. seq. Dan. viii. 2.—See Rosenm. Bibl. Geogr. I. i. p. 300. seq.

Ἐλεάζαρ, ὁ, indec. *Eleazar.* Heb. אֶלְעָזָר, (God his helper,) pr. name of a man. Mat. i. 15. bis.

Ἐλιακείμ, ὁ, indec. *Eliakim*, Heb. אֶלְיָקִים, (God appointed,) pr. name of a man, Mat. i. 13. bis. Luke iii. 30.

Ἐλιέζερ, ὁ, indec. *Eliezer*, Heb. אֱלִיעֶזֶר, (God his help,) pr. name of a man, Luke iii. 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Mat. i. 14, 15; prob. comp. from Heb. אֵל God, הוֹד praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elizabeth*, Hebrew אֱלִישֶׁבַע, (God is her oath,) *Elisheba*, Ex. vi. 23. the wife of Zacharias, and mother of John the Baptist, Luke i. 5, 7, 13, 24, 36, 40, 41 bis, 57.—Comp. prob. from Heb. אֵל God, and שָׁבַע to swear, or שָׂבַע to satiate; not found in O. T.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb. אֱלִישָׁע, (God his deliverance,) the celebrated prophet of the O. T. Luke iv. 27. See 1 Kings xix. 16. seq. 2 Kings ii., iv. seq. xiii. 14. seq.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke iii. 28.

Ἐμμαούς, ἡ, *Emmaus*, a village sixty furlongs, or about seven miles and a half, from Jerusalem, probably in a northern direction, Luke xxiv. 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. vii. 6, 6. χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἑξήκοντα.—Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T., but often elsewhere, as 1 Mac. iii. 40. Jos. Ant. xiv. 11, 2. B. J. ii. 20, 4.

Ἐμμόρ, ὁ, indec. *Emmor*, Heb. חֲמוֹר, (ass,) *Hamor*, Acts vii. 16. Comp. Gen. xxxiii. 19. Josh. xxiv. 32.—On the difficulty in Acts l. c. see Kuinoel and Olshausen in loc.

Ἐνώς, ὁ, indec. *Enos*, Heb. אֱנוֹשׁ, (man,) pr. name of a man, Luke iii. 38. comp. Gen. iv. 26.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. חֲנוֹךְ, (dedicated,) the patriarch who walked with God, Luke iii. 37. Heb. xi. 5. Jude 14. Comp. Gen. v. 8. seq.

Ἐπαίνετος, ου, ὁ, *Epenetus*, a Christian, Rom. xvi. 5.

Ἐπαφρᾶς, ᾶ, ὁ, *Epaphras*, a Christian, Col. i. 7. iv. 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος, q. v. both designating the same person.

Ἐπαφρόδιτος, ου, ὁ, *Epaphroditus*, a Christian, the companion and helper of Paul, Phil. ii. 25. iv. 18. Comp. in Ἐπαφρᾶς.

Ἔραστος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 20.

Ἑρμᾶς, ᾶ, ὁ, *Hermas*, pr. name of a Christian, Rom. xvi. 14.

Ἑρμογένης, ους, ους, ὁ, *Hermogenes*, pr. name of a man who deserted Paul, 2 Tim. i. 15.

Ἐσλί, ὁ, indec. *Esli*, pr. name of a man, Luke iii. 25.

Ἐσρώμ, ὁ, indec. *Esrom*, Heb. חֶצְרוֹן, (walled in,) *Hezron*, pr. name of the grandson of Judah, Mat. i. 3. bis. Luke iii. 35. Comp. 1 Chron. ii. 5.

Εὔβουλος, ου, ὁ, *Eubulus*, pr. name of a Christian, 2 Tim. iv. 21.

Εὐνίκη, ἡ, *Eunice*, pr. name of the mother of Timothy, 2 Tim. i. 5.

Εὐοδία, ας, ἡ, *Euodia*, pr. name of a female Christian, Phil. iv. 2.

Εὔτυχος, ου, ὁ, *Eutychus*, pr. name of a youth, Acts xx. 9.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. פְּרָת Gen. ii. 14. a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. ix. 14. xvi. 12. See Calmet, art. *Babylonia.*

Ἔφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana so splendid as to be reckoned one of the seven wonders of the world. When this was burned by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. vii. 2. Pliny v. 37. Strabo xiv. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts xviii. 19, 21, 24. xix. 1, 17, 26. xx. 16, 17. 1 Cor. xv. 32. xvi. 8. Eph. i. 1. 1 Tim. i. 3. 2 Tim. i. 18. iv. 12. Rev. i. 11. See Calmet, art. *Ephesus*.

Ἐφραΐμ, ὁ, indec. *Ephraim*, Heb. אֶפְרַיִם, in N. T. pr. name of a town or city, John xi. 54. Eusebius says it was eight Roman miles north of Jerusalem, while Jerome, with more probability, makes the distance twenty Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. iv. 9, 9. Comp. 2 Sam. xiii. 23. 2 Chron. xiii. 19. Reland, Palæst. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Z.

Ζαβουλών, ὁ, *Zabulon*, Heb. זְבֻלוּן, (dwelling,) pr. name of the tenth son of Jacob, born of Leah, Gen. xxx. 20. In N. T. meton. *the tribe of Zabulon*, Mat. iv. 13, 15. Rev. vii. 8.

Ζακχαῖος, ου, ὁ, *Zacchæus*, Heb. probably זַכַּי, (pure,) pr. name of a chief publican, Luke xix. 2, 5, 8. Comp. Jahn, § 242.

Ζαρά, ὁ, indec. *Zara*, Heb. זֶרַח, (dawn, rising,) pr. name of a son of Judah by Thamar, Mat. i. 3. Comp. Gen. xxxviii. 30.

Ζαχαρίας, ίου, ὁ, *Zacharias*, Heb. זְכַרְיָה, (God-remembered,) *Zechariah*, pr. name of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke i. 5, 12, 13, 18, 21, 40, 59, 67. iii. 2.

2. A person killed in the temple, Mat. xxiii. 35. Luke xi. 51. Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoiada, (prob. also called Barachias,) who was stoned by order of Joash, 2 Chron. xxiv. 20. seq. Others refer it to the prophet Zechariah, son of Barachiah, Zech. i. 1: but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. iv. 5, 4; but the aor. ἐφονεύσατε is against this supposition. See Olshausen on Mat. l. c.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Heb. זַבְדִּי *Zabdi*, i. q. זְבַדְיָה, (Jehovah's gift,) pr. name of the husband of Salome, and father of James and John, Mat. iv. 21 bis. x. 2. xx. 20. xxvi. 37. xxvii. 56. Mark i. 19, 20. iii. 17. x. 35. Luke v. 10. John xxi. 2.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, prob. a Christian teacher, Tit. iii. 13.

Ζοροβάβελ, ὁ, indec. *Zorobabel*, Hebrew זְרֻבָּבֶל *Zerubbabel*, pr. name of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Mat. i. 12, 13. Luke iii. 27. Comp. Ezra ii. 2. iii. 2, 8. 1 Chron. iii. 19.

H.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, Heb. עֵלִי *Eli*, pr. name of the father of Joseph, Luke iii. 23.

Ἠλίας, ου, ὁ, *Elias*, Heb. אֵלִיָּהוּ and אֵלִיָּה, (my God is Jehovah,) *Elijah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Mat. xvii. 12. Mark ix. 13. Luke i. 17. iv. 25, 26. al. See 1 Kings xvii. seq. Mal. iii. 23. [iv. 5.]

Ἤρ, ὁ, indec. *Er*, Heb. עֵר, (awake,) pr. name of a man, Luke iii. 28.

Ἡρῴδης, ου, ὁ, *Herod*, pr. name of four persons in N. T., Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below. Comp. also Noldius, de Vita et Gestis Herodum, appended to Joseph. Opp. tom. ii. ed. Haverc. Relandi, Palæst. p. 174. seq. Schlosser, Gesch. der Familie Herodes, Leipz. 1818.

1. *Herod*, surnamed *the Great*, Mat. ii. 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke i. 5. He was the son of Antipater, an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B.C. 41. Being driven out by the opposite faction, he fled to Rome, where, by the influence of Antony, he was declared king of Judea. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B.C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A.D. 2, aged seventy years, after a reign of about forty years as king. See Jos. Ant. xiv. 9. seq. xv. 6. seq. xvi. 5. seq. et al. Jos. B. J. lib. i. passim.—It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Mat. ii. 16. comp. Macrob. Saturn. ii. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant.

xviii. 5, 1. the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran). Luke iii. 1. Jos. Ant. xvii. 11, 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Mat. xiv. 1, 3, 6 bis. Mark vi. 14, 16, 17, 18, 20—22. viii. 15. Luke iii. 1, 19 bis. viii. 3. ix. 7, 9. xiii. 31. xxiii. 7 bis, 8, 11, 12, 15. Acts iv. 27. xiii. 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. xvii. 1, 3. After his father's death, Augustus gave him Galilee and Perea, with the title of tetrarch, Luke iii. 1. comp. above; whence also he is called by the very general title *βασιλεύς*, Mat. xiv. 9. Mark vi. 14. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias. (Mark vi. 17. seq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa, her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A.D. 41. His territories were given to Herod Agrippa. Jos. Ant. xviii. 5 & 7.—In Mark viii. 15. Ἡρῴδης is put collectively for Ἡρωδιανοί, q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts xii. 1, 6, 11, 19—21. xxiii. 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias. See above in No. 1. and in Ἀβιληνή. To these were added those of Herod Antipas, see in No. 2; and Claudius afterwards gave him, in A.D. 43, all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A.D. 44. Acts xii. 21. Jos. Ant. xviii. 5. seq. xix. 4. seq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts xxv. 13, 22—24, 26. xxvi. 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then seventeen years old. In A.D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. xix. 9. xx. 5, 2. xx. 6 & 7.

Ἡρωδιάς, *άδος*, ἡ, *Herodias*, granddaughter of Herod the Great, and sister of Herod Agrippa the elder. She was first married to her uncle Philip, (Herod,) but left him to live with Herod Antipas. See in Ἡρῴδης No. 2.—Mat. xiv. 3, 6. Mark vi. 17, 19, 22. Luke iii. 19.

Ἡρωδίων, *ωνος*, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, *συγγενής*, Rom. xvi. 11.

Ἡσαΐας, *ου*, ὁ, *Esaias*, Heb. יְשַׁעְיָהוּ (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Mat. iii. 3. iv. 14. Mark vii. 6. al.—Meton. for *the book of Isaiah*, Acts viii. 28, 30.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. עֵשָׂו, (hairy,) pr. name of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. ix. 13. Heb. xi. 20. xii. 16. See Gen. xxv. 25. seq. xxvii. 6. seq.

Θ.

Θαδδαῖος, *ου*, ὁ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less. Matt. x. 3. Mark iii. 18. Comp. Luke vi. 16.

Θάμαρ, ἡ, indec. *Thamar*, Heb. תָּמָר, (palm-tree,) the widow of Er, Mat. i. 3. See Gen. xxxviii.

Θάρα, ὁ, indec. *Thara*, Heb. תֶּרַח *Terah*, pr. n. of the father of Abraham, Luke iii. 34. See Gen. xi. 24. seq. Josh. xxiv. 2.

Θεόφιλος, *ου*, ὁ, *Theophilus*, pr. name of a person of distinction, *κράτιστος*, to whom Luke inscribed his Gospel and the book of Acts, Luke i. 3. Acts i. 1. Elsewhere unknown.

Θεσσαλονικεύς, *έως*, ὁ, *a Thessalonian*, Acts xx. 4. xxvii. 2. 1 Thess. i. 1. 2 Thess. i. 1.

Θεσσαλονίκη, *ης*, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the Church gathered here that Paul wrote his earliest epistles. Acts xvii. 1, 11, 13. Phil. iv. 16. 2 Tim. iv. 10.—Comp. Diod. Sic. xix. 52. Strabo vii. p. 509. Liv. xlv. 29. Rosenm. Bibl. Geogr. iii. p. 395. seq.

Θευδᾶς, *ᾶ*, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts v. 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. xvii. 10. seq. Judas, too, who came after him, (Acts v. 37.) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. xviii. 1, 1. xx. 5, 2.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A.D. 45.

Θυάτειρα, *ων*, τά, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia, (Plin. v. 29.) now *Akhisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts xvi. 14. Rev. i. 11. ii. 18, 24. It was famous for the art of dyeing purple; comp. the inscription found there, in Kuinoel on Acts l. c. See Rosenm. Bibl.

Geogr. I. ii. p. 179, 221. seq. Miss. Herald, 1821, p. 251.

Θωμᾶς, ᾶ, ὁ, *Thomas*, (Heb. תְּאוֹם twin,) one of the twelve apostles, also called Δίδυμος, q. v. Mat. x. 3. Mark iii. 18. Luke vi. 15. John xi. 16. xiv. 5. xx. 24, 27—29. xxi. 2. Acts i. 13.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר, (he gives light,) *Jair*, an officer of a synagogue, Mark v. 22. Luke viii. 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. xxv. 26. xxvii. 36. pr. name of two persons in N. T. a) The patriarch of the Jewish nation, Mat. i. 2. Luke xiii. 28. Acts vii. 8, 12, 14. al. Trop. for *the posterity of Jacob*, the Jewish people, Rom. xi. 26. b) The father of Joseph the husband of Mary, Mat. i. 15, 16. Josephus writes the name Ἰάκωβος, Ant. i. 18, 1. seq.

Ἰάκωβος, ου, ὁ, i. q. Ἰακώβ, q. v. *James*, pr. name of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Mat. iv. 21. x. 2. Mark iii. 17. Acts i. 13. al. He was put to death by the elder Herod Agrippa about A.D. 44. Acts xii. 2.

2. *James the Less*, ὁ μικρός, Mark xv. 40. the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου, Jude 1. Acts i. 13. Luke vi. 16.) and like him the son of Mary, sister to our Lord's mother, and wife of Clopas or Alpheus, Mat. xiii. 55. xxvii. 56. Luke xxiv. 10. comp. John xix. 26; hence called the son of Alpheus, Mat. x. 3. Mark iii. 18. Acts i. 13; and also the *brother*, i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ Κυρίου, Gal. i. 19. Mat. xiii. 55. So also Acts xii. 17. xv. 13. xxi. 18. Gal. ii. 9, 12; and according to all tradition, 1 Cor. xv. 7. James i. 1. According to Josephus, Ant. xx. 9, 1. James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananias the high-priest after the death of Festus, and before the arrival of his successor Albanus, about A.D. 62. Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons.

Ἰαμβρῆς, οῦ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. name of a man, Luke iii. 23.

Ἰαννῆς, οῦ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. iii. 8. comp. Ex. vii. 11. seq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf, Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. i. p. 816. Plin. H. N. xxxi. 1.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. יֶרֶד, (descent,) pr. name of a man, Luke iii. 37.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul, Rom. xvi. 21. and his host at Berea, Acts xvii. 5—7, 9.

Ἰδουμαία, ας, ἡ, *Idumea*, only Mark iii. 8. Heb. אֱדֹם and הַר שֵׂעִיר, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for אֱדֹם, Jos. Ant. ii. 1, 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. viii. 14; but were first completely subdued by John Hyrcanus about 125 B.C. Jos. Ant. xiii. 9, 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea includes also this region; comp. 1 Mac. v. 65. with Ez. xxxvi. 5. For a full description of the people and country, see Bibl. Repos. iii. p. 247. seq.

Ἰεζαβήλ, ὁ, indec. *Jezebel*, Heb. אִיזֶבֶל, (prob. chaste,) comp. the modern Isabella, pr. name of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. ii. 20. Comp. 1 Kings xvi. 31. xviii. 4. xix. 2. xxi. 5. seq. 2 Kings ix. 30. seq.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulasi*, Col. iv. 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερεμίας, ίου, ὁ, *Jeremiah*, Heb. יִרְמְיָה or יִרְמְיָהוּ, (appointed of Jehovah,) a celebrated prophet of the O. T. Mat. ii. 17. xvi. 14. In Mat. xxvii. 9. text. rec., a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. xi. 12, 13. Some MSS. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יְרִיחוֹ, pr. name of a city in the tribe of Benjamin, about 20 miles east of Jerusalem, and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. vi. 26. but was afterwards rebuilt, 1 Kings xvi. 34. and became the seat of schools of the prophets, 2 Kings ii. 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (עִיר הְתְמָרִים, πόλις φοινίκων, city of palm-trees, Deut. xxxiv. 3. ὡς φυτὰ ῥόδου ἐν Ἰεριχῷ, Ecclus. xxiv. 14.) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the east. Jos. Ant. iv. 6, 1. Ἰεριχὼ πόλις εὐδαίμων αὕτη, φοινικάς τε φέρειν ἀγαθὴ, καὶ βάλσαμον νεμομένη, comp. Calmet, art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland, Palæst. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153. seq. Calmet, art. *Jericho*.—Mat. xx. 29. Mark x. 46. bis. Luke x. 30. xviii. 35. xix. 1. Heb. xi. 30.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יִשַׁי, (rich,) pr. name of the father of David, Mat. i. 5, 6. Luke iii. 32. Acts xiii. 22. Rom. xv. 12.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח, (he deli-

vered,) a leader, שֹׁפֵט, of Israel, whose rash vow fell upon his daughter, Heb. xi. 32. See Judg. xi., xii.

Ἰεχονίας, ου, ὁ, *Jechonias*, Heb. יְהוֹיָכִין, (Jehovah appointed,) *Jehoiachin*, also written יְהוֹיָכִן and יְכָנְיָה *Jechoniah*, a king of Judah about 600 B.C., son of Jehoiakim and grandson of Josiah, Mat. i. 11, 12. Comp. 1 Chron. iii. 15, 16. 2 Kings xxiv. 8. seq. 2 Chron. xxxvi. 8. seq. 2 Kings xxv. 27. In Mat. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy in text. recept., though found in MSS.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia, Xen. An. i. 2, 1. to Lycaonia, Strabo xii. p. 385. Plin. H. N. v. 27. to Pisidia, Amm. Marc. xiv. 6; probably on account of the shifting boundaries of these provinces. Acts xiii. 51. xiv. 1, 19, 21. xvi. 2. 2 Tim. iii. 11.

Ἰλλυρικόν, οῦ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it, Rom. xv. 19.

Ἰόππη, ης, ἡ, *Joppa*, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפוֹא or יָפְוֹ *Japho*, now *Jaffa*, a celebrated and very ancient city and port of Palestine on the Mediterraneau, about W. N. W. of Jerusalem. Acts ix. 36, 38, 42, 43. x. 5, 8, 23, 32. xi. 5, 13.—Sept. Josh. xix. 46. Jos. B. J. i. 20, 3. Strabo xvi. 2, 28. See Reland, Palæst. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὁ, *Jordan*, Heb. יַרְדֵּן, now *El Sheriat*, i. e. the ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cæsarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Mat. iii. 5, 6, 13. iv. 15, 25. xix. 1. Mark i. 5, 9. iii. 8. x. 1. Luke iii. 3. iv. 1. John i. 28. iii. 26. x. 40. See Reland, Palæst. p. 270. seq. Rosenm. Bibl. Geogr. II. i. 196. seq. Calmet, p. 232, 414, 577. Bibl. Repos. ii. p. 775. seq.

Ἰουδαία, ας, ἡ, (fem. of Ἰουδαῖος, supp. γῆ,) *Judea*, Heb. יְהוּדָה *Judah*, pr. name strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it denoted the territories of Judah and Benjamin, Josh. xi. 21. coll. ver. 16. 2 Sam. v. 5. 1 Chron. xxi. 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. i. 1, 14. ii. 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John iv. 4, 5.) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus, (q. v.) but was afterwards made a Roman province dependent on Syria, and governed by procurators, see in Ἡγεμών. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἡρῴδης, No. 3. See Jos. B. J. iii. 3, 5. Reland, Palæst. p. 31, 174, 178. Jahn, § 25. Rosenm. Bibl. Geogr. II. ii. p. 149.—Mat. ii. 1, 5, 22. iii. 1. iv. 25. xix. 1. Luke i. 65. al. Meton. *people of Judea*, Mat. iii. 5.

Ἰούδας, α, ὁ, *Judas*, Heb. יְהוּדָה, (renowned,) Sept. Ἰούδα, *Judah*, pr. name of eight persons in N. T.

1. *Judah*, the fourth son of Jacob, and head of the tribe of Judah, Mat. i. 2, 3. Luke iii. 33. Meton. for *the tribe* or *posterity of Judah*, Mat. ii. 6. bis. Luke i. 39. Heb. vii. 14. Rev. v. 5. vii. 5. So οἶκος Ἰούδα, *the house*, i. e. kingdom of Judah, opp. to that of Israel, Heb. viii. 8.

2, 3. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke iii. 26, 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Mat. xiii. 55. Mark vi. 3. Luke vi. 16. John xiv. 22. Acts i. 13. Jude 1. Comp. Mat. x. 3.

5. *Judas*, surnamed *Iscariot*, i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John xii. 6. On the manner of his death, see in ἀπάγχω. Mat. x. 4. xxvi. 14, 25, 47. xxvii. 3. Mark iii. 19. xiv. 10, 43. Luke xxii. 3, 47, 48. John vi. 71. xii. 4. xiii. 2, 26, 29. xviii. 2, 3, 5. Acts i. 16, 25.

6. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts xv. 22, 27, 32.

7. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts ix. 11.

8. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts v. 37. So called also by Josephus, Ant. xviii. 1, 6. xx. 5, 2. B. J. ii. 8, 1. but likewise ὁ Γαυλονίτης, Ant. xviii. 1, 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. name of a female Christian, Rom. xvi. 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. name of the centurion who conducted Paul to Rome, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. name of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἰοῦστος, ου, ὁ, *Justus*, 1. pr. name of a Christian at Corinth, with whom Paul lodged, Acts xviii. 7. Some read Τίτου ὀν. Ἰούστου.

2. As surname, a) of Joseph called also Barsabas, nominated as an apostle, Acts i. 23. b) Of Jesus, a friend and fellow-labourer of Paul, Col. iv. 11.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק, (derider,) pr. name of the son of Abraham by Sarah, Mat. i. 2. viii. 11. xxii. 32. al. Comp. Gen. xxi. seq.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׂשכָר, Keri יִשָּׂכָר, (purchased,) pr. name of the ninth son of Jacob by Leah, Gen. xxx. 18. Meton. for *the tribe of Issachar*, Rev. vii. 7.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל, (wrestler with God,) a name given to Jacob after wrestling with the angel, Gen. xxxii. 24. seq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ., Mat. x. 6. Acts vii. 42. ὁ λαὸς Ἰ., Acts iv. 10. xiii. 17. υἱοὶ Ἰ., Acts vii. 23, 37. ix. 15. al. So genr. *Israel* for *the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Mat. ii. 6, 20, 21. viii. 10. xv. 31. Rom. x. 1, 19.

Ἰταλία, ας, ἡ, *Italy*, Acts xviii. 2. xxvii. 1, 6. Heb. xiii. 24.

Ἰταλικός, ἡ, όν, *Italian*, sc. σπείρα, q. v. Acts x. 1.—Arr. Tactic. p. 73, 5. Comp. Wetstein, N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Cœle-Syria, Plin. H. N. v. 23. Luke iii. 1. Φιλίππου τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. xv. 10, 1. comp. xvii. 11, 4. B. J. ii. 6, 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palæstina, p. 106. seq. Cellarii Notit. Orb. ii. lib. iii. c. 13. § 251. seq. According to Münter, de Reb. Iturææor. p. 4. Iturea lay westward of Damascus, and eastward of Hamath, around Mount Hermon, whose ὀρεινά this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. ii. 44. xiii. 8. Virg. Georg. ii. 448. Lucan, Phars. vii. 230. 514. Strabo xvi. 2, 18. τὰ μὲν οὖν ὀρεινὰ ἔχουσι πάντα Ἰτουραῖοί τε καὶ Ἄραβες, κακοῦργοι πάντες. Heb. יְמוּר Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יוֹתָם, (Jehovah is perfect,) pr. name of a king of Judah, the son and successor of Uzziah, r. 759—743 B.C. Mat. i. 9. bis. See 2 Kings xv. 7, 32. seq. 2 Chron. xxvii.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of Ἰωάννης, pr. name of the wife of Chusa, steward of Herod Antipas, Luke viii. 3. xxiv. 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, i. q. Ἰωάννης, one of the ancestors of Jesus, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יוֹחָנָן (Jehovah-given,) *Johanan*, pr. name of four persons in N. T.

1. *John the Baptist*, Mat. iii. 1. the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke i. 13, 60, 63. Mat. iii. 4, 13, 14. xiv. 2—4, 8, 10. al. sæp. Comp. Jos. Ant. xviii. 5, 2.

2. *John* the apostle, the son of Zebedee, and brother of the elder James, especially beloved of our Lord, Mat. iv. 21. x. 2. xvii. 1. Mark i. 19, 29. Luke iii. 10. al. sæp.

3. *John*, one of the 'kindred' of the high-priest, and a member of the Sanhedrim, once Acts iv. 6.

4. *John*, surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts xii. 12, 25. xiii. 5, 15. xv. 37.

Ἰώβ, ὁ, indec. *Job*, Heb. אִיּוֹב, (ill-treated,) the patriarch of the O. T., whose afflictions and patience are celebrated in the book of Job. James v. 11.

Ἰωήλ, ὁ, *Joel*, Heb. יוֹאֵל, (Jehovah his God,) one of the minor Hebrew prophets, Acts ii. 16. Comp. Joel i. 1.

Ἰωνάν, ὁ, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke iii. 30.

Ἰωνᾶς, ᾶ, ὁ, *Jonas*, Heb. יוֹנָה, (dove,) *Jonah*, pr. name of two persons in N. T.

1. A noted prophet of the O. T., Mat. xii. 39—41. bis. xvi. 4, Luke xi. 29, 30, 32 bis. Comp. Jon. i. 1. seq.

2. The father of the apostle Peter, a fisherman, John i. 42. xxi. 15—17. Comp. in Βαριωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם, (Jehovah is high,) *Jehoram*, pr. name of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B.C. Mat. i. 8. bis. See 2 Kings viii. 16. seq.

Ἰωρείμ, ὁ, indec. *Jorim*, perhaps, i. q. Ἰωράμ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט, (Jehovah-judged,) *Jehoshaphat*, a pious king of Judah,

the son and successor of Asa, r. 914—889 B.C. Mat. i. 8. bis. See 1 Kings xv. 14. xxii. 41. seq.

Ἰωσή or ῆ, ὁ, indec. *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. name. a) Of a brother of James the Less, a kinsman of Jesus, Mat. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40, 47. b) Of Barnabas, the companion of Paul, Acts iv. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יוֹסֵף, (he will add,) pr. name of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob, and head of the half-tribes of Manasseh and Ephraim, John iv. 5. Acts vii. 9, 13 bis, 14, 18. Heb. xi. 21, 22. Rev. vii. 8. φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. ver. 6.

2. Three of the ancestors of Jesus, Luke iii. 24, 26, 30.

3. The husband of Mary the mother of Jesus, Mat. i. 16, 18—20, 24. ii. 13, 19. Luke i. 27. ii. 4, 16, 33, 43. iii. 23. iv. 22. John i. 46. vi. 42.—Act. Thom. § 2.

4. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Mat. xxvii. 57, 59. Mark xv. 43, 45. Luke xxiii. 50. John xix. 38.

5. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts i. 23.

Ἰωσίας, ου, ὁ, *Josias*, Heb. יֹאשִׁיָּהוּ, (whom Jehovah heals,) *Josiah*, pr. name of a pious king of Judah, the son and successor of Ammon, r. 642—611 B.C. Mat. i. 10, 11. See 2 Kings xxii. 1. seq. 2 Cor. xxxiv. xxxv.

K.

Καϊάφας, α, ὁ, *Caiaphas*, Aram. כַּיָּפָא, (depression, Buxt. Lex. Ch. 1076.) pr. name of a high-priest, Ἰώσηπος ὁ καὶ Καϊάφας, Jos. Ant. xviii. 2, 2. He was appointed by Valerius Gratus the predecessor of Pilate, A.D. 26, and deposed by Vitellius in A.D. 35, Jos. Ant. xviii. 4, 3. See in Ἄννας.—Mat. xxvi. 3, 57. Luke iii. 2. John xi. 49. xvi. 13, 14, 24, 28. Acts iv. 6.

Καΐν, ὁ, indec. *Cain*, Heb. קַיִן, (possession,) the first-born of Adam, and the first homicide, Heb. xi. 4. 1 John iii. 12. Jude 11. Comp. Gen. iv.

Καϊνάν, ὁ, indec. *Cainan*, Heb. קֵינָן, (possession,) pr. name, a) of a son of Enos, Luke iii. 37. comp. Gen. v. 9. seq. b) of a son of Arphaxad according to the Sept. Gen. x. 24. xi. 12; but not found in the Hebrew. Luke follows the Sept., iii. 36. where several MSS. omit Καϊνάν.

Καῖσαρ, αρος, ὁ, *Cæsar*, the surname of the Julian family at Rome, but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity. At a later period it became the title of the heir apparent. In N. T. the title *Cæsar* is applied to Augustus, Luke ii. 1; Tiberius, Luke iii. 1. xx. 22, 24, 25. al.; Claudius, Acts xi. 28; Nero, Acts xxv. 8. seq. Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

Καισάρεια, ας, ἡ, *Cæsarea*, pr. name of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Mat. xvi. 13. Mark viii. 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. xviii. 2, 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. xx. 9, 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem*, Judg. xviii. 28. John xix. 47; and *Dan*, Judg. xviii. 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt, Travels in Syria, &c. p. 38. seq. Reland, Palæst. p. 918. seq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στράτωνος πύργος, Jos. Ant. xv. 9, 6. Strabo xvi. 2, 27. *Stratonis turris*, Plin. H. N. v. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and xvi. 5, 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. iii. 9, 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326. seq. Reland, Palæst. 670. seq.—Acts viii. 40. ix. 30. x. 1, 24. xi. 11. xii. 19. xviii. 22. xxi. 8, 16. xxiii. 23, 33. xxv. 1, 4, 6, 13.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָה, a village of Galilee, a few miles N. E. of Nazareth. John ii. 1, 11. iv. 46. xxi. 2.—Jos. B. J. i. 17, 5.

Κανανᾶιος, ου, ὁ, in some MSS. for Κανανίτης, q. v.—Act. Thom. § 1.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts viii. 27. This country was then governed by females, Strabo, lib. xvii. p. 1134. B. p. 1175. D. Dio Cass. lib. liv. p. 335. Plin. H. N. vi. 29.

Καπερναούμ, ἡ, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. כְּפַר נָחוּם, (village of Nahum,) a town or city of Galilee in the confines of Zebulon and Naphtali, and on the N. W. shore of the sea of Tiberias, not very distant from the confluence of the Jordan, comp. Mat. iv. 13. εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus, (Mat. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Mat. ix. 1. coll. Mark ii. 1. Capernaum is not mentioned in the O. T., and only once by Josephus, de Vit. Suâ, § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hûm*, between Tabagha and the Jordan. Comp. Reland, Palæst. p. 682. Rosenm.

Bibl. Geogr. II. ii. p. 68.—Mat. iv. 13. viii. 5. xi. 23. xvii. 24. Mark i. 21. ii. 1. ix. 33. Luke iv. 23, 31. vii. 1. x. 15. John ii. 12. iv. 46. vi. 17, 24, 59.

Καππαδοκία, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts ii. 9. 1 Pet. i. 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram :

> Vipera Cappadocem nocitura momordit; at illa
> Gustato periit sanguine Cappadocis.

Καρχηδών, όνος, ἡ, (pr. name, Carthage,) in N. T. *a carbuncle*, Rev. xxi. 19. in MSS. for **χαλκηδών** chalcedony.

Κεγχρεαί, ῶν, αἱ, *Cenchrea*, the eastern port of Corinth, about seventy stadia from the city, Acts xviii. 18. Rom. xvi. 1. Comp. Strabo viii. p. 262.

Κεδρών, ὁ, indec. *Cedron*, Heb. קִדרוֹן, (turbid,) *Kidron*, Josephus **Κεδρών**, ῶνος, Ant. viii. 1, 5. al. pr. name of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, **φάραγξ τοῦ Κεδρῶνος** Jos. Ant. ix. 7, 3. B. J. v. 4, 2. It then passes along the valley of Jehoshaphat, and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry, except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206.—In N. T. John xviii. 1. **ὁ χείμαρρος τοῦ Κεδρών**, *the brook, torrent of Cedron*. So Sept. **ὁ χείμαρρος Κεδρών** for Heb. קִדרוֹן 2 Kings xv. 13. xxiii. 6, 12. 2 Chron. xxix. 10. al. Jos. Ant. **ὁ χείμαρρος Κεδρῶνος**, Ant. viii. 1, 5.—Out of this, later transcribers unacquainted with the Hebrew have made **ὁ χείμαρρος τῶν κέδρων**, *brook of cedars*, John l. c. in text. rec. and also in Sept. 2 Sam. xv. 23. 1 Kings xv. 13.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria ; S. by the Mediterranean ; E. by Syria ; and W. by Pamphylia. The western part was called **τραχεῖα**, *aspera*, and the eastern **πεδινή**, *campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birth-place of Paul. Acts vi. 9. xv. 23, 41. xxi. 39. xxii. 3. xxiii. 34. xxvii. 5. Gal. i. 21.

Κίς, ὁ, indec. *Kis*, Heb. קִישׁ *Kish*, pr. name of the father of king Saul, Acts xiii. 21. Comp. 1 Sam. ix. 1.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts xxvii. 16.—It is also called **Κλαῦδος**, Ptol. iii. 7. *Gaudos*, Mela ii. 7. Plin. H. N. iv. 22.

Κλαυδία, ας, ἡ, *Claudia*, pr. name of a Christian female, 2 Tim. iv. 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. name.

1. *Tiberius Claudius Nero Germanicus*, the fifth Roman emperor, successor of Caligula, r. A.D. 41—54. Acts xi. 28. xviii. 2. In the fourth year of his reign occurred the famine foretold by Agabus, Acts xi. 28 ; see Jos. Ant. xx. 2, 6. xx. 5, 2. iii. 15, 3. Tac. Ann. xii. 43. Sueton. in Claud. 28. Krebs, Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. xx. 1, 2 ; but in his ninth year he banished all the Jews from Rome, Acts xviii. 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, **χιλίαρχος**, commanding in Jerusalem, Acts xxiii. 26.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke xxiv. 18. Different from **Κλωπᾶς**, q. v.

Κλήμης, εντος, ὁ, *Clement*, pr. name of a Christian, Phil. iv. 3 ; not improbably Clemens Romanus.

Κλωπᾶς, ᾶ, ὁ, *Clopas*, John xix. 25 ; elsewhere called *Alpheus*, see in **Ἀλφαῖος**, No. 1.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts xxvii. 7.—Strabo xiv. p. 965. C. Plin. H. N. xxxvi. 15. Hom. Od. i. 30, 1.

Κολοσσοί or **Κολασσαί**, ῶν, αἱ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A.D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228.—Col. i. 2.

Κολοσσαεύς, έως, ὁ, plur. **Κολοσσαεῖς**, *Colossians*, only in the spurious subscription to the epistle.

Κορέ, ὁ, indec. *Core*, Heb. קֹרַח, (ice,) *Korah*, pr. name of a Levite who rebelled against Moses, Jude 11. See Num. xvi.

Κορίνθιος, α, ον, *Corinthian, a Corinthian*, Acts xviii. 8. 2 Cor. vi. 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence ralled *bimaris*, Hor. Od. i. 7, 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechæum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery, whence the Horatian proverb : *non cuivis homini contingit adire Corinthum*, Hor. Ep. i. 17, 36. Corinth was destroyed by L. Mummius during the Achaian war, abont 146 B.C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia, and the seat of the pro-consul, Acts xviii. 12. Here Paul resided for more than eighteen months, (Acts xviii. 11, 18.) and gathered a large Church, which was afterwards not wholly exempt from Corinthian vices. Acts xviii. 1. xix. 1. 1 Cor. i. 2. 2 Cor. i. 2, 23. 2 Tim. iv. 20.

Κορνήλιος, ου, ὁ, *Cornelius*, pr. name of a Roman centurion at Cesarea, Acts x. 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κούαρτος, ου, ὁ, Lat. *Quartus*, pr. name of a Christian at Rome, Rom. xvi. 23.

Κρής, ητός, ὁ, *a Cretan*, Acts ii. 11. Tit. i. 12. **Κρῆτες ἀεὶ ψεῦσται**, quoted from Callim. Hymn. in Jov. 8. Comp. Pol. iv. 8, 11.—Æl. V. H. i. 10. **οἱ Κρῆτές εἰσι τοξεύειν ἀγαθοί**. Xen. An. i. 2, 9.

Κρήσκης, ητος, ὁ, *Crescens*, pr. name of a Christian at Rome, 2 Tim. iv. 10.

Κρήτη, ης, ἡ, *Crete*, now *Candia*, a celebrated island of the Mediterranean, opposite to the Ægean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἑκατόμπολις, Hom. Il. ii. 649. The Cretans were celebrated archers, robbers, and liars, see in Κρής, and especially Pol. iv. 8, 11. Here a Christian Church was left by Paul in charge of Titus, Tit. i. 5. Acts xxvii. 7, 12, 13, 21.

Κρίσπος, ου, ὁ, *Crispus*, pr. name of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

Κύπριος, ου, ὁ, *a Cyprian, Cypriot*, from Cyprus, Acts iv. 36. xi. 20. xxi. 16.

Κύπρος, ου, ἡ, *Cyprus*, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts xi. 19. xiii. 4. xv. 39. xxi. 3. xxvii. 4. Comp. Rosenm. Bibl. Geogr. iii. p. 378. seq.

Κυρηναῖος, ου, ὁ, *a Cyrenian*, from Cyrene, in N. T. spoken of Jews born or residing there, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26. Acts vi. 9. xi. 20. xiii. 1.

Κυρήνη, ης, ἡ, *Cyrene*, a large and powerful city of Libya Cyrenaica, in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Mac. xx. 23. Jos. Ant. xiv. 7, 2. xvi. 6, 5. Ap. ii. 4. Rosenm. Bibl. Geogr. iii. p. 367.—Acts ii. 10.

Κυρήνιος, ου, ὁ, *Cyrenius*, Lat. *Quirinus*, Luke ii. 2. i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. iii. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province, with a view to taxation; and this census he completed in A.D. 8, according to the usual chronology, Acts v. 37. Jos. Ant. xviii. 1, 1. xviii. 2, 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in Ἀπογραφή,) and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when, too, at the time specified by Luke, Saturninus, and not Cyrenius, was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called ἡγεμών, just as Volumnius had been before, Jos. Ant. xvi. 9, 1. xvi. 10, 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called ἡγεμών, Jos. Ant. xviii. 1, 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *this was the* FIRST *census under Cyrenius*, etc. See in Calmet, art. *Cyrenius*, p. 326.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. n. 2. *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Ægean Sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts xxi. 1. εἰς τὴν Κῶν.—1 Mac. xv. 23. εἰς Κῶ. Jos. Ant. xiv. 7, 2.

Κωσάμ, ὁ, indec. *Cosam*, prob. Heb. קֹסָם, proper name of a man, Luke iii. 28.

Λ.

Λάζαρος, ου, ὁ, *Lazarus*, pr. name,

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John xi. 1, 2, 5, 11, 14, 43. xii. 1, 2, 9, 10, 17.

b) of the poor man in our Lord's parable, Luke xvi. 20, 23—25. Hence the modern *Lazaretto*.

Λάμεχ, ὁ, indec. *Lamech*, Heb. לֶמֶךְ, pr. name of a patriarch, the father of Noah, Luke iii. 36. See Gen. v. 25. seq.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus, a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II., and called by him Laodicea, after his wife. About A.D. 65 it was destroyed by an earthquake, along with the two cities just named, but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.—Col. ii. 1. iv. 13, 15, 16. Rev. i. 11. (iii. 14.)

Λαοδικεύς, έως, ὁ, *a Laodicean*, Col. iv. 16. Rev. iii. 14.

Λασαία, ας, ἡ, *Lasæa*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts xxvii. 8.

Λεββαῖος, ου, ὁ, *Lebbeus*, a name of the apostle Jude, also called Thaddeus, Mat. x. 3.

Λευΐ or Λευΐς, accus. Λευΐν, Winer, § 10, 1. *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. vii. 5, 9. Rev. vii. 7.

2. Two of the ancestors of Jesus, Luke iii. 24, 29.

3. One of the apostles, the son of Alpheus, called also Matthew, Mark ii. 14. Luke v. 27, 29. Comp. Mat. ix. 9.

Λιβύη, ης, ἡ, *Libya*, Acts ii. 10. a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west

Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis, from the five cities which it contained,—Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. v. 5. Jos. Ant. xiv. 7, 2. Comp. in Κυρήνη.

Λῖνος, ου, ὁ, *Linus*, pr. name of a Christian, 2 Tim. iv. 21.

Λουκᾶς, ᾶ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts xvi. 10, 40. xxviii. 16. He is probably the same who is called ὁ ἰατρός, Col. iv. 14. but must not be confounded with Λούκιος *Lucius* in Acts xiii. 1.—2 Tim. iv. 11. Philem. 24. Col. iv. 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the Church at Antioch, a Cyrenian, Acts xiii. 1. Rom. xvi. 1.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts ix. 32, 35, 38.—Jos. Ant. xx. 6, 2. Λύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα. Heb. prob. לֹד *Lod*, 1 Chron. viii. 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334. seq.

Λυδία, ας, ἡ, *Lydia*, pr. name of a woman of Thyatira residing at Philippi, a dealer in purple, Acts xvi. 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Crœsus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage ; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts xiv. 6.—The Lycaonians spoke a peculiar dialect, (ver. 11.) which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water iii. p. 3. seq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè, in the Lycaonic dialect*, Acts xiv. 11. see in Λυκαονία. Comp. Buttm. § 119, 15. *c.*

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphylia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts xxvii. 5.

Λυσανίας, ου, ὁ, *Lysanias*, pr. name of a tetrarch of Abilene, Luke iii. 1. See in Ἀβιληνή.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts xxiii. 26. xxiv. 7. 22.

Λύστρα, ας, ἡ, or ων, τά, *Lystra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts xiv. 6, 8, 21. xvi. 1, 2. 2 Tim. iii. 11. Pliny also refers it to Lycaonia, v. 32 ; but Ptolemy assigns it to Isauria, v. 4. Comp. in Ἰκόνιον.

Λωΐς, ίδος, ἡ, *Lois*, pr. name of a Christian matron, the grandmother of Timothy, 2 Tim. i. 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט, (veil,) pr. name of Abraham's nephew, Luke xvii. 28, 29, 32. 2 Pet. ii. 7. Comp. Gen. xi. 31. xiii. 5. seq. xiv. 12. seq. c. xix.

M.

Μαάθ, ὁ, indec. *Maath*, pr. name of an ancestor of Jesus, Luke iii. 26.

Μαγδαλά, ἡ, indec. *Magdala*, prob. i. q. Heb. מִגְדָּל tower, Chald. מִגְדָּלָא, a place on the western shore of the lake of Gennesaret, south of Capernaum, and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called *El Madjel*. Mat. xv. 39. See Burckhardt's Travels in Syria, etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73.—Some MSS. read Μαγαδάν or Μαγιδάν.

Μαγδαληνή, ῆς, ἡ, *Magdalene*, i. e. *of Magdala*, a distinctive appellation of one of the females named Mary in N. T., i. q. *Mary of Magdala*, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 18. Comp. in Μαρία.

Μαγώγ, ὁ, indec. *Magog*, Heb. מָגוֹג, pr. name of a son of Japhet, Gen. x. 2. and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. xxxviii. xxxix. i. q. the Scythians according to Jos. Ant. i. 6, 1. Comp. in Γώγ. Rev. xx. 8.

Μαδιάν or Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts vii. 29. Comp. Gen. xxv. 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan ;* and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. iii. 1. xviii. 5. Num. xxxi. Judg. vi—viii. Jos. Ant. ii. 11, 1.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. מְתוּשֶׁלַח, (dart-man,) *Methuselah*, the oldest of the patriarchs, having lived 969 years. Comp. Gen. v. 21. seq.—Luke iii. 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. name, Luke iii. 31.

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Mœsia. It was the original kingdom of Philip and Alexander ; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts ; comp. in Θεσσαλονίκη, and Liv. xlv. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia ; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts xvi. 9, 10, 12. xviii. 5. xix. 21, 22. xx. 1, 3. Rom. xv. 16. 1 Cor. xvi. 5. bis. 2 Cor. i. 16. bis.

ii. 13. vii. 5. viii. 1. xi. 9. Phil. iv. 15. 1 Thess. i. 7, 8. iv. 10. 1 Tim. i. 3.

Μακεδών, όνος, ὁ, *a Macedonian*, Acts xvi. 9. xix. 29. xxvii. 2. 2 Cor. ix. 2, 4.

Μαλελεήλ, ὁ, indec. *Maleleel*, Hebrew מַהֲלַלְאֵל, (praise of God,) *Mahaleel*, pr. name of the son of Cainan, Luke iii. 37. Comp. Gen. v. 12.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלּוּךְ, (counsellor,) *Malluch*, pr. name of a servant, John xviii. 10.

Μαναήν, ὁ, indec. *Manaen*, pr. name of a Christian teacher at Antioch, Acts xiii. 1.

Μανασσῆς, ῆ, ὁ, *Manasses*, Heb. מְנַשֶּׁה, (making forget,) *Manasseh*, pr. name.

1. The son of Joseph, adopted by Jacob, Rev. vii. 6.

2. A king of Judah, son of Hezekiah, r. 699—644 B.C. noted for his idolatry and cruelty, Mat. i. 10. bis. Comp. 2 Kings xxi. 2 Chron. xxxiii.

Μαρθά, ᾶς, ἡ, *Martha*, a sister of Lazarus, Luke x. 38, 40, 41. John xi. 1, 5, 19, 20, 21, 24, 30, 39. xii. 2.

Μαρία, ας, ἡ, or Μαριάμ, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם *Miriam*, pr. name of several females.

1. *Mary*, the mother of Jesus, Μαρία, Mat. i. 16, 18. ii. 11. Mark vi. 3. Luke i. 41. Acts i. 14. Also Μαριάμ, Mat. i. 20. xiii. 55. Luke i. 27, 30, 34, 38, 39, 46, 56. ii. 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, Μαρία, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 11, 16, 18.

3. *Mary*, Μαρία, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or Clopas, see in Ἀλφαῖος No. 1. and Ἰάκωβος No. 2. Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. Luke xxiv. 10. John xix. 25.

4. *Mary*, Μαρία, a sister of Lazarus and Martha, Luke x. 39, 42. John xi. 1, 2, 19, 20, 28, 31, 32, 45. xii. 3.

5. *Mary*, Μαρία, mother of John, surnamed Mark, Acts xii. 12.

6. *Mary*, Μαριάμ, a Christian female at Rome, Rom. xvi. 6.

Μάρκος, ου, ὁ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John, surnamed Mark, Acts xii. 12, 25. xv. 37; the nephew of Barnabas, Col. iv. 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts xv. 39. coll. xii. 25. He is later again mentioned among the companions of Paul, Col. l. c. Philem. 24. 2 Tim. iv. 11; and is also affectionately called *son* by Peter, 1 Pet. v. 13. Comp. Acts xii. 12. 2 Tim. i. 2.

Ματθαῖος, ου, ὁ, *Matthew*, the writer of the first Gospel, one of the apostles called also *Levi*, originally a publican, ὁ τελώνης, Mat. x. 3. ix. 9. Mark iii. 18. Luke vi. 15. Acts i. 13. Comp. Mark ii. 14. Luke v. 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מַתָּן, (gift,) pr. name, Mat. i. 15 bis.

Ματθάτ, ὁ, indec. *Matthat*, pr. name of two men, Luke iii. 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. Ματταθίας,) pr. name of the apostle chosen in the place of Judas, Acts i. 23. 26.

Ματταθά, ὁ, indec. *Mattatha*, Heb. מַתַּתָּה, (gift of Jehovah,) pr. name, Luke iii. 31.

Ματταθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. name of two men, Luke iii. 25, 26.

Μελεᾶς, ᾶ, ὁ, *Meleas*, pr. name, Luke iii. 31.

Μελχί, ὁ, indec. *Melchi*, Heb. prob. מַלְכִּי, (my king,) pr. name of two of Jesus' ancestors, Luke iii. 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מַלְכִּי־צֶדֶק, i. e. king of righteousness, pr. name of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, contemporary with Abraham, comp. Gen. xiv. 18. sq. Heb. v. 6, 10. vi. 20. vii. 1, 10, 11, 15, 17, 21. Comp. Jos. Ant. i. 10, 2.

Μεσοποταμία, ας, ἡ, (μέσος, ποταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts ii. 9. vii. 2. The Hebrew name was אֲרַם נַהֲרַיִם, *Syria of the two rivers*, Gen. xxiv. 10; also פַּדַּן אֲרָם, *plain of Syria*, Gen. xxv. 20. xxviii. 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Μῆδος, ου, ὁ, *a Mede*, Acts ii. 9. The country of Media, Μηδία, lay between the Caspian Sea on the north, and Persia on the south, extending on the north and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosenm. Bibl. Geogr. I. i. p. 276.

Μίλητος, ου, ἡ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birthplace of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187. Acts xx. 15, 17. 2 Tim. iv. 20.

Μιτυλήνη, ης, ἡ, *Mitylene*, the celebrated capital of the island of Lesbos, Acts xx. 14. It was the birth-place of Sappho, Alcæus, Pittacus, &c., and is now called *Castro*. Rosenm. Bibl. Geogr. iii. p. 372.

Μιχαήλ, ὁ, indec. *Michael*, Heb. מִיכָאֵל, i. e. who as God? pr. name of an archangel, the patron of the Jewish nation, Jude 9. Rev. xii. 7. See in ἀρχάγγελος.

Μνάσων, ωνος, ὁ, *Mnason*, pr. name of a Christian, Acts xxi. 16.

Μύρα, ων, τά, *Myra*, one of the six principal cities of Lycia, on the south-west coast of Asia Minor, Acts xxvii. 5.

Μυσία, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts xvi. 7, 8. The Mysian cities Assos, Pergamos, and Troas, are mentioned in N. T.

Μωσῆς or **Μωϋσεύς**, *έως*, *ὁ*, also **Μωϋσῆς**, *οῦ*, and in some editions, **Μωσῆς**, *οῦ*, Mat. xvii. 4. John v. 46. *Moses*, Heb. מֹשֶׁה, (drawn out sc. from the water,) pr. name of the great Hebrew prophet and legislator. On the forms and flexion, see Winer, § 5. p. 44. § 10. The form **Μωσῆς**, gen. *έως*, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. viii. 4. xvii. 3. xxiii. 2. Mark i. 44. ix. 4, 5. Acts iii. 22. **Μωϋσῆς** and **Μωϋσεύς**, also in Sept. and Josephus, and in some editions every where in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. ii. 9, 6. *τὸ γὰρ ὕδωρ μῶ οἱ Αἰγύπτιοι καλοῦσιν, ὑσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας*, comp. c. Apion. i. 31; e. g. **Μωϋσῆς**, gen. *οῦ*, Acts vi. 14. vii. 35, 37. Matt. xvii. 4. **Μωϋσεύς**, Acts xv. 1, 5. 2 Tim. iii. 8. Meton. for *the books of Moses*, the Pentateuch, Luke xvi. 29, 31. xxiv. 27.

N.

Ναασσών, *ὁ*, indec. *Naasson*, Heb. נַחְשׁוֹן, (diviner,) proper name of a chief of Judah, whose sister was the wife of Aaron, Mat. i. 4. bis. Luke iii. 32. Comp. Ex. vi. 23. Num. ii. 3.

Ναγγαί, *ὁ*, indec. *Naggæ*, pr. name of a man, Luke iii. 25.

Ναζαρέθ or **Ναζαρέτ**, *ἡ*, indec. *Nazareth*, prob. Heb. נֵצֶר, Aram. נצראה, (a twig,) see Hengstenb. Christol. vol. ii. init. Bibl. Repos. iv. p. 182. sq. pr. name of a small city in lower Galilee, just north of the great plain of Esdraelon, and about midway between the lake of Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the east and south-east, along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shown the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke iv. 29. See Rosenm. Bibl. Geogr. II. ii. 35. seq. Jowett's Chr. Res. p. 128. and in Calmet, sub v. Miss. Her. 1824. p. 307. Matt. ii. 23. iv. 13. xxi. 11. Mark i. 9. Luke i. 26. ii. 4, 39, 51. iv. 16. John i. 46, 47. Acts x. 38.

Ναζαρηνός, *οῦ*, *ὁ*, *a Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark i. 24. xiv. 67. xvi. 6. Luke iv. 34.

Ναθάν, *ὁ*, indec. *Nathan*, Heb. נָתָן, (given sc. of God,) pr. name of a son of David, Luke iii. 31. Comp. 2 Sam. v. 14. Not the prophet Nathan, 2 Sam. vii. 2. seq. xii. 1. seq.

Ναθαναήλ, *ὁ*, indec. *Nathanael*, Heb. נְתַנְאֵל, (given of God,) pp. i. q. **Θεόδωρος**, Theodore, pr. name of a disciple of Christ, supposed to be the same with the apostle **Βαρθολομαῖος**, q. v. John i. 46—50. xxi. 2.

Naΐν, *ἡ*, indec. *Nain*, a town of Galilee situated, according to Eusebius, about two miles south of Mount Tabor, near Endor, Luke vii. 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

Ναούμ, *ὁ*, indec. *Nahum*, Heb. נַחוּם, (comfort,) pr. name of an ancestor of Jesus, not the prophet, Luke iii. 25.

Νάρκισσος, *ου*, *ὁ*, *Narcissus*, (pp. a flower,) pr. name of a man at Rome. Rom. xvi. 11. He is supposed to have been the freed-man and favourite of the emperor Claudius. Comp. Sueton. Claud. 28. Tacit. Annal. xii. 57.

Ναχώρ, *ὁ*, indec. *Nahor*, Heb. נָחוֹר, (snorting,) pr. n. of the grandfather of Abraham, Luke iii. 34. Comp. Gen. xi. 22. seq.

Νεάπολις, *εως*, *ἡ*, (*νέος*, *πόλις*,) *Neapolis*, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts xvi. 11.—Strabo vii. p. 330. Plin. H. N. xiv. 18.

Νεεμάν, *ὁ*, indec. *Naaman*, Heb. נַעֲמָן, (pleasantness,) pr. name of a Syrian warrior and captain, Luke iv. 27. Comp. 2 Kings v.

Νέρων, *ωνος*, *ὁ*, *Nero*, the Roman emperor, only in the spurious subscription, 2 Tim. iv. 23.

Νεφθαλείμ, *ὁ*, indec. *Nephthalim*, Heb. נַפְתָּלִי, (my wrestling,) *Naphtali*, pr. name of the sixth son of Jacob, born of Bilhah, comp. Gen. xxx. 8. In N. T. only meton. for *the tribe of Naphtali*, Matt. iv. 13, 15. Rev. vii. 6.

Νηρεύς, *έως*, *ὁ*, *Nereus*, pr. name of a Christian at Rome, Rom. xvi. 15.

Νηρί, *ὁ*, indec. *Neri*, pr. name of a man, Luke iii. 27.

Νίγερ, *ὁ*, indec. *Niger*, surname of Simon a teacher at Antioch, Acts xiii. 1.

Νικάνωρ, *ορος*, *ὁ*, *Nicanor*, pr. name of one of the seven primitive deacons, Acts vi. 5.

Νικόδημος, *ου*, *ὁ*, *Nicodemus*, (victor populi,) pr. name of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John iii. 1, 4, 9. vii. 50. xix. 39.

Νικολαΐτης, *ου*, *ὁ*, *a Nicolaitan*, pp. a follower of **Νικόλαος**, Rev. ii. 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in ver. 14. *τοὺς κρατοῦντας τὴν διδαχὴν Βαλαάμ*; since the Greek name **Νικόλαος** corresponds to the Heb. בִּלְעָם, if this letter be taken as a compounded form בָּלַע i. q. *νικάω*, and עָם *λαός*. So Eichhorn in Comm. ad loc. Comp. the symbolical use of **Ἰεζαβήλ** in Rev. ii. 20. But Gesenius gives to the name בִּלְעָם another derivation and sense, i. e. from בַּל and עָם, q. d. *non-populus*.

Νικόλαος, *ου*, *ὁ*, *Nicolas*, (victor populi,) pr. name of a proselyte of Antioch, one of the seven primitive deacons, Acts vi. 5.

Νικόπολις, *εως*, *ἡ*, *Nicopolis*, (pr. city of victory,) a city of Thrace, now *Nikopi*, on the river Nessus (Karasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. iii. 12. and in the spurious subscription. There were other cities of this name, e. g. in Epirus, Mœsia, Armenia, &c.

Νινευΐ, ἡ, indec. *Nineveh*, Heb. נִינְוֵה, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke xi. 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels, ii. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94. 114. Comp. Gen. x. 11. and the book of Nahum. The Greeks and Romans called it Νῖνος, *Ninus*, Herodot. i. 193. Plin. H. N. vi. 13.

Νινευΐτης, ου, ὁ, *a Ninevite*, Matt. xii. 41. Luke xi. 30.

Νυμφᾶς, ᾶ, ὁ, *Nymphas*, pr. name of a Christian, Col. iv. 15.

Νωέ, ὁ, indec. *Noah*, Heb. נֹחַ, (rest,) pr. name of the patriarch preserved from the deluge, Matt. xxiv. 37, 38. Luke iii. 36. xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

O.

Ὀζίας, ου, ὁ, *Ozias*, Heb. עֻזִּיָּה, (might of Jehovah,) *Uzziah*, a pious king of Judah from 811 to 759 B.C. Matt. i. 8, 9. See 2 Chron. xxvi. and comp. 2 Kings xv. where he is called עֲזַרְיָה, Ἀζαρίας, *Azariah*. See Gesen. Lex. Heb. art. עֻזִּיָּה.

Ὀλυμπᾶς, ᾶ, ὁ, *Olympas*, pr. name of a Christian, Rom. xvi. 15.

Ὀνήσιμος, ου, ὁ, (ὀνίνημι, pr. profitable,) *Onesimus*, pr. name of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. iv. 9. Philem. 10.

Ὀνησίφορος, ου, ὁ, (ὄνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. name of a Christian at Ephesus, 2 Tim. i. 16. iv. 19.

Οὐρβανός, οῦ, ὁ, *Urban*, pr. name of a Christian at Rome, Rom. xvi. 9.

Οὐρίας, ου, ὁ, *Urias*, Heb. אוּרִיָּה, (flame of Jehovah,) *Uriah*, pr. name of the husband of Bathsheba, Mat. i. 6. Comp. 2 Sam. xi. 3. seq.

Π.

Πακατιανή, ῆς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in Φρυγία; only in the spurious subscription, 1 Tim. vi. 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. ii. p. 172.

Παμφυλία, ας, ἡ, *Pamphylia*, a district of Asia Minor, bounded east by Cilicia, north by Pisidia, west by Lycia, and south by a part of the Mediterranean here called the sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts ii. 10. xiii. 13. xiv. 24. xv. 38. xxvii. 5.

Πάρθος, ου, ὁ, *a Parthian*, Acts ii. 9. spoken of Jews born or living in Parthia. Jos. Ant. x. 11, 7. Herodian vi. 5, 15. Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. ii. 13, 17. Virg. Georg. iii. 31. See Strabo x. p. 354. Q. Curt. vi. 11. Cellar. Notit. Orb. lib. iii. 18. seq.

Παρμενᾶς, ᾶ, ὁ, *Parmenas*, pr. name of one of the seven primitive deacons, Acts vi. 5.

Πάταρα, ων, τά, *Patara*, a maritime city of Lycia, Acts xxi. 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. iii. 4, 64. Virg. Æn. iv. 144. where comp. Heyne, Excurs. ii. Strabo xiv. p. 980, 981.

Πάτμος, ου, ἡ, *Patmos*, Rev. i. 9. now *Patimo* or *Patmosa*, a small sterile island of the Ægean sea, lying S. W. of Samos, and reckoned to the Sporades. Hither, according to tradition, the apostle John was banished, some say by Domitian; see Iren. v. 30. Euseb. H. E. iii. 14.—Strabo x. p. 747. B. Plin. H. N. iv. 12. Rosenm. Bibl. Geogr. iii. p. 373.

Πατρόβας, α, ὁ, *Patrobas*, pr. name of a Christian at Rome, Rom. xvi. 14.

Παῦλος, ου, ὁ, *Paulus, Paul*, pr. name of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts xiii. 7. See in ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος, q. v. He was of the tribe of Benjamin, and of purely Hebrew descent, Phil. iii. 5; but born at Tarsus in Cilicia, Acts xxi. 39. xxii. 3. where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts xvi. 37. xxii. 27. seq. At Tarsus, which was a celebrated seat of learning, (Strabo xiv. 5.) he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts xxii. 3. comp. v. 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts xviii. 3. xx. 34. See Pirke Aboth. ii. § 2. comp. Neander, Gesch. der Pflanz. d. Chr. Kirche, i. p. 228. Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the Gospel of

Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation he was put in confinement by the Roman officers, and after being detained for two years or more at Cæsarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts xxviii. 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned, and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander, l. c. i. p. 390. seq. Planck, Gesch. des Christenthums u. s. w. ii. p. 80. seq. See also genr. Neander l. c. p. 99. seq., and in Bibl. Repos. iv. p. 138. seq. For the chronology of Paul's life and the probable dates of his Epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts xiii. 9, 13. xviii. 5. xix. 11. xxiii. 1. Rom. i. 1. 1 Cor. i. 1.

Πάφος, ου, ἡ, *Paphos*, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts xiii. 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. viii. 363. Hor. Od. i. 30, 1. Strabo, p. 1002. seq.

Πέργαμος, ου, ἡ, *Pergamus*, now *Bergamo*, a celebrated city of Mysia, Rev. i. 11. ii. 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. At Pergamus was also a celebrated and much frequented temple of Æsculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. ii. 13. See Plut. M. Anton. 58. Plin. H. N. v. 30. xiii. 11. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, *Perga*, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts xiii. 13, 14. xiv. 25.—Strabo xiv. 3, 2.

Περσίς, ίδος, ἡ, *Persis*, pr. name of a female Christian, Rom. xvi. 12.

Πιλάτος, ου, ὁ, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in ἡγεμών 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρήνιος; the second was Marcus Ambivius; the third, Annius Rufus; the fourth, Valerius Gratus, who was succeeded by Pilate about A.D. 26. See Jos. Ant. xviii. 2, 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. xviii. 3, 1. xviii. 4, 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienne in Gaul, and there to have died by his own hand about A.D. 41. Euseb. H. E. ii. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. xviii. 3, 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract, however, is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214. seq. ed. Fabric. or p. 487. seq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii. seq. —Mat. xxvii. 2. seq. Mark xv. 1. seq. Luke xiii. 1. xxiii. 1. seq. John xviii. 29. seq. xix. 1. seq. Acts iii. 13. iv. 27. xiii. 28. 1 Tim. vi. 13.

Πισιδία, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts xiii. 14. xiv. 24.

Ποντικός, ή, όν, *belonging to Pontus, a Pontian*, Acts xviii. 2.

Πόντιος, ου, ὁ, *Pontius*, the prænomen of Pilate, see Πιλάτος. Mat. xxvii. 2. Luke iii. 1. Acts iv. 27. 1 Tim. vi. 13. See Adam's Rom. Ant. p. 32.

Πόντος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts ii. 9. 1 Pet. i. 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. name of a wealthy inhabitant of Malta, Acts xxviii. 7, 8.

Πόρκιος, ου, ὁ, *Porcius*, the prænomen of the procurator Festus, Acts xxiv. 27. See in Φῆστος, and comp. Adam's Rom. Ant. p. 32.

Ποτίολοι, ων, οἱ, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples, not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts xxviii. 13.

Πούδης, εντος, ὁ, *Pudens*, pr. name of a Christian, 2 Tim. iv. 21.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. iv. 19. Rom. xvi. 3; and dimin. Πρισκίλλα, ης, ἡ, *Priscilla*, Acts xviii. 2, 18, 26. (Rom. xvi. 3.) 1 Cor. xvi. 19; pr. name of the wife of Aquila, see in Ἀκύλας.

Πρισκίλλα, see in Πρίσκα.

Πρόχορος, ου, ὁ, *Prochorus*, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Πτολεμαΐς, ΐδος, ἡ, *Ptolemais*, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts xxi. 7. Heb. עַכּוֹ, Sept. Ἀκχώ, Judg. i. 31; called also by the Greeks Ἄκη, Diod. Sic. xix. 93. Strabo xvi. 2, 25. The name *Ptolemais* was probably introduced about the time of the Romans; Strabo l. c. Jos. B. J. ii. 10, 2. Now *Acre, St. Jean d'Acre*. See Reland, Palæst. p. 534. seq. Rosenm. Bibl. Geogr. II. ii. p. 60.

Πύῤῥος, ου, ὁ, *Pyrrhus*, pr. name. Σώπατρος Πύῤῥου, *Sopater*, [son] *of Pyrrhus*, Acts xx. 4. in later edit. Text. rec. omits Πύῤῥου.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רָחָב, pr. name of a harlot at Jericho, Heb. xi. 31. James ii. 25. See Josh. ii.—Jos. Ant. v. 1, 2. Ῥαχάβη. See more in Ῥαχάβ.

Ῥαγαῦ, ὁ, indec. *Ragau*, Heb. רְעוּ *Reu*, pr. name, Luke iii. 35. Comp. Gen. xi. 18. seq.

Ῥαμᾶ, ἡ, indec. *Ramah*, Heb. רָמָה, (a height,) pr. name of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Mat. ii. 18. quoted from Jer. xxxi. 15. See in Ῥαχήλ.—Comp. Josh. xviii. 25. Judg. iv. 5. xix. 13. Jos. Ant. viii. 2, 3. Ῥαμαθῶν, πόλις σταδίους ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα, § 4. Miss. Herald, 1826. p. 254.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רָחָב *Rahab*, the wife of Salmon, Mat. i. 5. Most probably she is the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. x. 14. comp. ver. 11. seq., and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ Ῥαχάβ in the genealogical table, as afterwards of ἡ Ῥούθ, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. *Rachel*, Heb. רָחֵל, (ewe-lamb,) the younger wife of Jacob, and mother of Joseph and Benjamin. Mat. ii. 18. φωνὴ ἐν Ῥαμᾶ ἠκούσθη . . . Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, quoted from Jer. xxxi. 15. where Rachel, whose sepulchre seems to have been not far from Ramah, (Gen. xxxv. 17, 19. 1 Sam. x. 2, 3.) is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ης, ἡ, *Rebecca*, Heb. רִבְקָה, (a noose, snare,) the wife of Isaac, Rom. ix. 10.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts xxviii. 13.—Comp. Diod. Sic. iv. 85.

Ῥησά, ὁ, indec. *Rhesa*, pr. name, Luke iii. 27.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. רְחַבְעָם, (he enlarges the people,) *Rehoboam*, pr. name of the son and successor of Solomon, from whom the ten tribes revolted. Mat. i. 7. bis. Comp. 1 Kings xii. Jos. Ant. viii. 8, 1. seq.

Ῥόδη, ης, ἡ, *Rhoda*, pr. name of a handmaid, Acts xii. 13.

Ῥόδος, ου, ἡ, *Rhodes*, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts xxi. 1.

Ῥουβήν, ὁ, indec. *Reuben*, Heb. רְאוּבֵן, pr. name of the eldest son of Jacob, born of Leah, Gen. xxix. 32. seq. In N. T. the tribe of Reuben, Rev. vii. 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רוּת, (beauty or friend,) pr. name of a Moabitess, afterwards the wife of Boaz, Mat. i. 5.

Ῥοῦφος, ου, ὁ, *Rufus*, pr. name of a Christian, Mark xv. 21. Rom. xvi. 13.

Σ.

Σαδώκ, ὁ, indec. *Sadok*, Heb. צָדוֹק, pr. name of one of Jesus' ancestors, Matt. i. 14. bis.

Σαλά, ὁ, indec. *Sala*, Heb. שֶׁלַח, pr. name of a son or grandson of Arphaxad, Luke iii. 35. Comp. Gen. x. 24. xi. 13. and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Hebrew שְׁאַלְתִּיאֵל, (I asked of God,) *Shealtiel*, pr. name of a son of Jechoniah, Mat. i. 12. bis. Luke iii. 27. Comp. 1 Chron. iii. 17. Ezra iii. 2.

Σαλαμίς, ῖνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. name of a place, John iii. 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. vii. 1, 2. See in Ἱερουσαλήμ.—Jos. Ant. i. 10, 2. Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שַׂלְמוֹן, (clothed,) pr. name of the father of Boaz, Mat. i. 4, 5. Luke iii. 32. Comp. in Ῥαχάβ.

Σαλμώνη, ης, ἡ, *Salmone*, pr. name of a promontory, the eastern extremity of the island of Crete, Acts xxvii. 7.—Strabo x. p. 727. B.

Σαλώμη, ης, ἡ, *Salome*, pr. name of the wife of Zebedee, the mother of the apostles James and John, Mark xv. 40. xvi. 1. Comp. Mat. xx. 20. xxvii. 56.

Σαμοθράκη, ης, ἡ, *Samothrace*, an island in the N. E. part of the Ægean Sea, above the Hellespont, with a lofty mountain, Acts xvi. 11. It was anciently called *Dardana, Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. Σάμος Θρᾴκης, whence contr. Σαμοθράκη. The

island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called, *Samandrachi*. See Diod. Sic. iii. 55. v. 47. Plin. H. N. v. 12. Miss. Herald, 1836, p. 246.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts xx. 15.—Diod. Sic. v. 81. Strabo xiv. p. 944. C.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל, (heard of God, or name of God,) pr. name of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שֹׁפְטִים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. i—xxv.—Acts iii. 24. xiii. 20. Heb. xi. 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן, (sunlike,) pr. name of a שֹׁפֵט or judge of Israel, famous for his strength, Heb. xi. 32. Comp. Judg. i. 13—16.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל, (asked, desired,) pr. name. a) Of the first king of Israel, Acts xiii. 21. Comp. 1 Sam. ix. seq. b) The Jewish name of the apostle Paul, which with a Greek ending became **Σαῦλος**, q. v. Acts ix. 4, 17. xxii. 7, 13. xxvi. 14.

Σαπφείρη, ης, ἡ, *Sapphira*, pr. name of the wife of Ananias, Acts v. 1.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus, on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. i. 11. iii. 1, 4.—Diod. Sic. xiii. 70. Xen. Cyr. vii. 2, 11, 12.

Σάρεπτα, ων, τά, *Sarepta*, Heb. צָרְפַת *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke iv. 26. Comp. 1 Kings xvii. 9, 10. Obad. 20.—Jos. Ant. viii. 13, 2.

Σαρούχ, ὁ, *Saruch*, see **Σερούχ**.

Σάῤῥα, ας, ἡ, *Sarah*, Heb. שָׂרָה v. שָׂרַי (princess,) pr. name of the wife of Abraham, Rom. iv. 19. ix. 9. Heb. xi. 11. 1 Pet. iii. 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׁרוֹן *Sharon*, pr. name of a level tract of Palestine along the sea-coast between Cesarea and Joppa, celebrated for its rich fields and pastures, Acts ix. 35. Comp. Is. xxxiii. 9. lxv. 10. 1 Chron. xxvii. 29. See Relandi Palæst. p. 188, 370.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul. Acts vii. 58. viii. 1, 3. ix. 1, 8, 11, 19, 22, 24, 26. xi. 25, 30. xii. 25. xiii. 1, 2, 7, 9.

Σεκοῦνδος, ου, ὁ, Lat. *Secundus*, pr. name of a Christian, Acts xx. 4.

Σελεύκεια, ας, ἡ, *Seleucia*, a city of Syria, situated west of Antioch, on the sea-coast, near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts xiii. 4.—1 Macc. xi. 8. Jos. Ant. xviii. 9, 8. Pol. v. 59, 1.

Σεμεΐ, ὁ, indec. *Semei*, Heb. שִׁמְעִי *Shemei*, pr. name, Luke iii. 26.

Σέργιος, ου, ὁ, *Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts xiii. 7. See in **ἀνθύπατος**.

Σερούχ, ὁ, indec. *Seruch*, Heb. שְׂרוּג *Serug*, pr. name of the father of Nahor, Luke iii. 35. Comp. Gen. xi. 20. In text. rec. **Σαρούχ**.

Σήθ, ὁ, indec. *Seth*, Heb. שֵׁת, (replacing,) pr. name of the third son of Adam, Luke iii. 38.

Σήμ, ὁ, indec. *Sem*, Heb. שֵׁם, (name, renown,) *Shem*, pr. name of the eldest son of Noah, Luke iii. 36. Comp. Gen. v. 32. x. 1. seq.

Σιδών, ῶνος, ἡ, *Sidon*, Heb. צִידוֹן *Zidon*, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saide*; every where coupled with Tyre except twice, Acts xxvii. 3. Luke iv. 26. **εἰς Σάρεπτα τῆς Σιδῶνος**, i. e. the country or territory of Sidon. So Mat. xi. 21. **ἐν Τύρῳ καὶ Σιδῶνι**. ver. 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.—The name צִידוֹן signifies *fishing, fishery*, and such is the etymology given by Justin xviii. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon, the eldest son of Canaan, Gen. x. 15. Jos. Ant. i. 6, 2. Sidon is a very ancient city, Gen. x. 19. xliv. 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. i. 31. x. 12. Jos. Ant. v. 4, 1. **ἐκ προγόνων ἐλευθέρα**. It afterwards surrendered to Salmanassar, king of Assyria; and was destroyed by Artaxerxes Ochus, king of Persia, about 340 B.C. Jos. Ant. ix. 14, 12. Diod. Sic. xvi. 41. seq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. xi. 8, 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saide is estimated at from 8000 to 10,000, mostly Mohammedans. See Rosen. Bibl. Geogr. II. i. p. 20. seq.

Σιδώνιος, ία, ον, *Sidonian*, and **οἱ Σιδώνιοι** *the Sidonians*, citizens of Sidon, Acts xii. 20. In MSS. Luke iv. 26. **Σάρεπτα τῆς Σιδωνίας**, sc. **χώρας**.—Jos. Ant. xvii. 12, 1.

Σιλουανός, οῦ, ὁ, *Silvanus*, also contr. **Σίλας**, α, ὁ, *Silas*, pr. name of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. **Σιλουανός**, 2 Cor. i. 19. 1 Thess. i. 1. 2 Thess. i. 1. 1 Pet. v. 12. **Σίλας**, Acts xv. 22, 27, 32, 34, 40. xvi. 19, 25, 29. xvii. 4, 10, 14, 15. xviii. 5.

Σιλωάμ, ὁ, v. τό, indec. *Siloam*, Heb. שִׁלֹחַ, (sent, a sending sc. of water,) *Shiloah, Siloah*, pr. name of a fountain in the valley by Jerusalem, John ix. 7, 11. **κολυμβήθρα τοῦ Σιλ.** Luke xiii. 4. **ὁ πύργος ἐν τῷ Σιλωάμ**. So Sept. for Heb. שִׁלֹחַ Is. viii. 6. Josephus usually **ἡ Σιλωάμ**, once **τοῦ Σιλωάμ**, B. J. vi. 7, 2. and once **τοῦ Σιλωᾶ**, ii. 16, 2.—Ancient tradition and the testimony of all travellers unite in placing

the fountain of Siloam on the *south-eastern* part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps ; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, γλυκεῖα καὶ πολλὴ πηγή, B. J. v. 4, 1. See Miss. Herald, 1824. p. 66. Calmet, p. 854, 565.—Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the *south-western* side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom ; comp. Miss. Herald, 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily ; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. v. 4, 2. v. 12, 2. comp. B. J. vi. 7, 2. vi. 8, 5. See Gesen. Lex. art. שִׁלֹחַ. Comment. on Is. vii. 3. Tholuck, Beytr. z. Erkl. des N. T. p. 123. seq. Comp. Relandi Palæstina, p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4. seq. 46. seq.

Σίμων, ωνος, ὁ, *Simon*, Heb. שִׁמְעוֹן, (a hearing,) *Simeon*, pr. name of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Mat. xiii. 55. xvii. 25. Luke iv. 38. xxii. 31. al. Elsewhere he is also called Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Mat. iv. 18. x. 2. Acts x. 18. xi. 13. Σίμων ὄνομα Πέτρος, Mark iii. 16. comp. Luke vi. 14. Σίμων Πέτρος, Mat. xvi. 16. Luke v. 8. John i. 41. vi. 8. xiii. 6, 9. al. Σίμων ὁ υἱὸς Ἰωνᾶ, John i. 43. Σίμων Βὰρ-Ἰωνᾶ, Mat. xvi. 17. Σίμων Ἰωνᾶ, John xxi. 15, 16, 17.

2. *Simon Zelotes*, Luke vi. 15. Acts i. 13. or ὁ Κανανίτης, Mat. x. 4. Mark iii. 18. also an apostle ; see in Ζηλωτής and Κανανίτης.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Mat. xiii. 55. Mark vi. 3. See in Ἰάκωβος, No. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John vi. 71. xii. 4. xiii. 2, 26.

5. *Simon*, a Pharisee, who invited Jesus to his house, Luke vii. 40, 43, 44.

6. *Simon* ὁ λεπρός, i. e. formerly a leper, Matt. xxvi. 6. Mark iv. 3.

7. *Simon the Cyrenean*, Κυρηναῖος, who was compelled to aid in bearing the cross of Jesus, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26.

8. *Simon* ὁ μαγεύων, a sorcerer in Samaria, Acts viii. 9, 13, 18, 24.

9. *Simon* ὁ βυρσεύς, a tanner at Joppa, Acts ix. 43. x. 6, 17, 32.

Σινᾶ, τό, indec. *Sinai*, Heb. סִינַי, Sept. τὸ Σινά, Judg. v. 5. Ex. xix. 1, 2. pr. name of a mountain, or rather cluster of mountains, in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the south-west, the mountain rises with a steep ascent ; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or Horeb, Heb. חוֹרֵב, where the law is also said to have been given, Deut. i. 6. iv. 10, 15. v. 2. al. comp. Ex. xix. 11, 23. xxiv. 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of Djebel Mousa lies Mount St. Catharine, still higher and separated from the former by a narrow valley. See Burckhardt's Travels in Syria, etc. 4to, p. 565. seq. Rüppell's Reisen in Nubien, u. dem petr. Arabien, 1829. Also fully in Bibl. Repos. ii. p. 765. seq. Calmet, p. 412. seq.—Acts vii. 30, 38. Gal. iv. 24, 25.

Σιχάρ, see in Συχάρ.

Σιών, ὁ, v. τό, indec. *Sion*, Heb. צִיּוֹן (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἄνω πόλις, v. ἀγορά, Jos. B. J. v. 4, 1. See in Ἱερουσαλήμ. In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών, Rev. xiv. 1 ; ἐν Σιών, Rom. ix. 23. 1 Pet. ii. 6 ; ἐκ Σιών, Rom. xi. 26 ; θυγάτηρ Σιών, Mat. xxi. 5. John xii. 15. Of the spiritual or celestial Sion, Heb. xii. 22 ; see in Ἱερουσαλήμ.

Σκευᾶς, ᾶ, ὁ, *Sceva*, pr. name of a Jew who had been a chief priest, Acts xix. 14.

Σκύθης, ου, ὁ, *a Scythian*, Col. iii. 11. The name *Scythian* in ancient geography is applied sometimes to a people, and sometimes to all the Nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia ; having much the same latitude as the modern names *Mongols* and *Tartars*, and like them synonymous with *barbarian*, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Mac. iv. 47. Jos. c. Ap. ii. 37. Σκύθαι δὲ φόνοις χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5. seq.

Σμύρνα, ης, ἡ, *Smyrna*, an Ionian city situated at the head of a deep gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. i. 11. ii. 8. in later edit. Strabo xiv. p. 956. Herod. i. 16.

Σμυρναῖος, α, ον, *Smyrnean*, of Smyrna ; οἱ Σμυρναῖοι *the Smyrneans*, Rev. ii. 8. in text. rec. —Herod. i. 143.

Σόδομα, ων, τά, *Sodom*, Heb. סְדֹם, (burning,) pr. name of one of the four cities of the vale of Siddim destroyed in the time of Abraham, and covered by the Dead Sea ; comp. Gen. xviii. 17. seq. xix.—Mat. x. 15. xi. 23, 24. Mark vi. 11. Luke x. 12. xvii. 29. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. Rev. xi. 8.

Σολομών, also in text. rec. Σολομῶν, Luke xii. 27. Acts vii. 47 ; Gen. -ῶνος in later edit.,

and Jos. Ant. viii. 1, 1, 2. al., also -ῶντος in text. rec., see Winer, p. 63; Heb. שְׁלֹמֹה (pacific); *Solomon*, pr. name of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Mat. i. 6, 7. vi. 29. xii. 42. bis. Luke xi. 31. bis. xii. 27. John x. 23. Acts iii. 11. v. 12. vii. 47.—Comp. 1 Kings i. seq. 1 Chron. xxviii. xxix. 2 Chron. i. seq.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שׁוֹשַׁנָּה, (lily,) pr. name of a Hebrew woman, Luke viii. 3.

Σπανία, ας, ἡ, *Spain*, Lat. *Hispania*, pr. name of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quinctilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. xv. 24, 28.

Στάχυς, υος, ὁ, *Stachys*, pr. name of a Christian, Rom. xvi. 9.

Στεφανᾶς, ᾶ, ὁ, *Stephanas*, pr. name of a Christian at Corinth, 1 Cor. i. 16. xvi. 15, 17.

Στέφανος, ου, ὁ, *Stephen*, pr. name of one of the seven primitive deacons, the first Christian martyr. Acts vi. 5, 8, 9. vii. 59. viii. 2. xi. 19. xxii. 20.

Συμεών, ὁ, indec. *Simeon*, Heb. שִׁמְעוֹן, (a hearing,) pr. name, i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. vii. 7. Comp. Gen. xxix. 33. Jos. Ant. i. 19, 8.

2. One of the ancestors of Jesus, Luke iii. 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke ii. 25, 34. He is supposed by many to be the same with Shammai, Σαμέας, mentioned by Josephus along with Pollio, Ant. xv. 1, 1. et x. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. i. p. 665. Jahn, § 106.

4. i. q. *Simon Peter*, elsewhere Σίμων, q. v. Acts xv. 14. 2 Pet. i. 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts xiii. 1.

Συντύχη, ης, ἡ, *Syntyche*, pr. name of a female Christian, Phil. iv. 2.

Συράκουσαι, ῶν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts xxviii. 12. Xen. H. G. i. 1, 29, 31.

Συρία, ας, ἡ, *Syria*, Heb. אֲרָם *Aramæa*, pr. name of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם נַהֲרַיִם, i. e. Aramea of the two rivers; comp. Plin. H. N. v. 15, 12. Mela i. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232. seq. For *Cœle-Syria*, see in Δαμασκός. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phœnicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in ἡγεμών 2. Jos. Ant. viii. 10, 3. τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Mat. iv. 24. Luke ii. 2. Acts xv. 23, 41. xviii. 18. xx. 3. xxi. 3. Gal. i. 21.

Σύρος, α, ον, (Συρία,) *Syrian*, e. g. Σύρα φορτία, Jos. Ant. ii. 3, 3. Usually, and in N. T., ὁ Σύρος *a Syrian*, Luke iv. 27.—Sept. 2 Kings v. 20. Jos. Ant. x. 15, 4. Herodian iii. 11, 17.

Συχάρ, v. Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, Συχέμ, where see fully. John iv. 5. The name Συχάρ is not found in the Sept., nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שָׁכֶם, as the seat of the Samaritan worship. As such it might come from Heb. שֶׁקֶר *falsehood*, spoken of idols, Hab. ii. 18; or also from שִׁכּוֹר *drunkard*, in allusion to Is. xxviii. 1, 7. Comp. Ecclus. l. 26. ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. Test. xii. Patr. p. 564. ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ, p. 134. See Wetst. N. T. i. p. 858. Reland, Diss. Miscell. i. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ, v. Σιχέμ, ἡ, *Sychem*, Heb. שָׁכֶם *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts vii. 16; comp. Sept. Gen. xii. 6. xxxvii. 12. Josh. xx. 7. Συχὲμ ἐν τῷ ὄρει τῷ Ἐφραΐμ. Called also Σίκιμα, ίμων, Sept. 2 Kings xii. 1. Jos. Ant. iv. 8, 44. xi. 8, 6; Σαλήμ, Sept. Gen. xxxiii. 18; later Μαβορθά by the inhabitants, and Νεάπολις, *Neapolis*, by the Romans, Jos. B. J. iv. 8, 1; also on coins, Φλαουία Νεάπολις, Flavia Neapolis. For the name *Sychar*, see in Συχάρ. See fully in Wetst. N. T. i. p. 858. Reland, Palæst. p. 1004. seq. The ancient Shechem was given to the Levites, and was one of the cities of refuge, Josh. xx. 7. xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but rebuilt by Jeroboam, and made the seat of his kingdom, 1 Kings xii. 1, 25. Jos. Ant. viii. 8, 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. xi. 8, 6. John iv. 5. comp. xx. 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called *Nablous* or *Naploos*, (Neapolis,) and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald, 1824. p. 310. Calmet, art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. *Sychem*, Heb. שָׁכֶם, (shoulder,) *Shechem*, pr. name of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts vii. 16. Comp. Gen. xxxiv.

Σώπατρος, ου, ὁ, Sopater, pr. name of a Christian at Berea, Acts xx. 4. See in Πύρρος.

Σωσθένης, ου, ὁ, *Sosthenes*, pr. name of a Christian convert, the chief of a synagogue, Acts xviii. 17. 1 Cor. i. 1.

Σωσίπατρος, ου, ὁ, *Sosipater*, pr. name of a Christian, Rom. xvi. 21.

T.

Ταρσεύς, έως, ὁ, (Τάρσος,) *a Tarsian*, a native or inhabitant of Tarsus, Acts ix. 11. xxi. 39.—Luc. Macrob. xxi. App. B. Civ. v. 7.

Τάρσος, ου, ἡ, *Tarsus*, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it, and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. i. 2, 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo xiv. 5. p. 463. Casaub. Bibl. Repos. iv. p. 139. The city was made free by Augustus, App. B. Civ. v. 7. Λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἠφίει καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged, though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts xxi. 39. xxii. 24, 27. seq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts ix. 30. xi. 25. xxii. 3.—Jos. Ant. i. 6, 1. Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod. Sic. xiv. 20. Comp. Wetst. N. T. ii. p. 511, 608.

Τέρτιος, ου, ὁ, *Tertius*, pr. name of Paul's amanuensis, Rom. xvi. 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. name of a Roman orator or advocate employed by the Jews against Paul, Acts xxiv. 1, 2.

Τιβεριάς, άδος, ἡ, *Tiberias*, a city of Galilee built by Herod Antipas, and named in honour of the emperor Tiberius; now *Tabaria*. It is situated on the S. W. shore of the lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John vi. 23; and the lake itself is hence sometimes called *the sea of Tiberias*, John vi. 1. xxi. 1. Comp. in Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. xviii. 3, 3. de Vit. § 9, 16. seq. Relandi Palæst. p. 1036. seq. Lightfoot, Opp. Posth. p. 71. seq. in Opp. t. ii. Miss. Herald, 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74. seq. Burckhardt's Travels in Syria, &c. p. 320. seq.

Τιβέριος, ου, ὁ, *Tiberius*, pr. name of the third Roman emperor, the son of Livia, and step-son of Augustus, r. A.D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke iii. 1.—Sueton. Vit. Tiber. Tac. Ann. i. 3. seq.

Τιμαῖος, ου, ὁ, *Timæus*, pr. name of a man, Mark x. 46.

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. name of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the chosen companion of his journeys and labours in preaching the Gospel, Acts xvi. 1, 3. He appears to have been with Paul at Rome, Heb. xiii. 23; but his later history is unknown. Acts xvi. 1. xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 1 Cor. xvi. 10. 2 Cor. i. 19. Phil. i. 1. ii. 19. 1 Thess. i. 1. iii. 6. 2 Thess. i. 1. 1 Tim. vi. 20. 2 Tim. i. 2. Τιμόθεος ὁ συνεργός μου, Rom. xvi. 21. T. ὁ ἀδελφός, 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. Philem. 1. Heb. xiii. 23. Τιμ. τὸ τέκνον μου, &c. 1 Cor. iv. 17. 1 Tim. i. 2, 18.

Τίμων, ωνος, ὁ, *Timon*, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

Τίτος, ου, ὁ, *Titus*, pr. name of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. ii. 3; sent by him to Dalmatia, 2 Tim. iv. 10; and also left in Crete to establish and regulate the Churches, Tit. i. 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. vii. 6, 13, 14. viii. 6, 16. xii. 18. bis. Gal. ii. 1, 3. 2 Tim. iv. 10. Τίτον τὸν ἀδελφόν μου, 2 Cor. ii. 12. T. κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός, 2 Cor. viii. 23. Τίτῳ γνησίῳ τέκνῳ, Tit. i. 4.

Τραχωνῖτις, ιδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the north, to near Bostra on the south; Euseb. Onom. s. v. Ἰτουραία. The name is derived from two mountains called Τράχωνες, Strabo xvi. 2, 16. 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria, &c. p. 51. seq. 211. seq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke iii. 1; comp. in Ἡρῴδης 1, 2. and in Ἰτουραία.—Jos. Ant. i. 6, 4. xvii. 11, 4.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. name of a Christian of Ephesus, Acts xx. 4. xxi. 29. 2 Tim. iv. 20.

Τρύφαινα, ης, ἡ, *Tryphæna*, pr. name of a female Christian at Rome, Rom. xvi. 12.

Τρυφῶσα, ης, ἡ, *Tryphosa*, pr. name of a female Christian at Rome, Rom. xvi. 12.

Τρωάς, άδος, *Troas*, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stamboul*. Acts xvi. 8, 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13. Ptolem. v. 3. Plin. H. N. v. 30. The name *Troas* or *the Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. name of a town and promontory on the western coast of

Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts xx. 15. Strabo xiv. 1, 13.

Τύραννος, ου, ὁ, *Tyrannus*, pr. name of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts xix. 9. Comp. in σχολή. He was probably a Greek sophist; since Paul had left the Jewish synagogue.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) *Tyrian*; hence ὁ Τύριος *a Tyrian*, Acts xii. 20. Hdian. iii. 3, 3.

Τύρος, ου, ἡ, *Tyre*, Heb. צוֹר, (rock,) Aram. form טוּרָא, whence Τύρος, pr. name of the celebrated emporium of Phœnicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Comp. Gesen. Lex. art. צִידוֹן. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher, but was never subdued by the Israelites; Josh. xix. 29. Comp. Judg. iii. 3, 4. xviii. 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations, 2 Sam. v. 11. 1 Kings v. 1. seq. 1 Chron. xiv. 1. seq. 2 Chron. ii. 3. ix. 10. Jos. Ant. viii. 2, 6. seq. viii. 3, 4. c. Ap. i. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. ix. 14, 2; and afterwards for thirteen years by Nebuchadnezzar, Jos. Ant. x. 11, 1. c. Ap. i. 21. Comp. Ez. xxvi—xxviii. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. xxvi. 7. At any rate Tyre appears to have come under the dominion of the Babylonians, and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra iii. 7. Tyre was taken by Alexander the Great, after a celebrated siege, B.C. 332. See Diod. Sic. xvii. 40. sq. Arr. Exped. Alex. M. ii. 16. sq. Q. Curt. iv. 2. seq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce, Strabo xvi. 2, 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. xxvi. 7; and such it continued to be in the time of the crusades. See genr. Reland, Palæst. p. 1046. seq. Gesen. Comm. zu Jesaia, c. 23. t. I. ii. p. 707. seq. Rosenm. Bibl. Geogr. II. i. p. 29. seq. For the present state of Tyre or *Sur*, a small village on a peninsula, see Miss. Herald, 1824, p. 277. 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness. See Is. xxiii. 13. Ez. xxvi. 7. xxviii. 1. seq. xxix. 18. In N. T. Acts xxi. 3, 7; elsewhere only Τύρος καὶ Σιδών, Matt. xi. 21, 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.

Τύχικος, ου, ὁ, also Τυχικός, οῦ, *Tychicus*, pr. name of a Christian teacher, the friend and companion of Paul, Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. For the accentuation, see Winer § 6. 1. p. 49.

Υ.

Ὑμεναῖος, ου, ὁ, *Hymenæus*, pr. name of a man, an adversary of Paul, 1 Tim. i. 20. 2 Tim. ii. 17.

Φ.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג, (part,) *Peleg*, pr. name, the son of Eber, Luke iii. 35. Comp. Gen. xi. 16. seq.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנוּאֵל, (face of God,) *Penuel*, pr. name of the father of Anna, Luke ii. 36.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts vii. 10. ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, ver. 13, 21. Rom. ix. 17. Heb. xi. 24. Jos. Ant. viii. 6, 2. ὁ Φαραὼν κατ' Αἰγυπτίους βασιλέα σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע, a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Repos. i. p. 581.

Φαρές, ὁ, indec. *Phares*, Heb. פֶּרֶץ, (breach,) pr. name of one of the sons of Judah by Thamar, Matt. i. 3. bis. Luke iii. 33. Comp. Gen. xxxviii.

Φῆλιξ, ικος, *Felix*, pr. name of the eleventh Roman procurator of Judea, about A.D. 51—58, after Cumanus and before Festus; see Bibl. Repos. ii. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I. (see Δρουσίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him, *jus regium servili ingenio exercuit*, Hist. v. 9, 6. He was re-called by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. ll. cc. Jos. Ant. xx. 7, 1. seq. xx. 8, 5—9. B. J. ii. 13, 2. 7. Paul was brought before Felix, and left by him in prison; Acts xxiii. 24, 26. xxiv. 3, 22, 24, 25, 27. bis. xxv. 14.

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A.D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. xx. 8, 9. seq. B. J. ii. 13, 7. ii. 14, 1. Bibl. Repos. ii. p. 382. Festus sent Paul to Rome as a prisoner, on his own appeal. Acts

xxiv. 27. xxv. 1, 4, 9, 12—14, 22—24. xxvi. 24, 25, 32.

Φιλαδέλφεια, ας, ἡ, Philadelphia, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about twenty-seven miles S. E. from Sardis; so called from its founder, Attalus Philadelphus, king of Pergamus. With this kingdom it came under the power of the Romans, and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A.D. 17. It is still a considerable town, called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald, 1821. p. 253. seq. Rev. i. 11. iii. 7.

Φιλήμων, ονος, ὁ, Philemon, pr. name of a Christian of Colosse, Philem. 1. Comp. ver. 10. and Col. iv. 9. He was converted under the preaching of Paul, and a church met in his house, vers. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, οῦ, or *Φίλητος, ου, ὁ, Philetus*, pr. name of an opposer of Paul, 2 Tim. ii. 7.

Φιλιππήσιος, ου, ὁ, ἡ Philippian, Phil. iv. 15.

Φίλιπποι, ων, οἱ, Philippi, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts xvi. 12. xx. 6. Phil. i. 1. 1 Thess. ii. 2. It was anciently called *Κρηνίδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts xvi. 12. it is called a colony; see in *κολωνία*. Plin. H. N. iv. 11. *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. xlv. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. xvi. 8. Strabo vii. p. 511. B. Dio Cass. xlvii. p. 232. See also Rosenm. Bibl. Geogr. iii. p. 393. For its site and the present state of its ruins, see Miss. Herald, 1836. p. 334. seq.

Φίλιππος, ου, ὁ, Philip, pr. name of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John i. 44—47. 49. vi. 5, 7. xii. 21, 22. bis. xiv. 8, 9. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

2. *Philip the Ecangelist, ὁ εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesarea, Acts vi. 5. xxi. 8. After the death of Stephen he preached the Gospel at Samaria, Acts viii. 5, 6, 12, 13; comp. ver. 14. It was he also who baptized the Ethiopian treasurer, Acts viii. 26, 29—31. 34, 35, 37—40; comp. ver. 5. seq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesarea Philippi took its name, Matt. xvi. 13. Mark viii. 27. See in *Καισάρεια*, 1. Comp. in *Ἡρῴδης*, 1. fin. Jos. Ant. xvii. 1, 3. xvii. 11, 4. xviii. 4, 6. B. J. i. 28, 4. ii. 6, 1. 3.

4. *Philip* Herod, called by Josephus only *Ἡρῴδης*, also a son of Herod the Great by Mariamne, the daughter of Simon the High-priest. He was the first husband of Herodias, see in *Ἡρωδιάς*; and lived a private life, having been disinherited by his father. Matt. xiv. 3. Mark vi. 17. Luke iii. 19. See Jos. B. J. i. 28, 4. Comp. Ant. xvii. 1, 2. Also Ant. xvii. 4, 2. Comp. B. J. i. 30, 7. Ant. xviii. 5, 1.

Φιλόλογος, ου, ὁ, Philologus, pr. name of a Christian at Rome, Rom. xvi. 15.

Φλέγων, οντος, ὁ, Phlegon, pr. name of a Christian at Rome, Rom. xvi. 14.

Φοίβη, ης, ἡ, Phœbe, pr. name of a Christian female, an almoner (*διάκονος*) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. xvi. 1.

Φοινίκη, ης, ἡ, (φοίνιξ, palm-tree,) Phœnice, Phœnicia, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though, according to the Scriptures, all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus, now Beyroot, Acco, now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1. seq. —Acts xi. 19. xv. 3. xxi. 2.

Φοίνιξ, ικος, ἡ, Phœnix, a city on the S. E. coast of Crete, with a harbour, Acts xxvii. 12.

Φορτουνάτος, ου, ὁ, Fortunatus, pr. name of a Christian, 1 Cor. xvi. 17.

Φρυγία, ας, ἡ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia, and Isauria; and W. by Caria, Lydia, and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the south, and Phrygia Minor or Epictetus (acquired) on the north-west. The Romans divided it into three parts: Phrygia Salutaris on the east, Phrygia Pacatiana on the west, and Phrygiana Katakekaumene in the middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Acts ii. 10. xvi. 6. xviii. 23. [1 Tim. vi. 23.]—Herodian, i. 11, 3. Xen. An. i. 2, 6. seq. See Rosenm. Bibl. Geogr. I. ii. p. 202. seq.

Φύγελλος, ου, ὁ, Phygellus, pr. name of a man who deserted Paul, 2 Tim. i. 15.

X.

Χαλδαῖος, ου, ὁ, *a Chaldean*, plur. **οἱ Χαλδαῖοι *the Chaldeans, Chaldees*,** inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. i. 3. xi. 24. Hence Abraham, in removing from Ur in Mesopotamia, is said to come **ἐκ γῆς Χαλδαίων**, Acts vii. 4. So אוּר כַּשְׂדִּים, Heb. **ἐν τῇ χώρᾳ τῶν Χαλδαίων**, Gen. xi. 28. Sept. **γῆ Χαλδαίων** for אֶרֶץ כ׳ Jer. xxiv. 5. xxv. 12. See Gesen. Lex. art. כַּשְׂדִּים.

Χαναάν, ὁ, indec. *Canaan*, Heb. כְּנַעַן, the ancient name of Judea or Palestine, pp. "the low lands," in distinction from the highlands of Libanus and Syria ; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. xxxiii. 51. Josh. xxii. 9. Jos. Ant. ii. 15, 3. Also spec. of Phœnicia, the northern part of Canaan, at the foot of Mount Lebanon, whose inhabitants call themselves כְּנַעַן on coins, Is. xxiii. 11. in Heb. and Sept. So too the Carthaginians, as a colony of the Phœnicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. כְּנַעַן. Rosenm. Bibl. Geogr. II. i. p. 69. —In N. T. genr. Acts vii. 11. xiii. 19. **ἔθνη ἑπτὰ ἐν τῇ Χαναάν**, see in Deut. vii. 1.—Jos. Ant. i. 6, 2. **Χαναναίαν τὴν νῦν Ἰουδαίαν καλουμένην.**

Χαναναῖος, α, ον, (**Χαναάν,**) *Canaanitish*, plur. **οἱ Χαναναῖοι *the Canaanites***, Heb. כְּנַעֲנִי collect. pp. "the lowlanders," as inhabiting the plains of the Jordan and sea coast, opp. to the inhabitants of the highlands, Num. xiii. 29. Josh. xi. 3 ; comp. in **Χαναάν**. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. xii. 6. xxiv. 3. xxxiv. 30. Josh. xvii. 12. Judg. i. 27. seq. Also spec. of the Phœnicians, Judg. i. 32. coll. ver. 31 ; see in **Χαναάν**. See Rosenm. Bibl. Geogr. II. i. p. 251. seq. Calmet, art. *Canaanites*.—In N. T. of a Phœnician woman, **γυνὴ Χαναναία**, Mat. xv. 22 ; comp. Mark vii. 26. where it is **Συροφοινίκισσα**, q. v. Sept. **ἄνθρ. Χαναναῖος** for כְּנַעֲנִי Gen. xxxviii. 2.

Χαῤῥάν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also **Χάῤῥαν**, Jos. Ant. i. 16, 1. pr. name of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts vii. 2, 4. Comp. Gen. xi. 31. xii. 5. Jos. Ant. l. c. i. 19, 4. It was afterwards called by the Greeks and Romans **Κάῤῥαι**, *Carræ*, and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149.

Χίος, ου, ἡ, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts xx. 15.—Diod. Sic. v. 81. Comp. Hor. Od. iii. 19, 5.

Χλόη, ης, ἡ, *Chloe*, pr. name of a female Christian at Corinth, 1 Cor. i. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in MSS. **Χοραζαΐν, Χωραζίν,** or **χώρα Ζίν**, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Mat. xi. 21. Luke x. 13. According to Eusebius in Onomast. Chorazin was a town (**κώμη**) of Galilee, two Roman miles from Capernaum ; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland, Palæst. p. 721. seq.

Χουζᾶς, ᾶ, ὁ, *Chuzas*, pr. name of the steward of Herod Antipas, Luke viii. 3. See in **Ἐπίτροπος** a.

Ω.

Ὠβήδ, ὁ, indec. *Obed*, Heb. עֹבֵד, (serving sc. God,) pr. name of the son of Boaz and Ruth, Mat. i. 5. bis. Luke iii. 32. Comp. Ruth iv. 13. seq.

Ὡσηέ, ὁ, indec. *Osee*, Heb. הוֹשֵׁעַ, (deliverance,) *Hoshea, Hosea*, proper name of a prophet of the O. T. Rom. ix. 25. Comp. Hos. i. 1.

THE END.

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